

DOUG COSEY

# truth and tidings

january 1990



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## **Boaz – Type of our Kinsman Redeemer**

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### **R. G. Lawford**

A consideration of Old Testament saints can often lead us to a deeper appreciation of the Lord Jesus Christ and His glories. Boaz is a type of our Lord and His qualifications and actions as our Kinsman Redeemer. In this article, we shall consider the role of the Kinsman Redeemer and the compassion, grace, righteousness and blessing of our Lord Jesus as they are pictured in Boaz.

### **The Need for a Kinsman Redeemer**

The return of Naomi and Ruth to Israel from the land of Moab is recorded in the first chapter of the Book of Ruth. Naomi, her husband and two sons had left Israel years before, but now she was returning in poverty and sorrow. Ruth was a Moabitess who by birth had no claim upon the promises of Israel. Although she had been married to one of Naomi's sons, natural strength had failed and her husband had died. Now both Ruth and Naomi were in bondage to poverty, and their chief concern involved finding sufficient food. Furthermore, as a result of the death of her two sons, Naomi had no one to lift up her name upon her inheritance.

Ruth and Naomi picture our natural condition. We were in bondage to sin and the elements of the world. We were spiritually impoverished and there was no one to provide for us. Furthermore, because of our sin we had lost our right to a spiritual inheritance and eternal death was our just portion. How wonderful that our Lord Jesus Christ was willing to redeem us!

### **The Redeemer's Background**

Boaz is introduced in the second chapter of Ruth as "a kinsman of her

(Naomi's) husband's" (Ruth 2:1). The Spirit of God seems to highlight that aspect of his person which is most relevant to Ruth and Naomi. When the Lord Jesus Christ came into this world He bore the title, "Son of Man", which indicated that He was a partaker of flesh and blood. "The children were partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb 2:14) and represent us as "a merciful and faithful high priest in things pertaining to God" (v 17).

Boaz was also a mighty man of wealth. No one would doubt his ability to pay the redemption price for Naomi's inheritance. His wealth reminds us of our heavenly Redeemer who "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor 8:9). All created things are His by right and in this He possessed wealth beyond all comprehension.

Boaz was from the house of Elimelech. His lineage was known and traceable. In a similar way, the lineage of our Lord Jesus Christ was traceable. It was documented by Luke and Matthew. Details of His birth were described centuries before in the prophecies of Isaiah, Micah and others. How sad that so many who listened to His teachings and saw His mighty miracles acknowledged Him only as the son of Joseph! They would not accept Him as God's Son nor as the fulfillment of Messianic prophecies.

### **The Redeemer's Compassion**

Boaz is first described as he came from Bethlehem into the field to meet with his reapers. Although he was a rich man, he took an interest

in the welfare of those who served him as indicated by his greeting, “the Lord be with you” (Ruth 2:4). Not only did the Lord Jesus Christ desire us to know God’s presence with us, but He became a man in order to provide the means whereby this desire could be a reality for us.

The compassion of Boaz was also evident in His attitude toward Ruth, the stranger in his field. When he learned that she was associated with Naomi, his heart was moved by her condition, and he arranged a special provision for her. Furthermore, he spoke with her and told her what his goodness had provided. He also granted her the companionship of his maidens; provided her with protection by warning his young men not to mistreat her, and ensured that she was refreshed from the vessels of water drawn by his own reapers. At mealtime before her gleaning was completed for the day, he gave her bread and corn from his own provision and he ensured her success as she reaped in his field.

Does Boaz not remind us of our Lord Jesus Christ? Before we knew Him, He took knowledge of us and was intent on saving us. In spite of our sin, He moved in grace, by coming to this earth and becoming a man. He came forth from Bethlehem and went to Calvary to make a full provision for us there. What compassion for one who is God “manifest in the flesh” (1 Tim 3:16). Surely we can tell our souls the words Naomi spoke to Ruth, “blessed be he that did take knowledge of thee” (Ruth 2:19).

### **The Redeemer’s Grace**

Although Boaz knew Ruth’s need in a general way, he also had to be made aware of her desire that he should be her redeemer. Under

Naomi’s guidance Ruth expressed her desire to Boaz. Naomi knew that Boaz was a man of energy and industry and that he undertook important tasks himself. Although servants worked for him, he personally winnowed barley on the threshing floor. Only after completing his day’s work did Boaz consider his own physical needs by eating and sleeping.

During the night hours Boaz awakened to find Ruth at his feet. According to the custom of that day, he would have realized that she was showing him reverence and offering him homage. In response to Boaz’s question about her identity, Ruth spoke of herself, not as a Moabitess, nor as Naomi’s daughter-in-law, but as his handmaid. She took the place of a lowly servant, ready to give herself completely to the will of Boaz. She also asked him to spread his skirt over her showing that she was dependent on him for protection. Boaz showed grace, for in spite of this intrusion and interruption to his rest, there was no anger in his reply. He considered Ruth’s trust in him as an honour and was eager to see that her need was met. His words “fear not; I will do to thee all that thou requirest” (Ruth 3:11), would remind us of the Lord Jesus Christ.

Although the Lord knew fully our need of salvation, He did not impose it on us. He waited until we had come to an end of ourselves and we earnestly desired His provision. When we came to Him acknowledging our guilt and helplessness, He revealed to us that the work of salvation was complete, and when we rested upon that finished work He gave us the peace of knowing that our sins were forgiven. He has also provided us with permanent protection from the judgment of God.

### **The Redeemer's Righteousness**

Boaz was ready to redeem Ruth because he loved her. Our Lord was moved by love and was the one "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb 12:2). However, in spite of his ability and desire to redeem Ruth, Boaz did not have the first right of redemption, for there was a closer of kin than himself. Boaz placed Ruth's good and the fulfillment of the law above his personal desires. If the nearest of kin was willing to redeem Ruth and bring her into blessing, Boaz was ready to say it would be well. His carefulness in fulfilling every detail of the law showed his respect for God and His law.

The following morning Boaz sat in the city gate waiting for the nearest of kin to pass. After he had located the nearest of kin, he drew together ten of the city elders and described for them the need related to the land of Elimelech. His promptness in bringing the issue before the city elders demonstrated his commitment to Ruth and the promise he made to her. Although the nearest of kin was willing to redeem the land, he was unwilling to take Ruth the Moabitess for his bride. Boaz, however, did not fear the consequences of marrying a Moabitess. After the claims of the law had been satisfied and the nearest of kin had removed his shoe to show that he was forfeiting his right to walk on the land of Naomi's inheritance, Boaz willingly paid the price to redeem the land and Ruth.

The righteous behavior of Boaz reminds us of our Lord Jesus Christ. He was careful to fulfil every detail of the Father's commands. At His

baptism, He said "It becometh us to fulfil all righteousness" (Matt 3:15). He fulfilled the prophet's words, "He will magnify the law, and make it honourable" (Isa 42:21). Just as Boaz had behaved wisely to ensure that his act of redemption met every legal and righteous requirement, so the adequacy and legitimacy of the redemption purchased by our Lord Jesus Christ cannot be challenged because of His perfect righteousness. The price of redemption which He paid far exceeded the cost of Ruth's redemption for "ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet 1:18,19).

### **The Redeemer's Blessing**

Boaz received a personal blessing and became a blessing to all Israel as a result of his redemptive act. Because Boaz valued Ruth and was willing to redeem her, God honoured him and together with Ruth He brought them into the lineage of King David and our Lord Jesus Christ. While the unwilling nearest of kin is a nameless participant in this story, the name and acts of Boaz are preserved eternally on the pages of God's word. In like manner, our heavenly Redeemer has been exalted and will be eternally recognized and honoured for His act of redemptive grace.

Ruth herself was also a source of joy and blessing to Boaz. Her love and submissiveness resulted in fruit which rejoiced, not only his heart, but also Naomi's. The Lord is looking for responsive love in our hearts, a love which will make us faithful in our service for Him. As He considers our lives and our characters does He find a suitable response to the in-

finite price which He paid for our redemption?

Boaz's redemptive act reminds us of the compassion, grace and righteousness of our Kinsman Redeemer. As we consider Him, we would join with others who said, "He hath done all things well" (Mark 7:37). Our hearts would be moved to praise Him with words of the hymnwriter:

"My Redeemer! O what beauties  
In that lovely Name appear;  
None but Jesus, in His glories  
Shall the honoured title wear,  
My Redeemer! Thou hast my  
salvation wrought."

Surely His love and grace towards us would encourage us to strive to bring joy to His heart through our obedience and fruitfulness! □

### **The Awl-Pierced Ear**

**Joel Portman**

The man who walked with  
pierced ear,  
Was known to all in life;  
He was the one who served for love,  
For master, child and wife.

His time of service had been o'er,  
He could have gone out free;  
His love proved by the  
awl-pierced ear,  
He loved his family.

Such is a type of our dear Lord,  
The perfect bondman He;  
His love to God and love to man,  
Was proved at Calvary.

Our love to Him brings to obey,  
Not through necessity;  
We gladly serve Him ev'ry day,  
"We want to honor thee."

He gave His all for us in love,  
We owe our all to Him;  
May we surrender, gladly bow,  
And serve with love undimmed.

### **An Old Writer**

It is a source of inspiration and strength to come in touch with the youthful David, for he has given us a great example of trusting God. Through faith in God he conquered a lion and a bear, and afterward overthrew the mighty Goliath. When that lion came to despoil the flock, it came as a wondrous opportunity to David. If he failed or faltered he would have missed God's opportunity for him and probably would never have come to be God's chosen king of Israel. "And there came a lion" (1 Sam. 17:24).

One would not think that a lion was a special blessing from God; one would think that only an occasion of alarm. The lion was

### **God's Opportunity in Disguise**

Every difficulty presented to us, if we receive it in the right way is God's opportunity. Every trial that comes is God's opportunity to trust Him and to triumph over it.

When the "lion" comes, recognize it as God's opportunity, no matter how rough the exterior. The very tabernacle of God was covered with badger's skins and goats' hair; one would not think there would be any glory there. The shekinah of God was manifest under that kind of covering. May God open our eyes to see Him, whether in trials, dangers or misfortunes. □

### **Callous Christians**

"I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface I present to the needs and sorrows of the world. We can never heal the need we do not feel. Tearless hearts can never be heralds of the passion. We must pity if we would redeem. We must bleed if we would be ministers of the saving blood."

J.H.J.

## He Careth For You

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### Norman Lorimer

It has often been pointed out that the First Epistle of Peter was written to those passing through suffering and persecution. Against the darkness of the days through which the saints of God were then passing, some verses shine as jewels in the night. One of the loveliest promises in this remarkable epistle is, "Casting all your care upon Him, for He careth for you" (1 Pet 5:7).

### He Cared for Peter

There was a time in Peter's life when he questioned whether the Lord really cared. With the other disciples, he cried, "Master, carest Thou not that we perish?" (Mark 4:38). A violent storm was raging and the waves beat into the ship so that the boat was full of water. Not only was there the outward storm evidenced by the howling wind and the raging sea, but there was also an inward storm in the hearts of the disciples, for they feared that the ship would sink. It did not take Peter and his companions very long to learn the lesson that the Master truly cared for them, for we read concerning the Saviour, "And He arose, and rebuked the wind, and said unto the sea, Peace, be still" (Mark 4:39). Peter learned a lesson that day which he never forgot. Many years later, he could exhort the saints to cast all their care upon the Lord, and Peter was speaking from experience when he added, "He careth for you".

### He Cared for Martha

Martha was another person who wondered if the Lord really cared, for she asked the question, Lord, dost Thou not care?" (Luke 10:40). The answer to this question came at a later date and is vividly brought before us in John 11 when she was

passing through a severe trial due to her brother's death. How touching are the words, "Jesus wept!" At the hour of her greatest need, she learned experimentally just how much the Lord cared for her.

### He Careth for You

No doubt, all of us have passed through trials and storms in our Christian experience. Perhaps we have even asked the question, "Doesn't anybody care about what I am going through?" It was when the writer was passing through a deep trial that these words were burned into his soul, "Casting all your care upon Him; for He careth for you". It is when our hearts are heavy with some special care or anxiety that the truth of this verse can be a healing balm to our souls.

1 Peter 5:7 does not tell us to cast SOME of our cares, or MANY of our cares, or MOST of our cares upon Him, but it tells us to cast ALL our cares upon Him. These cares include every type of personal care, whether it be loneliness, sickness, bereavement, financial need or anything else. As we cast our every care upon Him, we have the assurance that He tenderly careth for us. Not only do we have the promise that the Lord cares for us, but we have the further assurance that He will sustain us in the trial, for the Psalmist could say, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55:22).

"It is Thy will that I should cast  
My every care on Thee;  
To Thee refer each rising grief,  
Each new perplexity." □

What is modern method? It is the public admission that we think that God's ways have failed.

J. Moffat

## A Word to the Bereaved

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### Mervyn Paul

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

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

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

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

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

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

Some mild sedatives, prescribed by a doctor, brought me blessed relief from this disorder.

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

There were other lessons, but I must tell you the most important one of all. It was that, in dealing with us in this manner, God was not wrecking our lives, although it surely seemed as if they were ruined beyond repair. Instead, as it turned out, He was changing our course, leading us into another path, and all with the intention of making the most of our lives in view of the ages to come. Indeed you will remember that Hannah's song of rejoicing declares that while the Lord "killeth", He does so only in order to "make alive" (1 Sam 2:6-7). The figurative killing is a promise of something better to come. The bringing down is in order that He may lift us up by and by.

So weep on, dear soul! Let no word of mind hinder you, but may the hand that was nailed to Golgotha's tree tenderly wipe the tears away! May the God of all encouragement "brace your heart and steel your arm" that you may become more than a conqueror and

be as a softer, much more workable clay in the heavenly Potter's hands! May bitterness, resentment and sorrow for yourself disappear, and may His re-modelling of your life receive your fullest acceptance, even if you cannot understand (John 13:7)!

And now, before I stop, let me recall the time the God of all encouragement "comforted" His wishing-to-die servant, Elijah. The story is found in 1 Kings 19. How did He do it? The still, small voice told him to go right back to the country from which he sought to run away (v 15), also that his idea of the hopelessness of everything was all wrong (v 14, 17). Then the Lord gave him MORE WORK TO DO, enough to keep him busy for about ten years.

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



### **Maranatha**

"His coming is as certain  
as the dawn" (Hosea 6:3).  
Will the year bring the coming  
of the Master?  
I cannot say;  
But we would live, and move and  
have our being  
In Him from day to day.  
We would walk softly, listening  
'mid the shadows'  
Ever for His small voice!  
Which tells us "I am coming –  
coming quickly,"  
And therefore we rejoice.

"With gentle swiftness lead me on, my  
God, to see Thy face;  
And meanwhile in my narrow heart  
make for Thyself more space."

## Book Review

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**A. J. Higgins MD**

### **What the Bible Teaches – Luke, by Norman Crawford**

The editors of the Ritchie New Testament Commentaries have just released “Luke” by our well known brother, Mr. Norman Crawford. This most recent addition to the series maintains the high standard which has been the hallmark of these books. Our expectations and standards have become high as a result of the previous works. This commentary fulfills everything which we have come to expect.

What is most unique about “Luke” is that it is a highly readable commentary. The flow of thought is easy to follow, not because of simplicity of thought, but because of intense effort on the part of the writer. He has obviously written with the intention of conveying sublime truth in an intelligible manner. One need not be working in a particular chapter to find profit and enjoyment from reading the commentary. Each chapter is “self-contained” and easily followed.

There is sufficient technical information and detail to satisfy the most devoted student. Yet this detail is not presented in a way to impede the enjoyment of any reader. There is a clear and balanced exposition of the text, which is the commentator’s chief responsibility. Yet “Luke” is not only an exposition of the Gospel; there is a wealth of devotional material in each section. Luke’s intent was to portray the Son of Man in all the perfection of Manhood. Time and again this reviewer was reminded of this in reading the commentary. Linked with the technical and devotional is a body of unmistakable practical teaching of

value to shepherds, evangelists, worshippers, and believers in general.

The wisdom of the editors in their selection of the writer is evident. “Luke”, the gospel of grace, has such an evangelical character to it, that someone with extensive experience in gospel work as well as scholarly ability, alone could do justice to the Gospel. Mr. Crawford has brought these two resources to bear upon his writing to the profit of us all.

Many individuals judge a commentary by immediately looking for the writer’s handling of the difficult portions of the book. Mr. Crawford’s treatment of such sections as Luke 1:15, 1:35, 6:1-5, 6:17-23, 7:28, 11:13; as well as others is marked by a very balanced and sane approach. No unusual or far fetched interpretations are given. The context becomes the determining factor.

Readers will find a rich source of material for both meditation and instruction. Good commentaries belong on every student’s shelf. A commentary of this character would grace any Christian library. We are indebted to him for a tremendous labor in his writing of this commentary. We the readers are able to reap the fruit of many long hours of his work. □

### **Reading God’s Word**

So shall we have whereof to wisely talk;  
So shall we learn the way wherein  
to walk:

So shall we know the latest and the best:  
The things that matter far above the rest,  
Who daily reads the letters God has sent  
Will never of the time thus spent repent.

“Faith is using God’s eyes instead of our own.” W. Kelly.

# Facing the 1990's

## Assemblies and Missions

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### Richard McCammon MD

The purpose of this article is to briefly examine the scriptural basis of missionary activity, to look at assembly contribution to the same, and to suggest some ways to stimulate interest in missions.

#### 1. The Biblical Basis for Missionary Work

The charter texts for missionaries must surely be Matthew 28:19,20, and Mark 16:15. In these passages, our Lord commanded His disciples to take the gospel to the world. The command is simple and clear, "Go ye into all the world and preach the gospel to all the creation". The order is likewise clear: (a) disciple all the nations; (b) baptize; (c) teach the new converts the commands of the Lord.

In the Acts, the disciples were to be witnesses of the Lord Jesus "unto the uttermost part of the earth" (Acts 1:8). This they were, as the Bible and history record.

The apostle Paul grasped this message. Indeed, it consumed him, dominated his thinking, became his life's passion. In Romans 1:14-16, he made three great statements about his life's ministry.

(a) I am a debtor - the motivation of his work; as Christ had been revealed to him so he felt indebted to declare Him to others.

(b) I am ready - the man, called by God; he was ready to obey the Divine will at any cost.

(c) I am not ashamed - the message of the work; the gospel, in its liberating power, is able to free mankind from superstition and slavery to self, sin and Satan.

So the great apostle spent his life and energy, seeking to fulfill Christ's

command.

#### 2. Our Current Situation

Worldwide, the assemblies have about 1500 missionaries in the field. About 700 come from North America; about 70 come from assemblies meeting as we know them. This is about ten percent of the North American total. In the 1980's, fewer than two missionaries per year have been commended from "our" assemblies in Canada and the USA. Whilst numerically, we are fewer than others, these figures suggest that we are not proportionately sending workers in the numbers others are.

The above assumes that "our" assemblies have about 25 percent of the total number of people in fellowship as are in various "other" assemblies in North America. Numbers, of course, do not tell the whole story; length of service is an important factor, among other things, but it may give us an idea as to where we stand, collectively.

#### 3. Assembly History

That there is a strong assembly history of missions is undeniable. This history is based solidly on God's Word and is an example to follow. The story chronicled in "That the World May Know" (Dr. F. K. Tatford), occupies ten volumes and makes stirring reading. Work done in Latin America and Central Africa by the assemblies is generally known. The indefatigable labours of men like Messrs. Donald Ross and Donald Monroe, are perhaps less known, but surely a stimulus to any who know of their ministries. And so the story goes on. Let us not let it stop with our generation.

#### **4. Some Possible Reasons for Lack of Missionary Interest**

(a) Materialism: the very qualities, such as hard work, diligence, devotion to duty, abstention from moral sin and alcohol, that make the basis for a good missionary, also make one prosper in the world. Employers like such people and reward them accordingly. It is possible that some have put their time and energy into a secular job, when all the time God wanted them in a higher sphere of service.

(b) Young people (ages 12-25) have not been exposed to the challenge and stimulation of gospel activity in their home assemblies. They perhaps have not seen it in action, changing lives and eternal destinies, and have thus not considered the possibilities that exist in that work.

(c) The lack of interest in foreign evangelism may be a reflection of low interest in evangelism at home.

(d) Marriage to a spouse uninterested in missionary work.

(e) Subtle discouraging pressure from parents or even elders.

Many other possibilities may exist as to why more are not seeking this type of service. The above are some of the more obvious potential causes.

#### **5. Some Ways to Stimulate Missionary Interest**

(a) Prayer: that God will revive us and give the heavenly perspective and power necessary to fulfil the command of Matthew 28:19, 20.

(b) Contact: by individuals and assemblies, with foreign workers; by letters, prayer and financial fellowship, and perhaps a personal visit for those who are really burden-

ed about this work.

(c) Local assembly work: such as door to door visitation, children's meetings, street meetings, tract distribution, personal evangelism, and preaching in the halls. Geography alone does not a missionary make; one's aptitude and fitness are better determined at home than abroad.

(d) Books and journals: such as Horizons, Echoes of Service and Harvest Fields and others are likewise worthy of mention. Any number of missionary books are easily available.

(e) Missionary Conferences: whilst common in the UK, they have not been a feature of our assembly life in some parts of North America. Some conferences set aside a meeting for missionary reports, and some assemblies have monthly missionary meetings, which are of great value. A conference has the advantage of a more concentrated effort to give reports and to describe the needs and opportunities of local work.

#### **6. Conclusion**

As we enter the final decade of the second millennium from the days of our Lord's earthly ministry, let us consider anew His departing command. Many of us feel we are living in the closing days of the dispensation of grace. New doors of opportunity seem to be opening, such as, in Eastern Europe, where a generation or more have grown up under atheistic government policies. Should God call any one of us to His harvest field, let us not only hear, but hearken. If we do not, He may call others of His servants, and our loss will be eternal. □

## Why We Believe (1) In Eternal Punishment

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### Norman Crawford

This is an appropriate place to begin this series of articles because it was this subject which, in the 19th century, made a division between those who believe all the Bible to be true from those who reject whatever does not appeal to their own reason. Whatever we may write on this subject must be predicated on the fact that we believe the Bible teaches eternal punishment, as we will try to prove, and the rejection of it must be seen as an utter rejection of its clear teaching. If the various methods that fertile minds of unbelief have devised to deny it were applied to other truths of Scripture, scarcely any would survive. The many theories come under two headings, a) Universalism, b) Annihilation or conditional immortality.

### 1. The Warnings Prove God's Tender Mercy

One of the greatest proofs of the love and mercy of God is His faithful warnings of coming judgment. There is a voice that comes down the corridor of time, warning of those who will "be cast into everlasting fire" (Matt 18:8) and giving testimony to a place where "the fire is not quenched" (Mark 9:48). It is the voice of the tender Saviour who asked the Pharisees and scribes, "How can ye escape the damnation of hell (gehenna)?" (Matt 23:33), and then wept over Jerusalem (v.37). Obscure teaching on this subject, or half-hearted warnings are not kindness, but cruelty. The same kind of cruelty that would allow a child to drink deadly poison when it was in my power to stop it. What if those who soften this teaching are wrong? The consequences are eternal loss, an irreversible mistake, a shock from which no victim will recover.

It is a great error to suppose that if a thing is true I must be able to comprehend it, for our minds are not the court of final appeal. There are many things in the physical universe beyond our full comprehension. No astronomer professes to comprehend the vastness of space. In the spiritual realm, the holy character of God transcends our highest thought, nor do we comprehend the infinite sufferings of our Saviour upon the cross. We will never find in ourselves an untroubled acceptance of the horrors of eternal punishment, but its reality is not based on our feelings, but on the words of the One who was "declared to be the Son of God in power . . . by the resurrection from the dead" (Rom 1:4). We acknowledge His authority as our Lord; He said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt 24:35), and we believe Him.

### 2. God is Good

Many times Christians have heard an unbeliever ask, "How can a God who is good send people to hell?" or "Would a good man put any of his children into a place of eternal fire?" Human goodness and "the goodness of God" are scarcely comparable. God's goodness is holy and just, but the best of human goodness is "as filthy rags" (Isa 64:6). However, it is not "the goodness of God" that puts anyone in hell, and most certainly God will never put any of His children in eternal fire. Those who perish forever are "enemies of God by wicked works" and their rejection of His Son. Even at the cross, it can be said, "Behold therefore the goodness and severity of God" (Rom 11:22). For those who crucified Him the Saviour prayed, "Father forgive them . . ." (Luke 23:34), but upon the

holy Sufferer fell unmitigated judgment. For those who reject God's goodness and His mercy, there can only remain "His severity".

### 3. The Meaning of Everlasting

In the Greek NT, "for ever and ever" is a translation of five words that literally mean "unto the ages of the ages". Thinking that they have found a way to explain away eternal punishment, some have claimed that this is a finite length of time, therefore the fire is not eternal. If a student wished to translate "for ever and ever" into Greek, he would have to use these very words because the language has no other choices. But, there is a far stronger argument against making "for ever and ever" a limited period. This exact phrase is used 21 times in the NT. Eighteen times it refers to God's eternal throne, His everlasting praise and His "glory for ever and ever". Three times the same phrase is used to describe eternal punishment. It must mean the same thing in the second case as it does in the first unless there is contextual evidence for believing otherwise, and there is not. There is yet a third major point in this debate, the Lord Jesus said on at least three occasions that "the fire never shall be quenched" and we know of no way to circumvent "never".

Two other words in the NT are translated "eternal" (aionios) and "everlasting" (aidios). W.E. Vine quotes Cremer, "While aionios negatives the end either of a space of time or of unmeasured time . . . aidios excludes interruption and lays stress upon permanence". Aionios is used in such verses as "shall inherit eternal life" (Matt 19:29) and "Depart from Me ye cursed into everlasting fire" (Matt 25:41). In Romans 1:20, aidios is used of God's "eternal

power" and in Jude 6, it is used in the phrase "everlasting chains". Unless a person comes to the Bible with prejudice, it is impossible to make a difference in these words when on one hand they speak of the eternity of God, and on the other the eternity of suffering.

In Jude 7, aionios is used of "eternal fire", but the force of this verse is that it describes the people of Sodom and Gomorrah upon whom God's judgment fell in the days of Abraham. The Scripture does not say, "They suffered", but they are "suffering the vengeance of eternal fire". A similar construction is found in Revelation 20:10 where two men that have been in "the lake of fire" are still there after a 1000 years.

### 4. Universalism

The doctrine of universalism is that all men will eventually be saved. It takes various forms. Some believe that after a period of purgation in hell or purgatory, what the blood of Christ could not accomplish will be done by the purging fire. This is horrible blasphemy and paganism from which every spiritual mind shrinks back. One passage of Scripture is appealed to as proof, "By which (the Spirit) also He (Christ) went and preached unto the spirits in prison" (1 Pet 3:19). We are told when the preaching took place, not in hell, but "when the longsuffering of God waited in the days of Noah, while the ark was a preparing" (v 20). It was "by the Spirit", the Spirit of Christ and of God that Noah preached (Gen 6:3). We must never assign a meaning to a difficult verse that contradicts plain verses such as the Lord's words after the door is shut, "Depart from Me ye cursed into everlasting fire" (Matt 25:41).

Other verses are used to support the thought of all eventually being saved: John 12:32; Acts 3:21, and Romans 11:32. John 12 teaches that men of all kinds will be drawn to the uplifted Saviour. Acts 3 teaches that God will set right in His creation all that sin has marred, but verse 23 shows that it does not apply to all people. Romans 11:31 teaches that there are those among Jews and Gentiles who "have obtained mercy" and the "all" of verse 32 means the "all" of this number.

### 5. Annihilation

Again, this theory has several forms. Some believe that in the day of judgment the wicked will be annihilated, and others that it will happen after a period of conscious punishment. The Scriptures appealed to are those which speak of the wicked being "destroyed" and "perishing". Out of the 92 times that these words occur in the New Testament (AV), 80 times they translate *apolummi* (to utterly destroy). We must ask, "Does *apolummi* mean the end of being or the end of well-being?" The Lord Jesus used it for the marring of wine skins (Luke 5:37); the lost sheep (15:4-6); the lost son (15:24), and a lost sinner who gets saved (19:10). The way He used it is the key to its use in the NT, where it frequently means the eternal, conscious suffering of the lost. Paul understood its meaning well for he used it in 2 Corinthians 4:3, "If our gospel be hid it is hid to them that are lost (*apolummi*)". These people are lost at the time he writes, yet are still living in the world. How then can it mean annihilation?

### 6. The Test of Truth

A subject may be believed or disbelieved depending on factors

which actually have no bearing on its truth or falsehood. If I say that the test of truth is the measure of my comfort in believing it, I am not really using logic, but subjective emotion. There is so very much in our tragic world about which we are most uncomfortable, so much that does "not seem right", and yet, we dare not reject reality because it pains us. Cancer, heart disease, drug addiction, rape, hunger and murder have never produced a comfortable thought in our minds, yet they exist. Eternal punishment is not grasped by feeble sense and can never be comfortably believed. We must always make a difference between what is against reason and what is beyond it.

We have only cited a few of the many Scriptures that teach that eternal, conscious suffering will be the tragic end of all who reject God's so great salvation. We dare not "take away" from the Book and we dare not "add unto these things" (Rev 22:18,19). We have almost nothing in common with the great Italian poet, Alighieri Dante, who in his *Divina Comedia* allowed his fertile imagination to run riot in describing the sufferings of souls in *Inferno* and *Purgatory*. We must not go beyond Scripture, but at the same time, we must allow its great reality to lay hold of our souls as we seek by the Holy Spirit's power, in tender love, to warn sinners of their danger. Hell is as real as heaven, because the Lord Jesus taught its reality as clearly as He taught that heaven was the place from which He came to earth (John 3:13; 16:26). □

They are free from restlessness who find their rest in God.

## The Model Christian Couple

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### H. P. Barker

If a young husband and wife were to look into the Scriptures with the object of finding a record of lives that should serve as a pattern for them to follow in their united pathway of service to the Lord, which couple do you think would be most suitable for their purpose?

In raising this question, I take for granted that they intend to make the service of the Lord their supreme interest during the whole of their lives. Nothing less than this would be worthy of those who owe so much to Him. What couple, then, may we counsel them to take as their model?

Adam and Eve? No, indeed, for Eve was the means of leading her husband into disobedience to God, involving him in consequences of the most disastrous kind.

Abraham and Sarah? No, for Sarah was not a sharer of Abraham's strong faith. She laughed at the promise of God, and her husband suffered himself on one occasion to be beguiled, on her account, from the path of strict veracity.

Isaac and Rebekah? No, for Isaac in dealing with his sons was influenced by carnal motives, and Rebekah, to thwart her husband, resorted to gross deceit.

Moses and Zipporah? No; for Zipporah set herself strenuously to oppose obedience to God's explicit command, when it entailed suffering for her children.

If we would find a man and wife whose united pathway of service and testimony may serve as a model for Christians today, we must turn to Romans 16, the neglected chapter of the New Testament. In verse 3 their

names are given, Priscilla and Aquila. These dear folks are mentioned in the Acts and the Epistles six times. In three instances the wife's name stands first. This shows that she was by no means a nonentity. Though the "weaker vessel", she contributed her part in testimony, in toil, in suffering, in devotion to the path of faith trodden by the two of them. She was not merely the sympathetic wife of a servant of Christ; she was herself His servant as we shall see.

The very names of this worthy couple have their significance. Aquila means "eagle" and suggests the energy, the boldness, the courage that should characterize the man. Priscilla means "old fashioned," and reminds us how acceptably a Christian wife may serve the Lord by the maintenance of good old-fashioned ways. These will be laughed at, no doubt by the world, but they are of great price in the sight of God. It is old fashioned, for instance, for a wife to obey her husband, for parents to bring up their children in the fear of the Lord and to teach them the necessity for obedience and truthfulness, to have daily prayer and the reading of the Scriptures and to do many other things which become those who desire to honour God in all their ways.

To maintain these customs may provoke the mirth of those who wish to be considered up-to-date, but we shall do well to remember the exhortation to "ask for the old paths, where is the good way, and walk therein" (Jer 6:16).

The first mention of Aquila and Priscilla is in Acts 18:2-3. Originally from Pontus, the far eastern province beyond the wild hills of Galatia, they had been sojourning in the city of

the Caesars, but had lately removed to Corinth in consequence of an imperial order expelling all Jews from Rome.

They were people in humble circumstances. To the lowly abode of these banished friends came the apostle Paul. Were they Christians at this time? We are not definitely told, but it is inconceivable that Paul would have gone to sojourn beneath the roof of hostile, Christ-hating Jews. Probably they were not yet fully established in the truth of Christianity, and they would find a rich reward for their reception of Paul into their home in the marvelous things he would have to tell them.

Being of the same craft, he "abode with them, and wrought". What happy hours would be spent in the quiet workshop! Aquila and Paul stitching the lengths of haircloth and leather together, and conversing meanwhile on the wonderful things of God. No doubt Priscilla, as she went about her household duties, would often drop in to listen to the conversation. Thus husband and wife, thanks to the ministry of their lodger, would grow in grace and in the knowledge of their Lord and Saviour.

It is important that the foundations of our lives should be laid in the understanding of the Word of God. No apostle will come to sojourn in our house, but the words of the apostles remain, and the words of our Lord Jesus Christ. If we cherish those words, we shall have greater Visitors than Paul. The Father and the Son will make their abode with us (John 14:23). Communion with the Father and the Son must ever be the inner fount from which all true service and testimony spring.

The second mention of Aquila, and Priscilla is in Acts 18:18. The time had come for Paul to leave Corinth. His stay there had extended to more than eighteen months, during which time he had preached the Gospel and taught the Word of God. Numbers had been turned from darkness to light, and a large assembly had been gathered in the luxury-loving city where our two friends had made their temporary home.

During these months, Aquila and his wife had doubtless learned much, and their hearts would have become greatly attached to the dear servant of Christ whose ministry had meant so much to them. They determined to accompany him on his voyage to Asia (Acts 18:18).

What led them to this decision? It may have been the desire to continue in Paul's company or the hope of finding a sphere of Christian usefulness in the "regions beyond". We may be sure it was not the object of worldly gain that led them to leave their Greek home. They were now no longer tent-makers who believed in Christ; they were servants of the Lord who made tents, a very different thing. The tent-making was now a part and parcel of their service for Christ. Henceforth His interests were paramount with them, and there were no lengths of loss and suffering to which they were not prepared to go, as we shall see, for His dear Name's sake.

In Ephesus, they were used of God in the instructing of the eloquent Apollos, unto whom they "expounded the way of God more perfectly" (Acts 18:26). As they had received from the Lord through the personal teaching of Paul, so now they are

able to be channels through whom the truth of God is made known to others. What a privilege! Their personal instruction had wonderful results as Apollos “mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ” (v 28).

In Romans 16:3-4, Paul describes them as his “fellow-workers in Christ Jesus who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles”. Although we do not know the circumstances of this event, their willingness to offer their all for Christ’s sake stirred every heart that knew the story. Their devotion to Christ has also stirred hearts wherever the Word of God come, and the record is preserved for us that we might have a model for every Christian couple who desire to please and serve the Lord Jesus.

The fifth mention is in 1 Corinthians 16:19 when they sent warm greetings to the assembly in Corinth, concerning whom they had many memories. At this time, they were likely still at Ephesus, for Paul is sending greetings from assemblies on the coast of Asia Minor where Ephesus was located (v 19). They had first opened their home to an apostle, and at this time they have opened their home to an assembly. What a great honour!

When the beloved apostle was soon to go from his cold, wet dungeon to lay his head on the executioner’s block, looking back over the course he had run so faithfully, he thought of this godly couple and sent greeting to them through Timothy as one of his final acts on earth. □

### Joel Portman

Our Life so quickly passes;  
The moments fly apace;  
The minutes run to hours,  
The hours into days;  
Our life is quickly fleeting,  
Too soon it all is o’er;  
Ambitions, plans and longings,  
Soon fade like passing flow’r.

The measure of life’s greatness,  
Is not how long it’s lived;  
The issue which should face us,  
“What have we done for HIM?  
Have we done that to please Him,  
Or have we lived for self?  
Is life a wasted desert,  
Or field of ordered wealth?”

The things which our hearts follow  
Are often little worth;  
The toys, the joys, the folly,  
The emptiness of earth;  
Much effort spent on trifles  
Which seem so vital now  
Will soon be seen as worthless,  
When we before Him bow.

Oh stop to reconsider  
The purpose of your life;  
Do you aspire to greatness  
In world where sin is rife?  
What folly to be taken  
With what is just for time;  
Oh, lift your sights still higher  
You’ll leave it all behind!

Redemption’s price has claimed us,  
To give our all for Christ;  
Not just a little portion,  
The ‘leftovers’ of life.  
We owe Him every portion;  
We’re here to honor Him;  
Our life is to be centered,  
Bring glory to His Name.

When we stand in His presence,  
We’ll realize the loss;  
The years that passed so quickly,  
Will then appear as dross.  
When will we see the value,  
The joy that shines undimmed?  
Life in its truest greatness,  
Is life that’s lived for HIM. □

**"THE BELIEVER'S HYMN BOOK COMPANION"** by Harold Paisley has been published by Gospel Tract Publications. This beautifully printed and bound book is now available from Christian book sellers.

In the preface, brother Paisley has written: "The purpose of this book is to acquaint the users of the hymn book, generally used in assemblies of the Lord's people, with information concerning the occasion of writing, and brief accounts of the authors.

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**"WHAT THE BIBLE TEACHES"** volume 7 of the Ritchie New Testament Commentaries has been published, containing the **GOSPEL OF LUKE** by Norman Crawford. This 416 page commentary is now available from Christian book sellers.

### Truth and Tidings on Cassette

Bill Spillane of the Hickory NC assembly has done an excellent job of reproducing the Truth and Tidings magazine articles on tape. The recordings are clear and make easy listening. A year's subscription for \$40.00 or individual magazines on two cassettes can be ordered for \$3.50, which is the cost of blank tapes and postage.

Bill Spillane  
2207 W. Front St.  
Statesville, NC 28677

**Sydney Maxwell**

**QUESTION:** Would you please answer in the magazine what Paul meant by the statement in Romans 8:4, "The righteousness of the Law is fulfilled in us"? Is the believer able to keep the Law?

**ANSWER:** It is essential to note what this scripture states and what it does not; this is of the utmost importance. It does not say that the righteousness of the Law is fulfilled "by us". The only One could do this is our Lord Jesus who in His life kept the Law and in His death died under the curse of a broken law, "For cursed is every one that hangeth on a tree" (Gal 3:13). Romans 8:4 refers to the work of God "in us", accomplished, no doubt, by the Spirit of God's indwelling. The word for righteousness is not *dikaioisune*, but *dikaioima*, a word that W.E Vine says "is best described as a concrete expression of righteousness". It is used here to indicate the righteous demands of the Law.

It is also important to take note of the apostle's language that follows. Those who "fulfill this righteousness . . . walk not after the flesh but after the Spirit". The walk here must be interpreted as the whole course of the believer's life. It should be stated that "to walk after the flesh" is to give evidence that such persons never were born of God. The whole bent of the life of a child of God is "to walk after the Spirit", which means to walk under the control of the Spirit of God. The Spirit of God moves upon a person's own spirit in contrast to the works of the flesh which operate within the sphere of the body.

The righteousness of the Law,

then, with all its moral demands is exemplified only in the child of God. We are not under any obligation to keep the Law to be saved, but because we are saved, and indwelt by the Spirit of God (with the perfect example before us of our Lord Jesus Christ) we shall fulfill all its moral requirements as the character of our lives.

**QUESTION:** I have recently heard it taught privately that since man is a responsible being, he has to repent and believe the Gospel, then at that time he is chosen in Christ (1 Pet 1:2). I personally disagree with this statement. Would you please give an answer as to the truth or fallacy of this teaching? Such people say, "God foreknew who would repent so they are the ones that are chosen".

**ANSWER:** The first part of the statement is correct that man is a responsible being, and if he expects to be in heaven he will surely need to repent and trust Christ as his Saviour. This was the basis of Paul's preaching as he indicated to the elders from Ephesus, "repentance towards God and faith toward our Lord Jesus Christ" (Acts 20:21).

The part of the question with which you disagree is totally incorrect and without any scriptural foundation whatsoever. The matter of God's choice of any person is entirely linked with God's sovereignty and relates not to time but to eternity. The language of Paul in Ephesians 1:4 touches on this very point, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love" (Eph 1:4). We can also add Peter's testimony to this great theme that baffles human

understanding, "Elect according to the foreknowledge of God the Father (1 Pet 1:2).

To suggest that my action in time in accepting Christ as my Saviour and the divine foreknowledge of this beforehand was the basis of my election is to rob God of His glory in sovereign choice, but also to negate that marvelous grace that moved the heart of God to number me with the elect. "Even when we were dead in sins hath quickened us together with Christ, (by grace are ye saved)" (Eph 2:5). I heard an older preacher say many years ago, and I have never forgotten it, "There is much about God's sovereignty I don't understand, but there is nothing about it I don't believe". We, without hesitation, take out stand here as should every child of God and remember what causes us to wonder at these great truths, also causes us to worship.

### Subscriptions for 1990 □

The October issue of Truth and Tidings contains a subscription envelope for those who receive the magazine at their home address. Please print your name clearly in the spaces provided and be sure to include your postal code.

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## **Tidings - Canada**

### **British Columbia**

**Abbotsford,** During five weeks of encouraging gospel meetings by Gaius Goff and Bryan Funston, a nice number professed faith in Christ, including four members in one family connection. The meetings closed on November 26 but Brother Goff returned on December 3 for a week of ministry for the young believers.

**Vancouver,** Ministry was given by Matt Murphy, Stan Wells and Alex Wilson at the November monthly ministry meeting at North Vancouver.

### **Saskatchewan**

**Glen Ewen,** The assembly enjoyed recent visits by Andrew Bergsma, Lou Swaan, Larry Buote, Paul Kember and Robert Boyle. The baptism of three young sisters brought joy to the saints.

**Saskatoon,** Robert Boyle had a week of ministry on Egypt to Canaan for the benefit of young Christians in this district where James Ronald Jr. continues to labour for the Lord. Following these meetings, Brother Boyle gave ministry at Mervin, Maidstone and Arborfield.

### **Ontario**

**Chapman Valley,** In late November, Arnold Adams had a week of appreciated ministry meetings.

**Charlton,** On November 19, Sam Patton and Brian Owen commenced a series in the gospel.

**Collingwood,** The Saturday night ministry meetings in November were taken by Paul Robinson and Ken Moore.

**Discovery Bay,** Lorne Langfeld expected to have children's meetings in January.

**Hamilton,** The saints appreciated ministry in November by Harold Paisley on the Garments of the High Priest.

**Huntsville,** Two souls professed salvation during five weeks of encouraging gospel meetings by William Metcalf and Larry Steers. It was also a real joy to the saints when an older man with a heart condition, previously saved, was baptized on the last Sunday afternoon of the

meetings.

**Kapuskasing,** Murray Pratt and Bruce Rodgers concluded five weeks of gospel meetings on December 8 with three souls trusting Christ.

**Lakeshore,** The assembly enjoyed a visit by Frank Pearcey in late November. In early December, Lorne Langfeld had a week of well attended and encouraging children's meetings.

**Lindsay,** Eight of the Lord's servants were present to help at the October conference. The ministry was helpful and the Bible readings were quite interesting. Prayer is requested for a series of children's meetings which Lorne Langfeld expects to commence in February.

**Mattawa,** Clarence Black is having weekly children's meetings in a school and Bible readings in his home.

**Milton,** In late November and early December, Harold Paisley had well attended gospel meetings with blessing in salvation.

**Nipissing Junction,** Ken Moore was expected for a week of children's meetings in late November.

**Norwich,** Recently, Timothy Kember had a few nights with the new assembly here and then went on to Merlin for three nights in ministry.

**Oil Springs,** The November conference was refreshing with practical and needed ministry given by James Beattie, David Gray, John Gray, Steve Kember, Timothy Kember, William Lavery and John Slabaugh.

**Ottawa,** Gospel meetings by Murray McLeod and Peter Orasuk continued for six weeks and there was a little blessing in salvation.

**Picton,** The new hall is progressing very well. We trust it will be the birthplace of many souls, if the Lord be not come.

**St. Thomas,** In November, Edward Doherty had a few nights of appreciated ministry.

**Toronto,** During November, Eric McCullough visited Mimico, Broadview

## Tidings

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and Bracondale. The saints in Highfield rejoiced on November 5 when two young believers, Sunday school contacts, were baptized. They had further joy when a girl professed during a regular gospel meeting the same month.

**Wallaceburg,** Prayer is requested for a gospel series which William Metcalf and Larry Steers expect to start on February 4.

**Welland,** At last report, gospel meetings by John Slabaugh and Gary Sharp were in their fifth week. Two children of Christian parents and one woman had professed faith in Christ and others were interested.

### **Nova Scotia**

**Halifax,** Ten souls professed salvation during ten and a half weeks of gospel meetings by James McClelland and Robert McIlwaine, bringing much joy to the saints.

**Leitches Creek,** Fred Bartlett is having one gospel meeting weekly and there is an interest in this district. He has also started in a new area across the Causeway.

**Pugwash Junction,** At last report, Albert Hull and Ken Taylor were in their seventh week in the gospel. Two souls had professed and others showed interest.

**Weaver's Settlement,** In November, Leslie Wells had appreciated ministry meetings with a good attendance.

**Wilmot,** As a follow-up to the summer work, Albert Hull had two meetings in the community hall in mid-October with an encouraging interest.

### **Newfoundland**

**Gander,** During November, Bert Joyce had encouraging ministry meetings using the Egypt to Canaan chart.

**St. John's,** The conference in late October was excellent and the saints were cheered.

## Tidings - U.S.A.

### **Oregon**

**Grants Pass,** John Abernethy expected to have ministry meetings in November.

### **California**

**Palm Springs,** Edward Doherty expected to visit Palm Springs this winter. Last year, he visited a number of Spanish-speaking contacts of the Christians here.

### **Arizona**

**Phoenix,** The four day conference in November was well attended and profitable with help given by John Abernethy, Tom Baker, Edward Doherty, John Frith and Sydney Maxwell. Following the conference, Brother Maxwell remained for one week of ministry on 1 Peter.

### **Kansas**

**Coal Creek,** Joel Portman and Don Wardell are preaching the gospel.

### **Minnesota**

**Fergus Falls,** During October, Gavin Collins had four weeks of gospel meetings, three nights weekly, with a nice interest.

### **Iowa**

**Garnavillo,** The Thanksgiving Day conference was profitable with ministry given by Al Christopherson, Paul Elliott, Al Flett, Robert Orr, Henry Wahls and Art Ward.

**Hampton,** Roy Weber and Richard Van Mill are preaching the gospel and at last report, two children had professed salvation. This is the first series in the hall since it was renovated.

**Manchester,** Work on the new Gospel Hall continues. Until it is finished, the saints are meeting in the upstairs of a bank building on the corner of East Main and Franklin.

**Stout,** The conference on Thanksgiving Day was helpful with profitable ministry given by Leonard DeBuhr, Eric McCullough, Joel Portman and Roy Weber.

### **Wisconsin**

**Beetown,** Al Christopherson and Al Flett are having a series in the gospel.

## Tidings

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**Blue River**, Following the Blue River conference, Robert Surgenor had two weeks of practical ministry on the Seven Churches of Asia.

**LaCrosse**, Eleven of the Lord's servants were present to give help at the recent conference and the ministry was good and practical. Many unsaved were at the Saturday night conference gospel meeting and this has encouraged the brethren to have a gospel series after the first of the year.

**Ontario**, Robert Orr and Paul Elliott are labouring in the gospel and have seen a mother and her son, who is in his late twenties, both profess faith in Christ.

### Illinois

**New Lenox**, The saints appreciated visits in November by Al Christopherson and Bruce Collins. A Spanish sister was received into fellowship on December 3. G. P. Taylor was expected for a Lord's Day in December.

### Michigan

**Jackson**, Lawrence Perkins was with the assembly for the Sunday School treat and remained for the Lord's Day. Prayer is requested for a gospel series which Norman Crawford and David Oliver expect to commence on February 25.

**Saginaw**, John Norris and William Lavery were with the saints for their all day meeting on December 3.

### Ohio

**Lorain**, In November, Edward Doherty had a few nights in ministry with the Spanish-speaking assembly.

### Pennsylvania

**Bryn Mawr**, The conference in late November was profitable with help given by Walter Gustafson, Gene Higgins, William Lavery, Oswald MacLeod and Frank Tornaquindici. Following the conference, Brother MacLeod gave ministry at Pennsauken and Barrington.

### Connecticut

**Hartford**, The November conference was a time of profit with helpful ministry given by Walter Gustafson, Gene Higgins, Oswald MacLeod, Murray

McCandless, Ernest Moore and Albert Ramsay.

### Massachusetts

Albert Ramsay gave appreciated ministry in Methuen and Saugus in November.

**Methuen**, The November Bible reading on 1 Peter 3 was led by Frank Tornaquindici. Robert Surgenor was expected to lead the December reading on 1 Peter 4 on December 10.

**Saugus**, Over 300 attended the December conference and heard practical and searching ministry by James Beattie, Walter Gustafson, Gene Higgins, Oswald MacLeod, David Oliver, James Smith and Robert Surgenor. An 18 year old outsider professed salvation following the conference gospel meeting bringing joy to the saints. Following the conference, Robert Surgenor remained for two weeks of ministry on the Local Assembly.

**Watertown**, One young lady professed faith in Christ during two weeks of gospel meetings by Gene Higgins and Don Draper.

### Maine

**Madawaska**, Prayer is requested for a gospel series which Murray McCandless and Peter Orasuk expect to commence on January 15.

## Tidings - Other Countries

### N. Ireland

**Ballymachason**, The conference in November was very large and help was given by a number of brethren.

**Bangor**, A.M.S. Gooding had ministry meetings in Ebenezer hall.

**Bleary**, Tom Bentley had two weeks of ministry on the Feasts of the Lord.

**Clough**, The conference on November 11 was very profitable and was one of the largest ever. Brethren Hutchinson, McBride, McShane, Gooding and Bentley gave ministry.

**Cloughfern**, J. Flanigan is having well attended gospel meetings.

## Tidings

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**Drumreagh,** A. Aiken continues in the gospel, looking to the Lord for blessing.

**Dungannon,** Brethren McBride, McKinely and Lennox continue gospel meetings with some coming in who are not usual attenders.

**Kilkeel,** J. Hawthorne and E. Fairfield continue in the gospel.

**Newry,** J. Hutchinson and R. Eadie have had an encouraging start in a series in the gospel.

**Newtownstewart,** There was a time of reaping during a gospel series by James Smith and David Oliver and a large number long prayed for have professed. The saints have been greatly cheered after years of patient sowing.

**Omagh,** A good number attended the conference on November 1 when ministry was given by Brethren McBride, Smith, Currie, Oliver and Kane.

**Shanaghan,** N. Turkington had Bible readings on 1 Peter.

**Tivaconaway,** G. McKinley and J. Thompson continue in the gospel here where the assembly has become small.

### Republic of Ireland

**Laghy,** J. Brown and J. Lennox were expected for a series in the gospel.

### Costa Rica

**San Ramon,** David Booth expected to commence a gospel series in November and hoped to see a break in the work among the Nicaraguan refugees.

### El Salvador

**San Salvador,** On November 25, Vernon Markle wrote, "We arrived here on November 3 and on November 10 there was incessant machine gun fire with bombs exploding and planes and helicopters roaring overhead, all about two blocks away. As far as we know, none of the believers has been injured at all, although some had substantial material losses. Almost all were without food due to rebel occupation. We have been busy the past few days getting food parcels made up for these needy Christian families. Three brave brethren have dodged bullets each day to take these

supplies to them. There is a curfew from 6 p.m. to 6 a.m., which of course means no meetings, although we were able to get out to Scandia last Lord's Day to remember the Lord. It was very precious!"

### Montserrat

**Plymouth,** On November 24, Sam Maze wrote, "Things are beginning to slowly return to normality following the devastation of Hurricane Hugo. Four brethren from the Canadian Prairies have come to help in the repairing and re-roofing of homes. As yet we have not been able to restart our evening meetings as electricity has not been restored."

### Netherlands

**Soest,** Hans Bouwman reports that they saw the good hand of the Lord in the Netherlands and in Belgium during 1989. Because of a great need for sound literature in the Dutch language, he is compiling a book on the Local Assembly and hopes to have it published in March, 1990.

### South Africa

**Port Shepstone,** On November 16, Sam Emerson wrote that there had been some unrest and violence in the Murchison area during the past couple of months, but that this trouble had not hindered the gospel or medical work. The prayers of the saints will be valued.

### St. Lucia

**Soucis,** Jack Gould recently finished 13 weeks of gospel meetings with some souls professing salvation. In November, an 18 year old sister obeyed the Lord in baptism, bringing joy to the saints.

### Trinidad and Tobago

**Glen Road,** The united half-yearly Bible reading on October 14 was a happy and profitable time around the Word of God.

**Los Bajos,** On November 11, there was a meeting to mark the opening of the new hall. It was a cause for thanksgiving that the hall was erected and opened free of debt.

**Mon Repos,** A nice company attended the annual day of ministry on October 28 and heard helpful messages from Jim

## Tidings

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Stewart, Danny Ussher, John Wright and two national brethren.

**Morne Diablo**, In late October, the assembly had a two week gospel effort with various speakers.

**Orange Field**, The united quarterly Bible reading on November 4 was a profitable day. On November 26, a young sister and brother obeyed the Lord in the ordinance of baptism.

**Siparia**, On November 1, Danny Ussher ministered the Word at the weekly ministry meeting and there was a good attendance and warm fellowship.

### Venezuela

In November, James Walmsley wrote, "In latter years we have felt the need for new workers, as the harvest is plenteous but labourers few. Mr. Kenny Turkington, son of Mr. & Mrs. Joe Turkington, will be leaving his teaching post at the University in December in order to give all his time to the work in Cojedes. All here would appreciate your prayers on his behalf."

### Zambia

**Chingola**, William Halliday keeps busy in the gospel. In a village some miles away, two men have professed and the meetings continue.

## Conferences, D.V.

**Note:** Kindly remember the following conferences as mentioned in detail in the November and December magazines:

**Seattle, WA** - Jan. 27 and 28

**Long Beach, CA** - Jan. 13 and 14

**Monrovia, CA** - Feb. 17 and 18

**Tampa, FL** - Feb. 10 and 11

## Change of Address of Gospel Hall

**Discovery Bay, Ontario**, 487 Westney Road South, Units 40 and 41, Ajax, Ontario. (Street name change only – not a location change.)

## Change of Address of Correspondent

**Nipissing Junction, Ontario**, Clarence R. Black, P.O. Box 787, Mattawa, Ontario, POW 1V0

## With Christ

**Miss Florence Lyttle** of **Bangor, N. Ireland**, after a long illness. Our dear sister was saved when quite young at meetings conducted by Brethren Norris and Bernard. Soon after, she was received into the Portadown assembly. For the past 30 years, she was in the Ebenezer assembly in Bangor, Miss Lyttle was deeply interested in the welfare of saint and sinner and had the ornament of a meek and quiet spirit. She will be greatly missed by her three sisters, all in assembly fellowship at Bangor. J. Lennox and J. Hutchinson spoke at the funeral services.

**F. J. Glasgow** of **Comber, N. Ireland**, age 78. Our dear brother was saved at 11 years of age when S. Greer was preaching in the old Scrabo hall. He was a foundation member of the Comber assembly and was active in the preaching and support of the gospel. He went to be with the Lord suddenly after an operation. Prayer is valued for his widow. The funeral in Newtownards was large with many of his former business associates hearing the gospel.

**Mrs. Gribben** of **Comber, N. Ireland**, age 66. Our dear sister was saved at 13 when D. Craig was preaching in Comber. Ever since, she was a faithful member of the assembly. Mrs. Gribben was a sister who was respected by all whose interest in divine matters was deep and real. She went to be with the Lord after a long illness. The large funeral was conducted by Brethren Lowe and Hutchinson.

**C. W. (Will) Broadhead** of **Vancouver, B.C.** on September 12, age 93. Our esteemed brother was born in Pontefact, York, U.K. in April, 1896 and was born again in Waseca, Saskatchewan in September, 1923. He was associated with the Maidstone, Sask. assembly for many

## Tidings

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years and latterly with the Victoria Drive assembly, Vancouver. Our brother was a man of a quiet and meek spirit, who loved the Lord and His assembly. He is survived by his wife Freda, two daughters and two sons, who are all in assembly fellowship.

**Mrs. Irene Black of Victoria Road, Ontario** on September 24. Our dear sister was saved as a young girl in tent meetings by George Shivas at Eldon Station. Later she was baptized and, with her husband, was received into fellowship in the Victoria Road assembly, where she continued until ill health prevented her. She was a godly, consistent sister and was a link in the chain the Lord used to see the Nicholson family saved. She leaves her husband to await that day, one son and his wife, and several grandchildren. Her well attended funeral was taken by Don Nicholson.

**Mrs. Bertha Moore of Dunchurch, Ontario** on October 19. Our dear sister was saved in 1958 in her home. In 1960, she was baptized and soon received into fellowship at Chapman Valley, where she continued until moving to North Bay in 1986. Mrs. Moore lived a godly, consistent life and was loved by all who knew her. She had a real interest in the lost and continually prayed for her grandchildren and great-grandchildren. One son, Ken Moore, is a well known evangelist among us. Her very large funeral, taken by D. Nicholson, showed the high esteem in which she was held.

**Mrs. Herman (Elsie) Mitchell of Bethany Lodge, Unionville, Ontario** on October 23, age 73. Our dear sister was saved in May, 1937 and gathered to the Lord at Brock Avenue in 1942. She had the joy of seeing her parents and two sisters won for Christ. Elsie continued steadfastly in assembly fellowship throughout her Christian life and spent her last few years at Bethany. She suffered a great deal but remained cheerful in spirit, comforted by the promise, "I will never leave thee, nor forsake thee." The large funeral was shared by Sam Montgomery and Harold Paisley.

**Mrs. Lillian (Ivan) Field of Englehart, Ontario** on October 27, age 93. Our dear sister was born in 1896 and born again in 1910 through the preaching of Fred Watson at Earlton. She was received into the Earlton assembly in 1919. For a few years prior to retirement, she was in fellowship in Kirkland Lake and then on retirement, moved to Englehart. Her husband went to be with the Lord in 1982 and for the last couple of years she was in a nursing home. Mrs. Field was faithful in testifying as to her salvation and for years helped her husband in the mailing of tracts.

**Mrs. Stella Olson of LaCrosse, Wisconsin** on November 1, age 90. Our dear sister was saved during gospel meetings by the Late Samuel Hamilton on October 29, 1930. Soon after, she was baptized and received into assembly fellowship where she remained until about a year ago when she went into a nursing home. She leaves four daughters and one son who are saved, and one unsaved daughter. The funeral services were taken by Al Christopherson and Dick Bruley who preached the gospel to many unsaved grandchildren and friends.

**James Waugh of Birches assembly, N. Ireland** on November 7, age 89. Our dear brother was gloriously saved on February 5, 1953 when the late Mr. & Mrs. Edward Uprichard, who had a particular interest in him, took him to meetings in Cookstown conducted by Harold Paisley and Thomas Wallace. He continued steadfastly in the little assembly, was loved by all and had the joy of seeing his family saved and some of his grandchildren. The large funeral services were taken by S. McBride and J. Brown, shared by B. Smith and J. Lennox.

**Note:** Our dear brother, **Mr. Jack Noble of Guelph, Ontario**, suddenly went to be with the Lord on Saturday, December 9, while in N. Ireland, after preaching the Word the previous evening. A full obituary of our beloved brother, who laboured for the Lord for many years in the West Indies before coming to Canada, will be published when details are received.

gold" (1 Pet. 1:18). The Bible continues by telling of the preparation that has been made. The gospel writer, John, records the words of the Lord Jesus, "The Good Shepherd giveth His Life for the sheep" (John 10:11); "I lay down My Life that I might take it again" (John 10:17). It is this same Gospel that records the last utterance of the Saviour on the Cross, "It is finished" (John 19:20).

The provision of salvation, the forgiveness of sins and the assurance of heaven for eternity have all been made possible because of the vicarious death of Christ. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet 3:18). He requires only that you repent, acknowledge your need as a sinner, and accept by faith the work of Christ on your behalf. To do anything yourself or to seek another way is as empty, lifeless, and hopeless, as the terra-cotta soldiers of Emperor Qin. Embrace the truth for yourself that another expressed:

"I want no other argument  
I need no other plea  
It is enough that Jesus died  
And that He died for me." □

*Founding Editor*

**A. W. Joyce,**

*Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

*Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

*Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

*Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**  
105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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**TRUTH AND TIDINGS  
GOSPEL TRUST - U.S.A.  
3228 Blake Road,  
Wadsworth, OH 44281**

## Prepared for the Future

**William Oliver**

Qin Shi Huang Ti was a brilliant general who by 220 BC, conquered seven warring kingdoms and unified them into one, known as China. Emperor Qin (pronounced "Chin") burned the books and killed the scholars who displeased him. He masterminded the building of the Great Wall with 700,000 conscripted laborers, many of whom lie buried beneath its crenelated face.

Much of the ruthless activity of the first emperor has been studied by Chinese school children over the centuries, however, it wasn't until almost two thousand years later that another part of Qin Shi Huang's thinking and work was known. In 1974, a group of peasants sinking a well hit upon a huge cache of fired clay soldiers nearby the tomb of Emperor Qin. Further excavating revealed some eight thousand life size soldiers, along with horses and chariots. Each soldier was found to have a unique face and hair style, and their uniform distinguished their rank and division.

This lifeless army of soldiers was uncovered in columns of four in trenches some twenty feet below the earth's surface. The pits had been covered by heavy beams and then blanketed with earth that had been farmed for centuries. The silent, motionless soldiers were in battle positions, stretching out in each direction from the tomb including a rear guard. Scholars have speculated as to why the Emperor prepared the terra-cotta army, but one thing is apparent, he made detailed preparation to conquer what lay beyond death. The earthen hoard is a testament to the awful power of man and also the folly of his extensive

preparation.

The Bible tells us of a messenger five hundred years before the Emperor Qin lived that brought a simple, direct message to man, "Prepare to meet thy God" (Amos 4:12). That preparation was explained by the prophet Amos as the need to repent and seek the Lord. The apostle Peter delivered a message to an army officer that inquired about how he might prepare to meet God. Peter told the Roman Centurion of the coming into the world of the Lord Jesus Christ, His subsequent death on the cross, His burial, and resurrection, and concluded his message with the words, "Whosoever believeth on Him shall receive remission of sins" (Acts 10:43).

The Apostle Paul gave an address in Athens to the people of that city who sought to prepare for eternity in many superstitious ways. His message was the same as Amos and Peter, the need to repent, the need to acknowledge Christ alone for preparation, the One that has been raised from the dead, and to Whom has been committed all judgment (Acts 17:30-31, John 5:22). The apostle Paul testified personally of his own preparation, "For I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim 1:12).

Reader, I would like to ask you pointedly, have you prepared for eternity? How have you prepared for eternity? The Bible clearly tells us of the need for preparation and the way it can be made. "For all have sinned and come short of the glory of God" (Rom 2:22); "not of works, lest any should boast" (Eph. 2:9); "For ye were not redeemed . . . with silver and

*Continued inside cover*

DOUG. LOSEY

# truth, and tidings

february 1990



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and is profitable....

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## Obituary of Jack Noble,

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1915-1989



### Eric McCullough

Jack Noble went home to Heaven suddenly on December 9, 1989, in the Newtownards hospital, N. Ireland where he had gone for a checkup. In a few days he would have had his 74th birthday.

He was born in Annan, Scotland on December 21, 1915. After the death of his father who was killed on the battlefield of France during World War I, he moved to Ireland with his mother. He often told that his mother received the Medal of Honor posthumously, also 2 shillings, six-pence and a sewing machine as a pension from the British government.

As a young man of 17, while pursuing elocution and acting, he was suddenly awakened to his need of salvation during gospel meetings in the Larne gospel hall, being conducted by the late D. L. Craig. A note along with his pay envelope from a sister in the Lord, a fellow employee, quoting John 3:36, resulted in his salvation.

He was soon actively engaged in gospel work in Ireland, preaching in barns, tents and halls while still employed full time. During one series in Broughshane, nearly all the members of the large Straghan family were saved.

The burden for the lost deepened until he was commended to the work of the Lord in December 1946 by his brethren in Larne. Some of his early days were spent in labors in the gospel in Shetland where he loved to return for a visit. He had just finished a gospel series there with Malcolm Radcliffe before his homecall. In January 1947, he left for St. Kitts in the West Indies. On January 8, 1948, he was married to Sadie McCullough who joined him in St. Kitts. There in association with the late C. Brown, T. Morrell and Mollie Crief he saw fruit in the gospel. His initial exercise was for Antigua where he moved in 1954 and joined the late L. Crossley in gospel work and the planting of assemblies. There are three assemblies in Antigua and two halls built for gospel work that continue today. Jack left Antigua in 1972 for Ireland due to a chronic eye disease caused by the ultra violet rays of the tropics. A few years after returning to Ireland, he underwent surgery for a heart valve replacement. In 1976, he immigrated to Canada where he actively continued in gospel work. However, his heart was in Antigua and he returned for a visit for a couple of months each year whenever this was possible.

The writer was linked with him in the U.S., Canada, Ireland and the West Indies on a number of occasions during the past eight years. I found him to be a true Christian gentleman, whose life was character-

ized by unselfishly giving and living for others. His kindness and thoughtfulness helped many and he was an inspiration to those whose lives he touched. He was laid to rest in Ireland to await the resurrection of the just.

The large funeral, a tribute from those who knew him, was conducted by Malcolm Radcliffe who prayed and R. Wishart who spoke. A. Aiken spoke at the grave.

He will be missed by his wife, Sadie, two sons, Eric in Ireland and Drew in Toronto, also a daughter, Grace Halliday in Kitchener, Ontario, 5 grandchildren and many who knew and loved him. His work on earth is finished and he has gone to higher ground.

### **A Tribute from Danny Usher**

On Lord's Day, December 10th, we had several phone calls from Canada and the U.K. to inform us of the homecall of Jack Noble. This was a great shock to us as he was a close friend for over thirty years and my wife has known him since her childhood days. He was a Christian gentleman, most unselfish, thoughtful, cheerful and kind-hearted. The motto of his life can be summed up in the words "others also" from 2 Timothy 2:2.

When Jack heard that my wife and I would be making a visit to the Toronto area at the end of 1989, he promptly offered us his home in Guelph in which we could stay, and the use of his car. This was characteristic of him.

The fruit of his labors in Trinidad in 1983 and early in 1989 abide with us. When his homecall was announc-

ed at the close of the breaking of bread meeting in Orange Field, there were many tears.

His wife, Sadie, needs much prayer as to her future path. Her love to Jack and her zeal for the work of the Lord was to us a pattern of what a Christian marriage should be.

Over thirty years ago, brother Noble performed our marriage ceremony, and it was at his Gospel meetings in the Bracondale hall in Toronto that two of our children were saved. The night before he went to heaven he preached in our commending assembly at Limnavady, N. Ireland. We did not know when he was with us in Trinidad in February and March of 1989 that it would be his last visit to us.

We and many of God's dear people look forward to a day of reunion in the glory with beloved Jack Noble. □

### **Until the Day Break and the Shadows Flee Away**

Song of Solomon 2:17

All the puzzles, all the problems,  
All the doubts, and all despair,  
All the wanderings, and the wishings,  
Will have vanished there.

I shall seek no explanations,  
I shall ask no reason why,  
I shall fully be contented  
In the glory by and by.

I shall see Him, see my Saviour,  
Jesus Christ Who died for me,  
And Himself will be the answer  
To the whole perplexity.

I shall just be wholly ravished,  
In His love be satisfied;  
And I'll rest in Him for ever  
Nestled at His loving side.

## Challenges From a Cynical Society (1)

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**A. J. Higgins MD**

### **Where is the Promise of His Coming?**

Time has brought great changes in the world's treatment of the believer. Although there are still places where some of our brethren face bitter physical persecution, for the most part the sword has been replaced by the scowl; the martyr's stake has given way to the cynic's scorn; the lions have been superseded by laughter; prison doors which crashed closed upon the backs of the witnesses of Christ have been exchanged for doors which are slammed shut in our faces.

Ours is an age of great enlightenment. Yet every age has always thought the same of itself. It is only in retrospect that men realize how meager their knowledge was. Yet as Paul reminds us, knowledge without godliness puffs up. The wisdom of this world, which once, in its brilliance, nailed the Lord of Glory to a cross of shame, has now reasoned God out of the universe.

Though skepticism and frank atheism have reached perhaps their highest points in our age, we are reminded that the heart of man has ever been the same. Centuries before in Peter's day the cynic was alive and well, hurling his epithets at first century believers.

Peter stirs up our pure minds to remember that in the last days men who are scoffers will say, "Where is the promise of His coming?" (2 Pet 3:3-4).

### **Intervention They Deny**

A clear understanding of their challenge is essential. What do they mean? Is this the rapture at which they are scoffing? Is this the return of the Lord to earth? At what are they scoffing?

The context makes clear that it is not so much the rapture, but the intervention of God in judgment at which men mock. To support this, notice that in verse 10 we are reminded that "The Day of the Lord will come . . ."; and also that in verse 2, he appeals to the Old Testament and the prophets who spoke only of the coming in judgment.

The boast of these men is that history shows that all things have continued unchanged since the beginning of the creation. Nothing has ever happened to change the world. There has been no intervention by God. If He exists, He has forgotten this part of the universe. Such is their boast and scoffing.

Peter by the Spirit of God gives us insight into their motive when he tells us that they are "scoffers walking after their own lusts". Their boast is an outgrowth of their desire. A universe without God, accountability and judgment is exactly what they crave. Yet their claim is not even honest in light of the truth which they know.

### **Ignorance They Display**

They claim knowledge of the fathers and history since the beginning of creation. They have used this professed knowledge and the principle of uniformitarianism to deny any judgment. Peter reminds us however that they are willingly ignorant. If they are aware of events since "the fathers", they must be suppressing their memories. God having created the earth, destroyed it by the flood. This is the example which is not only upon the page of Scripture, but contained in the history of many diverse cultures in somewhat distorted forms as would be expected by the changes which all oral histories

experience with time. God has intervened once in the history of man in a most definite and clear way.

### **Imagery Depicted**

Yet despite the flood of Noah's day, men still scoff at the idea of judgment. The imagery which Peter employs is most remarkable. Just as the "world that then was" had the instrument of its own destruction built into it, the water, so the heavens and the earth which are now are stored with fire. The image is that of a man standing upon an earth which has an a egg shell thin crust. Beneath his very feet is stored a fire which is about to engulf this globe. Yet there he stands shaking his fist in defiance at the God of heaven, mocking the very idea of judgment.

### **Intention which is Divine**

Why does God allow it? Why doesn't God intervene? Is sin to go unchecked and unjudged? Peter reminds us that the Lord is not slack concerning His promises, and again he assures us that the Day of the Lord WILL come. The delay is for the salvation of souls. What a marvel that God allows men to mock Him and deny Him in order that He might save them. It was the same "mind" which the Lord Jesus displayed when He came to earth the first time. It is the same mind which until now has kept Him from coming in judgment a second time.

God has willingly allowed the scoffing of men that it might mean the salvation of some. When "once the Master rises up", the day of salvation and longsuffering will be over.

The world's challenge is a result of their self-chosen ignorance and their self-chosen lust. God's response is a result of His self chosen desire to

love and be gracious to men. The promise of His coming will be fulfilled. Sin will be judged, and righteousness shall reign. May we allow the mind of the Lord to become our mind, willingly choosing reproach from a cynical world that we may, in fellowship with God, see some delivered from it! □

### **The King of Kings**

Wm. Robertson

"A crown of thorns on His head" (John 19:2). "On His head were many crowns" (Rev. 19:12).

Many diadems Thy brow adorns,  
The brow once wreathed with cruel  
thorns,  
The fruit of sin men place on Thee,  
That all in Heaven or earth might see.

Thy triumph o'er the powers of hell,  
And sing "He doeth all things well";  
That ruby gem from Calvary's tree  
Our ransomed souls rejoice to see.

Up where "all know, as all are known,"  
His peerless worth they gladly own;  
All Heaven the Victor power proclaim,  
Each voice extols His blessed Name.

All crowns before His feet are cast,  
The King Immortal, First and Last,  
The Only wise God, Father, Son,  
And Blessed Spirit, reign as one.

Behold on Heaven's Throne, A man!  
God only could devise the plan  
That human form should thus display  
True Godhead in this wondrous way.

No angel may His glory share,  
Yet we His image soon shall bear,  
And on His heart, and at His side,  
Reign with Him as His blood-bought  
bride.

### **He is Lord of All**

#### **Acts 10:36**

The Natural Realm – 4:39  
The Infernal Realm – Mark 5:8  
The Physical Realm – Mark 5:29  
The Invisible Realm – Mark 5:41.

## Like Mother, Like Son

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### Norman Lorimer

There is a great deal of truth in the well known saying, "Like father, like son." Many a son has turned out to be a younger replica of his father not only physically, but morally and spiritually as well.

On the other hand, sometimes a son resembles his mother, and in this article, we wish to consider an outstanding example of "Like mother, like son", in the case of Hannah and Samuel, particularly in the important matter of prayer. In 1 Samuel 1, Hannah is brought before us as a godly, praying woman. The rest of this interesting book brings before us the great influence this remarkable woman had because of her prayer. Let us consider a few things about Hannah:

### When Hannah Prayed

Hannah prayed in a very dark day in Israel's history. There was much failure in Israel and much weakness in the priesthood. Very few people were exercised about Israel's condition, but there was one woman who was vitally concerned. There is in this a great lesson for us today. We are living in a dark day in the world's experience. There is much failure and weakness among the people of God. If ever there was a great need for praying men and women, it is today.

### How Hannah Prayed

Deep exercise of soul motivated Hannah's prayer in 1 Samuel 1. She was in bitterness of soul and prayed unto the Lord and wept sore (v 10). She continued praying before the Lord (v 12); she spake in her heart (v 13); she was a woman of a sorrowful spirit and she poured out her soul before the Lord (v 15). It was out of the abundance of her complaint and

grief that she spoke (v 16). Can we not learn a great deal from how she prayed? If we are going to have power with God in prayer, we are going to have to pray as she prayed.

### What Hannah Prayed For

Hannah prayed for a man child to give back to the Lord all the days of his life. Hers was not a selfish prayer. She was not praying for her own personal happiness and joy. Her prayer was for the glory of God and for the blessing of the people of God. All of our prayers today should be for the glory of God, the blessing of His people and the salvation of the lost.

### Hannah's Influence in the Nation

It is no exaggeration to say that Hannah's prayer changed the course of Israel's history. Her prayer was answered by God. Samuel was born, and Samuel was used by God to bring the nation back to God. Thus we see the far reaching effects of Hannah's prayer. We see her great influence for good and her great influence for God. What influence do we have for God today?

### Hannah's Influence Upon Her Son

Samuel followed the noble example of his praying mother, and he became a man of prayer. Just as the Lord heard and answered Hannah's prayer, the Lord heard and answered Samuel as well. Let us consider a few instances of Samuel's prayers, and in every case we see the extent of Hannah's influence upon her son.

In 1 Samuel 7:9, we read, "Samuel cried unto the Lord for Israel; and the Lord heard him". The enemy was defeated, and Samuel was able to take a stone and call the name of it, Ebenezer, saying, "Hitherto hath the Lord helped us" (1 Sam 7:12). Before the Ebenezer stone could be raised,

there must be a praying Samuel; but before there could be a Samuel, there must be a godly, praying Hannah.

The men of Israel recognized the power that Samuel had with God in prayer for in 1 Samuel 12:19, they entreated Samuel, "Pray for thy servants unto the Lord thy God, that we die not". Let us always remember that before Samuel had power with God in prayer in chapter 12, his mother had power with God in prayer in chapter 1.

Samuel knew what it was to continue in prayer for we read concerning him, "He cried unto the Lord all night" (1 Sam 15:11). Here is another example of "Like mother, like son", for we read in 1 Samuel 1:12 that Hannah "continued praying before the Lord".

We marvel at the powerful influence Hannah had because of her prayer. May the Spirit of God impress upon every sister who reads these lines the great influence you may have in prayer. Your influence can be felt in your own family circle, in the assembly and even in a much wider sphere. What a challenge faces you! You can be a mighty power for God. What influence do you have in prayer?

May God also speak to every son who has a godly, praying mother! Are you following her noble example in prayer?

There is a vital need for Hannahs and Samuels among us today. May the Lord touch hearts and graciously raise up women and men who have power with God in prayer and a great influence for God in these dark days in which we live! □

**James Ronald Sr.**

Of the many people that had contact with our Lord while He was here in the world, few can compare with Mary Magdalene. Love and devotion seemed to reach wonderful heights with her, especially during the crucifixion of her beloved Lord. On some seven occasions she is brought before us, and may well be a voice to our hearts today.

**Her Working, Luke 8:2**

Among other women who ministered unto Him of their substance, she heads the list. She and others are found together "with Him", which is always the spiritual desire of all who have experienced such a great deliverance. In verse 38, we find the Gadarene expressing the same desire, an indication of the change that grace had wrought. Perhaps her greatest joy was in ministering to Him of her substance. Some have suggested that she was only a girl. If so, it is not likely she would have any great financial sources to draw from, yet love demanded her to spend herself. Her exercise is well described in the words of the hymn writer of a later date, "My heart, my strength, my life, my all are His and His forever".

**Her Watching, Mark 15:40**

Following Dr. Luke's account of her deliverance and devotion, Mark 15:40 lists her among the woman standing afar off, watching the sad events of her Lord's suffering and death. What pangs would fill her breast at such a sight! John 19:25 tells of their drawing near at the moment when our Lord's care towards His mother is expressed. Then after the darkness, His loud cries and death, she witnessed the piercing of His side, followed by

Joseph taking Him down from the cross and the body placed in the new tomb. As with the mother of our Lord, so with these women, the words of Luke 2:35 applied, "A sword shall pierce through thine own soul also". What anguish would be theirs as each step of the way was so closely followed!

### **Her Waiting, Luke 23:55-56**

Luke 23:56 tells of the women returning home, and Mark 16:1 agrees with Luke that they returned in order that they might buy and prepare spices for the burial. Long and heavy would be the hours of resting and waiting for the return of the first day of the week when they could bestow upon His body their prepared treasure. Thinking of this as their last act of kindness toward the One so Loved, nothing would be too great to bestow upon Him. We can well enter into their deep feelings as they wait for the moment of return to the sepulcher. This eagerness can be detected in the words, "while it was yet dark" (John 20:1), they returned to the place where He was last seen.

### **Her Wonderment, Mark 16:3**

Their last sight of the tomb was when they saw the stone placed over its entrance. Now as they return, the problem of the large stone, too great for them to roll away, troubled them. However, on arrival, they found that the stone was rolled away. No watch, or Roman seal could hinder the power of heaven from this act. We love to sing,

"Vain the stone, the watch, the seal,  
Christ hath burst the gates of hell;  
Vain their efforts to enthrall,  
He has triumphed over all."

### **Her Weeping, Luke 24:1-12;**

### **John 20:1-11**

Mary, seeing the empty tomb and unable to find her Lord, "was much perplexed thereabout" (Luke 24:4). However, being reminded by the angel of her Lord's words about His rising from the dead (v 7), she ran, as she was bidden, to tell His disciples. This brought Peter and John to the scene (John 20:3). After they had viewed the empty tomb and had gone "away again unto their own home" (v 10), Mary lingered, unable to restrain the flowing tears as she remained in the place where she had last seen her Lord's body. The truth of His resurrection had not yet dawned upon her.

The supposed gardener, seeing her grief asked, "Why weepest thou?" Immediately Mary asked, "If thou hast born Him hence, tell me where thou has laid Him and I will take Him away". How often the divine plan leaves one in grief when we ought to be rejoicing! However, her sorrow was soon to be turned into joy.

### **Her Worship, John 20:16**

The moment that familiar voice was recognized, Mary turned to behold the One so dear to her standing before her. How often amidst our grief and sorrow we have found Him to be very near with His words of comfort and cheer!

Hearing His call "Mary", she readily responded, "Master". His feet were clasped in worship. Mary had the honour of being the first to see Him in resurrection, the first to bear tidings to the disciples, the first after His resurrection to offer Him her worship and thus fulfill the truth of John 4:33, "For the Father seeketh such to worship Him". Do we bring joy to His heart in fulfillment of this blessed privilege? "Whoso offereth

praise glorifieth Me" (Psa 50:23).

**Her Witness, John 20:17-18**

At her meeting with Him in the garden, she was directed by her Lord, "Go tell my brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God" (v 17). Even though it was a happy work that was given to her, it was met with unbelief (Luke 24:11). Her words are most touching, she told the disciples that she had seen the Lord and that He had spoken to her (John 20:18). What an honour to be given the work of speaking forth the wonders of our blessed Lord and Saviour to a world in such deep need! Let us not be discouraged even when our message is rejected because of unbelief.

The preaching of a risen Christ was often the cause of hatred toward the early disciples (Acts 4:2), and is no more welcome today, yet it is the very core of the gospel, "If Christ be not risen...your faith is vain" (1 Cor 15:14). However, the apostle adds, "But now is Christ risen from the dead and become the first fruits of them that slept" (v 20). John 15 closes with the blessed words, "Ye also shall bear witness of Me" (v 27). What a happy work for the redeemed of today! □

**The Supper**

Lo, when we see the simple table set,  
The bread and wine, we draw with gladness near,  
Assured that He is faithful to His promise yet,  
The Lord is here.

His broken body, symbolized we see,  
His poured-out blood in vintage rich and red;  
Yet in the midst He stands, and sorrows flee;  
He is not dead.

**Redmond Blair**

The study of numbers in the Bible is most interesting and instructive, and the number of books available on the subject witnesses to this fact. The purpose of this study is to look at some of the part numbers or fractions in Scripture for our profit and edification. The first that comes easily to mind is the one half of weight, value or dimension of size.

**The Half - Exodus 30:11-16 and ch. 38:15-18**

When the children of Israel were numbered, a ransom had to be given for each one from 20 years old and upward. A half shekel, after the shekel of the sanctuary, was the requirement for all, rich and poor alike, an offering to the Lord. It was the atonement money and appointed to the service of the tabernacle. In Exodus 38, we are told that it was a half shekel of silver weighed one hundred talents and 1775 shekels. These one hundred talents were cast into sockets for the sanctuary and the sockets of the veil. Silver in the Scriptures speaks of redemption and that structure in the wilderness of golden boards and coverings rested upon this foundation. Though sunk and hidden in the desert floor to the natural eye, yet everything that was placed within and every service performed had its foundation on this fact, redemption. So it is with the believer today, redemption is the foundation of all our service for God. As we will see in the other references to this fraction, the half indicates that saints can never fully comprehend the eternal worth of our redemption.

But to go beyond the sanctuary and the foundation to the outer court, the remaining 1775 shekels

played an important part in that it was used to connect the pillars of the court together, upon which that continuous wall of fine twined linen was hung. Also it covered the chapters of the pillars of the court. The sockets of the sanctuary were unseen at the foundation, but the chapters which covered the pillars of the outer court were seen by all Israel. The sockets speak of redemption in relation to our standing; in the hanging of the court our redemption is seen in relation to separation. In the covered chapters our redemption is seen as God's crowning work, a finished work for all to see in glory. The precious blood of Christ answers to all this for the believer today. So again, the half tells of our limitation in comprehending the eternal value of "the precious blood of Christ" (1 Pet 1:18).

Before leaving the half, There is another valuable reference in Exodus 30:22-25. In the compounding of the holy anointing oil, the ingredients of principal spices are listed. Two of these are mentioned as being half so much as the others; they are sweet cinnamon and sweet calamus. What sweetness there is in the ministry of the Holy Spirit of which this oil was a type! It touched every part of the tabernacle, its vessels and priesthood. A glimpse of this sweetness may be seen in Psalm 133:1-2, "Behold, How good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head". Who can fully measure the sweetness of the blessed Person to whom the Spirit was given without measure (John 3:34)?

To further consider the half measurement, the cubit was the standard used in the construction of

the tabernacle in its furniture. In Exodus 25, the half cubit is part of the dimensions of the ark (v 10), the table (v 23) and the height of the grate of the brazen altar (Ex 27:5). All were 1 1-2F-2 cubits in height. But the ark had also the half in its length and breadth, both were two cubits and a half. Paul prayed for the Ephesians that they might "be able to comprehend with all saints what is the breadth, and length and depth and height" (Eph 3:18) of the purposes of God. The ark, the table and the brazen altar all speak of Christ.

We have length and breadth and height given in the measurement of the ark, and we also have depth in its contents. The manna speaks of the One who came down from heaven in lowly grace who has been exalted. The two unbroken tables of the law speak of the One who perfectly fulfilled the command, "Thou shalt love the Lord thy God with all thy heart and all thy soul and thy neighbor as thyself". His service to God and man was perfect. In the ark, there was also Aaron's rod that budded, speaking of Him who died and rose again and is now our great high priest above. There is also a depth in the brazen altar, for upon that grate rested the fire, the sacrificed animal, and the meal and drink offerings, rising as incense to God.

The half is seen again in the second covering, the curtain of goats hair (Ex 26:12). The half curtain hung over the backside of the tabernacle. The beauty of the tabernacle was hidden completely from the outside. Only from the sanctuary, illuminated by the golden lampstand, were its beauties seen. Only by the spirit can the beauties of Christ be revealed.

Space does not permit us to write

of the half in relation to time. There was silence in heaven for half an hour prior to the outpouring of judgment in the tribulation under the seventh seal (Rev 8:1).

We will never fully comprehend or exhaust the person and work of Christ as set forth in these things. O what depths are here! What can we say as to length, breadth or height? We can only say with wonder, as the Queen of Sheba: "The half hath not been told!"

*To be continued.*

## **A Workman Approved**

### **An old writer**

In order that preaching may be effective, certain biblical principles must be observed; and what is perhaps the most important of these is found in 1 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When we break that statement into its component parts we find that (1) the preacher must study; (2) he must work; (3) the text-book which he studies, the instrument with which he toils, is the word of truth; (4) that word must be rightly divided; and (5) in all his work and study he must seek the approval of God.

There must, then, be a blending of contemplation and action; we must know the Book and its contents; we must know the soul and its difficulties. A man who merely studies the Book will be unpractical; a man who merely studies the soul will be unfurnished; a man who studies both will be a good minister of Jesus Christ.

A short article of great value on this subject, was written many years ago by C. H. Mackintosh. He says: "In the formation of the character of a successful minister of the Word of God, two ingredients are necessary: first, an accurate acquaintance with the Bible and secondly, a due sense of the value of the soul and its necessities. To possess only one of them will leave a man a thoroughly one-sided minister. I may be deeply read in Scripture; I may have a profound acquaintance with the contents of the Book, but if I forget the soul and its deep and manifold necessities, my ministry will be lamentably defective. It will lack point, pungency and power. It will not meet the cravings of the heart or tell upon the conscience. It will be a ministry from the Book, but not to the soul, true and beautiful, no doubt, but deficient in usefulness and practical power.

"On the other hand, I may have the soul and its needs strictly before me; I may long to be useful; it may be my heart's desire to minister to heart and conscience, but if I am not acquainted with my Bible, I shall have no material wherewith to be useful. My ministry will be barren and tiresome. Instead of teaching souls, I shall tease them, and instead of edifying, I shall irritate them. My exhortation, instead of urging souls along the upward path of discipleship will, from a lack of scriptural basis, have the effect of discouraging them." □

Can you be said really to believe in God when the presence of a human being is a greater restraint upon your actions than the force of His all-seeing eye?

## "Why We Believe" (2A)

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**Norman Crawford**

### **Jehovah and Jesus are One**

There are a number of occurrences in the New Testament where an Old Testament reference to Jehovah is interpreted as meaning the Lord Jesus, leading to the title of this article, "Jehovah and Jesus are One". We are using "One" in the sense in which the Lord Jesus used it when He said "I and the Father are One" (John 10:30; 14:7-11; 17:21, 22). We have no intention of confusing divine Persons. "In the beginning was the Word and the Word was with God" (John 1:1), so there is distinction in the Persons, but "the Word was God", so the Persons are co-substantial and co-equal. The truth of Deuteronomy 6:4 is revealed in both Testaments, "Hear, O Israel: The LORD our God is one LORD".

In preparation for this article, the writer has carefully read every Old Testament quotation in the New Testament, and as every believer knows, such a study delights the heart. Matthew has 60 and the Epistle to the Hebrews has at least 37 quotations. These two books are unique in the New Testament for they frequently quote the Hebrew text; the remainder of the New Testament almost uniformly quotes the Septuagint, and with good reason. Matthew and Hebrews are addressed particularly to those who were familiar with the Hebrew language, but when the Gospel went out to the Gentile world, the majority of those to whom it was preached spoke Greek. The Septuagint was accepted in the early centuries in much the same way as the King James Version has been accepted in the later centuries. Neither is a flawless translation, but both are very reliable and will not lead any seeker of truth into

error. The Lord Jesus and His Apostles frequently used the Septuagint with the confidence that they were quoting the Word of God, just as we do with the KJV. And just as with the KJV, where there are differences, some scholars believe the Septuagint preserves a more reliable and older reading than the Masoretic (Hebrew) text.

The names of God in the Bible reveal His nature and describe His relationship to all created things, visible and invisible. Jehovah (YHWH), LORD, tells us that He exists in Himself, yet He is ever revealing Himself in His holiness, righteousness, truth and faithfulness, particularly to Israel, the people He chose for Himself out of the nations (Ex 6:3). Jehovah also has a special link to the redemptive purposes of God. It was God (Elohim) who made man, but it was Jehovah Elohim who came to seek His fallen creatures and to provide a covering for their exposed nakedness.

We want to consider the most important links between Jesus and Jehovah. In our study we will follow the practice of the KJV and write Jehovah as LORD, Adonai as Lord.

### **Psalms 34:12-18; Isaiah 8:13 - 1 Peter 3:10-15**

A section of Psalm 34 is quoted by Peter in this chapter. The three statements quoted in verse 12 were Peter's own experience when the Lord was on earth. "The eyes of the Lord are over the righteous" was the experience of the disciples in the storm on the sea when the Lord was alone in the mountain. From that mountain, Mark says, "He saw them toiling and rowing" (6:48), and through such a storm from the mountain this was more than human

sight. When He came down out of the mountain and walked out into the storm, Peter stepped out onto the water, but "when he saw the wind boisterous, he was afraid" (Matt 14:30). His cry, "Lord save me" was immediately answered and years later Peter wrote, "His ears are open unto their prayers" (1 Pet 3:12). The third clause of this verse, "But the face of the Lord is against them that do evil" was fulfilled in the High Priest's house when "the Lord turned and looked upon Peter" (Luke 22:61). We can see the link between the LORD of Psalm 34 and the experience of Peter with the Lord Jesus, but this will not be conclusive evidence for those who might question that Jesus is truly Jehovah.

However, 1 Peter 3:15 is a quotation from Isaiah 8:13, "Sanctify the LORD of Hosts Himself and let Him be your fear". The KJV of verse 15 reads, "But sanctify the Lord God in your hearts", but JND, RV, NEB, RSV, Alford, Wuest, Phillips, C.B.Williams, A.T.Robertson, Twentieth Century NT, and others agree that the text is, "Sanctify Christ as Lord in your hearts". So the LORD of Isaiah 8 is the Lord Jesus of 1 Peter 3.

#### **Psalm 45:1-8 - Hebrews 1:8-9**

Among the precious things "touching the King" (Psa 45:1) is that He is "fairer than the sons of men; grace is poured into His lips" and God has blessed Him for ever. He has might and majesty, yet He has meekness and righteousness (v 4). His garments smell of myrrh (v 8) which speaks of the bitterness of suffering and death. Who is this King? Let the Psalm answer, "He is thy Lord, and worship thou Him" (v 11). We will see in the second installment of this article that adonai can be used of human masters or husbands, so per-

haps the king is the protector and husband of his queen and she "worships", that is, bows to his authority. This would be possible were it not for verse 6, "Thy throne, O God is for ever and ever; a sceptre of uprightness is the sceptre of Thy kingdom". Who is the King? Let Hebrews 1:8 answer, "Unto the Son he saith, Thy throne O God is for ever and ever". Hebrews 1:9 is also taken from this lovely Psalm of the King who will reign for ever and ever. No passage of Scripture more clearly teaches the deity of the Son of God. When Paul told the Corinthians that an idol is nothing, he wrote, "there be gods many, and lords many" (1 Cor 8:5), but surely there is but one God whose throne is for ever and ever.

#### *Psalm 90:16-17 - 1 Peter 2:7*

The quotation of 1 Peter 2:6 is from Isaiah 28:16, the remainder of verse 7 is from Psalm 118:2 and verse 8 quotes Isaiah 8:14. Most reference Bibles do not mark the words, "To you therefore who believe is the preciousness" (JND, RV) as a quotation, and strictly it is not, but there is an OT reference that is closely linked with it. The great Psalm of "Moses, the man of God" closes with the prayer, "Let the beauty of the LORD our God be upon us..." (v 17). "The beauty" of Psalm 27:4; 90:17 and Isaiah 53:2 corresponds exactly with "the preciousness" of the 1 Peter passage. Peter links this "beauty" to the Lord Jesus as does Hebrews 7:26 where the word "holy" is really, "the beauty of holiness".

#### **Psalm 102:23-27 - Hebrews 1:8-14; 13:8.**

This is another case where the Hebrew Epistle illuminates an OT passage that leaves us without doubt about its meaning, seeing the Holy

Spirit is the Interpreter. This entire section of the Hebrew letter is teaching the superiority of the Son over angels. Verses 6,8,9 and 12 are spoken to the Son, and verse 13 is about Him. Additional evidence is found in Hebrews 13:8, "Jesus Christ, the Same yesterday, and today, and forever". In Psalm 102, "the Same" is a divine title as it is in Hebrews 1:12 and 13:8.

It is thrilling to our souls, in the light of this New Testament teaching, to read, "I said, O my God, take me not away in the midst of my days"; then to discover that the remainder of the verse, "Thy years are throughout all generations" (Psa 102:24), was spoken by the Father to the Son (Heb 1:12).

Four great glories of the unique Son are described in Hebrews 1:8-14: the glory of His Person (vs 8,9), the glory of His Power over creation (v 10), the glory of His Permanence (vs 11,12) and the glory of His Position (v 13). Verse 13 is the quotation of Psalm 110:1 which is examined in the next section of this article.

**Psalm 110:1 - Matthew 22:44;  
Hebrews 1:13.**

Two of the New Testament quotations of Psalm 110:1 have been noted, but there are others, such as Mark 12:36; Luke 20:42; Acts 2:34-35, and several other passages that quote part of it. The Lord Jesus said that David called Him Lord and wrote these words about Him. The Psalm tells us that Jehovah said to Adonai, "Sit Thou at My right hand..." What is the meaning of Adonai?

Adonai is the plural of Adon which means lord or master and is used for both God and men. There is good evidence that the Jews of old

never wrote the name of Jehovah except when copying Scripture. When they read the Scriptures, they read Adonai for Jehovah lest they improperly use Jehovah. Adonai Jehovah is first found in Genesis 15:1-8, used twice by Abraham in addressing God (vs 2,8). Adonai Jehovah is found about 500 times in the OT. LORD (Jehovah) and Lord (Adonai) occur 6009 times. Hundreds of times when frail mortals addressed God, they said "Adonai; Adonai Jehovah, or Adonai of Hosts". When Moses, Joshua, Gideon, Samson, David, Isaiah, Jeremiah, Ezekiel and others addressed God as Adonai, it was because they had a deep sense of their own need.

When Joshua was introduced to the "Captain of the Lord's host" (Josh 5:13-15), he addressed Him as Adonai, but in the following instructions for the battle which were given to him, it was Jehovah who spoke (6:2-5), so that in responding, Joshua said, "O Adonai Jehovah" (Josh 7:7), showing that he correctly identified the "Captain of the LORD's Host".

A careful study of the OT use of Adonai will convince the reader that it is context that dictates the meaning. H.F.W. Gesenius, one of the greatest of the Protestant Hebraists, but no friend of conservative theology, wrote that the plural Adonai with the article mark is used exclusively of God. This rule applies to Psalm 110:1, because it is Adonai with the mark. New Testament scholars have pointed out that the Jews who heard Christ quote these words knew well that He was claiming deity (Mark 14:61-64; Luke 22:68-71; John 5:18; 10:33).

To be continued next month, D.V.

## Resolving Difficulties Between Assemblies

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### R. G. Lawford

Difficulties between assemblies have occurred since the days of the Apostles. When such difficulties are resolved in a godly way, it strengthens the spiritual bonds between the people of God. In Acts 15, we read of two assemblies which resolved their differences in a way which honoured God. Paul may have been referring to these events in his letter to the Galatians (Gal 2:1-10). In this meditation we shall consider the problem which caused this difficulty and shall seek to learn practical lessons from the steps which were taken to resolve it.

### The Problem

The assembly at Antioch was probably in existence less than ten years when the events described in Acts 15 occurred. The assembly was planted through the Lord's blessing on the labours of Paul, Barnabas and others from Cyprus and Cyrene (Acts 11:19-26). A number of Greeks had received the gospel, obeyed the Lord in baptism and were gathered in assembly fellowship. However, tensions existed between these Gentile converts and some of the Jewish believers in Jerusalem. Many of the Jews who professed faith in the Lord Jesus were also bound by Jewish traditions and allegiance to the law of Moses. These Jews insisted that the Gentile believers could not be saved unless they were circumcised. This idea was not based on the Apostles' doctrine. Those who teach others should first search the Scriptures to ensure that they have a correct understanding of God's mind and a pure motive of love for the Lord and His people before they begin to instruct others.

Some of these Jews came to

Antioch and taught their doctrines there. Their activities were an example of Paul's words, "a little leaven leaveneth the whole lump" (Gal 5:9). If not judged, false doctrine introduced in one assembly will quickly spread to other assemblies and cause further disruption.

Paul refers to such teachers as "false brethren . . . who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal 2:4). Furthermore, these teachers of error would not submit to the God given authority of the apostles and the elders in the Antioch assembly. They disputed with Paul and Barnabas and insisted on promoting their ideas and in sowing seeds of discord. In their letter to Antioch, the elders at Jerusalem indicated, "that certain which went out from us have troubled you with words . . . to whom we gave no such commandment" (Acts 15:24). Dissension among brethren often arises because men will not submit to the Word of God nor will they heed the spiritual guidance and instruction of godly elders and ministering brethren.

### Problem Identification

The first step in resolving any problem is to recognize it exists. When Paul and Barnabas and the elders in the Antioch assembly saw the effects of the false teaching, they came together to consider the matter. It is noteworthy that they did not appeal to a central oversight in a far-off city nor did they consult all the apostles throughout Palestine. It was a difficulty between two autonomous assemblies which, with the Lord's help and guidance, they would resolve directly.

After the nature of the problem

was understood, it became clear that they needed to clarify matters with the assembly from which these men had come. They valued good relations between assemblies and peace among the brethren as we should today. They also saw the great danger which could arise if all the Gentile believers were forced to submit themselves to Jewish customs and traditions which were based on an incomplete understanding of the finished work of the Lord Jesus Christ. It was so important to these brethren to resolve this issue that Paul and Barnabas and certain brethren from Antioch were willing to journey some 300 miles to clarify the matter with the assembly in Jerusalem.

When difficulties arise between two assemblies it is important for the responsible brethren from each assembly to deal with each other directly. It is instructive to note that, although the Antioch brethren had been wronged, they took the humble place and undertook the arduous journey to Jerusalem. A humble spirit is essential in dealing with difficulties. Wrath and pride raise barriers and often beget more wrath and pride, while humility promotes open communications. Paul's words to the Galatians concerning the fallen brother, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (al 6:1), should characterize every brother who must deal with those who have fallen into sin or have caused difficulties amongst believers.

### **Presenting the Case**

When the brethren from Antioch met with the elders at Jerusalem they did not begin their discussion by accusing them of wrong doctrines regarding circumcision. Instead they

rehearsed what the grace of God had done amongst the Gentiles. While the opinions of man can be debated without end, the evidence of the words and power of God is irrefutable and will be recognized by those who are seeking to know the mind of the Lord.

Although many rejoiced at the news of the conversion of the Gentiles, those who belonged to the sect of the Pharisees were not satisfied and continued to debate the matter (Acts 15:5). Our reaction to news of the Lord's blessing is a good indicator of our spiritual condition. If we are ready to acknowledge and rejoice in God's blessing on others, it shows we are in a good state of soul. May God preserve us from ever being so biased and cold in heart that we are not able to rejoice in God's blessing on any individual whatever their background or nationality!

Finally, after "there had been much disputing" (Acts 15:7), Peter rose up and testified to God's dealings with the Gentiles through his own preaching. If those who held to the Jewish traditions thought that Peter would be sympathetic to their cause they soon learned differently. The dissenters were silenced by Peter's words and ready to acknowledge that the Lord's power had been at work in the salvation of souls at Antioch. We need more men like Peter with maturity, experience and godly wisdom, whose testimonies are respected and whose words carry weight and provide spiritual insight.

Peter also pointed out that God had judged the old covenant to be inadequate. In Peter's assessment the imposition of requirements like circumcision on the Gentiles was equivalent to tempting God because

it placed a heavy and unnecessary yoke upon those who were accepted on the ground of the new covenant. It also detracted from the glories of the Lord Jesus Christ because it implied that more than His death was necessary for their salvation.

### **Resolving the Problem and Communicating the Decision**

Having heard the arguments, exercises and concerns of his brethren and the testimonies of Paul and Barnabas concerning the mighty works of God, James was the first to propose a solution. James had an understanding of the Old Testament and its teachings regarding the future role of Gentiles in the purposes of God. No doubt he was guided by the Spirit of God when he proposed that the Gentiles should not be subject to restrictions apart from four prohibitions. His proposal was accepted by the brethren and the assembly at Jerusalem. The prohibitions included matters pertaining to idolatry, fornication, eating strangled animals and partaking of blood. The first two restrictions dealt with sins between man and God, and man and his fellowman, both of which are very grievous to God. The last dated back to commandments given to Noah (Gen 9:4). Surely we must also avoid anything, including any form of idolatry, which would rob God of His glory and we must flee from fornication, for these sins are as grievous to the Lord today as they were in the days of the early assemblies.

When dealing with complex situations where different views abound, it is essential to have spiritual men like James who have a knowledge of Scriptures and compassionate hearts. It is also important to ensure that all of the pertinent facts are known and understood before judg-

ment is rendered or a decision is made on a particular course of action. On occasion, brethren have acted before they had all the facts, with the result that they complicate the situation rather than resolve it.

It is commendable that the brethren at Jerusalem had a genuine love and concern for their fellow saints at Antioch and communicated with them immediately. Then it pleased "the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren" (Acts 15:22). The letters they carried brought great rejoicing and relief to the believers at Antioch. The ministry of the visitors to Antioch resulted in further growth for the assembly. Subsequently, Silas was a blessing to the Apostle Paul for he accompanied Paul on his second missionary voyage after Barnabas had separated himself from Paul.

After the difficulties between the assemblies at Antioch and Jerusalem had been resolved, other problems arose. Dissension occurred between Paul and Barnabas, regarding the movements of John Mark. On another occasion, Peter, who had spoken on behalf of the Gentiles in Acts 15, had to be rebuked because he would not eat with Gentile believers at Antioch when Jewish believers came to visit. Peter's inconsistency would remind us of our own weakness. We need the Lord to preserve and strengthen us so that our lives will be characterized by consistency and faithfulness. When we have sincere convictions based on the Word of God and are motivated by a desire to be sub-

missive to our Lord Jesus Christ, our views and actions will not be subject to change just because our circumstances change.

Difficulties within and between assemblies are often stressful. The way in which these difficulties are resolved is more important. When attitudes of prayerfulness, openness, respect for our brethren and sisters in the Lord and a submissiveness to the Word of God prevail, differences will be resolved in a way which will bring glory to our Lord Jesus Christ and will strengthen the bonds of love and fellowship between us. May God grant us spiritual wisdom to resolve the difficult situations which arise today with the same discernment and humility that characterized the apostles and early assemblies!

□

### Union with Christ

"The moment I consider Christ and myself as two, I am gone," said Luther. "I am gone into self and into antichrist; for that which will be something, will not let Christ be all, and that which will not let Christ be all, must certainly be antichrist."

### BOUND VOLUMES FOR 1989

The twelve issues of the TRUTH AND TIDINGS for 1989 have been attractively bound in cloth to match the volumes for former years. Please order from

**Harold Margerison,  
128 Aitken Circle,  
Unionville, ON, Canada L3R 7L8.**

The cost of \$8.50 per volume only covers the expense of binding and mailing.

In the U.S.A. order from the editor, 2148 Creglow Drive, Jackson, MI 49203.

### Sydney Maxwell

**QUESTION:** Would you please give a complete answer to this question in the Truth and Tidings. Is it scriptural to say that the Father forsook the Son when he was bearing our sins during the three hours of darkness at Calvary?

**ANSWER:** This is an age old question and has been in the minds of saints since we were young believers. I judge that it is incorrect to say that the Father forsook the Son. I would say that the relationship of Father and Son is altogether an eternal relationship and cannot therefore be effected by any event in the life time of our blessed Lord as he moved here for the pleasure of the Father as a Man among men. He could say with the utmost confidence, "The Father is in me, and I in Him" (John 10:38), again "I am in the Father and the Father in me" (John 14:10). We are reminded that, in the hour of trial, He could say to his own, "Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me" (John 16:32).

It is of also of importance to understand that in the Gospel of John 19, we have in an account of the events at Calvary without any reference to the darkness, nor the cry of abandonment. In Luke 23:46, we have no cry of desolation, but the triumphant note of commitment. "Father into thy hands I commend my Spirit".

In Luke's Gospel we have the peace offering and in John the burnt offering. It is in Matthew, where we have the trespass offering, and in Mark, where emphasis is on the sin offering aspect of the work of Christ,

that references are made to the darkness and also to the loneliness of the Sufferer. It is in these two Gospels that Christ cried, "My God, My God, why hast Thou forsaken me?"

This then is the answer to the questioner, so it is not scriptural to say that the Father forsook the Son, which is an eternal relationship. It is more accurate and scriptural to understand that God forsook a Man standing in my place as a Substitute and in the language of Paul "For He hath made Him to be sin for us, who knew no sin; that we might be made or become the righteousness of God in Him (2 Cor 5:21).

**QUESTION:** We are living in a day of gambling of every kind in the world, often sponsored by governments. Is it right for Christians to have anything to do with lottery tickets which to my mind is really a form of gambling and perhaps more insidious in its appeal?

**ANSWER:** I would be personally surprised that any child of God, walking in fellowship with God and knowing the impact of the Word of God in his or her life, would willingly act to promote or buy such tickets. The world may, with covetous spirit, go in for this insidious form of gambling to get rich quick, and in many cases it has brought untold sorrow in its wake. It can indicate a covetous spirit which is so contrary to the injunction of the Word of God, "Let your conversation or manner of life be without covetousness and be content with such things as ye have for He hath said, I will never leave thee nor forsake thee" (Heb. 13:5)

If it be contended that a ballot is legal, the answer to that is obvious

that "All things are lawful unto me, but all things are not expedient" (1 Cor 6:12). Again, undoubtedly, a believer being knowingly involved in a ballot, sweepstake, lottery or raffle would cause grief and give offence to other saints and for that reason alone should abstain. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor 10:32). Moreover, the child of God is to "Abstain from all appearance of evil" (1 Thess 5:22). Also, we are to "have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph 5:11). We are to follow the apostolic example of Philippians 4:8,9, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure . . . think on these things . . . and the God of peace shall be with you".

In the event that a child of God were to win a lottery, and it was announced publicly, the result would be damaging to testimony. The Lord Jesus said, "Ye cannot serve God and mammon" (Matt 6:24). If elder brethren were convinced that such a person was characterized by a covetous spirit, discipline would have to be carried out to preserve the testimony publicly. I have said sufficient to indicate that the consequences of such ventures are solemn in the final outcome. □

### Christian Exhortations

1. Sympathy, Heb. 13:1-3
2. Stability, Heb. 13:9
3. Sanctification, Heb. 13:12
4. Separation, Heb. 13:13
5. Seeking, Heb. 13:14
6. Service, Heb. 13:15-16
7. Submission, Heb. 13:17.

## **Tidings - Canada**

### **British Columbia**

**Burnaby**, Prayer is requested for a gospel series to commence on February 4 in a rented store. This is an outreach by saints from Vancouver.

**Vancouver**, On December 17, Doug Reid and Dave Chesney spoke at the monthly ministry meeting at Fleetwood. At the monthly ministry meeting on January 7 at Fairview, the ministry was shared by John Frith, Doug Howard and Doug Reid.

### **Alberta**

Dave Richards had four and a half weeks of meetings in Calgary, Fort McMurray, Edmonton and Dawson Creek, B.C. All meetings were well attended with a good interest.

**Calgary**, In December, Douglas King was with the Properties assembly for two weekends.

**Edmonton**, Two were recently baptized, bringing joy to the saints.

### **Saskatchewan**

**Togo**, In the fall, the saints enjoyed visits by Robert Boyle, John Thompson and Andy Mitchell. In December, Jim Webb had three nights of encouraging ministry.

### **Manitoba**

In November, Jim Webb visited door to door in Thompson and The Pas in Northern Manitoba. Brother Webb continues his work of placing texts in motels in many locations.

**Binscarth**, Recently, Douglas King had encouraging meetings.

**Swan River**, John Thompson and Andy Mitchell had a series of gospel meetings and faithfully visited house to house.

### **Ontario**

**Arnstein**, Don Nicholson expected to lead Bible Readings in January on the Epistle to the Galatians.

**Barrie**, Recently, David Gray made an appreciated visit.

**Collingwood**, At the December ministry meeting, William Metcalf gave profitable ministry.

**Grand Bend**, William Metcalf expected to have a week of children's meetings in late January.

**Merlin**, William Lavery was expected for a week of ministry in January on the Feasts of Jehovah.

**Newbury**, In November, James Beattie and Lorne Langfeld had a gospel series with several interested people from the area attending. Because of the interest, our brethren expected to return for further meetings in February.

**Sault Ste. Marie**, Two young women were recently baptized, bringing joy to the saints.

**St. Thomas**, In early December, Don Nicholson had well attended children's meetings.

**Thunder Bay**, The saints enjoyed a few nights of practical ministry by Robert Boyle in late November.

**Wallaceburg**, Prayer is requested for gospel meetings which William Metcalf and Larry Steers expect to commence on February 4.

**Welland**, Six souls professed faith in Christ during encouraging gospel meetings by John Slabaugh and Gary Sharp, which closed on December 15.

**Windsor**, William Lavery expected to have a week of ministry meetings in late January.

### **Quebec**

**Luceville**, In December, Larry Buote visited this small town with Kember texts.

**Montreal**, The saints were gladdened to see a lady baptized on December 9. Prayer is requested for our dear brother Vincent Davey whose health has not been good since the end of October.

### **New Brunswick**

**Green River**, About 120 attended a recent all day meeting in spite of winter weather.

**Neguac**, In December, Leslie Wells and Gerard Roy had three ministry meetings for the young believers.

## Tidings

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### **Nova Scotia**

**Avonport,** Using his prophetic chart, Leslie Wells had ministry meetings recently.

### **Prince Edward Island**

**Charlottetown,** Leslie Wells was expected for ministry meetings in early January.

### **Newfoundland and Labrador**

**Fogo Island,** The saints now have a lovely new hall and Albert Ramsay and Bert Joyce were expected to start a gospel series in January.

**Lance au Loup,** Jonathan Procopio and Jim Jarvis expected to start gospel meetings on January 28.

**Main Point,** William Bingham and David Hunt expected to commence a series in the gospel on January 14.

**St. Johns,** Prayer is requested for a gospel series which Murray McCandless and Jonathan Procopio expect to start on March 4.

## **Tidings - U.S.A.**

### **Washington**

**Arlington,** Dave Richards expected to have two weeks of ministry meetings in late January.

### **California**

**Culver City,** Harold Paisley expected to begin ministry meetings on the Book of Daniel on January 7.

**Lynwood,** A nice number professed salvation during a recent series by Tom Baker and Adam Thropay. Brother Baker has two meetings each week in this town which has one of the highest crime rates in Los Angeles. Over 100 young people attend weekly.

**Ontario,** Tom Baker has started weekly cottage meetings.

**San Diego,** John Frith and Ed Doherty made appreciated visits and gave helpful ministry. Prayer is requested for gospel meetings which James Smith and Marvin Derksen expect to commence on February 26.

### **Texas**

**San Antonio,** Recently, G. P. Taylor spent a few days with the small assembly here.

### **Kansas**

**Coal Creek,** Joel Portman and Don Wardell had a gospel series with some encouragement.

### **Iowa**

**Aplington,** Prayer is requested for our dear brother Leonard DeBuhr who has not been well of late.

**Hitesville,** The conference on New Year's Day was profitable with ministry given by A. Christopherson, B. Collins, P. Elliott, E. McCullough and J. Portman.

**Manchester,** Progress continues to be made in the building of the new hall.

**Marion,** At the all day meetings on December 31, helpful ministry was given by D. Brandt, J. Clarquist, B. Collins, P. Elliott, E. McCullough and J. Portman.

**Stout,** Robert Surgenor expected to commence two weeks of ministry meetings in early January.

### **Wisconsin**

**Beetown,** Recently, Al Christopherson and Al Flett had a series in the gospel with some interest.

**Darlington,** Arthur Ward and Jim Frazier have been visiting in this area and holding cottage meetings.

**LaCrosse,** Prayer is requested for a gospel series which Doug Howard and Al Christopherson expect to start on February 11.

**Ontario,** Several adults professed faith in Christ during a month's encouraging gospel meetings by Paul Elliott and Robert Orr.

### **Arkansas**

**Alpena,** Following the Bible reading conference in early December, William Lavery remained for a week of ministry from the Book of Acts and a young man professed to be saved.

### **Illinois**

**New Lenox,** Each Lord's Day afternoon, the saints have an extra gospel meeting either in a nursing home or the county

## Tidings

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jail. At the evening gospel meeting, they have between 15 and 20 unsaved present, mostly teenaged girls. Prayer is requested for the salvation of souls in these efforts.

### Michigan

**Jackson**, Prayer is requested for gospel meetings which Norman Crawford and David Oliver expect to start on February 25.

**Saginaw**, A number of unsaved were present when two were recently baptized, bringing joy to the saints.

**Sherman**, William Lavery expected to give a week of ministry in January.

### Ohio

**Akron**, William Metcalf expected to be at the Sunday School treat in January and to remain for a few days in ministry.

### Pennsylvania

**Hatboro**, Prayer is requested for a gospel series which Robert Surgenor and Arthur Ward expect to commence in February.

**Pennsauken**, A good number attended the January conference and heard solid ministry by Walter Gustafson, Oswald McLeod, David Oliver, Peter Orasuk and James Smith.

### Connecticut

**Hartford**, Robert Surgenor paid an appreciated visit in December. On January 8, Albert Hull commenced a week of ministry.

### Massachusetts

**Saugus**, In December, Robert Surgenor gave two weeks of instructive ministry on the Local Assembly. On December 23, four believers were baptized, bringing joy to the saints. During 1989, the saints were greatly encouraged with 17 added to the assembly fellowship. Prayer is requested for a series in the gospel which Sydney Maxwell and Gene Higgins expect to start on March 4.

### Maine

**Madawaska**, Murray McCandless and Peter Orasuk expected to commence a gospel effort on January 14.

**Madison**, On his first visit to this

assembly, Robert Surgenor had a week of encouraging ministry meetings in mid-December.

## Tidings - Other Countries

### N. Ireland

During November and December, W. J. Nesbitt visited door to door with gospel tracts in a number of towns and villages where there is no assembly.

**Ballyhay**, Brethren Martin and Jennings were expected for a series in the gospel.

**Banbridge**, S. McBride was expected for ministry meetings.

**Belfast**, Good numbers attended the December conference. The Bible readings on I John chapters 3 and 4 were led by G. Waugh and T. Bentley, and helpful ministry was given by several of the Lord's servants. A nice number attended the Cregagh Street conference and ministry was given by Brethren Kane, Waugh, Nesbitt and Mullan.

**Buckna**, The hall was packed for the profitable conference on December 26. Brethren Ferguson, Hutchinson, McBride, Turkington, McNeill and Gilliland gave helpful words.

**Clonroot**, S. McBride was hoping to commence a gospel series.

**Drumlough, Rathfriland**, D. Kane expected to start a series in the gospel.

**Drumreagh**, A young woman, who had been long prayed for, professed during gospel meetings by A. Aiken.

**Dungannon**, During 14 weeks of gospel meetings by J. Lennox and S. McBride, a number of strangers attended who were not accustomed to hear the gospel.

**Edenderry**, A. McShane was expected for ministry meetings.

**Garvagh**, Brethren Thompson and McKinley were encouraged during gospel meetings in the Orange hall near here with nice numbers and a little fruit.

**Gransha**, Due to the flu epidemic, the conference on December 25 was a little smaller than usual, but it was a good meeting with help given by Brethren

## Tidings

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Nesbitt, McShane, Hutchinson, Hawthorne, Turkington and Waugh.

**Kilkeel**, The conference was very large with ministry given by Brethren Hawthorne, Kane, Thompson, Nesbitt and Lennox.

**Newtownhamilton**, T. W. Wright (Brazil) and W. J. Nesbitt expected to start a gospel effort in this border area on January 7.

**Newry**, Some have professed at well attended gospel meetings by J. Hutchinson and R. Eadie and others are concerned.

**Omagh**, Brethren Hawthorne and McNeill hope to commence a series in the gospel. Brother McNeill's wife has had serious surgery.

**Portadown**, A. Davidson and D. Callaghan saw some fruit in their recent gospel effort.

### Republic of Ireland

**Laghey**, Brethren Brown and McClay continue in gospel meetings and have seen a little blessing.

### Brazil

**Rio Pardo**, John McCann Jr. had seven weeks in the gospel with a good attendance of outsiders and a little fruit in souls professing salvation.

**Concepcion**, On December 3, Richard Hanna concluded a gospel series which was very well attended and during which a number professed to be saved.

**Santiago**, Using the Eternity to Eternity chart, David Jones had two weeks of gospel meetings with some souls professing faith in Christ.

### Costa Rica

**San Ramon**, David Booth has been encouraged in seeing a break in the work among the Nicaraguan refugees.

### El Salvador

**San Salvador**, On December 11, Vernon Markle wrote, "There is intense fighting in some part of the city or its suburbs almost every day. A week or so ago, a bomb fell on a house not too far from the Scandia hall. Two children who used to attend the Sunday school were killed.

The two little bodies lay in their little white coffins in the Scandia hall. The mother was badly hurt and has since had one leg amputated."

### Mexico

**Caleixa**, Tom Baker seeks to give help regularly in this small assembly.

## Conferences, D.V.

### Vancouver, B.C. (South Main, Deep Cove and West Richmond)

April 13, 14 and 15 at the John Oliver Secondary School, corner 41st and Fraser Streets. Bible readings will be on the Upper Room ministry. Prayer meeting in the South Main Gospel Hall, 60th and Main, on Thursday at 8 p.m. Corr. W. A. Boyd, 6540 Sophia St., Vancouver, B.C., V5X 3N3, phone (604) 327-5985.

### Kapuskasing, Ontario

April 14 and 15 in the Kapuskasing District High School, 61 Devonshire. Meetings on Saturday start at 10 a.m. On Lord's Day, Breaking of Bread is at 10:30 a.m. Bible reading is on John 17. Prayer meeting is in the Gospel Hall, 154 Mill Street, on Friday at 7:30 p.m. Corr. Gerry Labelle, Box 9, Val Rita, Ont., P0L 2G0, phone (705) 335-3712 and Michel Larocque, 110 Brunelle North, Kapuskasing, Ont., P5N 2M2, phone (705) 335-5223.

### Toronto, Ontario

April 13, 14 and 15 in Birchcliffe Park Collegiate, 3663 Danforth Ave., Scarborough. Meetings each day are at 10, 1:30, 3:30 and 7:15. Prayer meeting on Thursday at 7:30 p.m. at Pape Avenue Gospel Hall, 871 Pape Ave. Bible readings will be on Future Events. Corr. Don Jennings, 53 Karnwood Dr., Scarborough, Ont., M1L 2Z7, phone (416) 757-7019 and Robert Reilly, 30 Caronridge Cres., Agincourt, Ont., M1W 1L2, phone (416) 499-0829.

### Culver City, California

April 14 and 15 in the Gospel Hall, 11138 Venice Boulevard. Meetings on Saturday are at 10, 2 and 7. On Lord's Day, meetings are at 10:30, 2 and 7. The Bible

## Tidings

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reading will be on Assembly Discipline. Prayer meeting is on Friday at 7:30 p.m. Corr. Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027-1501, phone (213) 663-5905. Gospel Hall phone is (213) 559-1588.

### **Stout, Iowa**

April 7 and 8 in the Gospel Hall with prayer meeting on Friday at 7:45 p.m. Breaking of Bread is at 10:30 a.m. on Lord's Day. Corr. Richard Stickfort, Stout, Iowa, 50673, phone (319) 346-1857.

### **Steubenville/Toronto, Ohio**

April 7 and 8 in the Steubenville Gospel Hall, corner of Park and Adams Streets, with a prayer meeting at 7 p.m. on Friday. Meetings on Saturday are at 10, 1:30, 3:30 and 6:30 and are Bible studies on Acts 2:41-47; Communication; The World; and Lordship and Responsibility. On Lord's Day, Ministry is at 2 p.m. with Gospel at 7. Breaking of Bread in both halls at 10 a.m. Anyone desiring overnight accommodation should notify Brian Trikonos, Box 443A, RD 1, Lee Ridge Rd., Steubenville, OH 43952, phone (614) 282-2472.

### **McKeesport, Pennsylvania**

April 28 and 29 in Francis McClure Junior High School. On both days, the first meeting is at 10 a.m. Please give advance notice of arrival time and number coming to William Seale, 12889 Deborah Drive, North Huntingdon, PA 15642, phone (412) 863-2949. Corr. Harold F. Clark, 134 Victoria Drive, McKeesport, PA 15131, phone (412) 678-1071. Directions to School: Turn right off Lincoln Way on Eisenhower-Guise Drive, up to end, right, then left to top of hill, then left to the School.

**Note:** Kindly remember the following conferences as mentioned in detail in the December magazine:

**Monrovia, CA** - Feb. 17 and 18

**Tampa, FL** - Feb. 10 and 11

## **Change of Address**

**Arthur Ward**, RR 1, Box 12A, Gays Mills, WI 54631

## **Change of Correspondent**

**Lakeview Gospel Hall, Bancroft, Ontario**, Mark Freymond, RR 1, Bancroft, Ontario, K0L 1C0, phone (613) 332-4317

**Sarnia, Ontario**, Shadrach Kember, 1726 Confederation St., Clearwater, Ontario, N7T 7H3, phone (519) 337-7476

**St. Thomas, Ontario**, Lyle McCandless, RR 1, St. Thomas, Ontario, N5P 3S5, phone (519) 769-2733

## **With Christ**

**Harm Harms of Hitesville, Iowa**, age 92. Our dear brother was awakened in tent meetings in Aplington in 1925, and was saved the following year in August. He took his place with the saints when the Hitesville assembly was formed in November 1927 and remained in fellowship for 62 years. He was a faithful brother who gave help in ministry and gospel, seeing some saved through his efforts in various places. His wife Minnie, who is not well, survives and also an only son and his family for whom prayer is requested. The large funeral was shared by P. Elliott, L. DeBuhr and R. Orr.

**John Brownlie of New Zealand** on October 27. Our dear brother was born in Scotland in 1905. His family emigrated to Dunedin, N.Z. in 1926. Shortly after his conversion he was baptized and received into the Mornington assembly. He took a keen interest in open air work and tract distribution. In 1934 he married Edith Patey. Our brother put all his energies into the assembly and was well known for his ministry at conferences both in N.Z. and overseas. Predeceased by his wife in 1976, he moved into the Maranatha Home in 1982 from whence he was called home.

**Donald A. Taylor of River Hebert, N.S.** on December 9, age 79. Our dear brother was saved on November 30, 1984 during special meetings by Floyd Stewart and William Bingham, while reading John 5:24. His wife, Mary, who had been saved 40 years previously, never stopped praying for him. He made his five years as a believer count for God and helped

## Tidings

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all he could in the assembly. K. Taylor, A. Ramsay and W. Bingham shared the large funeral service in the Gospel Hall and many of his old associates were in the hall for the first time. Please pray for a daughter, not yet saved.

**Earl Scott** of **Kansas City, Missouri** on December 17, age 62. Our dear brother was born on January 25, 1927, was saved on October 23, 1953 and was in happy assembly fellowship at Kansas City for many years. Earl was a bright Christian and bore a good testimony to the Saviour whom he loved. He was a good assembly man, an overseer, and will be missed. Several hundred gathered to pay their respects and Eric McCullough preached the gospel to the large company at the funeral.

**Lester Battel** of **Cass City, Michigan** on December 18, age 75. Our beloved brother was saved 40 years ago and faithfully lived before all in the Cass City area, where he spoke to all about his Saviour. For many years prior to his stroke, he was correspondent for the assembly in Cass City. He leaves his wife, Margaret, a son and a daughter. The well attended funeral was taken by William Lavery and William Metcalf.

**David Milliken** of **Donacloney, N. Ireland** on December 22, age 82. Our esteemed brother was saved in 1925 under the preaching of a local Methodist minister and later became a foundation member of the Donacloney assembly. He bore a good testimony and was marked by humility. He had a gracious disposition which endeared him to many including neighbours who attended his funeral services. J. S. Thompson and W. J. Nesbitt preached the gospel and local brethren also participated. He was unmarried and is survived by an older sister who is hospitalized and will value prayer.

**Mrs. William Klein** of **Arlington, Washington** on December 30, age 61. Aunt Jean, as she was known to many, was saved in her early teens during evangelistic meetings. She was one who appreciated her salvation. Though not

well physically and not able to attend many of the assembly meetings, she mailed out many tracts and cards to friends and loved ones. It was mentioned at the funeral service that she was an unselfish and caring person. The well attended service was in the Gospel Hall and was taken by local brethren. Pray for her husband who mourns her loss.

**Mrs. Fannie Smith** of **Lonaconing, Maryland** on December 30, age 88. Our dear sister was saved 60 years ago and was baptized and received into the Lonaconing assembly where she continued until the Lord took her home to be with Himself. She was a quiet, consistent sister and will be greatly missed. She leaves a large family, most of whom are not saved. A faithful word was preached in the funeral home. Pray it may be blessed to the salvation of some who heard.

**Note:** We have heard, without details, of the recent homecalls of the following saints from Northern Ireland:

**Mr. I. Anderson** of the **Kingsmills** assembly

**Mr. J. Chambers** of the **Cregagh Street** assembly

**Miss Fairfield** (sister of Mr. J. E. Fairfield) of the **Lurgan** assembly

**Mr. S. Johnstone** of the **Ebenezer, Bangor** assembly

**Mrs. Kerr** of the **Omagh** assembly

**Mrs. Wills** (widow of Mr. W. H. Wills, evangelist) of the **Kingsbridge** assembly.

### VIA Gospel Magazine

A new edition of this excellent gospel magazine has just been published. It is well written and attractively printed, and is offered to individual believers or assemblies for free, prayerful distribution. The publishing costs are met by freewill offerings of the Lord's people. Order from E. E. Gould, Box 555, Kenora, Ontario, Canada, P9N 3X3.

yourselves: it is the gift of God: not of works, lest any should boast" (Eph 2:8-9).

Friend will you take your place before God as a sinner, "For all have sinned and come short of the glory of God," (Rom 3:23), and believe on the Lord Jesus Christ as your own Saviour and be saved today? Trust Christ while you may, for some day you too will fall from the bridge of life and go out into eternity, BUT WHERE? □

## NEW BOOKS

A reminder to our readers that the following books are now available from Christian book sellers.

**"THE BELIEVER'S HYMN BOOK COMPANION"** by Harold Paisley, has been published by Gospel Tract Publications. This excellently printed and bound book will be treasured by all who love the beautiful hymns of "The Believer's Hymn Book". It contains a biographical sketch of the writers with valuable information concerning the occasion of writing. Brother Paisley has spent a number of years gathering and writing this interesting material.

**"WHAT THE BIBLE TEACHES"** volume 7 of the RITCHIE NEW TESTAMENT COMMENTARIES contains **THE GOSPEL OF LUKE** by Norman Crawford. It is many years since such a series of books has been published in connection with assemblies of the Lord's people, and never has there been a set of books that is easier to use in locating comments on any given verse or passage of Scripture. Many who have purchased each book as it has been published have repeatedly expressed their appreciation of these volumes.

*Founding Editor*

**A. W. Joyce,**

*Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

*Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

*Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

*Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**  
105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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## A Fall, But Where?

**Daniel Netti**

One day while working in a building very close to the river, some of my coworkers called to me to look out the window. They pointed to a bridge that crossed the river about 200 yards away. This bridge was built like an arch from one side of the river to the other with a main road crossing it. From the surface of the road to the top of the arch was about 70 feet, with another 70 feet from the road to the water below. The main supporting arches on either side were about 18 inches wide. As I looked, I could see what everyone was looking at, for a man had walked up the arch to the top. He was standing there with his back to the water and in front of him on the 18 inch wide span, was a bottle.

When the police and the fire trucks arrived, they put an aerial ladder with a platform up to where the man stood. When he saw them coming near him, he picked up his bottle and began to cross to the other side of the bridge on one of the many one foot wide steel beams that crossed from side to side.

Aware that they were failing to reach him, they began to talk to him with a loudspeaker. He then put his bottle down in front of him and stood with his back to the edge. Every once in a while he would pick up the bottle and drink from it. This went on for about ten minutes. By now, there were boats with nets in the water to catch him if he fell. Although we could not hear what was being said to him, he decided to sit down briefly, but when he went to rise he slipped and as he began to fall he grabbed a pipe just below the iron beam. He hung there for about fifteen seconds and either lost his

grip or let go. As his body fell, it turned like a pinwheel, and apparently either his arm or leg hit one of the bridge supports which caused his body to fall into the road 70 feet below. The doctors were there and within minutes they had put him into an ambulance to rush him to the hospital.

The next morning, at a newsstand I bought a newspaper with a front page headline in large letters that said, "MAN FALLS TO HIS DEATH". In the instant I read it, my mind said, "No, he fell to eternity! But where?" Then I thought how many people will say, "I'd never do a thing like that", and thank God they never will, yet you will admit that we are all walking on the bridge of life to eternity. As we go about our daily life, do we stop to think that today may be our last? "Boast not thyself of tomorrow, For thou knowest not what a day may bring forth" (Prov 27:1).

As we cross the bridge of life, we may feel secure because many people are crossing with us, but have you ever thought that one by one we leave and go into eternity? And have you ever asked, WHERE? "Except a man be born again he cannot see the kingdom of God" (John 3:3). Have you ever been born again? In John 3:16, we read, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life", that is, be born again. The Lord Jesus said, "Ye must be born again" (John 3:7).

We may try to walk across the bridge of life doing the best we can in hopes of getting to heaven, but we read, "For by grace are we saved through faith; and that not of

*Continued inside cover*

Doug Losey

truth  
and  
tidings

march 1990



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges From a Cynical Society (2)

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**A.J.Higgins MD**

### **What is Truth?**

Early that morning the chief priests must have sent someone to notify Pilate that his services would be needed. No doubt they reassured him that it was a very simple case. All that would be needed would be his official declaration of the prisoner's guilt so that the death penalty could be carried out. But speed was necessary as the Passover was approaching.

What was Pilate thinking that morning as he dressed and made his way to the judgment hall? Doubtless he was not aware that the sun had arisen upon the most important day in his life. Political intrigue, his rivalry with Herod and his constant bickering with the Jews would be as child's play compared to the immensity of the spiritual matter which lay before him today.

The details of the trial are well known. Allow me to stop, however, over one exchange between the Accused and the judge: "To this end was I born and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth My voice". And then Pilate's infamous reply, "What is truth?"

There is at least one fact which is glaringly obvious from the exchange. That which meant everything to the Lord Jesus – truth, meant nothing to Pilate. It is most remarkable that here we have perhaps the only reference by the Lord Jesus personally to His birth. He links its very purpose with the witness to the truth. Pilate's life knew little or nothing of truth.

The world still challenges the

believer with the same question. How do we know we have the truth? What makes us so sure? How can so many others be wrong? Is there really such a thing as THE truth? This is not meant to deny that there are sincere and honest seekers after truth, yet, for the most part, people hide behind the question as an escape for their own indifference.

Others are far more enamored with the pursuit of truth than with truth itself. The very idea that their search can end and embrace truth is the last thing which they desire. Heaven, the place of truth, would be very dull to them. They would miss the arguments and the intellectual games wherein they seek the weaknesses of another's argument. To be told that the race is over and that the prize is won would take all joy from them. It is not truth they seek but the thrill of the race.

Look for a moment at Pilate himself, this skeptical judge, and notice how the Spirit of God comments insightfully on his interest in truth. Read about Pilate in Matthew's account. His wife's broken sleep, the tumult of the people, the harassment by the leaders all create in Pilate an overwhelming desire to be done with the affair. To Pilate, truth is UNIMPORTANT. Far better to have a good night's sleep, a quiet city, and an empty court than trouble oneself with truth.

Water is brought. His own device for cleansing and his own declaration of being innocent all avail nothing. The Spirit of God appends: "Then the soldiers of the governor took Jesus . . ." But notice how Mark adds another shade to the picture. His account is very brief. Hardly has the Lord Jesus encountered Pilate

before Pilate is delivering Him to the multitude "to content the people". Truth is not the issue. It will be defined by the majority vote. The fickle favor or frown of the populace decides what is right and true. In Mark, the truth to Pilate is SITUATIONAL. It is not absolute.

In Luke's account, truth is IRRELEVANT. What does it matter what is true? As long as the search for truth can produce alliances such as Herod and Pilate, as long as it brings peace in a troubled world, what else matters? As long as it makes you get on well with others in the world, you are on the right track. Isn't that truth enough?

John reminds us in his lengthy and detailed account of the trial that to Pilate, truth was UNCOMFORTABLE. You can almost see Pilate restlessly squirming beneath the plain yet forceful words of the Lord Jesus. Truth will carry a price tag: the anger of the Jewish leaders, the displeasure of the nation, perhaps even the fury of Caesar. A man must have a job you know. We do have to eat. And so like Esau of old, he makes a very bad bargain. Truth is sold for a brief moment of earthly power and position.

Around us is a world which challenges our claim to truth. Some say it is presumptuous; others claim that it is unknowable; still others claim that it is insignificant. To the world around us, truth is not absolute. Mind games and word games are used to make the unacceptable, moral. Allow one citation from a recent article justifying abortion. This is not meant specifically as an article against abortion. It is the principle of how men view truth that is before us. A noted sociologist has

said that pregnancy "takes its meaning from the woman in whose body the pregnancy is unfolding". As another has commented, "It's a baby if you want it, a clump of tissues if you don't". Truth thus becomes defined by the seeker, not by an external, absolute standard.

Others, as Pilate did, find the truth uncomfortable. Challenge your next intellectual querier by asking him if he will submit to the truth of the Word of God if you could prove it to him. Most will back off and say that they would still reserve the right to choose.

The truth meant everything to the Lord Jesus. He loved righteousness and was born to witness to the truth. His kingdom is a kingdom of truth. May we who are Sons of that Kingdom be lovers of the truth and live consistent with it! □

### "Praise"

I wonder how many of us have, during the past year, praised God for all that He has sent to us. We should praise Him for His benefits, for health, being preserved from illness and accidents, for comfortable homes, for food and, in many cases, luxuries, for friends, for Christian friends, and for the trials as well as the joys He gives us. Trials and sorrows bring us nearer to God if taken and accepted in the right spirit. "What shall I render unto the Lord for ALL His benefits toward me" (Psa 116:12)

My safety hangs upon Christ's work for me,

My assurance upon God's word to me,

My enjoyment upon not grieving and the Holy Spirit within me.

"What feeds the flesh, starves the soul."  
T. S. Henry

## Landmarks of Scripture and What They Teach Us

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### David Ronald

We want to look at five Old Testament Scriptures:

Deut 19:14, "Thou shalt not remove thy neighbor's landmark."

Deut 17:17, "Cursed be he that removeth his neighbor's landmark."

Prov 22:28, "Remove not the ancient landmarks."

Prov 23:10, "Remove not the old landmarks."

Job 24:2, "Some remove the landmarks."

After reading these verses about landmarks, we now need to inquire: What do they teach? What do they warn against?

We must understand that when Israel was redeemed by the blood of the lamb from Egypt, brought through the wilderness and, after forty years, brought into the land God had for them, when they had taken possession of part of it, God through Joshua divided it amongst the twelve tribes (Josh 14-16).

In Deut 32:8 we are told that God set the bounds of the nations they were to destroy (Gen 15:18-21) according to the number of the children of Israel. This would indicate very clearly that God placed great importance on landmarks being set, and not only the tribal boundaries, but the family ones too (Num 27:7).

We have read what God had to say about these boundaries in the five portions above mentioned, and we know that "whatsoever was written aforetime was written for our learning" (Rom 15:2). I'm very sure that these lessons are important for us who live at the close of the twentieth century.

Landmarks mark a boundary

which I have no right to move. Beyond that boundary is a territory on which I have no right to lay any claim. Why should I want to remove them? Is it a desire for more possessions, liberty, freedom? Is it a natural resentment of restrictions, a spirit of covetousness? Could it be disregard for God's word? These motives and others could result in my disregard for scriptural landmarks. May we remember that partial obedience is seen by God as disobedience (1 Sam 15:19-23).

Could I suggest that, as with Israel so with us today, in the New Testament Epistles we have landmarks that would indicate the area of our liberties in connection with our service for God. Could we briefly look at some of them and see the dangers when they are disregarded, because I am sure there are today, just as in Job's day "some who remove the landmarks". What are these landmarks? Here are a few. (1) The landmark that only saved, born again believers should form an assembly; (2) that following salvation, they were scripturally baptized, a step of obedience which is always linked with salvation; (3) that reception is always to the assembly never to the Lord's supper – much less to the Lord's table; (4) that those who are then received share in the fellowship, the breaking of bread and the prayers. Some 60 years ago that marked out my reception into a little country assembly, and, personally, I see no reason to remove these landmarks. God's Word hasn't changed: why should I change my thinking?

Sad to say, there are other landmarks being questioned or removed today, in spite of the Old Testament warnings given. Could we touch on

some of them? The landmark of separation (Num 6:3), first to the Lord and then from things He would point out to us.

In 2 Corinthians 6:14, we have the call to be separate. Verse 16 calls believers to a separation from the religious and social world and should be linked with Hebrews 13:13, "Let us go forth therefore unto Him without the camp, bearing His reproach". Yet today many Christians are involved with the world's sports, its social life and, I'm sorry to say, with its religious activities.

Another landmark assailed today is that the Spirit of God alone gifts and fits men to be ministers of God's Word. Many are teaching that there should be a humanly trained man, not necessarily trained in the school of God, to do the preaching. 1 Corinthians 14:23-26 teaches a better way. Those who function in the local church move at the bidding of the Holy Spirit. They are subject to Him and, at the same time, subject to their brethren. Since when did the Spirit cease to occupy His rightful place in the assembly? Why after nearly 2000 years of the Holy Spirit having His rightful control at the breaking of bread meeting do some humanly program this gathering? Why do we need to program it? Why arrange the hymns? Why choose the theme before hand? Is this not human control displacing divine leadership? I'm sure, beloved, that the Spirit of God is well able to see that the breaking of bread gathering will be an overflowing of worship to God and Christ if we come with full baskets (Deut 26) and an ungrieved Holy Spirit to move the saints in worship. The more men intrude or self is prominent in the Lord's supper, the less the Spirit of God's leading will be

known among us. May we not remove this landmark, brethren!

What about the landmark of the long hair and covered head of the sister? What about long hair in brethren? I know the truth and demonstration of headship has no place in the religious world, but it is a landmark for scriptural assemblies. What about the sister's place in the assembly? Thank God for godly sisters whose covered heads are a lesson to every brother. "The head of the woman is the man" (1 Cor 11:3), so the sister's covered head is telling the males that any display of personal glory is a denial of the supreme glory that belongs alone to Christ.

What about the preaching of the clear gospel? I fear we are losing this in many places today. The saints need to be fed, true, but the early church was gospel minded, and they were a busy people, busy in the gospel. We do well to remember in our gospel preaching man's sin; men are lost, hell is real and forever, and their only hope is in coming now to Christ for salvation. Do we preach it as the Apostles did, or is it a landmark we have removed?

What about the landmark of the "any moment" return of Christ, followed by the judgment seat, where our lives will be reviewed, the marriage supper of the Lamb and our accompanying Him at His return in glory to usher in the Kingdom on the earth? Are we teaching the saints not to over build down here, but to build in view of eternity. I well remember the words of one who is now at home with the Lord, "What we build down here is all for the fire". Our Saviour said, "Lay not up for yourselves treasures on earth . . . But lay up for yourselves treasures in

heaven . . . For where your treasure is, there will your heart be also" (Matt 6:19-20).

May the Lord help us to value the landmarks of Scripture! May we not be as some who remove them! May we not suffer the judgment of God because we have done this! Beloved, it is a most serious thing to fail in carrying out a "thus saith the Lord". "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas 4:17).

May the Lord lead us to a fresh exercise regarding the landmarks of Scriptures as they effect our personal lives, our homes and families and the assembly to which we belong! Let us in our various areas of responsibility and spheres of privilege stand, see and ask for the old paths wherein is the good way and walk therein, and thus enjoy the promise, "Ye shall find rest for your souls" (Jer 6:16).

We trust that what has been written will lead us to seek to carry on for God in the closing hour of local church testimony in a simple, scriptural and godly way, remembering it is only "a little while, and He that shall come will come" (Heb 10:37).

□

Disappointments are wings that bear the soul skyward.

"The little sharp vexations,  
 And the briars that catch and fret,  
 Why not take them to the Helper  
 Who NEVER failed us yet?  
 Tell Him about the heartache,  
 And tell Him the longing too;  
 Tell Him the baffled purpose,  
 When we scarce knew what to do;  
 Then leave all our weakness,  
 With the One divinely strong.  
 Let us cast away the burden  
 And carry away the song.

### James Ronald Sr.

A word to young parents may be timely, as we have found many parents who, in later years in retrospect, wonder where they failed in raising the loving, obedient offspring for which they had hoped. Rebellion against both parental and spiritual authority is far too common. Some will blame the times in which we live, others the teachers, whether technical or spiritual, and while some blame may lie in these areas, let us not fail to recognize the problem in the home circle. We do feel keenly for the parents, as well as the young people of today. There is much pressure brought to bear upon them, yet we believe encouragement is to be found in the Word of God.

We believe that Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it", is still true, and if the Word of God is followed even in these difficult times, we can experience the happy portion of Psalm 144:12, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones."

If children are to learn to love and reverence the Scriptures, they must be taught this from earliest days. No matter how busy or trying the circumstances are, this is a must for every child if we are to see our children won for Christ. Time spent and principles followed will well repay both parent and child. The following are some points to consider in family readings:

### The Time Chosen

This must be most suitable for all the family. With some families, early morning seems to be the best, while with others the evening fits

well. Children need to be fortified for the day before them as much as the parent, whether in the home, at school, or in the labour force. Following a meal when all are together usually has proven to be the best time.

### **The Method**

The father or husband should lead in the family altar. If this is not possible, then the mother should take over this responsibility. The reading of the Scriptures (not just some bedtime stories), followed with prayer mentioning each by name will help to protect them from the evils of the day. Encourage discussion of school or home problems with your child. Even difficult passages of Scripture should be explained in a simple way.

### **The Order Followed**

Reading through the entire Bible is a good principle, alternating between Old and New Testaments. If both morning and evening readings are followed, then reading from one in the morning and the other in the evening works well. To retain the interest, questions should be asked or verses discussed, thus directing the mind to the reading. When children are old enough, reading around is most helpful. This also has proven to be a great assistance in the child learning to read well. Many helpful books are available that cast light on the passages read, such as "Day by Day through the New and Old Testaments." The singing of a hymn is a good practice followed in some family circles to profit and blessing. Avoid long prayers and lengthy discussions which could weary the children.

### **The Attitude**

Make sure you are relaxed. Approach the reading with an attitude

of joy and love for the Word. Avoid threat of punishment for lack of attention. Love for the Word will grow with the atmosphere of reverence, and our love will create the right desire in the child to read and know the Word.

Remember, parents, that lost ground in early life will never be regained, and the formation of character in the young will be lost. The Scriptures are given for doctrine, reproof, correction and instruction in righteousness. C. H. Mackintosh has a very lovely note on 2 Timothy 3:16: "Doctrine - God's thoughts of what is right; Reproof - God showing man he is not right; Correction - God putting man right, and Instruction - God teaching man to go on right".

"Instruction" tells of a character being built. This is just what is taking place in every young life. Either for good or evil, little by little there is being formed that which will stay with the child for the rest of his days. If every parent could realize this, time and energy would be spent more thoughtfully with the future of the child before them. The Lord will give wisdom and help to every honest seeking parent. Pray much that the charge given to you may stand to your credit in that soon-coming day. Many have been saved through reading the Word in the home. Again, this has often given food for thought and meditation during the rest of the day and given profitable meditation to pass on to others when visiting friends or neighbours. If only we could say like Job, "I have esteemed the words of His mouth more than my necessary food", all would be well.

Every believer is God's miracle.

# The Ministry of the Word in John 13-17

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**Norris Stewart**

## **The Minister of the Word**

How high a standard is set in these chapters for those who would minister the word of God and shepherd the flock, for in them it was the Lord Himself who was the Minister of the word. While it may seem presumptuous to make His ministry the standard for ours, yet there are features we notice in this precious section of the Scriptures, which must be re-produced in their measure by every servant who would minister the word.

Notice the searching order we have before us: example, instruction, prayer. The instruction is preceded by example, and climaxed by prayer.

The very first thing the Lord did was to show them an example in chapter 13, when He washed their feet and pressed home the meaning of His action. His service was followed by His wonderful ministry, the last he was to give at such length, which extends to the end of chapter 16. In chapter 17, He concluded His ministry by praying for them. How searching to leaders! Do we really need to state what is to be learned here? Is it not self-evident? Ministering the word is essential, and we should thank God for those who are fitted for it, whether in a local or wider sphere. But in these chapters it comes between example and prayer. Example ensures CONSISTENCY. It means that we shall learn something from a man by observing him, and not just by listening to him. It is sad if we learn much by listening to a man when he is on the public platform but very little by observing him when he is off it. Prayer is the evidence of SINCERITY, for the man who prays is seeking

something more than just the prominence which public speaking can bring.

## **The Ministry**

How comprehensive was the recorded ministry of the Lord Jesus. It could be INTENSELY PRACTICAL, as in the Sermon on the Mount (Matt 5-7), although those chapters were not without comfort too. It touched prophecy or future events in another sermon on a mount in the same Gospel (Matt 24-25). It is strange that some are so disparaging of ministry on such a subject when the Lord Jesus had so much to say about it. Here in John 13-17. His ministry was COMFORTING. With the advantage of hindsight, we can see it was exactly what the disciples needed for the circumstances awaiting them. How wonderful it is when saints receive a "word" to lift them, or strengthen them for some particular trial! Few things can be more rewarding to anyone ministering the word than to be told afterwards that he had ministered as though he knew exactly what circumstances existed in someone's life or in an assembly. He can feel he was directed by God. Could he desire more?

The practical lesson here is that it is not acceptable that a minister of the Word should be a man of one "line" or theme. It is true that certain teachers specialize, or so it would seem, in certain subjects. We are thankful for their knowledge and ministry in this way, but many of them are far from being tied to one line of ministry and edify us with ministry touching on other subjects too. Saints can develop a taste for certain themes and tend to dismiss ministry which does not follow their preconceived ideas as unprofitable. How often some state that what is

really needed is “the ministry of Christ”; others are equally adamant that the great need is for practical ministry. Does either group stop to think of what they are really saying? Do they not realize that by limiting the scope of ministry, they are closing out vast reservoirs of teaching in the Bible? Let us be emphatic, the “ministry of Christ” and “practical ministry” are not two alternatives, but two essentials. The need of the audience will determine the kind of ministry needed. In most of our assemblies and conferences, individual needs vary, so that the idea of following a certain line of ministry right through may not always be as great an evidence of the Spirit’s leading as we claim. It could be, but again, there could also be a mechanical following of a certain line because it was introduced by an opening speaker.

### **The Results of the Ministry**

When there have been Gospel meetings, how often the question is asked, “Were there any results?” In other words, what was the response of sinners to the word preached? It is hard to see the reason why we do not seem to be similarly concerned about results from the ministry of the Word to believers. We believe there are results from the ministry in our conferences, and from the ministry given by fitted men in the assemblies. It may take more time to manifest the results than in Gospel preaching, but we are sure that they fall far short of what they could be. Conference going can become a habit, a kind of social round. It is wonderful to meet other saints, and a sheer joy to be among those who are like-minded, but beyond that we should crave food for our souls and a greater conformity to Christ

through the Word.

What results did the Lord desire from this ministry given in the closing hours of His physical presence with them? They are very evident.

### **1. Humility.**

Nothing could be clearer than the fact that the Lord desired humility in His disciples. A recurring dispute among them concerned who should be the greatest. Surprisingly, such thoughts were in their hearts again, even on the eve of the cross. Luke 22:14-17 reveals that even on that occasion there was a strife among them which of them should be accounted the greatest. They were in deep need of a lesson on humility such as the Lord gave. It was one He gave by example. They must learn it by looking on Him. Their selfish ambitions must disappear by occupation with Him. Is there any other remedy when such petty and unwarranted attitudes invade our peace? It is only by occupation with Him instead of with self and self’s “rights” that true humility will come. “Let this mind be in you which was also in Christ Jesus” (Phil 2:5).

### **2. Love.**

There was to be love to one another (John 13:34,35; 15:12,17). They were to love Him, although when He speaks of their love to Him, the emphasis is more on the evidence of it (John 14:21,23,24; 15:14). These two subjects, love to one another, and love to Christ, are both too large to be handled in an article like this and we can do no more than notice that they should be produced by the minister of the word who follows His Lord’s example. Ministry that draws the saints closer together, and closer to Christ is as needed now as it was then. It always will be.

Notice the firm link the Lord forges in His ministry, love and obedience. Yet how often ministry that insists on obedience to the Word of God is countered with the objection that love is the great requirement! Granted, without love there will be no true obedience, but the Lord also made the point that without obedience there is no true love. It is not love or obedience but love and obedience.

### **3. Heavenly Mindedness.**

When the Lord said, "I go to prepare a place for you", He was reminding the disciples that they had no abiding place in this world. This is a lesson we stand in need of equally in these days of the predominance of materialism. "I will come again and receive you unto Myself, that where I am, there ye may be also", emphasized the same truth. Their abiding place would be where He was. He stressed that the world would hate them (John 15:19; 16:14). Truly, His ministry was meant to make them heavenly minded men. Another way of putting it would be to say that they were to be UNWORLDLY. The ministry that produces these qualities will not always be popular. It may cut right across the ambitions of the young to whom so much is opening up materially and academically. It will seem too demanding to those who desire an easy path.

### **4. Faith.**

To equip the disciples for the trials that were coming and the service they would render, the Lord gave them just two things. First, He gave them His Word with its precious PROMISES. Later on they were given the INDWELLING of the Holy Spirit to empower them. Men who only

had promises were men who must live by faith. How far off the mark it is to suggest that only those in what we call "full-time service" live by faith! This is a truth for every saint and for one as much as another. Just promises! Just His word! We put it this way not to suggest the meagerness of our resources, but the fact that nothing else is needed. Just His word is enough.

Humility, love, heavenly mindedness, unworldliness and faith are the principles left to us by which we live. Can such results be expected, when the Word is ministered? We have to look at only one of those who heard the Lord to see that the answer is definitely in the affirmative. Peter evidently learned the lesson of humility, for it came out in his own ministry. He states that those who are elders are not to act as lords. He calls on all to humble themselves under the mighty hand of God" (1 Pet 5:3,6). We note his exemplary response to the stinging but merited rebuke he had from Paul, recorded in Galatians 2:11, for although the rebuke was before others, yet he could later refer to Paul as our beloved brother Paul (2 Pet 3:15). The same attitude confirms that he manifested love to others, and as to the matter of love to Christ, his epistles abound in proof of that.

What of the other qualities mentioned? Was he heavenly minded? His Epistles supply the answer to that as well.

May God grant that those who minister may not be speakers only, but exemplars of the truth they proclaim, and may those who listen not be hearers only, but become more and more men and women manifesting humility, love, heavenly mindedness and faith! □

## "Why We Believe" (2B)

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**Norman Crawford**

### **Jehovah and Jesus are One**

In last month's Truth and Tidings, five quotations in the New Testament from the Psalms were considered with the intention of showing that New Testament writers were well aware that the despised "Jesus of Nazareth" was the LORD from heaven. This article concludes the study by giving six illustrations from the prophetic books that show that Jehovah of the Old and Jesus of the New Testament are One in the sense in which the Lord Jesus said, "I and My Father are One" (John 10:30). The Jews well understood His claims and charged Him with blasphemy in claiming to be God (v 33).

### **Isaiah 6:1-10 - John 12:37-41**

John 12:40 quotes Isaiah 6:10, which is found in a slightly different form in Jeremiah 5:21 and is the verse from the Old Testament that is most often quoted in the New Testament. John quotes Isaiah and then adds, "These things said Esaias when he saw His glory and spake of Him" (v 41). This entire section follows the statement, "But though He had done so many mighty miracles before them, yet they believed not on Him, that the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report..." The context is, "they believed not on Him (Jesus)", so the words of verse 41 are still speaking of the Lord Jesus. There is no escape from the conclusion that John is writing that the glory on which Isaiah looked in Isaiah 6, was the glory of the pre-incarnate Christ.

Isaiah 6:1 says, "I saw the Lord (Adonai) sitting upon a throne, high and lifted up, and His train filled the temple" (v 1). Before the throne the

seraphim cried, "Holy, holy, holy is the LORD of Hosts..." (v 3). So the Lord (Adonai) of verse 1 is the LORD (Jehovah) of verse 3, unless it can be contended that Isaiah was referring to two Lords as the Occupants of the throne, which is not possible. The glory of the throne Sitter filled the temple and also filled the whole earth (v 3). John wrote that this was the glory of the Son of God.

### **Isaiah 40:3-5 - Matthew 3:1-3**

John the Baptist and the Lord Jesus both identified the forerunner of Isaiah 40 to be John. The language of the prophecy is, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight (level) in the desert a highway for our God". Anyone determined to deny the deity of Christ might contend that the prophecy means, Christ came as Jehovah's Servant, that is, His representative, but this is not the plain sense of the words. "Prepare ye the way of the LORD" is interpreted by the New Testament as meaning that John prepared the way of the Lord Jesus. Any doubter should read the next quotation which proves this conclusively.

### **Malachi 3:1-3 - Matthew 11:10; Mark 1:2-3; Luke 1:76**

The Malachi prophecy describes John as "My messenger" who shall "prepare the way before Me". In quoting the prophecy, the Lord Jesus said, "Behold I send My messenger before Thy face, who shall prepare Thy way before Thee", so Jesus interpreted the prophecy as meaning that Christ's way was prepared by John. The Isaiah prophecy was, "Prepare ye the way of the LORD" and the New Testament fulfillment is that John prepared the way for the Lord

Jesus. It is not any device of ours to link Isaiah 40:3 with Malachi 3:1, it is the Holy Spirit who does this in Mark 1:2-3. Luke 1:76 also quotes Malachi and confirms this interpretation. Our conclusion is that the Jehovah of Isaiah 40:3 is Jesus.

Malachi 3:1 adds, "and the Lord whom ye seek, shall suddenly come to His temple", reminding us that the Lord Jesus called the temple to which He did come as "My Father's house". For the use of the singular Adon and the plural Adonai, the reader is referred back to the section that deals with Psalm 110:1 in the article published in the February Truth and Tidings.

**Isaiah 45:23 - Rom 14:11;  
Philippians 2:10**

Isaiah 45:21 declares, "Who hath told it from that time? have not I the LORD? and there is no God else beside Me". The next verse is familiar, "Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else". None can mistake the Speaker. Verse 23 follows, "I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear". Is it not amazing then, that Paul (Phil 2:10), a former Pharisee, raised in the strictest sect of the religion of his fathers, a religion thoroughly steeped in monotheism, applied these words that belong to Jehovah as the one God to the Lord Jesus. He wrote, "At the name of Jesus every knee should bow . . . and every tongue shall confess that Jesus Christ is Lord," not in denial of the One God in His supremacy, but "to the glory of God the Father" (Phil 2:10-11). It is not valid to argue that Philippians 2 is a different bowing of knees than Isaiah

45, for it can only be to God that every knee will eventually bow.

**Joel 2:32 - Romans 10:13**

"And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered" is the promise of Joel 2:32. Paul quotes this verse in his great gospel statement of Romans 10:6-17. "That if thou shalt confess with thy mouth the Lord Jesus (v 9) . . . whosoever believeth on Him (v 11) . . . For whosoever shall call upon the name of the Lord shall be saved" (v 13). It should be very clear to every believer that the LORD (YHWH) of Joel 2 is the Lord Jesus of Romans 10.

**Zechariah 12:10 - John 19:37**

The change in the pronoun in two parallel clauses of Zechariah 12:10 has long been of interest to believers. Some manuscripts have "Him" for "Me", but J.N.Darby and many others do not accept the variant. Some modern translations, by their own confession, have used "Him" on the grounds that it makes more sense to them. The Masoretic text reads, "They shall look upon Me because they have thrust him through". The Septuagint reads, "And they shall look upon Me, because they have mocked Me".

The plain sense of "and they shall look upon Me whom they have pierced" is that the Lord Jesus was pierced by the spear when He hung on the cross, and this is the interpretation that John 19:37 gives to the prophecy. Who is the "Me" of Zechariah 12:10? The chapter begins, "Thus saith the LORD" and this statement is repeated in verse 4 (compare vs 5,7,8). The "I will seek" (v 9) and the "I will pour" (v 10) are statements of what the LORD will do. In the same sentence, the words, "and they

shall look upon Me" cannot be understood to mean a different speaker. They plainly mean, "They shall look upon Me (the LORD) whom they have pierced". The explanation of the change in the pronoun in the parallel clause is that divine Persons are distinct, yet there is one God.

Christ is the LORD. In a day still future He will be Israel's Deliverer. When Jerusalem is under siege and shall be "taken" by its enemies, the darkest hour of Israel's history has arrived (Dan 12:1). "Then shall the LORD go forth...And His feet shall stand in that day upon the Mount of Olives" (Zech 14:3,4). That this "Man of war" is also "the Prince of Peace" we can learn from Acts 1:11 and Revelation 19:11-16. Psalm 24 answers the question, "Who is the King of glory?" with the thrilling words, "The LORD strong and mighty, the LORD mighty in battle" (v 8). If this is not the Lord Jesus, then inspired New Testament writers and millions of believers through the centuries have been very mistaken about the meaning of Psalm 22, 23 and 24.

The prophecy, "A bone of Him shall not be broken" (Ex 12:46; Num 9:12) was fulfilled that day at Golgotha, but Zechariah 12:10 will not be fulfilled until Israel will see Him whom they pierced, "and shall mourn for Him". This is not the wail of judgment that will fill the skies in the day of the LORD, but because of "the spirit of grace" poured out, it is the mourning of true repentance, like Joseph's brethren when he made himself known to them (Gen 45:1-3).

This study has been a deep delight to the soul of the writer. God grant it will be richly blessed to the

readers! Our minds cannot help but go to the scene in the upper room on the second first day of the week after the resurrection of Christ. The unbelieving Thomas looked upon the living Christ with the marks of death upon His body, and responded with keen intelligence and deepest reverence. "My Lord" was his response to the Redeemer's claims upon his heart and life. "My God" was the response to the overwhelming evidence that the Man, Christ Jesus, is truly "God manifest in flesh". So let us respond! □

### Poem

**Gloria Keller**

As I often ponder on His word, I feel  
so small,  
As I stop and wonder at the mystery  
of it all.  
He is the Rock on which my feet are  
planted sure,  
And yet the Water that gushes forth,  
that makes me clean and pure.  
He is the Lamb upon the altar laid,  
And yet the Shepherd of the flock  
for which His life He gave.  
He is the Door by which we enter  
and are cleansed from sin,  
And yet the One who knocks and asks  
admission in.  
He is the Way we found and walk upon,  
And yet the Light upon the path to  
guide us home.  
He is the Sun of Righteous,  
as such will one day come,  
And yet He is the Morning Star,  
that rises just before the sun.  
He is Alpha the beginning,  
all things were made by Him,  
And yet He is Omega, the One who is  
the end.  
So as each mystery I ponder and recall,  
I bow my knee and worship Him as my  
all in all.

They seek in vain to live for God, who  
will not die to their own self-will.

## Causes for Thanksgiving

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### Daniel Ussher

In a world where there is much dissatisfaction and complaining, it is good for the child of God to cultivate and maintain a thankful spirit. Paul, as he wrote to the Colossians, refers to the subject of thanksgiving on six occasions in the four chapters of the Epistle.

1. Paul gave thanks to God for the spiritual qualities in the saints that were manifest in their faith in Christ Jesus and their love towards all the saints (1:3-4) Paul took note of these qualities which caused thanksgiving. He did not allow other things to overshadow what was to the glory of God and the credit of the saints. "The object of the Epistle is to counteract Jewish false teaching, by setting before the Colossians their true standing in Christ alone (exclusive of all other heavenly beings), the majesty of His person and the completeness of the redemption wrought by Him; hence they ought to be conformed to their risen Lord and to exhibit that conformity in all the relations of ordinary life" (J.F.B. Comm.)

It is possible to be taken up with the failure and weakness of the saints to the extent that little is seen on the positive side. Not that we can ignore our failure and weakness, but at the same time we should seek to encourage the spiritual qualities that are seen in the saints. Trust in the Lord and love to all the saints is surely cause for thanksgiving.

2. In Colossians 1:12, reference is made to what the Father has done, "Giving thanks to the Father, who has qualified and made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light" (Amp. N.T.). There is great cause for thanksgiving as we muse

upon this great spiritual truth. Sovereign grace is seen in delivering us from the power of darkness and bringing us into the kingdom of the Son of His love. In our natural condition we were disqualified and most unfit for the presence of God, but we do rejoice to know that where sin abounded grace "superabounded" (Rom 5:20, Rotherham). We should keep in mind that we never could have had any spiritual qualities but for the glorious fact that the Father has qualified us and made us fit to share in the inheritance of the saints in light. May we ever live in the good of all that the Father has done for us as we pursue the pilgrim pathway home to glory!

3. In Colossians 2:7 we read, "Have the roots (of your being) firmly and deeply planted (in Him fixed and founded in Him,, being continually built up in Him, becoming increasingly more confirmed and established in the faith, just as you were taught, and abounding and overflowing in it with thanksgiving" (Amp. N.T.). There is progress indicated in this verse, as we are rooted in Him, there will be vitality, just as the roots of the tree draw sustenance from the rivers of water where it is planted (Psa 1:3). Being built up in Him would speak of solidity, and being established in the faith would be an ongoing experience. Paul could remind the saints that they had been taught and should act upon it. There would be no drifting about nor weakness in the things that pertain to life and godliness.

4. In Colossians 3:15, Paul exhorts the saints, "Let the peace of God rule (arbitrate) in your hearts, to the which also ye are called in one body; and be ye thankful". It is good to be thankful to the Lord for what He has

done for us. The peace of God in the heart should rule in all matters that affect us. As those called in one body this is how we are expected to live. Peace has been procured as stated in Colossians 1:20 at the cost of the blood of His cross. We have this peace as a result of being justified by faith through the Person of the Lord Jesus Christ (Rom 5:1). May we ever live in the good of such peace!

5. In Colossians 3:17, our activity is brought before us, "And whatever you do (no matter what it is) in word or deed, do everything in the name of the Lord Jesus and in (dependence upon) His Person, giving praise to God the Father through Him" (Amp. N.T.). Things that are done with a thankful spirit will be pleasing to the Lord, this verse would indicate that there are not secular and sacred departments in a Christian's life. Everything should be done as to the Lord. When this is put into effect, life takes on new dimensions. We will not be merely pleasing our superiors or working to get the wherewithal to support our loved ones, but will be living with the dignity that befits those that belong to "The Royal Family".

6. In Colossians 4:2, the prayer life is brought before us. "Continue steadfastly in prayer, watching therein with thanksgiving" R.V. Mr. J. N. Darby's translates, "persevere in prayer", which would remind us of the words of our Lord that "Men ought always to pray and not to faint" (Luke 18:1). In the matter of prayer, alertness is necessary and thankfulness. When prayers are answered, we should be very mindful of thanking the Lord for His kindness to us.

When we are discouraged and

burdens are heavy, it will do us good to look at the positive side. Paul was a great example in this as he saw things from the vantage point of eternity. His trials were viewed as "light afflictions" that wrought for him an eternal weight of glory (2 Cor 4:17). May we be marked by thankfulness in the little while that lies between now and the end of life's little journey! □

## Bible Fractions (2)

### Redmond Blair

The second fraction we would like to consider is the one-third. There are two passages at which we will look in this connection.

### Ezekiel 5:1-17.

Ezekiel at this time was with the captivity who had been carried away prior to the final destruction of the temple and the city. He was a priest, and unlike Daniel who moved in the higher circles of the court, Ezekiel sat with the captives. He was a remarkable man who carried out the commandments of God with unquestioning obedience. He saw the heavens opened and had visions of God with the object of bringing home to the people the message by word or example, as God directed.

The chapter in view teaches a lesson regarding Jerusalem and its inhabitants. At the command of the Lord, Ezekiel took a sharp knife, a barber's razor, and shaved off his hair and beard. A pair of balances were used to weigh the hair and divide it. A third part was burned with fire in the midst of the city when the days of the siege of Jerusalem were fulfilled. A third part of the hair was to be smitten about with

a knife (sword) and a third was to be scattered in the wind and a sword to be drawn out after them (vs 1-2). A few were to be taken and bound in the prophet's skirts, and even some of these were to be taken and burned.

The explanation of the burning and scattering of the hair is given in the following verses (vs 5-13). The hair was a picture of Jerusalem, set in the midst of the nations to be an example and a testimony to them, but she failed and became worse than the nations. She disobeyed the Word of God and defiled the sanctuary of God and this was the outcome. A third part would die by pestilence, a third part would die by the sword and a third part would be scattered to the wind and a sword would follow after them (v 12). All of this was fulfilled when Israel lost her position as an independent nation. The times of the Gentiles commenced with Nebuchadnezzar taking Jerusalem. He was the head of the first world empire. In the days of the earthly ministry of the Lord Jesus, Israel was subject to the fourth world empire, Imperial Rome.

These are some of God's dealings with His ancient people in order to restore them to Himself. He sent to them His faithful servants, the prophets whom God raised up to speak to the hearts and consciences of His wayward people. We are reminded of the Apostle's words in Romans 11:22, "Behold the goodness and severity of God". Instead of having their hearts softened, they hardened themselves against God and His prophets (Matt 21:34-39; Acts 7:51-53). In their hardness of heart they rejected the prophets and, when "last of all He sent unto them His Son" (Matt 21:37), they rejected and crucified Him. The result was that

blessing reached out to the nations with the good news of the gospel, and Israel was set aside. But God has not cast off His people, He is not finished with them yet. There is a great future for Israel, when they will no longer be the tail and the object of hatred of the nations, but they will be the head. Our second Scripture will show this.

In this division of the nation into thirds we learn that God's judgment is mingled with His mercy. This is also the lesson of Revelation 9:18, where a third part of men were killed, for God was still showing mercy and His judgment was not yet universal.

#### **Zachariah 13:8-9.**

In the latter half of the great tribulation, the time of Jacob's trouble, these verses will be fulfilled: "And it shall come to pass, that in all the land, said the Lord, two parts therein shall be cut off and die; but the third part shall be left therein" (Zech 13:8). The Lord then promises that He "will bring the third part through the fire, and refine them as silver is refined, and will try them as gold is tried" (v 9). Surely this is the remnant in the great tribulation whose cries go up to God. The refining process as silver and the trying as gold is the darkest period of their history, but God will hear their cries and will say, "It is My people: and they shall say, The Lord is my God" (Zech 13:9). They will then "look upon Me whom they have pierced, and they shall mourn for Him" (Zech 12:10). They will see Him in all the glorious manifestation of the once rejected Messiah. When He appears, the language of Thomas when he saw the risen Christ is most fitting, "My Lord and my God" (John 20:28), or the words of Paul, "O the depth of

the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Rom 11:23).

In continuing our study on Bible fractions we will look at the one fourth.

### **Exodus 29:38-46.**

Our first reference in Exodus 29 describes the daily burnt offering. Two lambs were to be offered, one in the morning and the second in the evening, along with the meal offering of fine flour mingled with a fourth part of the hin of wine (v 40). The burnt offering speaks of the One who was wholly offered up to God, unblemished and unspotted as a sweet savor. The meal offering mingled with oil speaks of His perfect life on earth and that He was full of the Spirit of God. It too was fragrant upon the altar. The drink offering speaks of the joy and delight the Son had in doing the Father's will and the joy of accomplishment also, "For the joy that was set before Him He endured the cross, despising the shame, and is set down at the right hand of God" (Heb 12:2).

It has often been noted that the measure of the oil and the measure of the wine were equal, each was one fourth of an hin. The oil speaks of the Holy Spirit in the life of our Lord and the wine is typical of His joy. The measure of the Spirit in His spotless life was also the measure of His joy. All ascended up to God as sweet fragrance.

In verse 43, God promised that this was the place where He would meet with Israel and speak with them at the altar which was at the door of the tabernacle. Surely this is the true place of communion based on sacrifice. It was also the place of

promise, for God said, "I will dwell among the children of Israel, and will be their God" (v 45). What a blessed portion! We are promised acceptance, communion and fellowship.

### **Numbers 23:1-12.**

There is a further reference to the one fourth in Numbers 23. The children of Israel were nearing the Promised Land. Balak, King of Moab was getting alarmed at their approach and called for Balaam to curse them. This remarkable character and His parables are a study in themselves. He came to curse, but God's eye was on His people and He would not permit it. Numbers 22:41 tells us that Balak brought Balaam to a place where he might see the utmost part (fourth part) of Israel. In his first parable he said, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" In this same prophecy he spoke of the secret of Israel's strength, "Lo the people shall dwell alone, and shall not be reckoned among the nations" (v 9). The truth of separation taught here, if followed by the nation, would have made them a mighty power for God. Even the fourth part of Israel was overwhelming to its enemies. This same truth today would be for the strength and testimony of the assemblies in a day of darkness and departure.

### **Nehemiah 9:1-3.**

Nehemiah reminds us of a man like Moses who left an honorable position to throw in his lot with a rejected people. He was a man who held a sword in one hand to defend what they had wrought and a trowel in the other hand to build up for God. They were days of restoration. What fervour gripped this feeble remnant who sought to obey God!

The place where they met was in the street of the water gate. It is of interest to see that in all the building and repairing of the gates, the water gate is not mentioned. The water gate reminds us of the Word of God, and we know that it never needs to be repaired. It was here they gathered, and the Book of the Law of the Lord their God was read one fourth part of the day. Another fourth part was spent in confession and worship. Some may wonder at the length of time, but our Lord said in John 11:9, "Are there not twelve hours in a day." This being so, three hours each was spent in the above subjects. Would this not remind us of those earlier days when our fathers who had a love for the Word amid reproach thought it no hardship to sit in barns and kitchens on wooden benches to hear the Word of God and to worship in simplicity without human arrangement. We have comfortable halls, fine automobiles and highways, but to look at some of the gatherings and lack of interest in spiritual things, we could spend time in confession for restoration and recovery in these precious things. It would be time well spent. □

## Questions and Answers

**Sydney Maxwell**

**QUESTION:** Would you please answer this question in the Truth and Tidings. In Acts 2:38 and Acts 22:16 it states "be baptized and wash away thy sins". Does baptism remove sins?

**ANSWER:** In Acts 16:23-34, we have the example of the jailer obtaining

salvation. His question was, "What must I do to be saved?". The preachers gave him a clear and concise answer, "Believe on the Lord Jesus Christ and thou shalt be saved". The statement that follows is "And they spake unto him the Word of the Lord and to all that were in his house". The next action is that the jailer showed kindness to the prisoners and then he was baptized, "he and all his house" (Acts 16:33). This makes clear that his salvation did not depend on his baptism, but on the Lord Jesus in whom he placed simple faith. Baptism was a public testimony to faith in the Lord Jesus.

When we compare the Scriptures related to the question, we must make the important observation that, in the apostolic age, salvation was acknowledged as having been accepted by the public declaration of it in baptism. The washing away of sins was entirely on the grounds of the precious blood of the Lord Jesus (1 John 1:7), but baptism gave an outward testimony that the repentance was real.

Acts 22:16 tells us that Saul of Tarsus, a well known enemy of the Christians before his salvation, was baptized to declare the fact of his repentance and faith in the Lord Jesus. Saul was baptized immediately upon his confession of Christ as his Saviour, but we are near the end of the dispensation of grace and now correctly we wait to see the evidence in the life in the one professing faith in the Lord Jesus before we baptize them. In these early days, baptism was the immediate public acknowledgement of a person's identification with the Lord Jesus as Saviour and Lord and was in most cases costly.

In our day, many profess faith in the Lord Jesus who are never baptized-

ed. There is not much reproach today in professing faith in Christ, and to many the public side of it as taught in baptism is unimportant. The preachers in the early New Testament days never divorced the public side of a person's salvation, which was baptism, from the personal acceptance of the Saviour. Baptism did not remove sins but was the outward public confession that their faith in Christ and the blood of Christ had removed their sins.

**QUESTION:** My question is about the subject of elders. Is it right for a full time servant of the Lord to be an elder in the local assembly, and has he the right to appoint others as well. For support, 1 Peter 5:1 and 2 John 1 are used.

**ANSWER:** Not knowing the circumstances that have given rise to this question means that I must ask some questions before I try to deal with it in a scriptural way. First of all, is this an assembly recently formed? If so, then we need to take a different approach with regard to the answer. We will assume that it is, and in such circumstances the brother who has labored to see these people saved and felt it was the time to form an assembly to the Lord's Name will be qualified to encourage ("to point out" Titus 1:5) some of the brethren who have shown by attitude and spiritual development that they have a care for the welfare of the saints. The preacher would certainly encourage the saints to recognize such men for their work's sake. There should be no difficulty in such a case, unless it should arise from some who think they are better fitted for the work and yet show no shepherd characteristics.

The characteristics of shepherds are quite clear and readily discerned. They sacrifice themselves to serve the saints and by their godly lives and their aptitude to know the Word of God, they feed the saints according to the measure of ability that God has granted them. We are fully acquainted with assemblies that have begun in this simple way with brethren who by their spiritual development have shown their ability in spiritual leadership. This should be recognized by every spiritual mind and should cause no strife or difficulty. I am sure that our preaching brethren who have had the happy experience of seeing assemblies planted would concur with this approach.

However, if we are dealing with an assembly of long standing and maturity, and they have a preacher who resides among them, I would say that he has no responsibility in the appointment of elders. I do not know of any case where a servant of the Lord would attempt to dictate to a long established assembly who should be pointed out as coming into the elderhood. Because of his knowledge of the Word of God and his ability to teach and to be a spiritual guide, he will give spiritual help to brethren in oversight when it is sought.

In conclusion, the apostle appointed elders, he did not make them (Acts 20:28). They were already doing the work, and he encouraged the saints to know them who labored among them (1 Thess 5:12-13). The so called "business meetings" are often occupied with the realm of the deacon's work. The elders relate to a spiritual work and the difference should be noted in Acts 6:1-6.

## **Tidings - Canada**

### **British Columbia**

**Fleetwood**, At the monthly ministry meeting on January 21, the Word was ministered by David Chesney, John Frith and Douglas Reid.

**Langley**, David Chesney, Sydney Maxwell and Matt Murphy shared the ministry at the monthly ministry meeting on January 28.

**Vancouver**, On February 3, Hans Bouwman gave a report on the work of the Lord in the Netherlands at the monthly missionary meeting at Woodland.

**Westbank**, Harold Paisley had several nights of appreciated ministry in late January.

### **Manitoba**

**Austin**, In mid-January, James Webb had one week of helpful ministry.

**Winnipeg**, Dave Richards was expected for a week of ministry commencing February 11.

### **Ontario**

**Chapman Valley**, The saints appreciated a visit by Timothy Walker for their monthly ministry meeting and the following Lord's Day.

**Clinton**, Prior to year end, the assembly enjoyed a week of ministry by Arnold Adams as well as visits by John Gray, Larry Steers and Jack Nesbitt. In January, Gary Sharp had a week of children's meetings with an encouraging attendance.

**Collingwood**, Harold Paisley spoke at the ministry meeting on February 3. Wade Steers (St. Thomas) was expected for the meeting on February 17.

**Mimico**, Bryan Funston and Jack Nesbitt expected to commence a series in the gospel on February 25.

**Newbury**, James Beattie and Lorne Langfeld expected to start gospel meetings on February 25.

**Niagara Falls**, In January, Timothy Walker had two weeks of well attended children's meetings with a nice number

of parents also present.

**Orillia**, Using his chart on Revelation, Norman Crawford commenced a week of ministry on February 11.

**Sarnia**, The saints appreciated visits in January by Allan Christopherson, James Beattie and Shad Kember Jr.

**Sault Ste. Marie**, Although not able to be away from home because of his health, James Clark continues to give help in the regular meetings here as well as in the Sault, Michigan. James Beattie expected to have a week of ministry in February on the Family.

**St. Thomas**, On February 4, Gary Sharp commenced a week of ministry.

**Sudbury**, John Norris was with the saints for their monthly ministry meeting in December and the ministry given was much appreciated. Sam Patton gave help at the Sunday School treat and ministry meeting in January as well as having a week of well attended and encouraging children's meetings.

**Toronto**, On January 14, the saints at Bracondale rejoiced as three believers were baptized, with a good number of strangers present. The following week, three were baptized at West Hill, bringing joy to the assembly there. Gene Higgins had three well attended ministry meetings in January, two at Pape and one at Unionville.

**Valens**, Many in this area wanted to hear about Zambia, so the assembly rented the large community centre, and this was filled to capacity as Paul Poidevin told of the people and work in Zambia, preaching the gospel at the same time to the large number of unsaved present.

**Wallaceburg**, On February 4, William Metcalf and Larry Steers commenced a series in the gospel.

**Waubushene**, The biweekly Saturday night meetings commenced again last October and have proved to be of benefit and edification to the saints in the area. Speakers to date this winter have been Harold Paisley, Les LeMaitre (Strongville), Stu Thompson (Guelph), Ken Moore, Frank Pearcey, Arnold Grat-

## Tidings

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ton and Norman Crawford.

**Windsor**, Prayer is requested for gospel meetings which William Metcalf and Jack Nesbitt expect to commence on March 25.

### Quebec

**Sainte Falvie**, Leslie Wells and Gerard Roy commenced a gospel series on January 28.

### New Brunswick

**Fredericton**, A sister was received into fellowship on February 4, bringing joy to the saints.

**Pigeon Hill**, In January, Leslie Wells and Gerard Roy had a few ministry meetings here and at Neguac.

**Sussex**, The believers were greatly cheered when an eighteen year old young lady, the subject of much prayer, was saved in December. The January all day meeting was profitable and well attended.

### Nova Scotia

**Halifax**, In early January, James McClelland and Robert McIlwaine had ministry meetings for the benefit of those who professed in their fruitful gospel meetings in late 1989.

**Tatamagouche**, Using his chart on Prophetical Events, Leslie Wells had helpful ministry meetings in January.

### Prince Edward Island

Gene Higgins expected to give ministry in various assemblies in early February.

**Rosebank**, Noel Burden and James McClelland commenced a series in the gospel in January.

### Newfoundland

**Fogo**, The new hall was officially opened on January 13 with a good number present for the ministry. On the following evening, Albert Ramsay and Bert Joyce started a gospel series and these meetings continue with some blessing in salvation.

**Parsons Pond**, The saints delivered door to door over 16,000 tracts and gospel calendars and these were well received. Prayer is requested for God's blessing

upon thousands of gospel calendars which were delivered in many parts of Newfoundland and Labrador.

**Sandringham**, Following the New Year conference, Gordon Williams had a week on assembly principles with an encouraging response.

**Seal Cove**, The saints are planning a new hall. The present hall is the last of the old portables. It is badly in need of repair but is not worth repairing. Seal Cove is 200 km off the main highway and gets few visitors.

**St. John's**, Prayer is requested for gospel meetings which Murray McCandless and Jonathan Procopio plan to commence on March 4.

## Tidings - U.S.A.

### Washington

**Arlington**, In January, Dave Richards had two weeks of well attended and instructive ministry meetings. Harold Paisley shared in the ministry for a few nights.

**Seattle**, Warm fellowship was enjoyed by the many Christians who attended the January conference, and nice harmony was seen among the ministering brethren. The Lord gave blessing in the gospel on Lord's Day as a young man, the subject of prayer during the conference, professed to be saved. The ministry was shared by J. Abernethy, T. Baker, H. Bouwman, J. Frith, M. Murphy, H. Paisley, D. Reid, D. Richards, R. Smyth, J. Webb, S. Wells and A. Wilson.

### California

**Fresno**, The saints were encouraged by a visit from Harold Paisley in January. The brethren are now building a new hall as the State is putting a freeway through, and they have to leave the old hall.

**San Diego**, James Smith and Marvin Derksen expected to start a gospel series on February 25.

### Minnesota

**Willmar**, Prayer is requested for a gospel series which Joel Portman and Gary Sharp expect to start on March 18.

## Tidings

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### Iowa

**Garnavillo**, James Ronald Sr. had ministry meetings in late January. While in the mid West, Brother Ronald also gave ministry at Marion, Fergus Falls, Willmar, Mount Sterling and Blue River. Eric McCullough and Steve Kember expected to commence gospel meetings on February 25.

**Stout**, Following two weeks of ministry meetings in January, Robert Surgenor started a gospel series with a good attendance.

### Wisconsin

Robert Boyle gave appreciated ministry in a number of assemblies in Wisconsin, Iowa and Minnesota.

**Brodhead**, Robert Orr and Arthur Ward commenced gospel meetings in January and have seen some blessing.

**Darlington**, Joel Portman and Jim Frazier are having gospel meetings on Lord's Days.

### Indiana

**Mishawaka**, During January, John Slabaugh and Louis Smith had a week of cottage meetings with a good attendance.

### Michigan

**Cass City**, A young man in his twenties was to be baptized on February 4 and William Lavery expected to be with the assembly for this happy event.

**Jackson**, Norman Crawford and David Oliver expected to commence a series in the gospel on February 25.

**Livonia**, While on a very brief visit, Danny Ussher gave ministry and reports on the work in Trinidad here as well as in Windsor and Toronto. The January Bible readings were very large and profitable. On February 4, Albert Hull and Shad Kember Jr. started a series in the gospel.

### Ohio

**Cleveland**, Monticello enjoyed a night of ministry and a missionary report on January 4 by Hans Bouwman (Netherlands) and William Lavery. Brother Lavery returned to give help on

the following Lord's Day. On January 14, John Slabaugh was with the assembly and remained for two nights of ministry on Colossians.

### New York

**East Aurora**, In January, the saints appreciated a visit from Timothy Walker for the monthly ministry meeting and the following Lord's Day.

### Pennsylvania

**McKeesport**, During January, the assembly had appreciated visits by Ernest Moore, William Lavery, Hans Bouwman, James Smith and Gene Higgins.

### Florida

**Deland**, The saints were encouraged by recent visits from Oswald MacLeod and David Booth (Costa Rica).

### Massachusetts

**Byfield**, On January 14, David Oliver led the area Bible reading on I Peter 5. Brother Oliver remained for a week of ministry on the subject of Lordship.

**Methuen**, Harold Paisley was expected to lead the monthly area Bible reading on 2 Peter 1 on February 11.

**Saugus**, On February 11, Harold Paisley commenced a week of ministry on the Mountains in Matthew. Prayer is requested for gospel meetings which Sydney Maxwell and Gene Higgins expect to commence on March 4.

**Worcester**, During January, the saints appreciated visits by Albert Hull and Gene Higgins.

### Maine

**Madawaska**, On January 15, Murray McCandless and Peter Orasuk commenced a gospel series.

## Tidings - Other Countries

### N. Ireland

**Ballyhay**, Brethren Martin and Jennings had a good start in a series in the gospel.

**Belfast**, Prior to returning to Malaysia, Tom Bentley had ministry meetings in Ebenezer. Jack Hunter gave ministry at Newtownbreda and Phillip Harding at

## Tidings

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Albertbridge Road.

**Broughshane**, The new hall was opened on January 20 with ministry given by P. Harding, N. Turkington and S. Ferguson. Brethren Turkington and Ferguson have commenced gospel meetings in the new hall.

**Clonroot**, S. McBride has started a series in the gospel.

**Drumlough**, D. Kane expected to commence a gospel series.

**Edenderry**, Helpful ministry was given by A. McShane in Edenderry, Windsor and Craigavad.

**Lisburn**, A. McShane and D. Gilliland were expected for gospel meetings in Plantation hall.

**Newry**, Some have professed to be saved at large gospel meetings by J. Hutchinson and R. Eadie.

**Newtownhamilton**, W. Nesbitt and T. Wright (Brazil) commenced a gospel series in January. In the second week of a series, Brother Nesbitt fell and broke his thigh. He is doing well in the hospital, and Tom Wright continues alone in the meetings.

**Omagh**, T. McNeill and J. Hawthorne started gospel meetings with good numbers.

**Tivaconavey**, Encouraging gospel meetings are being held in the Orange hall by Brethren Thompson and McKinley with several professing to be saved.

**Prayer**, Prayer is valued for Mrs. T. McNeill who has had serious surgery and is now receiving treatment in hospital.

### Brazil

**Granja Getulio Vargas**, On January 21, H. W. Wilson commenced a series in the gospel.

**Sao Leopoldo**, T. Matthews expected to start gospel meetings in late January.

### Chile

**Osorno**, In January, Richard Hanna had a happy visit with the small assembly here.

### El Salvador

**San Salvador**, "You may have heard that our sister, Miss Hazel Brownlie had her car robbed. Four gunmen demanded that they drive around the block, promising to return the car, which they did not do. However, the police got the car later that day. A week or so later, someone threw a bomb into her driveway, causing extensive damage to both the car and the front of the house. Hazel and her mother, from New Zealand, were in the back part of the house at the time and were not injured" (Vernon Markle, January 4).

### Hong Kong

Enroute to Malaysia, Tom Bentley gave ministry in late January on the Feasts of the Lord.

### St. Lucia

**Ciceron**, In January, Jack Gould and Eddie Gould started a series in the gospel.

### Trinidad

**Port of Spain**, Annie Spencer has been able to have a 20 feet by 2½ feet sign erected for one year in the local stadium, which seats over 30,000 people. The verse displayed is "Every one of us shall give account of himself to God" (Romans 14:12). Prayer is requested for God's blessing upon His Word.

### Zambia

**Kalilo**, In late January, William Halliday commenced meetings in this needy district.

**Kayombo**, On December 17, the saints had the joy of gathering at the "Kayombo River" (a large pool in the middle of a plain) and witnessing three believers obeying the Lord in baptism.

### Venezuela

A veteran missionary ended his January letter with these words, "No new male worker has come from Canada or the United States since 1948, 42 years ago." Should this not cause deep exercise of soul and earnest prayer to the Lord of the harvest?

## Tidings

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### Conferences, D.V.

#### Picton, Ontario

March 24 in the Gospel Hall, McFarland Drive, adjacent to the hospital. Reports and ministry at 2:30 and 6:30. Corr. Robert Dickson, RR 9, Picton, Ontario, K0K 2T0, phone (613) 476-5617. This conference is to commemorate 40 years of assembly testimony in Picton and to mark the completion of the new hall.

#### Fredericton, N.B.

April 28 and 29 in the Gospel Hall, 109 McAdam Avenue, with a prayer meeting on Friday at 7:30 p.m. On Saturday, the first meeting is a Bible reading at 10 a.m. on the Work of Christ as Mediator, Advocate and High Priest. On Lord's Day, Breaking of Bread is at 9:30 a.m. Corr. Robert Griffin, 280 Sunset Drive, Fredericton, N.B. E3A 1A9, phone (506) 472-5512.

#### Nineveh, N.S.

April 14 and 15 in the Parkview Education Centre, 1485 King Street, Bridgewater, N.S. On Saturday, there is a Bible reading at 8:45 a.m. on Philipians 2. On Lord's Day, Breaking of Bread is at 10 a.m. Supper will be served in the Gospel Hall on Friday followed by a prayer meeting at 7:30 p.m. Corr. Robert J. Kaulback, 19 Medway Street, Bridgewater, N.S., B4V 1J8, phone (902) 543-5530.

#### Waterloo/Cedar Falls, Iowa

April 14 and 15 in the Masonic Temple, Park Avenue and Mulberry Street, Waterloo. On Lord's Day, there will be a Bible reading at 9 a.m. on Psalm 40, with Breaking of Bread at 10:30. Prayer meeting is on Friday at 7:30 p.m. in the Waterloo Gospel Hall, 726 Western Ave. Corr. Clifford J. Smith, 3466 Hammond Ave., Waterloo, Iowa 50702, phone (319) 234-6095 and Erwin D. Stickfort, 223 North Francis St., Cedar Falls, Iowa 50613, phone (319) 266-6271. Masonic Temple phone is (319) 232-4610. The week before the conference, there will be Bible readings on 2 Timothy at 7:30 p.m. in the Waterloo Gospel Hall on Monday and Tuesday, and in the Cedar Falls Gospel Hall on Wednesday and

Thursday.

#### Frostburg, Maryland

May 19 and 20 in the Gospel Hall, Davidson Street, with a prayer meeting on Friday at 7:30. Please note change from last year's dates. Corr. William Knieriem, 80 Walnut St., Frostburg, MD, phone (301) 689-8820. Hall phone is (301) 689-1031.

#### Manchester, Connecticut

April 13, 14 and 15 in the Masonic Temple, 25 East Center Street. Meetings on all three days start at 10:30 a.m. Prayer meeting on Thursday at 7:30 p.m. in the Gospel Hall, 415 Center Street. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040, phone (203) 646-8232. Masonic Temple phone is (203) 646-9072.

**Note:** Kindly remember the following conferences as mentioned in detail in the February magazine:

**Vancouver, B.C.** - April 13, 14 and 15

**Kapuskasing, Ontario** - April 14 and 15

**Toronto, Ontario** - April 13, 14 and 15

**Culver City, CA** - April 14 and 15

**Stout, Iowa** - April 4 and 8

**Steubenville/Toronto, Ohio** - April 7 and 8

**McKeesport, PA** - April 28 and 29

### Change of Address

**Vernon Markle**, Apartado (05) #34, San Salvador, El Salvador

### Change of Correspondent

**Deer Lake, Port Sydney, Ontario**, George Hines, RR 1, Port Sydney, Ontario, P9B 1L0, phone (705) 385-2590

### Change of Address of Correspondent

**Mason City, Iowa**, George Naber, 1104-4th South East, Mason City, Iowa 50401, phone (515) 423-7046

## Tidings

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### Change in Meeting Times

**Clinton, Ontario**, Prayer and Bible Reading is now on Wednesday at 8 p.m.

### With Christ

**Merritt E. Halverson** of **Glen Ewen, Sask.** on November 23, age 88. Our dear brother was saved at 19 in gospel meetings by Roy Gratas at Esk, Sask. through 1 John 5:13. He gathered with the Lord's people there and then with those at Glen Ewen until his homecall. He was a quiet brother who loved the Lord and the assembly, telling often in the home how God saved him. At the funeral, J. Hanna and D. Macfarlane preached the gospel to many unsaved relatives and friends. His wife Susie survives, also one daughter in assembly fellowship, two sons and several grandchildren, some still not saved.

**Mrs. Paul (Betty) Plubell** of **Olney, PA** on December 29, age 85. Our beloved sister was saved as a teenager at Sam McEwen's meetings. She was in assembly fellowship in Mascher Street and later moved to Olney at its beginning in 1925. Until her husband was taken from her side in 1955 at 38 years of age, she was an asset in their service to the Lord. From that time she continued cheerfully and self-sacrificially serving the Lord and His people, remaining faithful to the assembly, and devoting herself to encouraging others. Now she rests from her labours and her works do follow her.

**Mrs. Joseph (Tess) Pearson Jr.** of **Byfield, MA** on January 6, age 79. Our beloved sister was saved in 1926 in meetings at Hartford, CT by the late Joseph Pearson Sr. She was devoted to the care of her husband who has been handicapped for 20 years due to a stroke. Besides her husband, who is part of the Byfield assembly, she leaves three sons, one daughter and six grandchildren, some of whom are not saved. She also leaves two sisters, Mrs. Andrew McPhee and Mrs. Joseph Batterton, both in assembly fellowship. The funeral was shared by John Short and Gene Higgins.

**Richard Spencer** of **Ontario, Wisconsin** on January 16, age 39. Our dear brother was saved on March 17, 1977 during gospel meetings in the hall by Paul Elliott and Alec Studnicka. He and his wife Linda were received into fellowship shortly afterward. Two months prior to his homecall, he had surgery for a large malignant tumor of the brain. After much suffering, patiently borne, he was absent from the body, present with the Lord. Robert Orr and Paul Elliott shared the large funeral. Please pray for his wife and two sons who are eleven and seven years of age.

### Requests from Missionaries

#### Norman Lorimer

In recent months, we have received a number of requests from missionaries in many parts of the world. One such request asked us to publish the following notice in the magazine:

"Gifts of fellowship being forwarded to the Lord's servants in Central America should be sent through a recognized trust such as Truth and Tidings Gospel Trust. This is due to the theft in the mails."

A missionary magazine recently published a notice under the heading, "Please do not send cash or cheques directly overseas". Many missionaries requested this notice due to (1) postal strikes, (2) lost or stolen mail and (3) because it is illegal in some countries to have currency other than its own in one's possession.

It will interest all our readers to know that one-half of missionaries commended from Canada or the United States, to whom we send fellowship through the Gospel Trust, have requested us not to send cheques or money orders directly to

## Tidings

them on the field. For various reasons, they find it necessary to have their fellowship sent to a bank account in Canada or the United States.

If you have experienced difficulties in forwarding fellowship to missionaries abroad, you may find the Gospel Trust provides a more secure and protected way of transmitting funds overseas.

The address in Canada is:

**Truth and Tidings Gospel Trust – Canada**  
**68 Anewen Drive**  
**Toronto, Ontario, M4A 1S3.**

In the United States, the address is:

**Truth and Tidings Gospel Trust – U.S.A.**  
**3228 Blake Road**  
**Wadsworth, Ohio 44281**



Continued from back cover

end makes it all worth while. The gate to this way is Christ. He says, "I am the door: by me if any man enter in, he shall be saved. I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (John 10:9; 14:6).

How about it friend? What path are you going to pursue? "Christ died for the ungodly" (Rom 5:6). He is risen and is now in heaven. All who trust Him immediately obtain God's salvation and enter into the narrow way. Let me close with His invitation to you, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

*(This is a condensed version of a tract that will soon be available from the author.)*

## Truth & Tidings

*Founding Editor*

**A. W. Joyce,**

*Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

*Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

*Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

*Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**

105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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**TRUTH AND TIDINGS**  
**GOSPEL TRUST - CANADA**  
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**Toronto, Ontario**  
**Canada, M4A 1S3**

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**3228 Blake Road,**  
**Wadsworth, OH 44281**

# The World's Largest Turnpike

## Robert Surgenor

Try to imagine what kind of an existence you would have if there were no roads. It would be hectic, to say the least. Highways have been around for a long time and are esteemed vital to our way of life. Great highway systems go back as far as the Roman Empire. The Roman road system was unique in its day, enabling Rome to move its armies with unprecedented speed to various parts of the known world. Today, the longest motorable road is the Pan-American Highway, which stretches from Alaska to Brazil.

### The Broad Way

However, the largest road is a world-wide turnpike, traveled by people of every nation. It is not a highway composed of stone or concrete, however, it is easy to find; it is the most popular road known and is enjoyed by billions. The Lord Jesus speaks of this road as a warning to all, saying, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7:13,14). You will notice the Lord mentions two gates, two ways, two kinds of travelers and two destinations. Each road has a gate that one must go through to commence his journey. The broad and the narrow ways represent one's way of life. One way ends in destruction and the other way ends in everlasting life. Consequently, the human race is divided into two categories, namely, those who have chosen the broad way and those who have chosen the narrow way.

The broad way is extremely attrac-

tive and is easily found. It is very agreeable to man's nature. In fact, it is so appealing, that "many go in thereat". It is the path of self-indulgence, worldly pleasure and no restrictions. It's a delightful way for the present. You don't have to worry about the Bible or be hampered by conscience. It's motto is, "You only live once, so live it up and do as you like." True, it offers freedom and happiness, but only of a superficial nature. God says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov 14:12).

### The Narrow Way

On the other hand, the Lord speaks of the strait (or narrow) gate and the narrow way. This particular word "narrow" is also translated "troubled", "suffer", and "afflicted", so this way is beset with difficulties. Those on this pathway seek to live, not for self, but for Christ and His cause. The narrow way runs counter to natural inclinations altogether.

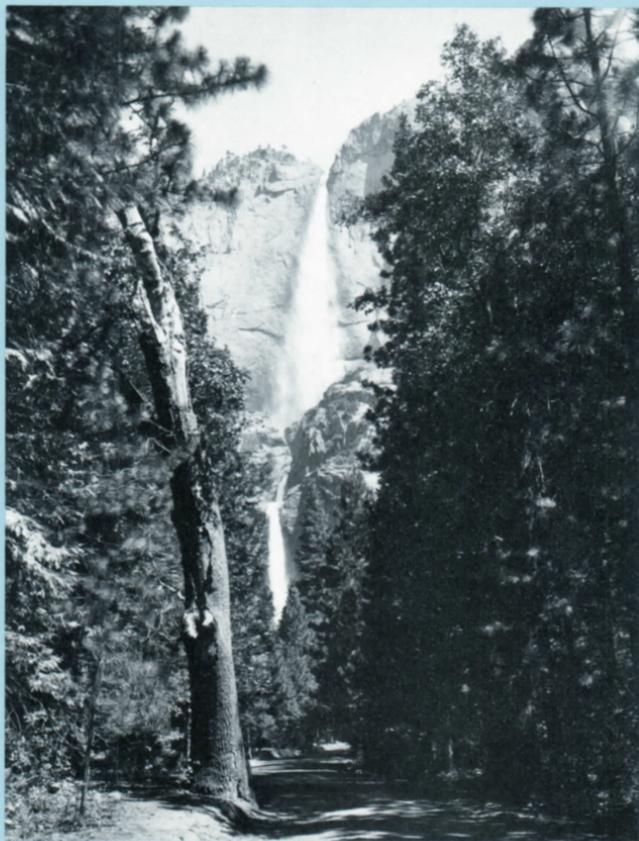
One may say, "Why take the narrow way?" The narrow way is best because of what is at the end of the road. The broad way ends in destruction. This is not annihilation, but rather loss of well-being. This loss is experienced in hell, and it is an eternal loss. God says, "The smoke of their torment ascendeth up for every and ever; and they have no rest day nor night" (Rev. 14:11). Tell me, is the broad way of life worth it?

At the end of the narrow way is a heavenly "City which hath foundations, whose Builder and Maker is God" (Heb 11:10). There is no night, pain, tears or partings there. All is eternal bliss and joy. Oh yes, the narrow way of life may be difficult, but what's waiting for the traveler at the

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# truth and tidings

april 1990



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and is profitable....

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## Challenges from a Cynical Society

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**A. J. Higgins MD**

### **To What Purpose This Waste?**

A tenseness filled the air as disciples watched with wondering eyes. She had quietly made her way into the room. The precious alabaster box of ointment was broken and poured on His head, filling the house with the odor of the ointment.

But the fragrance of the scene is soon marred. The acrid tongue of Judas, voluntarily yielded to Satan, interjects the odious into the fragrant. "Why was not this ointment sold for three hundred pence and given to the poor?" (John 12:5). The contagion soon spreads to other disciples and they echo, "To what purpose is this waste?" (Matt 26:8).

The criticism has spread and been repeated countless times down through the years. Some look at the smallness of an assembly and say, "Why waste your gift with that small group of Christians? Think how useful you could be in a larger sphere!" Others look at our gospel efforts and criticize, "Why waste so much effort on gospel activity when results are so meager?" Still others view the believer who has yielded his life to God, "What a tragedy to waste your life as a missionary in some far off country!" More common still is the Christian who does not achieve success by the world's standard, not marrying outside the Lordship of Christ or not using the world's standards in business, "Why waste your life living as you do?" The more "practical" look upon a breaking of bread and think of how the time could be better spent on teaching and encouraging the believers, "Why this waste?"

What is the root of this criticism? There are at least two different

sources and reasons for it in the passage. There is the hatred and selfishness of the ungodly, such as Judas, which begrudges God anything, demands everything for self and refuses to own the value of the unseen world.

But there was also criticism from disciples, well meaning believers. They certainly did not have the same motive as a Judas, but sadly they had imbibed the world's philosophy and values: Do the greatest good for the greatest number. The problem here, of course, is who defines the "greatest good" and who is able to place the right value.

In every age those who have sought to move in faithfulness to Christ have encountered the opposition of the ungodly and at times the criticism of well meaning, but misguided, believers. One of the great problems at Corinth was that the believers were walking "as men" (1 Cor.3:3). All their values were in keeping with what men would prize.

It is obvious that we cannot judge an act done in devotion to Christ simply by its evident results. We cannot put a value on a life which has been yielded to God. Is it a waste if a few months after going to a foreign land to reach souls, that life is taken by disease? Is it a waste to pour all out if it is poured out upon Him? Is it a waste of time to devote yourself to that small Sunday School class? Is it a waste to live your life by principles that please God? Is it a waste to remain faithful to that which is weak and small, despised and insignificant by the world's standards?

To be able to make judgments such as these without the Word of God to guide us would require that we possessed wisdom greater than

the combined wisdom of all men. We would have to be able to see not only the moment, but eternity, not only the deed, but all the eventual consequences, not only the person, but the heart. Not possessing omniscience, we must leave all value judgments to Him who does.

Look at Mary for a moment. Collect the various threads which the three gospel writers weave together. She was moving with an unseen motive: love for her Lord. She was moving in light of an unappreciated truth: His death. She gave in light of an unseen day: His resurrection. She was giving because of an unrealized worth: The value of her Lord. She accomplished an unexpected purpose: she frustrated the counsels of the Pharisees as to the timing of the crucifixion, leading to the accomplishment of the purposes of God.

She raises no hasty defense. Divine appreciation rushes to her defense: "She hath wrought a good work". She returns no criticism of disciples and their failure. Divine assessment challenges the conscience of disciples: "She hath done what she could". She claims no honor for herself. Yet divine appreciation erects an eternal monument to her deed: "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her".

Three memorials marked the last week of the Saviour's life on earth. He would shortly institute the memorial to His death with simple emblems in the upper room. The greed and avarice of Judas would raise a memorial: Potter's field, the field of blood. But the first memorial

of that momentous week was the one the Lord raised to this woman: the great privilege of having her deed linked with the gospel, related together throughout the age, throughout the world.

Not a bad investment of three hundred pence of ointment! □

### **My Hiding Place** Major Andre

Hail sovereign love which first began  
The scheme to rescue fallen man!  
Hail matchless, free, eternal grace  
Which gave my soul a hiding place!

Against the God who built the sky  
I fought with hands uplifted high,  
Despised the mention of His grace,  
Too proud to see a hiding place.

Enwrapt in thick Egyptian night,  
And fond of darkness more than light,  
Madly I ran the sinful race,  
Secure without a hiding place.

But thus the eternal counsel ran,  
"Almighty love arrest that man."  
I felt the arrows of distress,  
And found I had no hiding place.

Indignant justice stood in view;  
To Sinai's fiery mount I flew;  
But justice cried with frowning face,  
"This mountain is no hiding place."

Ere long, a heavenly voice I heard,  
And mercy's angel soon appeared;  
He led me, with a beaming face,  
To Jesus as a hiding Place.

On Him almighty vengeance fell,  
Enough to sink a world to hell.  
He bore it for a sinful race,  
And thus became my hiding Place.

Should sevenfold storms of thunder roll,  
And shake this globe from pole to pole,  
No thunderbolt can daunt my face,  
For Jesus is MY HIDING PLACE.

## Taking Part in God's Assembly

---

### Norman Lorimer

This is a very delicate subject but an extremely important one, nevertheless. The purpose of this article is to try to help our younger brethren particularly, as well as to stir up all our pure minds by way of remembrance concerning this subject which should be of great interest to us all.

Four questions will be raised in this article. They are:

1. Who may take part?
2. Why should we take part?
3. What precedes taking part?
4. How should we take part?

While the Breaking of Bread meeting is especially before the writer in this article, much of what is written is applicable to other assembly gatherings as well.

### Who May Take Part?

The answer to this question was aptly illustrated by our esteemed brother Albert Joyce many years ago. He said that when an amateur pianist played the piano, the amateur would tend to play only the notes near the centre of the keyboard, and would strike these same notes over and over again. However, when an accomplished pianist played, this person might strike certain notes more frequently than others, but had the ability to play every note on the entire keyboard. Brother Joyce went on to say that the Holy Spirit might use some brethren more frequently than others to lead in worship, but the Spirit of God is able to use every brother in the assembly, if each brother is in a condition to be used.

Some brethren are timid and need to be encouraged. Some would tend to excuse themselves by saying they have little or no ability to take public

part. It is true that not all brethren have the same ability to take part publicly, but there is a Divine principle which is very important. That principle is, "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor 8:12).

An illustration of this principle is very interesting. In the law of motherhood in Leviticus 12, a mother was to bring a lamb of the first year for a burnt offering and a young pigeon or a turtledove for a sin offering. However, a provision was made for the poor and we read, "If she be not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons" (Lev 12:8). After the birth of the Lord Jesus, Mary brought her sacrifice and no mention is made of a lamb. See Luke 2:24. Would God not want the best offering after the birth of Christ? If God had wanted the more expensive lamb, He could have arranged things accordingly. However, the sacrifice was accepted by God according to what Mary had. Today the sacrifice of praise which we offer to God publicly is accepted by Him according to what we have and not according to what we have not. If God had wanted us all to have the eloquence of an Apollos, He could have arranged this, but He did not.

### Why Should We Take Part?

One of the reasons why we should take part is because it is God's will and it is well pleasing to Him. In speaking about worshippers to the woman at the well, the Lord Jesus said, "The Father seeketh such to worship Him" (John 4:33). The Father still seeks worshippers, and we have been constituted a holy priesthood "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). What a privilege is ours to

give unto the Lord the glory due unto His name, knowing that "Whoso offereth praise glorifieth Me" (Psa 50:23).

The second reason to take part is to edify the assembly. In the great chapter dealing with the exercise of gift in the assembly, we read, "Let all things be done unto edifying" (I Cor 14:26). What a calamity it would be if, when we came together for any assembly meeting, no brother took any audible part! There would be no edification of the assembly whatsoever.

The third reason for taking part is that it brings joy and happiness to the person who takes part. Granted that sometimes we feel we have done a poor job and there is a sadness because we did not do better. However, there is real joy and a sense of Divine favour when we have done what we could.

A fourth reason to take part is because of the angels. Through the church, the manifold wisdom of God is being made known unto the principalities and powers in heavenly places.

The fifth reason is on account of the unlearned and unbelievers. They should recognize that God is in us of a truth. See I Cor 14:23-25.

### **What Precedes Taking Part?**

There is a great need for deep exercise of soul privately before we take part publicly. Before a brother preaches the gospel on a Lord's Day evening, that brother would need to spend much time in the presence of God in prayer and preparation. Similarly, before we come to the Breaking of Bread meeting, there should be much time spent with God and with the Word of God before

opening our mouths publicly.

In Exodus 23, we have the three national feasts of the Jews brought before us, and the Lord states, "None shall appear before Me empty" (Ex 23:15). None should come to the Lord's Day morning meeting empty either. Our hearts should be filled with worship as we have contemplated the glories of the Son and His finished work at Calvary.

Sad to say, sometimes there are pauses of poverty in our morning meetings. What is the main cause of this poverty? Is it not because we have not been meditating sufficiently upon the Person and Work of the Lord Jesus? If we were more exercised prior to the meeting, more brethren would take part during the meeting.

### **How Should We Take Part?**

The Lord Jesus said, "Out of the abundance of the heart the mouth speaketh" (Matt 12:34). This answers the question, "How should we take part?" We should take part out of a full heart. As we meditate upon the Word of God and we see new beauties and glories in the Lord Jesus, God fills our heart with thanksgivings and worship, and out of the abundance of our hearts our mouths speak.

The Psalmist realized this truth and in Psalm 45:1, we read, "My heart is inditing a good matter," and then the Psalmist could go on to add, "I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." In another Psalm we read, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue" (Psa 39:3). In both of these Psalms, the mouth did not speak until the heart had first of all

been touched.

If we take part out of an exercised and full heart, God will be glorified, the saints will be blessed, angels will be instructed, we will rejoice in our own souls and those in the back seats will exclaim, "God is in you of a truth!"

### **An Exhortation**

Before bringing this article to a close, an exhortation is in order. There is great need in God's assemblies today for exercised brethren, young and old, to take part acceptably in all our meetings. We need to be stirred up in view of this great need. Our little day of service will soon be over and God should be first in our lives and in our service. If the Lord Jesus has the rightful place in our lives which He deserves, will we not have a greater desire in our morning meetings to tell the Father of all the glories we see in His beloved Son? If Christ is enthroned in our hearts, will our voices not be heard at the prayer meetings, praying for God's richest blessing upon His gospel and upon His people? □

### **A Fivefold Unity of Early Believers**

1. Unity of Prayer – Acts 1:14
2. Unity of Place – Acts 2:1
3. Unity of Power – Acts 2:4
4. Unity of Preaching – Acts 2:14
5. Unity of Praise – Acts 2:47

### **Excelling Things**

The love which passeth knowledge,

The Love of Christ – Eph 3:19

The peace which passeth all understanding,

The Peace of God – Phil 4:7

The joy which passeth telling,

The Joy of Believing – 1 Pet 1:8

### **James Beattie**

Anyone who enjoys growing plants indoors knows that the trick in keeping plants healthy is providing the same environment in which the plant grows naturally. Perhaps people who have a "green thumb" just pay more attention than others to their plants needs. One thing is certain: if you don't have a healthy environment, you have to fight a lot of plant diseases. The same is true in society: change the environment and a lot of problems develop.

In North America, we are being inundated with a whole new set of moral standards and following in its wake are all kinds of social ills. Surely anyone with eyes in his head can see that the last twenty years or more have brought almost a complete reversal of attitudes toward sinful behavior. Society has gone from being shocked to defending or at least condoning terribly wicked practices. Immoral behaviors are now labelled by the neutral, non-judgmental term "alternate lifestyles." But the moral laws of the Governor of the Universe are inviolable and inescapable. And in North America we are certainly paying a premium for the present immorality we have invested in.

The proliferation of divorce, alcoholism and drug abuse, battered women and children, Aids and the attendant consequences of these problems are causing untold anguish and leaving broken hearts strewn all over the North American landscape.

Surely we don't think these problems come from nowhere. They are the direct result of giving up the moral standards that Western civilization was founded on. And we can't have our cake and eat it too. With

every set of societal principles, there is a resultant outcome. I remember learning in Physics class in high school that for every action there is an equal and opposite reaction. This is also true in the moral and spiritual realm. We have begun to reject God's principles and have started to pay a fruitful price.

In assemblies, while we are avoiding the flood, we are being splattered by the passing tide. Some Christians want what the world has yet do not want the afflictions which come with it. Nevertheless every change in our personal and assembly practice brings with it certain unavoidable consequences. And if we want the world's ways we will have, along with them, the world's problems manifesting themselves in our lives. We will pay the same price as the world if we buy into their lifestyle.

It is tragic to watch a helpless, blind world build an army of psychiatrists, psychologists, social workers, homes for battered women and children, alcohol and drug treatment centers, doing research to try to find the root of their problems, and all the while they rapidly continue their downward slide on humanistic philosophies, as they increasingly reject God and divine principles. But we are in danger of doing the same.

In assembly life, we are in danger of trading expediency for principles, trying new things to put a band-aid on a bleeding jugular vein. It is not new methods we need but old fashioned power. This is not to say that we are not to respond to the times in which we live. The Puritans used to say that truth must be timeless because it is from God, and

it must be timely to meet the needs of the present generation. Principles must never change, but there must be application of those principles to the varying needs of each generation.

E. M. Bounds states it so well in his book "Power Through Prayer." He says that what is needed today "... is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use – men of prayer, men mighty in prayer. The Holy Spirit does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men – men of prayer."

God told Israel that they would be preserved from the diseases of Egypt through obedience to His word. In Exodus 15:26 He states, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and give ear to His commandments, and will keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." This promise is repeated again in Deuteronomy 7:15 and negatively in Deuteronomy 28:60.

This is not so much a promise of divine intervention in their lives, although that was and is undoubtedly true in the lives of God's people, but rather a fact that obedience to divine principles preserves us from the problems which disobedience inevitably brings. "Whatsoever a man soweth, that shall he also reap" (Gal 6:7) was written to Christians, and if we sow to the flesh we shall of the flesh reap corruption (Gal 6:8) Accordingly, living by worldly prin-

ciples will produce the afflictions the world experiences.

We have serious cause for concern amongst us if the trend we are following continues. The problem begins with wrong priorities. As the world departs from God it becomes increasingly interested in the body. We are beginning to do the same. Recreation seems more important than it ought to. We are working for firm bodies and developing flabby spirits. Instead of exercising ourselves toward Godliness some of us are spending more time on the body than on the spirit. In the last days the world will be noted for being "... lovers of pleasure more than lovers of God..." (II Tim 3:4). Will we become like them? Pleasures are taking over; recreation is necessary but it cannot become a priority.

Unquestionably, believers need time to themselves. The Lord Jesus told His disciples "... Come ye yourselves apart into a desert place, and rest a while..." (Mark 6:31). But even here we need to be judicious in how we spend that time. It should be edifying and truly recreative. A.T. Pierson in his excellent book, "Godly Self-Control", observes that "The Word of God gives no countenance to the ascetic notions which would turn this world into a monastery." Yet recreation should prepare us to step back into our responsibilities. Pleasure pursued for its own sake is not a very lofty exercise.

Time is being wasted while we pamper ourselves with self-gratifying activities. Some believers are spending time with T.V. and VCR's while each moment that they are entertaining themselves souls pour into hell by the thousands. Where is the

sacrificial spirit that many of us were taught when we were first saved? We use to sing with deepest feeling.

Am I a soldier of the cross –  
A follower of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His Name?

Must I be carried to the skies,  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed thro' bloody seas?

Worldliness is creeping in amongst us as we kill ourselves from Monday to Friday pursuing the very things we belittled on the Lord's Day evening when we told the unsaved that this world will never satisfy.

While the first visible manifestation is often women's dress, it is manifest in more subtle ways. Some men are constantly working overtime to pull in every dollar to support an extravagant lifestyle. They seldom see their families. The result is increasing tension in the home. Lonely wives try to guide the children alone without much success and become bitter. Yet all the while it may be that the wife is driving the husband because of an unwholesome desire for possessions.

Home life is being destroyed by the fast pace, and fellowship between believers is almost non-existent. Hospitality in some places is past history. Believers are too busy with their personal lives and too tired to be bothered when they have free time. Sometimes the only time believers see one another is at meetings, and some are hardly attending those.

God is a God of balance, and it is observable that in the same chapter that Paul warns of the pursuit of riches he also speaks of "... God

who giveth us richly all things to enjoy" (1 Tim 6:17).

Poverty and piety do not necessarily go hand in hand. Abraham, Job, Joseph, and Daniel were godly men who were also men of influence or riches. It is not the possession of riches which God condemns but the pursuit of them.

Some families are living on the very edge of financial ruin. A downturn in the economy or even such a simple thing as an unexpected bill is enough to cause a feeling of panic. How can we expect to have the "peace which passeth all understanding" when we live a lifestyle which passes all reason. In the same passage where Paul mentions this peace, he also states "... I have learned, in whatsoever state I am, therewith to be content" (Phil 4:11). There are principles of peace in God's Word, and when we violate them we can expect the same anxiety the world experiences when they transgress. For some Christians the great American dream has become a nightmare of financial crisis.

Furthermore, we are getting into the world's habit of women working to support our insatiable desire for more. It seems that preachers almost have to apologize for speaking against this and assure their audience that they are not chauvinistic when they speak of a women's place being in the home.

Yet the fact remains that the normal place for our sisters is in the home. Even after they are no longer guiding children in the home, there are all kinds of spiritual work to be done. We are in need of "mothers in Israel" who, without stepping into the man's realm, an unscriptural practice, can be a spiritual asset to any

assembly. The rationalization that women have to work is just that – a rationalization.

I realize that there may be extenuating circumstances where women may have to work, but simply stated, it can be said that married women working is subnormal. More money is not what is needed in most cases, but a simpler lifestyle.

If there is to be the joy of the Lord in our lives, there will have to be obedience to God in our walk. We cannot expect to buy the world's stock and not share in the world's dividends.

May the Lord cause us to examine our hearts and our ways that we might be shown what our priorities really ought to be! And may we have the hearts to do what is right! Deitrich Bonhoffer said, "When Christ calls a man, He bids him come and die." The essence of discipleship is found in those words. May we return to the path that is set before us in the Word of God and was taught us years ago by those who loved and served the Lord so faithfully!

Take up Thy Cross and follow me,  
I hear my blessed Saviour call.  
Can I present a lesser sacrifice  
When Jesus gave His all?     □

### **We Must Honor**

1. God – Prov 3:9
2. Christ – John 5:23
3. Parents – Eph 6:1-2
4. Age – Lev 19:32
5. Husbands – Esther 1:20
6. Wives – 1 Pet 3:7
7. Widows – 1 Tim 5:3
8. Elders – 1 Tim 5:17
9. Masters – 1 Tim 6:1
10. Kings – 1 Pet 2:17.

## The Beautiful Christ

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### David K. Vallance MD

The Lord Jesus Christ is a gemstone whose facets burn with colorful, captivating, consummate glory. Wholly flawless and utterly desirable, He is a treasure past our most creative imagination, the boast of heaven's gallery, the penchant of all spiritual affection. In a word, He is beautiful.

Discussing Christ's beauty requires an awareness of what beauty is. In aesthetics, the study of beauty, something beautiful has features that please and attract, like complexity, symmetry, harmony, purity, luster, rhythm, color and truth. The Lord Jesus is beautiful simply because He transcendentally embodies these features, excelling in all and lacking in none. By wholly and perfectly actualizing ALL of beauty's qualities, Christ exactly defines beauty. He IS beauty. Thus whatever is beautiful must have at least one quality in common with Him. He is the eternal Paragon of beauty against Whom all other beauty is appraised, and more, He is the artistic Wellspring of beauty from Whom all other beauty flows. Apart from Him beauty does not exist.

We will discuss three of Christ's beautiful features: symmetry, complexity and purity. But first a reminder. Our job demands using superlatives again and again. Modern advertising's promotional propaganda, however, has shamelessly misused and recklessly overused these elevating words. Because of Madison Avenue's wantonness nobody takes the once-powerful superlative seriously. But we have to. Superlatives form the core of worship's vocabulary. They flatter anyone and anything else, but exact-

ly portray Christ – and only fully-weighted ones will do (Ps 45:2; Is 9:6).

### Beautiful Symmetry.

Lopsidedness and lumpiness are not beautiful, despite their prevalence in modern art. They sharply contrast with the poise and balance of the Athenian Parthenon, architecture's noble capstone. Forty-six lofty Doric columns grace this building's ends and flanks, expressing elegant symmetry. And when its triangular pediments were intact, the Parthenon's end dimensions designedly fit into a Golden Rectangle – a rectangle with a ratio which Kepler called "the divine proportion." In their relentless quest for grace and symmetry, the architects Ictinus and Callicrates grasped at an unseen ideal. Their thoughts unwittingly were reaching for Christ, the Standard of symmetric beauty, and their work imperfectly reflects Him. Like all worthy art, the Parthenon points to Christ. He is an entrancing study in mathematical balance, proportion, consistency and symmetry. To illustrate this, we will sketch the way He balances infinite polarities.

Revelation 5:5-6 deliberately mixes metaphors. Although the triumphant Lion from Judah and the freshly slain Lamb seem diametrically different, they describe the same Person. Somehow, Christ elegantly balances illimitable highness and infinite condescension. He exactly counterpoises unreckonable glory and immeasurable humility, surpassing majesty and transcendent meekness, inexhaustible justice and endless grace, full self-sufficiency and unbroken trust. Vast poverty and vast wealth evenly suspend from the same fulcrum as bond-slavery and universal sway (Ph 2:5-11). Love and hatred are both bottomless and thus

balanced: “Thou hast loved righteousness and hated iniquity” (He 1:9). He joins antithetical qualities, and the resulting equilibrium renders Him intensely beautiful.

### **Beautiful Complexity.**

When an object interacts pleasingly with all that it encounters, it is beautiful. The sides and angles of an equilateral triangle have beauty, for example, because each shares fairly with the others. As relationships grow more sophisticated, however, beauty becomes complex and profound. A Gregorian Chant portrays a simple beauty of equality because the voices are in unison. But four-part harmony holds a more elaborate beauty, since it proportionately relates four notes at the same time. Even more sophisticated and pleasing is a full orchestra and choir performing Beethoven’s Ninth Symphony. Throughout the score the composer’s sheer genius plies the laws of harmony to coordinate many consonant, intricate relationships. We may not understand these relationships, but we do know that the result is exceptionally beautiful.

Once we have sampled such intricate beauty, simple beauty seems comparatively boring. After inspecting Da Vinci’s Mona Lisa, we will drop stick figures; after pondering Melville’s *Moby Dick*, we will scrap comic books. The longer we study these complex works the more we see. Yet even the profoundest human works lie pale and sickly before the Standard of complex beauty. As we try to sound Christ’s deep fathoms, we discover that His ocean of beauty is bottomless. Diligent, devoted eyes learn to prize the intricacy in every drop. The Lord Jesus weaves His surpassing features into a filigree that is at once gorgeous and baffling.

A review of His incarnation demonstrates this gratifying complexity.

God and man were infinitely apart, but Christ joined them indissolubly in Himself, the Uncreated and the created, the Word and flesh (John 1:14). Yet He is no hybrid God-man. Rather, He united Godhead and manhood without mixing or muddling these two natures: both are beautifully intact in one inscrutable Person. He is God minus nothing that sovereign Deity is; He is God plus everything that sinless manhood is. His wealthy Father lovingly appointed him Heir of galaxies and everything in them – no one can revoke this permanent endowment (Heb 1:2); his needy mother lovingly nestled him in a soiled feeding trough – no one had humanely offered this laboring virgin a cot or a crib (Luke 2:7). The closer we draw to incarnate Deity, the more staggered our minds are and the less sure our words are. We hobble along as well as we can, clutching to inadequate similes, until the last word fails and we helplessly fall before the mystery of Godliness (1 Tim 3:16). Certainly no one understands the Son except His Father (Matt 11:27). An aura of mystique envelopes Christ. We long to explore and mine His mysterious, endless depths. But somehow, knowing that we will never get to the end of Him is satisfying . . . perhaps because we know that our eternal delving will never deplete His lode of complex beauty.

### **Beautiful Purity.**

True purity always eludes human refiners. With impurity levels below some arbitrary figure, a company’s analytical chemists pronounce their gold or maple syrup “pure,” but they know it isn’t. Nothing we make is. Nor is anything we do. We have

come up with many purification methods and purification rites, but have produced neither product nor moral purity. We prize purity because it is so elusive – our very best only approaches it. And earthly purity would have forever remained a conceptual ideal with no concrete examples if Christ had not come. But when He did, earthly purity went through metamorphosis: theory changed to practice; what men could only dream about became what they could also see and touch (1 John 1:1). Moral beauty's Standard was on the planet. Despite His heavy exposure to sinners in life and His horrible millstone of sin-bearing before death, Christ remained impervious to sin, as pure and clean as driven snow. His victory in temptation proved His purity.

To understand temptation, we need to do some spadework. The relevant Greek verb *peirazein* simply means "to test"; it is morally ambiguous. Whether the testing is bad or good depends on where it comes from and who does it, not on the verb itself. Broadly, testing comes from two sites and three sources. The two sites are the inside and the outside; the three sources are the flesh, God and Satan. But rather than "to test," the King James Bible usually translates *peirazein* as "to tempt." To most people, tempting means seducing or coaxing or baiting or trapping done to bring out sin. Thus in passage from Greek to English this verb drifts from moral ambiguity toward immoral connotation. This drifting suddenly leads to foundering on the shoals of blasphemy if a modern translator describes God's testing as "tempting." Though He providentially permits sinners to solicit sin from themselves and

others, our holy God cannot cause or encourage evil (Jas 1:13). He brilliantly and forcefully bends sinful temptation done by others to fit His righteous goals – often thwarting the tempters in the process – but He Himself cannot tempt. On the other hand, Satan and the flesh specialize in seducing, coaxing, baiting and trapping, so "tempting" describes their work well, and we should reserve the word for them.

From what sites and sources did Christ suffer testing? First, He could never know internal temptation because He has never had sinful flesh (1 John 3:5). His virtue-adorned holiness starkly contrasts with our vice-ridden fallenness (Jas 1:14). Although He can sympathize with our suffering – Hebrews 2:18 makes clear that He suffered when He was tested – He can never ever sympathize with our sin-craving (He 4:15). Thus we discard the flesh as the source and the inside as the site. His testing was all external. And certainly God was one source of it. But the Father did not test His Son for the usual reason. God regularly sends maturing tests to perfect His other sons (He 12:10; Jas 1:2-4), but Christ needed none of this moral molding. So God reasonably did not try to purify Purity. Then what was His reason for testing Christ? He actually had two. First, by personally assigning tests and providentially allowing temptations, God outfitted Christ for sympathetic, authentic High Priesthood. But second, the Father moved past mere claims and proved His Son's purity.

Satan was also involved. He was behind the many roadblocks set up with evil hopes of making Christ veer from God's path, or – even better! – trip and fall (Ma 16:23). Satan

sometimes staged these painful stumblingblocks himself; at other times he enlisted a slave or two to set them up. But although it is his personal property, Satan cannot use his evil will to frustrate God. In fact, when Satan was moving toward the desert proving grounds with plans of subduing Christ, God was at the same time moving Satan like a chessboard pawn. There, Christ took temptation's blistering heat. Satan stoked his fires white-hot, only to see them slaked by invincible Purity. The devil got nowhere, but God gained His overriding purpose: to set out Christ's impeccable purity openly for onlooking spirit-beings and future Bible readers.

Impeccable? Yes! Collapsing under temptation's weight was impossible for the immutable Standard of beautiful purity. But wouldn't this inability to fall trivialize temptation? No. Imagine an athlete who cannot veer from his lane or trip over his hurdles. Would this astonishing ability vaporize the hurdles or make clearing them easy? Of course not. Christ had to break through all of Satan's barricades, one at a time. In fact, Christ's impeccability increased temptation's brutality. Why? Because only One who can never fail can feel temptation's all-out tortures. A trusty chain that can bear any load is tested as much as a flimsy chain – until the flimsy chain snaps. Then the strong chain carries on alone, suffering increasingly onerous loads – loads the unfit chain knows nothing about. Thus it is precisely because the Lord Jesus could not sin that He felt temptation's fullest force. From the tested, tempted Christ, the beautiful scent of purity wafted into heaven, where it had always been a familiar and

cherished fragrance.

Purity, complexity, symmetry. Just three of Christ's many beautiful facets. How exceedingly beautiful beauty's Standard is! When He fills our minds, our hearts skip a beat. Take time now to thank God for Him.

“One thing I ask of the Lord,  
this is what I seek:  
that I may dwell in the  
house of the Lord  
all the days of my life,  
to gaze upon the beauty of the Lord  
and to seek him in his temple”  
(Psalm 27:4 NIV). □

### **William Cowper**

#### **Suggested by Brendan Quinlan**

A Lord, my best desire fulfil,  
And help me to resign  
Life, health, and comfort to Thy will,  
And make Thy pleasure mine.

Why should I shrink at Thy command,  
Whose love forbids my fears?  
Or tremble at the gracious hand  
That wipes away my tears?

No, rather let me freely yield  
What most I prize to Thee;  
Who never hast a good withheld,  
Or wilt withhold from me.

To talk much of one's sorrows makes one weak, but to tell them to Him who heareth in secret makes one strong and calm.

Think right, act right. It's what we think and what we do that makes us what we are. Guard well your thoughts, for thoughts are heard in heaven.  
Robert Young.

It was God Himself who first removed the distance between us and Himself, which sufficiently proves that He does not like the distance.

## **Matthew – A Wise Businessman**

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### **R. J. Lawford**

The first book of the New Testament gives a detailed account of how the Lord Jesus Christ, Israel's Messiah and rightful King, was rejected by His people. Matthew, its author, was one of the Lord's disciples who had witnessed the kingly glories of our Lord Jesus and Israel's growing hatred of its rightful King. Although we do not know a great deal about Matthew (or Levi), there are some scriptural references which provide us with insight into his character. In this article, we shall consider these Scriptures and derive some practical lessons from them for our own walk before the Lord.

### **His Humility**

Matthew lived in the city of Capernaum where he was employed as a chief amongst the publicans. Jewish publicans were despised by their fellow Jews. They were considered to be traitors because they collected taxes from the Jewish people and turned the money over to the Roman authorities. According to some historians, the job could be quite lucrative. Some unscrupulous publicans added to their earnings by collecting too much money from their Jewish brethren or by keeping some of the money which rightfully belonged to the Roman government. Matthew's interest in continuing as a high-ranking publican changed dramatically when the Lord Jesus Christ called him to a higher occupation.

The Lord's path took Him through Capernaum. When He came to the place of customs where Matthew was sitting, He stopped and called Matthew to be one of His followers. It is interesting to note that in Matthew 10:3, he refers to himself as

"Matthew the publican." He was a humble man who was always ready to acknowledge that he was a despised publican when the Lord in His wondrous grace called him to be a disciple. We should always remain humble in the Lord's presence. Why did the Lord save vile, unworthy sinners such as we while so many others perish? May we always remain humble and appreciative of the greatness of the work which the Lord Jesus Christ accomplished for us when He bore the judgment for our sins at Calvary!

### **His Obedience**

Matthew was challenged with the words, "Follow me" (Matt 9:9), when he was in the midst of his daily routines and business responsibilities. His response to the Lord's call is noteworthy. He did not stop to concern himself about the continuation of the duties of the day, nor did he wait until year or month end when all the transactions would be completed and the accounts and books could be balanced. As indicated in Luke 5:28, Matthew rose up from his place, left all and followed the Lord. Upon seeing the Lord's favour towards him, the Pharisees began to criticize the Lord. However this criticism did not deter Matthew, for he had found all that he desired in the Lord Jesus. Riches and worldly ambitions no longer attracted him because he found full satisfaction in serving the Lord Jesus Christ. Matthew was a wise businessman who realized that the true and eternal riches are found exclusively in the one "in whom are hid all the treasures of wisdom and knowledge" (Col 2:3).

There are several lessons which we can learn from Matthew's response to the Lord's call. The Lord

came to his place of business to call him. The Lord also came to us in all our need and called us. He entered into our lives and by His Spirit convicted us of our sin and brought us to a personal knowledge of Him as Redeemer and Lord. The Lord also calls us to serve Him; He has called some to full-time service, others to be elders in local assemblies, others to be Sunday School teachers, and others to fulfil other responsibilities. He has called each of us to be witnesses to His saving grace and to be His faithful servants. How do we react when the Lord calls us to serve Him in some new capacity? Do we procrastinate or refuse? Or are we like Matthew, ready to grasp the opportunity and to lay aside earthly position and possessions in order to serve the Lord? Matthew arose from the seat of customs to follow the Lord. To be useful in our service to our Lord Jesus Christ, we need to rise above the things of the world which so often fill our minds and distort our perspectives and values and become fully occupied with Him.

It would have been difficult to follow the Lord as Matthew did without a complete personal commitment. For him, following the Lord meant leaving everything behind and encountering many of the various circumstances and experiences which the Lord Himself encountered. To what extent are we prepared to put into practice the words which we frequently sing?

“Where he leads me I will follow,  
I’ll go with Him all the way.”

#### **As a Witness**

When Levi was first called in Capernaum it would appear that he did not initially spend all his time in following the Lord Jesus. In Luke 5:5

we find that he opened his home and prepared a great feast for the Lord and for his friends. In Matthew’s view, no expense was too great for the Lord Jesus Christ. No doubt many of Matthew’s publican associates became acquainted with Jesus when they met Him at the feast. Matthew first began to witness in his own city and to those whom he knew and with whom he had worked. The Lord would desire us to follow Matthew’s example and to be witnesses of our Lord Jesus Christ in the neighbourhoods, the work places and the schools where we are located. Matthew’s great feast is also a good example of Christian hospitality. Our Lord desires to see the same unselfish, loving response from us today in the use of our homes and possessions in His service.

#### **As a Writer**

We know Matthew best as the author of the Gospel named after him. It is likely that he wrote this book in 37 A.D. During the first few years after our Lord’s ascension, there was very little documented concerning His words and miracles except for the verbal accounts which would be passed from one to another. Many believe that Matthew’s gospel was the first written record of the life of Christ, and it appears to have continued to be the only one in existence until the time when Mark completed his account of the life of Christ. No doubt Matthew’s Gospel was a very valuable reference for the early believers and strengthened the faith of those who had an opportunity to read it after Christ’s resurrection and ascension.

The gospel of Matthew is unique. Matthew presents the Lord Jesus Christ as the Son of David and the Son of Abraham. Matthew’s name,

which means “the gift of God”, is most appropriate when we consider the great benefit we have all derived from his writings. It was his desire that others should become acquainted with the glories of his Lord. What greater occupation can we have than to use our abilities to encourage others to be worshippers of the Father and the Son in spirit and in truth?

Matthew was equipped to write this Gospel. He had accompanied the Lord Jesus Christ for more than three years watching His actions, hearing His teachings and witnessing the mighty miracles which He performed. He had also responded with faith and obedience to the words of the Lord Jesus Christ. As a tax collector, Matthew would have developed the skills of accuracy and completeness. He would also likely have known the Jewish traditions and principles of government, and would understand how the Lord met every criteria or test associated with Israel’s Messiah. In addition, Matthew had experienced personal rejection for he was a despised publican. Hence he would be able to enter into and write about the feelings of our Lord who “came unto His own, and His own received Him not” (John 1:11).

The Lord often raises up individuals at a particular time to meet a specific need. Those who, like Matthew, are sensitive to the needs of the Lord’s people and to the guidance of the Holy Spirit will be led to meet those needs in an opportune and timely manner. Many years earlier Queen Esther had been challenged by Mordecai with the question “. . . who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14). Matthew’s exercise in writing this

gospel is clear evidence that he had responded to a need in his time and accomplished the will of God in relation to it.

How about our lives? We spend so many hours and so much energy on business and home matters related to our material needs and interests. To make wise decisions regarding our service for the Lord, we must see things from God’s perspective. This will make us ready to lay hold upon opportunities for service when they are presented to us. We would do well to prayerfully examine our lives and the opportunities which lie before us in our assembly, in our homes and in our places of work. We should lay hold of each opportunity, however small, and do our Lord’s bidding with the power and wisdom which are from above and for the glory of our Lord Jesus Christ. □

### **Ambition and the use of Time**

“Bernard, what are you here for?” was the motto that hung over the study table of Bernard of Clairvaux. It’s a searching question.

We are not here to sport away the hours, all must be earnest in a world like ours. There is true ambition as well as a false one. Paul expressed the motive of his heart when he wrote, “We make it our aim (ambition), whether at home or absent, to be well-pleasing unto Him” (2 Cor 5:9, RV). To be a true minister of the Word of God will mean hard toil and consistent preparation. Mr. Edison told those who put his inventions down to cleverness, that his genius was composed of 2 per cent inspiration and 98 percent perspiration. The desire to preach helpfully without making the necessary preparation for it, is not true ambition; it is merely inflammation of the wishbone. “The soul of the sluggard desireth, and hath nothing” (Prov. 13:4).

## Relationship and Responsibility

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### Daniel Ussher

In 2 Timothy 2:19, Paul told Timothy, "Yet the firm foundation of God stands, having this seal, (The Lord knows those that are His; and, let every one who names the Name of (The) Lord withdraw from iniquity" (J.N.D.). Relationship is seen in the statement, "Those that are His", and responsibility in the words, "withdraw from iniquity".

### The Context

The little word "some" is found in 2 Timothy 2:18. False teachers like Hymenaeus and Philetus taught that the resurrection was past already and overthrew the faith of "some". In the two letters to Timothy, this little word is found in sad connection with what "some" did and, in this verse, with "some" who had professed faith had their faith upset. Thank God, not all! The same line of truth is seen in 1 Corinthians 10:6-10, when the word "some" is mentioned four times in relation to Israel's failures in the wilderness. False teaching should be avoided as its results can be devastating.

### The Certainty

The firm foundation of God stands, (stands steady). The words of the poet are apt, "His truth at all times firmly stood". False teachers there have been, still are and will be, but this can in no way affect the firm foundation of the truth of God. On the mission field, we find that it is imperative that converts be grounded in the truth so they will not be blown about by every wind of doctrine. There is a sweetness about the word "steady". How we thank God for steady believers and steady assemblies who go on in the ways that be in Christ! How they have inspired us over the years and

strengthened our hands in God, He alone knows best.

### The Comfort

"The Lord knoweth them that are His", and this is a very comforting truth for His Own. We should thank the Lord daily that we are His and also remind ourselves that it was not always so and, but for His sovereign grace, we would still be "children of wrath and disobedience" (Eph 2:2-3). The bride in the Song of Solomon could exult about her Beloved and after mentioning ten features of Him, she exclaims, "Yea, He is altogether lovely". The Newberry Bible renders the words, "all of Him desirable". The culmination of her adoration is, "This is my beloved, and this is my friend" (Songs 5:10-16). In John 10, the Lord refers to His own sheep (v 3) and other sheep (v 16), but now there is one flock under One Shepherd, and soon the "Chief Shepherd" will appear and take His own home to be forever with Himself.

### The Confession

To be able to "name the Name of the Lord" is a very precious blood-bought privilege. That name means so much to us; we have salvation in the Name (Acts 4:12), baptism in the Name (Matt 28:19) and gathering in the Name (Matt 18:20). The early disciples rejoiced that they were counted worthy to suffer shame for His Name (Acts 5:41). Hymn writers and poets over the centuries have written much about "The Name" which is so sweet and precious to His children. "Thy Name is as ointment poured forth" (Songs 1:3).

### The Command

Those who name the Name of the Lord have the solemn responsibility to "withdraw from iniquity". When

Korah and his company rebelled against the Lord and Moses, they were reminded by Moses, "The Lord will show who are His" (Num 16:5). In verse 26, the congregation were told, "Depart I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins". The only wise course for the Lord's people is to keep away from all that is evil and dishonoring to His Name. May we ever keep in mind the words of Paul in Acts 27:23 when he could refer to his God as "Whose I am" (relationship) and "Whom I serve" (responsibility). □

### We Have

Pardon – Eph. 1:7

Peace – Rom. 5:1

Privilege – Rom. 5:2

Permanence – II Cor. 5:1

## Notice

### Our Record

Old copies of the assembly magazine "Our Record" are requested by one of our readers for the years 1902, 1908 and 1909. Specifically he is asking for four "With Christ" notices as follows: Christina Bell, June 29, 1902 from Tillsonburg, On; Mary E. Jeffrey, October 25, 1908 from Jarvis, ON; Susan McQuiggan, March 14, 1909 from Straffordville, ON, and Salathiel McQuiggan, Sept 26, 1909. If anyone has this material available and is able to copy it, please send to Robert Jeffrey, 450 Bristol Cres., Unit 41, Oshawa, ON Canada, L1J 6M3. Mr. Jeffrey will gladly pay any costs involved. He is particularly interested in the details of the conversions of his ancestors.

### Sydney Maxwell

**QUESTION:** In light of the fact that some are depending on Law keeping to get to heaven and appeal to the words of the Lord to the lawyer in Luke 10 as proof that eternal life is obtained by law keeping, would you please comment on this passage? Also, there are others who say that the Law is binding upon the child of God. How should this be answered?

**ANSWER:** We will answer the question of the lawyer first. The Lord discerned the motive of this man and answered him on the ground he had taken. His question was intended to tempt the Lord Jesus, and furthermore, when he sought to justify himself he asked the question, "Who is my neighbour?" The parable of the Samaritan was to demonstrate that the priest and the levite, representatives of the law would do nothing for the man, but the despised Samaritan had compassion on him, met his present need and undertook for his future care. The apostle sums it up concisely in Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh".

The next part of the question is clearly answered in Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us". The child of God has become dead to the law (Gal 3:21) and the Law has no relationship to a dead person. When the Lord Jesus died, we died with Him (Rom 6:3-4), and our baptism is a public acknowledgement of that very thing. We died to the Law legally and to the world morally. Finally the child of God will discern in

reading the Word of God carefully that the principles of the Law are interspersed in the Epistles of our New Testament for us to observe, not as a rule of life, but because we have Divine Life. It is needful, finally, to observe that the one exception to the principle we have mentioned is the Sabbath day. We, as the people of God, put the emphasis upon the first day of the week. It is a pity though that, because we are under grace, undue liberties are now taken on a day that should be given over to spiritual activity.

**QUESTION:** Could you please explain in the Truth and Tidings question page what Paul means by the expression in Romans 3:7, "my lie".

**ANSWER:** Here is a question which must surely be answered in the light of its immediate context, seeing Paul could say on other contexts, "I lie not" (Rom. 9:1, 11 Cor 11:31, Gal 1:20, 1 Tim 2:7). In Romans 3:1-10, we have the Spirit of God's indictment of Jew and Gentile summed up in the statement, "All have sinned and come short of the Glory of God" (3:23). In particular, we have the statement made, "Let God be true and every man a liar" (3:4). Man's ruin whether Jew or Gentile is graphically stated in this chapter of our New Testament. Paul had lived in unbelief even though he wrote in Philippians 3:6, "Touching the Law blameless". It is evident against the background of such statements, that the expression, "my lie", has nothing to do with Paul's trustworthiness of speech.

The statement "my lie", as I see it, is Paul's defense against his detractors who said in particular that Paul preached the very thing that encour-

aged sin, something that he fully repudiates in Romans 6:1-3, "How can we continue in sin if we have died to it?" The more we understand the cost of our redemption and all that we have been brought into, we can stand with Paul and say, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead (have died R.V.) live any longer therein?" Our answer confirmed in a parenthesis, "(as we be slanderously reported, and some affirm that we say) Let us do evil, that good may come? whose damnation is just" (Rom 3:8). In conclusion, we would have to say that a person who took the attitude to continue in sin in order to draw upon the grace of God in forgiveness has never been born again.

So Paul's expression, "my lie", does not refer to a lie of which he was guilty, but is used in a argument that proves that although grace is all-sufficient to meet all sin, it does not give license to sin. Paul's detractors argued that if grace is magnified over sin, then more sin would mean that grace would be more magnified, but this would make God's grace the author of sin, and in such case it would not be righteous of God to condemn sinners (3:7). □

When a person professes the name of Christ and sees no harm in indulging in worldly pleasures, he is either not saved or the devil is surely robbing him of the privileges and enjoyment of his spiritual birthright.

"Every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are Thine alone."

## Tidings N. Lorimer

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### Tidings - Canada

#### British Columbia

**Burnaby**, Gospel meetings continue in a rented location, with Jim Webb being helped by local brethren. A good number of unsaved are attending.

**Dawson Creek**, Recently, Bryan Funston was with the assembly for a Lord's Day and three nights of ministry.

**Vancouver**, Jim Webb and Malcolm Stanley ministered the Word at the monthly ministry meeting on March 4 at Carlton.

#### Alberta

**Fort McMurray**, Land has been approved by the city for the building of a Gospel Hall. It is expected that work will begin in the spring.

**Grand Prairie**, A home Bible study has started here and Bryan Funston was with them recently.

#### Saskatchewan

**Glen Ewen**, Timothy Kember and Paul Kember commenced a series in the gospel in late February.

**Taylor's side**, After spending some time in Newfoundland preaching the gospel, Gaius Goff expected to visit the saints here and in Calgary, before returning to the west coast.

#### Manitoba

**Winnipeg**, In February, the saints enjoyed one week of excellent ministry by Dave Richards from the Book of Ruth.

#### Ontario

**Chapman Valley**, Timothy Walker commenced a week of ministry on the Levitical offerings on March 3.

**Clinton**, On February 11, Arnold Gratton, helped by his son Don, commenced gospel meetings. A young man professed to be saved a week previously, when our brother was here for a Lord's Day.

**Guelph**, In January, Larry Steers had two weeks of ministry on the Seven Churches.

**Kirkland Lake**, Brian Owen and Larry Buote are preaching the gospel.

**Kitchener**, In early February, Timothy

Walker spoke to a large number of children and parents at the Sunday School treat and then remained with the assembly for one week of well attended ministry meetings on the offerings.

**Mimico**, On February 25, Bryan Funston and Jack Nesbitt commenced a gospel series with a good interest. The saints were greatly cheered to see blessing in salvation in the first week of the series.

**Newbury**, To follow up the interest seen in a gospel effort last November, James Beattie and Lorne Langfeld started further meetings on February 25.

**Newmarket**, Friday night children's meetings have been well attended during the winter months with 75 to 80 children present each week as well as parents from time to time.

**North Bay**, In January, Bruce Rodgers had a week of ministry, speaking on our lives as a stewardship.

**Orillia**, Norman Crawford had a week of much appreciated ministry meetings in February on the Book of Revelation, with a full hall every night.

**Picton**, The assembly was encouraged and the Lord blessed during two weeks of children's meetings in February by Timothy Walker in the new hall.

**Wallaceburg**, There was blessing in salvation during gospel meetings by William Metcalf and Larry Steers.

**Windsor**, William Metcalf and Jack Nesbitt expected to commence a gospel series on March 25.

#### Quebec

**Sainte Flavie**, The new hall of the assembly, which formerly met at Price, is now in Sainte Flavie. On January 28, Leslie Wells and Gerard Roy started gospel meetings which continued for four weeks. While with the assembly, our brethren also had some helpful Bible readings.

#### New Brunswick

**Shediac**, The saints expected to have a baptism for a number of young believers, some of whom were first contacted at the French University at Mon-

## Tidings

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ton. The Shediac brethren have maintained a consistent testimony on the campus against continuing opposition.

### **Nova Scotia**

**Nineveh**, Albert Hull and James McClelland expected to commence gospel meetings on March 11. Prayer is valued for many unsaved related to the Christians.

### **Prince Edward Island**

**Crapaud**, William Bingham and Peter Orasuk expected to start a series in the gospel on March 11.

### **Newfoundland**

**Lance au Loup**, God is working and a good number of souls are being saved as Jonathan Procopio and Jim Jarvis continue in the gospel with very large numbers attending the meetings.

**St. John's**, Murray McCandless and David Hunt expected to start a gospel series on March 11.

## Tidings - U.S.A.

### **California**

**Fresno**, The new Gospel Hall, necessitated by planned freeway construction, is nearing completion and the saints expect to be in the new hall in early April.

**San Diego**, On February 25, James Smith and Marvin Derksen commenced a series in the gospel.

### **Arizona**

**Phoenix**, Edward Doherty gave appreciated ministry on Hebrews at Garfield Street.

**Sunnyslope**, Prayer is requested for a gospel series which Eric McCullough and Al Christopherson expect to start on April 22. The children's work continues with some encouragement. Edward Doherty and G.P. Taylor gave help here and at Garfield Street for some weeks.

### **Minnesota**

**Willmar**, Joel Portman and Gary Sharp expected to commence gospel meetings on March 18.

### **Iowa**

**Garnavillo**, On February 25, Eric McCullough and Steve Kember commenced a series in the gospel.

**Hitesville**, A visit by Robert McIlwaine was greatly enjoyed.

### **Wisconsin**

**Brodhead**, There was a nice interest and some blessing in salvation during 5 ½ weeks of gospel meetings by Robert Orr and Arthur Ward.

**Darlington**, Joel Portman and Arthur Ward had a gospel meeting each Lord's Day with some interest.

**LaCrosse**, Good numbers are attending gospel meetings by Douglas Howard and Al Christopherson.

### **Michigan**

**Jackson**, On February 25, Norman Crawford and David Oliver commenced a gospel series with a good interest and some evidence of souls being stirred.

**Livonia**, There was blessing in salvation during encouraging gospel meetings by Albert Hull and Shad Kember Jr. Meetings finished on March 4.

**Saginaw**, John Slabaugh and Bruce Collins were with the assembly for the all day meeting on February 4 when a baptism was held. At the all day meeting on March 4, William Metcalf and Ivan Poirier ministered the Word. Both all day meetings were much appreciated by the saints.

### **Ohio**

**Cleveland**, In February, the saints at Monticello enjoyed visits by Robert Surgenor and Gene Higgins.

### **Pennsylvania**

**Hatboro**, Robert Surgenor and Arthur Ward continue in gospel meetings which began on February 25.

### **Virginia**

**Matoaca**, Gospel meetings were held in the home of one of the believers, giving encouragement in this small assembly that continues to faithfully spread the gospel.

## Tidings

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### Florida

**Tampa**, At the February conference, the saints were refreshed by ministry given by Oswald MacLeod, James Smith, Gene Higgins and Harold Clark (McKeesport, PA). Robert McIlwaine gave help in the gospel and a number of unsaved, who had not attended for years, were present.

### New Jersey

**Barrington**, At the monthly ministry meeting in March, help was given by Robert Surgenor and Arthur Ward.

### Connecticut

**Hartford**, Gene Higgins paid a visit, giving ministry which was much appreciated.

### Massachusetts

**Methuen**, During February, Hans Bouwman visited Methuen, Saugus and Worcester before returning to the Netherlands.

**Saugus**, On March 4, Sydney Maxwell and Gene Higgins commenced a series in the gospel.

### Maine

**Madawaska**, There was blessing in salvation at the recent gospel series by Murray McCandless and Peter Orasuk and the saints were encouraged.

## Tidings - Other Countries

### N. Ireland

**Ballintoy**, Brethren McKillen and Law saw a number profess in a gospel series.

**Ballyhay**, Some blessing in salvation is being seen in well attended gospel meetings by J. Martin and W. Jennings.

**Carnlough**, The annual conference was a time of blessing with about 300 present.

**Eglinton, Co. Londonderry**, G. Stewart and S. Patterson are preaching the gospel in an Orange hall, with a measure of interest.

**Lisburn**, Good numbers are attending gospel meetings by A. McShane and D. Gilliland in Plantation hall.

**Lungs**, J. Allen has seen some profess at well attended gospel meetings.

**Mullafernaghan**, In a recent gospel series, Eric McCullough saw some blessing.

**Newtownhamilton**, T. Wright continues the gospel effort. W. Nesbitt is still unable to join him, but is improving after his accident.

**Newry**, J. Hutchinson and R. Eadie had 15 weeks of fruitful gospel meetings.

**Omagh**, J. Hawthorne and T. McNeill have been encouraged in a gospel series with good numbers and a little blessing.

**Stranacom**, Brethren Wallace and Luton are starting gospel meetings in this area where a Sunday School is held by local brethren.

### Chile

**La Serena**, In early February, John Shaw had a week of encouraging children's meetings.

**San Felipe**, Since the first of the year, David Jones had ministry meetings in both San Felipe and Santa Maria, followed by a gospel series in both places, with some souls professing salvation.

**Tierras Blancas**, On February 10, John Shaw commenced a series in the gospel in a rented hall.

### Cuba

Robert Leighton enjoyed a recent three week visit, during which he visited all but one of the assemblies in Cuba. It was almost 30 years since he left Cuba and it was a joy for him to see some of the older ones still going on faithfully in the ways of the Lord. It was also gratifying to him to see those who were teenagers when he left, now grown up and taking on assembly responsibilities.

### Egypt

**Asuit**, Over 300 were present at a recent one day conference, with saints coming from ten assemblies.

### Japan

**Tokyo**, Over 500 believers from 40 different assemblies attended the mid-January conference.

### St. Lucia

On March 2, Jack Gould wrote, "The

## Tidings

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assemblies have had the joy of five being baptized recently. Presently, I am preaching in a new area called **Plateau**. We have an excellent hearing. Last night, six young men stayed behind and came up to the large Two Roads and Two Destinies chart and started asking questions."

### **Trinidad**

**Orange Field**, The united quarterly Bible reading in February on Holy Behaviour from 1 Peter 1:15 was a time of spiritual profit, with over 300 in attendance from various assemblies.

### **Venezuela**

**Carupano**, In this new area in eastern Venezuela, James Walmsley had seven weeks of gospel meetings recently with a good interest and a little blessing. Because of the interest, he and Samuel Rojas commenced another gospel series in February.

## **Conferences, D.V.**

### **Calgary, Alberta**

May 19, 20 and 21 in the West Hillhurst Gospel Hall, 2326 - 7th Avenue N.W. Prayer meeting is on Friday evening, May 18. Corr. Garry W. Seale, 3111 Conrad Cres. N.W., Calgary, Alberta, T2L 1B7, phone (403) 282-1383. This conference is convened by the West Hillhurst assembly in fellowship with Acadia, Forest Lawn and Properties assemblies.

### **Winnipeg, Manitoba**

April 27, 28 and 29. The ministry meeting on April 27 is at 7:30 p.m. in the Gospel Hall, 492 Victor St. Meetings on Saturday and Lord's Day are in the Mennonite Brethren Collegiate, 173 Talbot Avenue with the first meeting both days at 10:30 a.m. Corr. Duncan H. Dunsire, 432 Beverley St., Winnipeg, Manitoba, R3G 1T8, phone (204) 775-3704.

### **Eden Grove, Ontario**

June 3 in the Gospel Hall, with a prayer meeting on Saturday at 7:30 p.m. Breaking of Bread is at 10 a.m. Corr. John W. Boddy, RR 4, Walkerton, Ontario, N0G 2V0, phone (519) 366-2302.

### **Midland/Waubushene, Ontario**

May 19 and 20 in the Penetanguishene Secondary School, Dunlop Street, Penetanguishene, commencing with a prayer meeting on Saturday at 10 a.m. Bible readings are on Hebrews 13. Breaking of Bread is at 10 a.m. Corr. Ed Heels, Box 363, Midland, Ontario, L4R 4L1, phone (705) 534-3698.

### **Mimico, Ontario**

April 20, 21 and 22 in the Gospel Hall, 414 Royal York Road South, commencing on Friday at 7:30 p.m. Meetings on Saturday and Lord's Day are at 10, 2:30 and 7. This is a Bible reading conference on the Epistle to the Philippians. Corr. William Spencer, 1535 Lakeshore Rd. E., #1507, Mississauga, Ont., L5E 3E2, phone (416) 271-5759.

### **Newmarket, Ontario**

May 6 in the Gospel Hall, 736 Davis Drive. Breaking of Bread is at 9:30, with Bible reading (1 Cor. 15:51-58) and Sunday School at 11:30, Ministry at 2:30 and Gospel at 7. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ontario, L3Z 1Y9, phone (416) 775-6816.

### **Ottawa, Ontario**

May 19 and 20 in the River Road Gospel Hall, 1087 River Road, with a prayer meeting at 7:30 p.m. on Friday. Breaking of Bread is at 10:30 a.m. Bible readings are on God's Gathering Centre (Saturday) and Practical Application of Gathering to His Name (Lord's Day). Corr. Kenneth E. Prince, 1246 Kitchener Ave., Ottawa, Ontario, phone (613) 733-1668. Gospel Hall phone is (613) 748-0269.

### **Sarnia, Ontario**

May 26 and 27 in Northern Collegiate, Indian Road and Michigan. On Saturday, meetings are at 10, 1:15 (Bible reading on Romans 7), 2:30 and 7. Breaking of Bread is at 10 a.m. Prayer meeting on Friday is at 7:45 p.m. in the Gospel Hall, corner of College and Davis. Corr. Shad Kember, 1726 Confederation St., Clearwater, Ontario, N7T 7H3, phone (519) 337-7476.

### **Omaha, Nebraska**

May 27 and 28 in Grace College of the Bible, 9th and Williams. On Lord's Day,

## Tidings

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Bible reading on Golgotha (John 19:17) at 9 a.m. with Breaking of Bread at 10:30. On Monday, Bible reading at 10 a.m. on Responsibilities of those Gathered to His Name (Matt. 18:20, Acts 2:41,42). Prayer meeting is on Saturday at 7:30 p.m. in the Gospel Hall, 69th and Hartman, phone (402) 571-5983. Corr. Sam Eadie, 4608 N. 90th St., Omaha, NE 68134, phone (402) 572-7523.

### **Garnavillo, Iowa**

June 9 and 10 in the Garnavillo High School Gymnasium. On Lord's Day, there will be a Bible reading on Hebrews 7 at 9 a.m. with Breaking of Bread at 10:30. The prayer meeting on Friday at 7:30 p.m. and the gospel meeting on Lord's Day will be in the Gospel Hall. Corr. Donald Kregel, RR 1, Box 19, St. Olaf, Iowa 52072, phone (319) 964-2588.

### **Hickory, N.C.**

May 26 and 27 in the Gospel Hall, 253 - 17th Avenue, N.E. with a prayer meeting on Friday at 7:30 p.m. The first meeting on Saturday is at 10:30 a.m. Breaking of Bread is at 9:45 p.m. Corr. Arnold McDonald, Rt. 2, Box 252, Iron Station, N.C., phone (704) 263-8649. Gospel Hall phone is (704) 324-2118.

### **Byfield, Massachusetts**

May 26 and 27 in the town hall, with a prayer meeting on Friday at 8 p.m. in the Gospel Hall, 1 Central Street. Breaking of Bread is at 10:30 a.m. Corr. John H. Short, 145 Main St., Byfield, MA 01922, phone (508) 465-2207 or (508) 465-3254. Gospel Hall phone is (508) 462-5569.

### **Saugus, Massachusetts**

June 2 and 3 in the Gospel Hall, 213 Walnut Street, just east of Route 1, with a prayer meeting on Friday at 8 p.m. This is a Bible reading conference on 1 Corinthians 2,3,4,5 and 6. First meeting on both days is at 10 a.m. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148, phone (617) 322-3274. Gospel Hall phone is (617) 233-5570.

**Note:** Kindly remember the following conferences as mentioned in detail in the February or March magazines:

**Vancouver, B.C.** - April 13, 14 and 15

**Kapuskasing, Ontario** - April 14 and 15. Please note that Breaking of Bread has been advanced to 10 a.m.

**Picton, Ontario** - March 24

**Toronto, Ontario** - April 13, 14 and 15

**Fredericton, N.B.** - April 28 and 29

**Nineveh, N.S.** - April 14 and 15

**Culver City, CA** - April 14 and 15

**Waterloo/Cedar Falls, Iowa** - April 14 and 15

**Frostburg, Maryland** - May 19 and 20

**McKeesport, PA** - April 28 and 29. (Prayer meeting is at 7:30 p.m. on April 27 in the Gospel Hall, Prescott and Broadway).

**Manchester, Connecticut** - April 13, 14 and 15

## **Change of Address**

**Tom Bentley**, 44 Jalan SS 2/47, 47300 Petaling Jaya, Malaysia

**Andrew Kluge**, RR 1, Belmont, Ontario, N0L 1B0

**Bruce Poidevin**, Kalene Mission Hospital, P.O. Box 10, Ikelenge, Zambia

**David Swan**, Box 224, Station C, Goose Bay, Labrador, A0P 1C0

**Don Wardell**, 21 North Monroe, Mason City, Iowa 50401

## **Change of Correspondent**

**Ferndale, Michigan**, Mark Fouts, 31225 Leelane, Farmington Hills, MI 48024, phone (313) 478-0857

**LaCrosse, Wisconsin**, David L. Hardie, 708 11th Ave. S., Onalaska, WI 54650, phone (608) 783-4067

## **Change of Location of Gospel Hall**

**Fresno, California**, 2818 E. Olive Avenue, Fresno, CA 93701, phone (209) 266-4161. Gospel meeting on Lord's Day will now be at 7 p.m. Prayer and Bible study will be at 7:30 p.m. on Wednesday.

### With Christ

**Mrs. Geraldine Martin** of **Yorkton, Sask.** on January 25, age 73. Our dear sister was born in Venezuela, the oldest daughter of missionary parents, Mr. & Mrs. Gordon Johnston. She was saved at the age of 13 while still in Venezuela. In 1932, the family returned to Canada and for many years, Geraldine was in happy fellowship in Pape Avenue, Toronto and Togo, Sask. She suffered from bone cancer, and her husband Harold visited her in hospital three times each day for the last 15 months, feeding her and reading and praying with her. The funeral service was taken by J. Adams.

**Earl Marshall** of **Englehart, Ontario** on January 31, age 91. Our dear brother was saved in Ottawa in 1927 under the preaching of George Shea, father of the Gospel singer, George Beverley Shea. About 1931, he was received into the fellowship of the Earlton assembly. For over 40 years, he was in fellowship at Englehart where he was a faithful attendee and an encouragement to his brethren. He is survived by his wife, one daughter and four sons, who all profess salvation. At the funeral, Ernie Dellandrea spoke to a large company of family and friends.

**Laverne Studnicka** of **Blue River, Wisconsin** on February 2, age 66. Our dear brother trusted Christ as his Saviour on October 27, 1945 during gospel meetings by Lorne McBain and Elgie Jamison. He was in fellowship in the Blue River assembly and was faithful in attendance until suffering a stroke about three years ago. He is survived by his wife, his mother, a sister and two brothers, one of whom is not yet saved. Paul Elliott and Robert Orr shared the well attended funeral.

**Francis Paul Vendetta** of **Waianae, Hawaii** on February 3, age 65. Our beloved brother was saved in the cellar of his Aunt Theresa's home in Wilson, CT on August 30, 1932 during an eclipse of the sun. In 1964, he was commended to the work of the Lord in Hawaii, where he laboured for the past 25 years. Our

brother's health was failing during the last few years, but he continued steadfastly to the end. Kindly remember in prayer his wife, sister, five children and eight grandchildren. The funeral services were conducted by brethren from both the United States and Canada.

**Mrs. Barbara Martin** of **Summerland, B.C.** on February 11, age 59. Our dear sister was saved in Belfast, N. Ireland at the age of 16. She and her husband Leslie came to Canada in 1954. For many years, they were in fellowship at Fleetwood assembly in Surrey, and in recent years in Highway Gospel Hall, Westbank. Mrs. Martin fought a long and courageous battle with diabetes before the Lord called her home. She is survived by her husband Leslie, son Graham and daughter Sharon McDonald. The funeral services were taken by John Abernethy and Edward Billingham.

**Henry de Graaf** of **Roseisle, Manitoba** on February 14, age 89. Our dear brother was born in Holland in 1900 and came to Edam, Sask. in 1913. He was saved in early years and with his first wife Dorothy was in fellowship at Louisville and later Mervin for many years. Upon his remarriage in 1974 to Lois Hyde of Roseisle, he took up residence there and was with the assembly until his homecall. Our brother was talented poetically and was the author of many devotional hymns which were published. He is survived by his wife, seven daughters, one son, and many grandchildren and great grandchildren.

**Mrs. Mildred Garrett** of **Clinton, Ontario** on February 15, age 90. Our beloved sister was saved over 50 years ago, came into fellowship in Clinton a few years after the assembly commenced, and continued unto the end. She was a very faithful and consistent sister who was often heard to say that she never had any desire to be in any other place but God's assembly. Mrs. Garrett was always a real strength and encouragement to the saints, particularly when the assembly was very small. Her cheery smile and gentle manner endeared her to all who knew her and she will be greatly missed.

**A Heavenly Appeal**

Listen to the Saviour's appeal, "If any man thirst, let him come unto Me and drink" (John 7:37). The results are complete satisfaction. Do you know anything of this by personal experience? Oh, dear soul, consider what it will mean for you to miss God's great salvation, to finally come to the end of life's road, to die and to open your eyes in hell, not only to experience thirst, but to be tormented in the flame forever. Let me quote you heaven's last appeal, "And the Spirit and the bride (true Christians) say, come . . . And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). God grant that you may do so today, Rest on Christ. He alone is able to satisfy. □

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A new edition of this excellent gospel magazine has just been published. It is well written and attractively printed, and is offered to individual believers or assemblies for free, prayerful distribution. The publishing costs are met by freewill offerings of the Lord's people. Order from E. E. Gould, Box 555, Kenora, Ontario, Canada, P9N 3X3.

*Founding Editor*

**A. W. Joyce,**

*Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

*Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

*Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

*Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**

105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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**TRUTH AND TIDINGS  
GOSPEL TRUST - CANADA  
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Canada, M4A 1S3**

**TRUTH AND TIDINGS  
GOSPEL TRUST - U.S.A.  
3228 Blake Road,  
Wadsworth, OH 44281**

## Living Water

### Robert Surgenor

Did you know that each day, in 155 countries, 250 million bottles containing a mystery substance are consumed by the general public? This mystery ingredient is termed "merchandise 7 X". Chemists and competitors have tried for more than 85 years to analyze "7 X" but without success.

It all began in 1886 in Atlanta, Georgia, when a pharmacist, named John Pemberton, invented the beverage that we now know as Coca-Cola. It was Pemberton's idea to use natural extracts of kola nuts and coca leaves for stimulant effect in his beverage. However, other ingredients were also employed in Pemberton's beverage. Perfectly blended together with "merchandise 7 X", this formula is so secret that the written recipe is locked in a safe-deposit vault at the Trust Co. of Georgia.

### Two Kinds of Thirst

No matter how secret the formulas may be or how mysterious the ingredients, how refreshing it is when thirsty to open a beverage and drink its thirst-quenching contents. However, there is another kind of thirst, namely, spiritual thirst. Does this expression seem strange to you? Then read on, for the Holy Bible speaks of it oftentimes for our profit.

Sitting on Jacob's well, the Lord Jesus spoke to a woman who was a social outcast and who had experienced many disappointments in life. He said to her, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"

(John 4:13,14). What did the Saviour mean? Those who drank of the water from the well, naturally, would thirst again. One drink could never satisfy permanently. So it is with this world: its allurements, activities, pleasures and prospects can never satisfy completely. Yet, men give their time, their money and their very lives to pleasure, sport and sin. They strive for the fading prizes of this world, scheming and plotting to better themselves. Their thirst for worldly things never ceases, for it is ingrained in their very nature. However, when it comes to spiritual and eternal things, their sheer unconcern and indifference is overwhelming. In other words, they have no spiritual thirst whatsoever.

### A Divine Solution

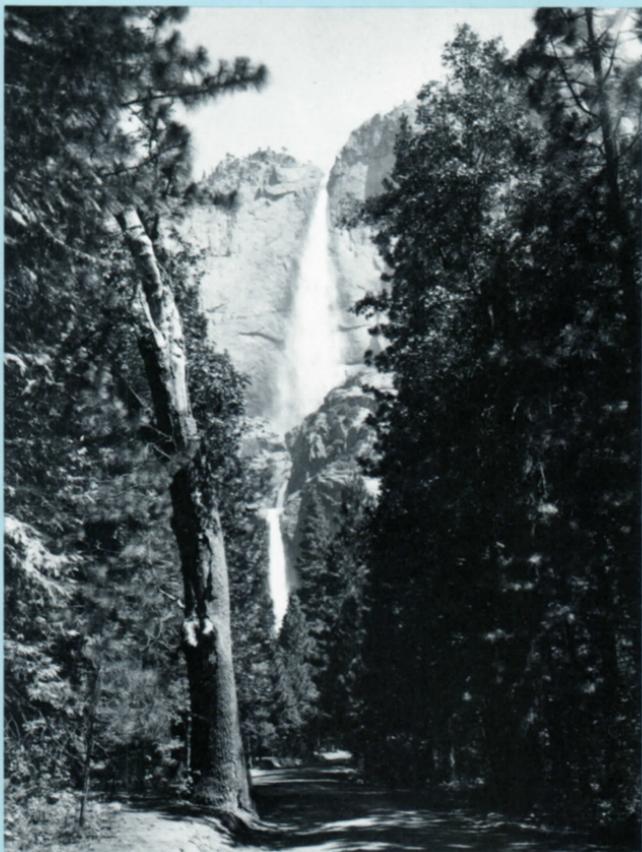
I sincerely hope that some who read this article do have a spiritual thirst. Let me ask, "Are you thirsty to know your sins forgiven and to have a right relationship established with God?" If so, our Lord has the solution for your soul's thirst. You will notice He says that the water He gives is like a well of water springing up into everlasting life. He likens God's salvation to water. Notice it is to "whosoever"; that means you. Also it is "springing up" (living). God's salvation is not stagnant like cistern water, but refreshing and pure. Not only this, but it is everlasting. Thus, it is perfectly satisfying and can never be lost; for what else could "everlasting" mean? Last of all, the Lord reveals that it is He alone who can give the thirsty one everlasting life, saying, "I shall give". You cannot work for it, for Christ has paid it all and offers you eternal life as a gift. "The gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23).

*Continued inside cover*

Doug Losey

# truth and tidings

may 1990



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and is profitable....

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## An Appreciation of Thomas Alexander Hay

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### James Currie, Japan

On March 5th, a man of God was taken from us. Mr. Thomas A. Hay went to be with the Lord from Vancouver, B.C. and the assemblies of the saints, particularly those on the West Coast, are the poorer for his passing.

Born in 1896, Mr. Hay was raised in a home where there was little regard for the things of God. His father, an ardent socialist and an agnostic all during his lifetime, was apparently unimpressed with Christian teachings. From such a background, brother Hay went into the British Army as a Cavalry officer and spent almost all the years, 1914-1918, in France during the First World War. Like so many others who saw the carnage of those years, he seldom spoke about his experiences at that time.

In London, soon after the end of the war and waiting to go north to a steel mill where he had obtained employment as an accountant, brother Hay began reading the New Testament which had been placed in his hotel room. A very thoughtful man, our brother was likely led by his wartime experiences to seek something more substantial than what mere materialism had to offer. In that room alone with God and His Word, Mr. Hay came to know Jesus as both Saviour and Lord.

Having no "church background," Mr. Hay began to search among the religious groups of N.E. England, where he was employed, for a gathering of Christians similar to what he saw in the New Testament. Failing to find such, he decided to follow a solitary path and read the Bible for himself. During lunch in the factory dining room on one occa-

sion, he approached another employee whom he had observed praying before his meal. A friendship sprang up and with it the inevitable discussion as to the gatherings of Christians in keeping with what the Scriptures taught. His new friend invited him to a meeting which turned out to be an assembly Bible Reading. The ultimate result was that our brother found "a resting place for the sole of his foot." Until the moment of his homecall, Mr. Hay never lost his strong convictions regarding the saints gathered to the Name of the Lord Jesus.

In due course, a deep exercise about the work of God began to move him. His secretary was a Miss Annie Hay who, before her conversion to Christ, had been very active in the world of sports. She had also become a member of the same assembly. With a definite exercise about the work of God on the island of Formosa, then part of the Japanese Empire, Tom Hay and Annie were married and, much to the astonishment of their colleagues at work stepped out in complete faith upon the God who is invisible for the means of their support. Their honeymoon was spent in a Gospel Caravan in the south of England, brother Hay believing that he needed the experience in both the work and in wholly trusting the Lord his God before venturing further afield.

In 1930, they set out for their ultimate destination, Formosa, but in order to study the Japanese language necessary for work on that island, they spent the first five years of their missionary service in Kobe City, Japan. During these years, a dentist, the well beloved Dr. Ishihama was contacted and taught the way of God more perfectly. A

man in Osaka, Mr. Kitamoto, was brought to know the Lord and became the first Japanese brother to be commended to the work of the Lord in Japan. These two men faithfully served the Lord in their respective cities of Kobe and Osaka until comparatively recent days when they were called home to be with Christ. The assembly in Kobe, though very weak, and two assemblies in Isaka date their commencement to the years Mr. and Mrs. Hay spent in that region.

They eventually moved to Formosa, but their years there were troubled ones since Japan's expansionism was at its height. Some were saved, but in 1941 the Hays, now with three boys, had to leave Formosa under the gathering clouds of war. During these years they were in constant touch and fellowship with our late brother Mr. R. J. Wright.

Because of restriction on travel across the Atlantic and in the belief that N. America would be a good jumping off spot for the work at the war's end, they chose to go to Vancouver, but their pioneer spirit would not allow them to stay there for long. Having determined that Toledo, Ohio was without an assembly testimony, they moved to that city and spent the years of the Second World War in gospel work helped much by the brethren and sisters of the old Chicago Boulevard assembly in Detroit. It was a great disappointment to our brother that no permanent work was left in that city.

Returning to Vancouver in 1947, in preparation for a quick return to Japan, the family, including a fourth son born in the U.S., made the city their permanent home. In post-war days, brother Hay made at least 3

lengthy visits to Japan, on two occasions by himself and on the other occasion accompanied by his wife and 2 younger sons. Again, after seeing the 3 small pre-war assemblies helped back on their feet, our brother branched out to new places where at least 2 other assemblies continue to this day.

Mr. Hay was a man of great integrity as well as being a kindly Christian gentleman. He was not the outstanding public figure that many brethren of his own generation were, but on both sides of the Pacific, he left his mark on many lives which continues to bear fruit for eternity, not only by his ministry which was always fresh, but also by the sterling Christian character he evinced at all times.

In all his activities for God he had the fullest support of his beloved wife Annie. Mrs. Hay, now suffering from advanced Alzheimer's disease, needs our prayers as do Mr. Hay's four sons and their families.

The Scriptures speak of "the mighty men who belonged to David" (1 Kings 1:8) in a day of trouble and strife. Eternity will show that our departed brother belonged, heart and soul, to King David's greater Son, our Lord Jesus Christ. □

### Ready

Oh, to do nothing, nothing,  
Save at the Master's will,  
But swift as a bird from the mountain  
The bidden post to fill:  
And then at the Master's bidding,  
Ready to rest unseen,  
As a sword lieth hid in the scabbard,  
Tempered, and bright, and keen,  
Ready to leap when He needeth,  
True 'mid an enemy's land,  
Honoured to hang at His girdle,  
Or gleam in the Master's hand.

## Challenges from a Cynical Society

---

**A. J. Higgins MD**

### **What Can The Almighty Do for Us?**

Society moves on the profit principle. Rightness or wrongness, truth or error does not carry the day. Will it work? Is there any profit in it? Will it save or cost money? This philosophy has far reaching consequences. Social problems, disease and war are expressed in terms of their financial burden, not that toll taken on human suffering or misery. It becomes the impetus and the determiner of whatever solution is proposed.

We have already witnessed the advent of legalized gambling in many parts of our country because of the profit principle. So powerful is this thinking, that our generation will probably witness the legalizing of drugs. Experts have come to realize that the policing of the worldwide drug problem will exceed the financial resources available. The shift will not come suddenly. Major changes are introduced into society in a slow manner. The reasonableness of the solution, the economic benefits to all, the freeing of much needed funds for other areas, all these will be touted by the media and politicians until everyone wonders with amazement as to why we didn't think of this answer sooner.

This pragmatic approach to life was long ago exemplified by those men whom we refer to as the antediluvians, the men who lived before the flood. Job informs us of this and the attitude which pervaded the earth in Noah's day. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, Whose foundation was overthrown with a flood, Which said unto God, Depart from us: And

what can the Almighty do for them? Yet He filled their houses with good things."

We are reminded that these men lacked nothing. They were eating and drinking, marrying and giving in marriage. Their houses were filled with good things. God had caused His blessing to fall upon the just and the unjust.

Tragically but expectedly, this thinking has invaded the spiritual realm as well. On the one hand, there are the hucksters of the prosperity gospel. According to their gospel, conversion brings with it the promise of material blessing and physical well being. If you are an executive, you are assured of moving to the top. If you are an entertainer, your future is secure. Is poor health your problem? Recovery is certain.

On the other hand are the cynical, who like the men of Noah's day survey their already good fortune, and do not "need" God. They have got on quite well by themselves, thank you. What can God do for them? They are self made men who worship their creator-self.

The Book of Job reveals the ignorance of all such thinking. Satan himself believed that Job worked on this profit principle. His challenge to God (Job 1:9-11) indicates that he believed Job would disown God if his prosperity were touched. With what delight the ear of God must have received Job's words: "Though He slay me, yet will I trust Him." The Lord Jesus also passed this "bread test" when confronted in the wilderness by Satan. He was willing to live on the Word of God, even if it meant going hungry.

But Job 22 reveals as well the

ignorance of men that has bred the challenge which entitles this article. They are ignorant of the goodness of God which has so richly blessed them (v 18); the goodness of God which leads men to repentance. This very goodness is trodden down by men.

They are ignorant of the greatness of God (v 12) Who in His omniscience is aware of the thought and motives of the heart.

But their most fatal ignorance is that of their own guilt: "Is not thy wickedness great? And thine iniquities infinite?" (v 5). Men who do not lift their eyes beyond the material sphere have little knowledge of what the Almighty can do for them. Listen to the answer to their challenge as given by Eliphaz: "Acquaint now thyself with Him, and be at PEACE."

It is in the realm of the spiritual where God is operating in this age. It is peace which he can "do for men". Please do not present a gospel of happiness. Many of God's choicest saints pass through tremendous trials. The Word of God witnesses to the fact that the most useful of God's servants have known the most severe of trials. Believers have sadness and burdens of which the world knows nothing. A successful son or daughter, by the world's standards, may well be the greatest burden a Christian parent has.

Do not preach a health and wealth gospel. There are believers who have known loss financially and materially in this life for His Name's sake. There are saints who have never risen from beds of illness and days of severe limitation. God does not promise endless days of sunshine.

But do preach peace with God. There is something which God alone can do for men and which is of priceless worth. It is the imparting of peace to those who receive His Son. Let us ever be careful to recognize why the world hurls its challenge at us. Let us always be careful to represent God faithfully to them. □

### **The Dignity of Labour Selected**

"Now Moses kept the flock of Jethro his father-in-law, and the angel of the Lord appeared unto him in a flame of fire" (Exod 3:1,2). Throughout the Word of God dignity is ever put upon honorable labor. The Lord appeared to Gideon as he threshed the wheat; David was called from the sheepfold to the throne, and in the Gospel day our Saviour, in infinite wisdom, chose from the ranks of labor those who were to be the founders of that church against which the gates of hell should not prevail. And what shall we say of our blessed Lord Himself, who conferred upon labor a dignity which shall never be erased? Ofttimes Christians are apt to chafe under their yoke, and they imagine they could serve God more acceptably if they were completely engaged in what is commonly known as Christian work. It is a great mistake. If our lot has been cast in some honorable occupation, let us do it as "unto the Lord," and then, if the Lord requires us for some special service, He will call us to it as He did for His servants of old.

### **Divine Prerogatives in Psalm 103**

1. Forgiveth all thine iniquities . . . v. 3
2. Healeth all thy diseases . . . . . v. 3
3. Redeemeth thy life . . . . . v. 4
4. Crowneth with loving kindness v. 4
5. Satisfieth with good things . . . v. 5
6. Executeth righteousness . . . . . v. 6
7. Pitieth them that fear Him . . . v. 13
8. Knoweth our frame . . . . . v. 14

## Who Cares?

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### James Beattie

It's so apparent that we live in a selfish age that it's hardly necessary to mention it. Not everywhere in the world would billboard advertisers tell people "You deserve the best!" but it is so common in North America, it's boring. I never read such signs without thinking that the only thing we really deserve is Hell.

While selfishness has always been part of fallen human nature, it is more manifest now than ever. Paul warned Timothy that in the last days men would be "lovers of their own selves" (2 Tim 3:2). As the coming of the Lord draws near, all characteristics of last day conditions will escalate. Hence, selfishness will abound.

It is easy to recognize the spirit of the age in the ungodly. It is more difficult to acknowledge that same spirit in ourselves. The flesh can make us very selfish. Unless the grace of God and the power of the Holy Spirit transforms us, we will not think of the needs of others, much less try to meet those needs.

Nevertheless the state of the world to-day breeds a condition where there are more needs than ever and fewer people willing to meet them. Sometimes those responding to needs are stretched to the point of breaking, while the vast majority are either unaware of the problems of others or too busy with their own to care. There are countless numbers of believers who need someone else to be concerned about them. We are losing people from assemblies who would never go astray if just one compassionate person would take an interest in them. An honest person would admit there is a great complacency amongst us

in this regard.

If some expressed their true thoughts, we would find they reject the idea that a believer should need help. They wonder why others can't make it without a human crutch. They don't understand why people are so "weak" that they can't rise above their problems. They wish weak believers would just stand up and fly straight from the day of salvation. They have seen some do it and fail to understand why the rest don't.

They forget, however, that many don't. And can't! Often the weak slip away from us, and we offer some lame excuse why they didn't make the grade. Many times we have heard it said about someone who is no longer in the fellowship, "Oh well, they did have a lot of problems," or, "They really were impossible to help." Sometimes, we dismiss our responsibility with the question, "What else could be done?"

It is normal, however, for people not to be able to survive on their own. God never intended that they should. What is the purpose of collective fellowship if it is not to insure that we have companions to support us as we journey toward our heavenly home. The apostle Paul stated, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves (Rom 15:1). In theory we believe this, yet in practice supporting the weak is not one of our strong points.

Granted, at times nothing can be done. Sometimes a lot of effort has been expended on believers without success. Stubborn self-will caused their struggles and problems. In some instances, only the Lord can deal with them and they have to be

left in His hand.

On the other hand, dozens of times it is simply not the case. Sometimes the simplest demonstration of interest by one believer in another would be sufficient to turn them from a path of ruin. Almost every letter in the NT was written to assemblies in the midst of turmoil. The apostles certainly practiced intervention.

Sometimes it was not one believer with a problem, but many believers with substantial difficulties. Think of the Corinthians. Here was an assembly with overwhelming problems. There was division, gross immorality, self-seeking. Instead of one person speaking for edification, a number were speaking simultaneously. Women were joining in the fray. They were at odds with one another and going to court about it. Besides, the assembly had turned into a full-blown charismatic company. Did the apostle wipe his hands of their problems? Did he throw up his hands in despair? Did he "let the Lord take care of it?" On the contrary, he became involved. He had a deep burden for them and wrote "out of much affliction and anguish of heart...with many tears" (2 Cor 2:4).

How would we have responded? How do we respond now? Unquestionably, the problems must have seemed insurmountable. And many times when we face difficulties, they will overwhelm us. But God can give us both wisdom and strength to resolve problems. If we lack wisdom can we not "...ask of God, that giveth to all men liberally and upbraideth not?". The promise is "...it shall be given him" (James 1:5). "Is anything too hard for the Lord?" (Gen 18:14).

How many of those who kept

company with the Lord Jesus did He lose? He said to His Father, "those that thou gavest me I have kept, and none of them is lost, but the son of perdition..." (John 17:12). This is the standard. The apostle Paul stated a similar thought in a different context, "Whom we preach, warning every man, and teaching every man is all wisdom; that we may present every man perfect in Christ Jesus" (Col 1:28).

I know the response of some will be, "Yes, but we are not the Lord Jesus, nor the apostle Paul." True enough, but are we not supposed to become like our tender compassionate Lord? Moreover, Paul said, "Be ye followers of me, even as I also am of Christ" (1 Cor 11:1). In addition, the apostle John exhorted, "My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John 3:18). Inactive love is not the love of God. "For God so loved... that He gave..." If we love, we also will give.

It is not that we do not have the capacity for caring. We care if it is important enough to us. How is it when we have personal problems, we can spend anxious days and sleepless nights over them? When we are trying to make ends meet or have problems with our health, we become distressed. Yet when a child of God is making shipwreck of his life, we seem to sleep so well. It is not an exaggeration to say that some believers have manifested more anxiety about a problem with their car than they ever have about another believer's waywardness. While this may not be true of most, it is true of some.

Think of the many contrasts to this in the Scripture. Consider

Jeremiah. He states, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission" (Lam 3:48,49). Think of the patient and heart-felt persistence of the apostle Paul in Ephesus. He reminds the elders, "Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:31). Think of how he had no rest in his Spirit because of his anxiety for the Corinthians (2 Cor 2:13). Consider his attitude toward the Thessalonians. Paul says, "For now we live, if ye stand fast in the Lord" (1 Thess 3:8). Had Timothy brought bad news concerning them, something would have died within the apostle. He lived if the Thessalonians stood fast. His life was inextricably bound to their spiritual well-being.

Unquestionably the greatest need in assembly life today is for men and women with this kind of heart, who will give their lives for the blessing of others. If we are to make permanent gains, we must have believers who refuse to be satisfied by excusing themselves from responsibility for others.

While it is not natural for us to care, we can learn by supernatural power. The love of God "is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom 5:5). God has put a different spirit in us and the power for serving others is available to us. Admittedly, stepping out into the unknown is scary. Every new experience brings with it a certain amount of apprehension, but "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). Besides, can we not be moved by the

thought of aching hearts crying silently for a tender touch to ease the pain?

This selfish world has taught us not to care. And we have entrenched ourselves in our delusion with thousands of excuses. We have convinced ourselves we are not to blame. We "have need of nothing..." (Rev 3:17). Nonetheless, we all could be doing much more than we are for the recovery and preservation of other believers. Much of the time believers knowing that just one other person cares would be enough to keep them going. Have we never had anyone express to us when we showed interest in them, "I didn't think anyone cared?" Showing we care is the least we can do, and it is a good place to start.

Undoubtedly, caring for others will be arduous labor at times. Yet, to see a life transformed into useful service for God is immeasurably rewarding. And immeasurable joy will arise when we hear words of approval from the One who gave everything for us, "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me" (Matt 25:40).

Before we sustain greater losses, we must become responsive to the urgent needs of hurting believers all around us. The sheer joy of seeing the Potter take a marred vessel and make it again (Jer 18:4) is more than adequate compensation for the effort expended. Besides, the Lord Jesus, the Good Shepherd, gave his life for the sheep (John 10:11), and He expects us to do the same.□

Faith is using God's eyes instead of our own.

W. Kelly

## Spiritual Vision

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### Daniel Ussher

In the opening verses of his second Epistle, Peter brings before us what great things the Lord has done for us, "His divine power hath given unto us all things that pertain to life and godliness." In light of what the Lord has done for us, we are exhorted to add Christian graces (vs 5-7). There is a beneficial effect in doing this; as verse 8 indicates, these qualities will keep us from being idle or unfruitful in the full personal knowledge of our Lord Jesus Christ. In verse 9, there is the sad contrast, if these qualities are lacking, there is the lack of spiritual vision, "Seeing only what is near" (R.V.), "Closing his eyes" (Marginal reading), a lapse in memory in forgetting that he was purged from his old sins.

### Spiritual Shortsightedness

For purpose of illustration we will briefly consider four men who suffered from this sad malady.

#### A Pasture Problem

Lot had to part company with Abraham because of strife between their herdsmen when the land was not able to bear their flocks. When called upon by Abraham to make his choice as to which way he would go, he saw the well watered plain of Jordan, he pitched his tent toward Sodom and eventually he and his family were found in that city where men were wicked and sinners before the Lord exceedingly (Gen 13:4-13). Lot had a pasture problem and was shortsighted in how he reacted to it.

#### A Pottage Problem

Esau had a pottage problem which is seen in the fact that when he came in from the field, faint with hunger, he preferred the pottage to his birthright. We may feel that

Jacob took advantage of this situation, but that is no excuse for the shortsighted choice that Esau made (Gen 25:27-34). This sad illustration is used in Hebrews 12:16-17, where Esau is referred to as a "profane person who in exchange for one morsel of meat sold his birthright" (Newberry). His choice cost him tears, as one rendering of verse 17 vividly describes, "For you understand that later on, when he wanted (to regain title to) his inheritance of the blessing, he was rejected (disqualified and set aside), for he could find no opportunity to repair by repentance (what he had done, no chance to recall the choice he had made), although he sought for it carefully with (bitter) tears."

#### A Partner Problem

Samson had a partner problem as indicated in Judges 14:1-3. He saw a daughter of the Philistines and told his parents, "get her for me to wife." She pleased him well (was right in his eyes, Hebrew). Whether it was right in the Lord's eyes or that of his godly parents did not bother him. It is to his parents' credit that they asked him the searching question, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?". The Newberry margin indicates that Philistines means, "Wallowers in the dust." A man who wants to do exploits for God should not be allied to such company. Samson's wife and her father were burned with fire (Judges 15:6), so that was the end of that alliance. However, he had further partner problems with a woman in Gaza and then with Delilah (languishing). His shortsighted ways put him in real trouble as he fell prey to this evil woman

who betrayed him to the Philistines. True to her name, Delilah made him languish in the prison house. His eyes were put out and he was a sad spectacle as he made sport for the ungodly and then went down to his death in the debris with the Philistines as he pulled down the pillars on which the house stood (Judges 16:23-30).

### **A Priority Problem**

Demas had a priority problem (2 Tim 4:10). Would he remain loyal to Paul or would he desert him? Alas the latter was his choice. He let Paul down as the aged Apostle was near the end of the journey of life. Why did he do it? His affections being on this present world rather than on the appearing of the Lord (v 8) was the cause for his sad choice. The short, terse statement by Paul about Demas does not indicate that he lapsed into evil living but rather that he "loved this present age." An easier path was more appealing to Demas than the rigours of the path of separation in serving the Lord.

What spiritual legacy did these four men leave the people of God? Lot left Moab and Ammon who troubled the Lord's people long after he was gone (Gen 19:37-38). Esau's grandson was Amalek whose descendants troubled Israel on numerous occasions. Samson left the sad example of the unequal yoke and its consequences, but no successor to care for the people of God. As for Demas, whoever liked could carry on the work of the Lord. May we learn solemn lessons from these examples of spiritual shortsightedness, realizing that "the things written aforetime were written for our learning!"

□

### **H. P. Barker**

In view of the vital and fundamental importance of this verse and the misconceptions that mark so many references to it, may I call attention to three essential facts?

(1) Cleansing by blood is always cleansing from the GUILT of sin, not from its defilement. In Hosea 7:2, we find terrible words, primarily referring to Israel, but surely descriptive of every unregenerate person, "I remember all their wickedness: now their own doings have beset them about; they are before My face."

Our sins, then, before our conversion, are all in remembrance before God. They stand recorded in His book. What happens when we come in faith and repentance to the Saviour, putting our trust in Him for salvation? In one glorious moment our sins are blotted out (Isa 44:22); instead of being before God's face they are cast behind His back (Isa 38:17); instead of God remembering them, He declares, "Their sins and iniquities will I remember no more" (Heb 10:17). And this is in virtue of the shedding of Christ's blood on our behalf. For it was after His death on the cross that His blood was shed (John 19:33,34). It was the proof that He had really died. When therefore we read of "the blood of Christ" we are to understand it to mean the fact that He died on our behalf, in our stead.

(2) "Cleanseth," though a verb in the present tense, does not necessarily imply continuance or repetition. The Lord spoke of Himself as "the bread which cometh down from heaven" (John 6:50). Did He continually come, or did He come once for all? He said "the good Shepherd giveth His life for the sheep" (John

10:11). Did He give His life repeatedly? Does He continue to give it today?

We say that spot remover removes a stain from cloth. Does this mean that it is repeatedly cleansing the same cloth from stains? Is it not rather a general statement as to the property of the spot remover? It cleanses grease spots.

What does the precious Blood of Christ do? It does not half cleanse away sin, leaving the other half to be cleansed by the sinner's own effort. It "cleanseth from all sin". Its action is continuous in the sense that all the centuries that have passed since Christ shed His Blood have wrought no change. It still cleanses from all his sin the sinner who puts his trust in Him. And it does so once for all, in that God will never open His book of remembrance to enter a sin against his name again. Never again will He charge him with guilt.

That we need cleansing from the defilement of sin is undoubted. And the death of our Saviour, brought by the Holy Spirit to bear upon our souls, produces a result as we gratefully think of it. It helps to produce sorrow for our sin. And there is cleansing and restorative value in the Word, applied to our hearts and consciences (John 15:3). But that is not the subject of this paper.

(3) Cleansing by the Blood of Christ is not dependent on our walking in the light but in the reason why we can do so. Suppose that I were to say: "If I go to London in the morning, there is a train that leaves here at 8:30." What should I mean? Not that the train leaving at 8:30 depends on my going to London, but that it enables me to go. So, in the verse we are considering, the fact that the

Blood of Christ cleanses us from all sin is not dependent on our walking in the light, but it is the thing that makes it possible for us to do so.

God was once in thick darkness (Exod 20:21). In giving the law, He revealed the standard of righteousness that He demanded of men. There was no revelation of Himself therein. But now He is in the light; that is, He is fully revealed. In the Gospel, not only is His righteousness revealed (Rom 1:17), but His love, His grace, His wondrous purposes, His many attributes are made known. In this marvelous light, the light of the full revelation of God in Christ, we are called to walk.

The question immediately arises. How is it possible for sinful creatures, members of Adam's fallen race, to walk in such unsullied light? The answer is, "The Blood of Jesus Christ, His Son, cleanseth us from all sin."

One may ask, "Then why does it NOT say that the Blood of Jesus Christ HAS cleansed us from all sin?" Such a statement would, of course, be true in the case of every believer, but John is making not an historic statement as to something that has happened, but an informative statement as to what the Blood of Christ can do and does. And today, in preaching the Gospel, we may declare to one and all that "the Blood of Jesus Christ, His Son, cleanseth us from all sin," and that those cleansed are thereby enabled and entitled to walk in the light of God and enjoy fellowship with others who, similarly cleansed, are thus walking. □

We say so much that means so little, God says so little that means so much.

J. Douglas

## Whole Hearted Obedience

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### Selected

The only safe and happy path for the believer is whole hearted obedience to whatsoever the Lord has commanded. In the days before conversion, self-will, insubjection to God, and neglect of His Word characterized the sinner, but now as a new creature in Christ Jesus, he is set apart unto "obedience" (1 Pet 1:2). He has been brought from his self-chosen path as a "sheep going astray" unto Him who is "the Shepherd and Bishop", as well as the Lord and Master of His people. His life now as a believer in the Lord Jesus Christ is to be one of obedience in all that his Lord and Master has commanded. This he is to be taught and, having learned the will of the Lord, he is to obey it. Thus, he shows his love to Christ by keeping His commandments (John 14:21).

The only spirituality acknowledged by God is that which manifests itself in obedience to the truth (1 Cor 14:37). There may be a great deal of high talk and much apparent zeal, but God takes no account of this if His Word is set aside or disobeyed. Activity in service or even giving up one's life professedly for Christ is not acknowledged to be of any value whatever by the Court of heaven, unless it is done by the "commandment of the Lord". God's word to King Saul, who had turned from the plain commandment of the Lord regarding offering sacrifice, is very searching in a day like ours, when many of God's commands are frittered away or ignored, to allow some service, that may command the attention of the multitude to be done professedly for Him. The Lord said to the king, "To obey is better than sacrifice and to hearken than the fat of rams. Hath the Lord as great delight

in burnt offerings and sacrifices as in obeying the voice of the Lord" (1 Sam 15:21-22)? Obedience pleases God and is of great value in His sight. "I have no greater joy than to hear that My children walk in truth" (3 John 4).

Has my reader learned from God the value of thus obeying the truth? Do you seek to make it your daily business to know what the will of the Lord is and, having learned it, to do it? Such a course will never be a popular path on earth. It will arouse the ire and receive the sneer of the enemy, for the devil hates obedience to God and seeks by every possible means to prevent it. He does not always work by outward opposition, for he will often smooth the path of disobedience before you. He will strew it with things pleasing to the flesh, with logical arguments that appeal to the natural mind and things that promote pride, while he points out the perils and persecutions of the path of obedience to God. One of his favorite devices is to point to men of high esteem in the religious world who, like King Saul, wish to save alive the best of the things of the world (1 Sam 15:15-23) and do not have convictions about separation from the world in all its forms, who teach and follow a path that is more acceptable and plausible to the flesh. They may be men who have many gifts and personal graces, but who do not walk according to the Scriptures. It does not become godly saints to berate such men, but it is a mistake to set them as an example and to attempt to follow them. Leave them with God. The day of reality is drawing near when all that is truly of God will be manifest. In the meantime, let us remember, "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). □

## TRUTH AND TIDINGS GOSPEL TRUST USA

### Statement of receipts and Disbursements for the Period January 1 through December 31

Receipts	1989	1988
Balance January 1 . . . . .	13,868.92	19,578.83
Gifts for the Lord's Servants . . . . .	316,569.50	296,796.00
Gifts for Expenses . . . . .	5,447.50	4,761.50
Interest Earned . . . . .	910.03	1,036.64
Total Receipts . . . . .	336,795.95	322,172.97
<b>Disbursements,</b>		
Remitted to the Lord's Servants . . . . .	323,829.50	301,076.00
Postage and Misc Expenses . . . . .	2,956.18	2,008.15
Repayment of Loan for Computer . . . . .		4,826.84
Bank Charges . . . . .	467.78	393.06
Total Disbursements . . . . .	327,253.46	308,304.05
Cash on Hand Dec 31, including A . . . . .	9,542.49	13,868.92
(A) Funds in Process of Disbursement . . . . .	5,285.00	10,545.00
Balance after (A) . . . . .	4,257.49	3,323.92

Prepared by David Metcalf - Treasurer

The Board of Directors has reviewed the Bank Reconciliation and verified the Statement of Receipts and Disbursements, and is satisfied that it represents the operations and financial position of Truth and Tidings Gospel Trust USA for the year ended December 31, 1989.

Joseph Dennison      Donald Kregel  
Alexander Joyce      William Oliver

The comparison between the past two years indicates that the growth trend has settled down to the inflation rate and does not show a significant increase in the number of Christians who are taking advantage of the U.S. Trust. Conversations with different Christians indicate that many are not familiar with the benefits and use of the Trust.

#### **Benefits of Utilizing the Truth and Tidings Gospel Trust, USA.**

- \* **Confidential**- Only the treasurer is privy to donors and amounts.
- \* **Convenient**- Simply fill in and mail the blue donor form with your check.
- \* **Safe**- Funds to many missionaries are deposited in their home accounts to protect from theft, long delays, strikes and loss.
- \* **Assembly Use**- The US Trust can now be utilized by assemblies as well as individuals to forward funds to missionaries.
- \* **Timely**- Funds are forwarded normally within one week.
- \* **Tax Deductible**- Receipts from US Trust are accepted by the IRS.

# TRUTH AND TIDINGS GOSPEL TRUST, CANADA

## Statement of Receipts and Disbursements For the Year Ended December 31, 1989.

Cash on Deposit, January 1, 1989 . . . . .		2,678
<b>Receipts</b>		
Gifts for Distribution and Expenses . . . . .		<u>585,060</u>
		587,738
<b>Disbursements</b>		
Distribution		
- Commended Workers . . . . .	533,633	
- Gospel halls . . . . .	25,250	
- Homes for the Aged . . . . .	<u>16,510</u>	
		575,393
Expenses		
- Computer Forms and Supplies . . . . .	2,882	
- Computer Programming . . . . .	1,905	
- Postage . . . . .	1,399	
- Bank Charges and Misc . . . . .	<u>1,908</u>	
		8,094
Cash on Deposit, December 31, 1989 . . . . .		4,251

### Auditor's Report

We have examined the Statement of Receipts and Disbursements of Truth and Tidings Gospel Trust (Canada) for the year ended December 31, 1989. Our examination was made in accordance with generally accepted auditing standards and included such tests and procedures as were considered necessary in the circumstances.

In our opinion, this statement presents fairly the financial position of the Trust as at December 31, 1989, and the results of its operations for the year ended, and is presented in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Unionville, Ontario.  
March 27, 1990.

Respectfully submitted,  
Roberts and Barnett,  
Chartered Accountants.

### Truth and Tidings Gospel Trust - Canada

#### Statement of 1989

An audited financial statement

and disbursements for the year ended December, 1989 accompanies this article. During 1989, the Trust experienced an 18-25- increase and surpassed the half million dollar mark for the first time.

## **Gospel Trust – Canada** concl.

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### **Scope of the Gospel Trust**

In 1989, the Canadian Gospel Trust forwarded 2,803 remittances to 297 missionaries, Lord's servants, widows of missionaries and widows of the Lord's servants. Fellowship was sent to workers in all ten provinces in Canada, many states in the U.S.A., as well as the following 36 countries:

Antigua, Argentina, Australia, Barbados, Botswana, Brazil, Chile, Columbia, Costa Rica, Dominica, Egypt, El Salvador, England, Finland, France, Guatemala, Hong Kong, Republic of Ireland, Italy, Japan, Malaysia, Mexico, Montserrat, Netherlands, New Zealand, N. Ireland, Norway, Pakistan, S. Africa, Scotland, Singapore, St. Lucia, Trinidad, Uruguay, Venezuela and Zambia.

In addition to fellowship being sent to commended workers, monies were also forwarded, at the request of a number of donors, for the following purposes:

1. To assist in the building of several Gospel halls in various parts of Canada and Antigua.

2. To assist Homes for the Aged in Canada and the House of Hope for the Blind in Israel.

### **Safety and Security of the Gospel Trust**

The Gospel Trust ensures that all fellowship sent through the Trust reaches the recipients safely. We are pleased to report that in 1989, as in previous years, all remittances forwarded by the Gospel Trust reached their destinations safely, and we have on file signed acknowledgments for every remittance which we forwarded last year.

### **On-going Computer System Enhancements**

To improve still further our level

of service to both donors and donees, a number of minor enhancements were made to our computerized system during 1989, and a major enhancement was started prior to year end. The cost of the programming for these enhancements is shown as a separate expense on our financial statement.

### **Sending of Funds in U.S. and Canadian Currencies**

At the present time, the Gospel Trust forwards funds in U.S. dollars to Alaska and all Spanish-speaking countries in Central and South America. Funds to all other parts of the world are sent in Canadian dollars. We forward funds in Canadian dollars wherever possible to maximize the accuracy and speed of our computerized system and to provide the most effective control over our transactions.

### **Confidentiality**

Confidentiality is assured with all transactions relating to the receiving and disbursing of funds.

### **How to Use the Gospel Trust**

Any individual or assembly wishing to send fellowship through the Trust, can simply fill in the necessary information on the donor form which has been included this month in all magazines mailed to addresses in Canada. A cheque made payable to Truth and Tidings Gospel Trust should also be enclosed with the form and mailed to 68 Anewen Drive, Toronto, Ontario M4A 1S3. This fellowship will be forwarded to the commended workers who will acknowledge the gifts directly to the donor. Receipts are issued for Canadian Income Tax purposes for all monies received. □

## Glory in Infirmities

### William Kelly

But we have this treasure in earthenware vessels, that the surpassingness of the power may be God's, and not of us; in everything being afflicted yet not straitened, sorely, yet not utterly perplexed, persecuted, yet not forsaken, cast down yet not destroyed, always bearing about in the body the dying (or, putting to death) of Jesus, that the life also of Jesus may be manifested in our body. For we that live are ever being delivered up unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh" (2 Cor 4:7-11, W. Kelly).

Thus does the Apostle meet the natural thought of men which the carnal mind among the Corinthians had taken up against himself, to their loss and his grief. In an apostle they had looked for a grand style of speech, for lofty speculation, and subtle argument, as well as a dignified and attractive presence, backed up by such a display of power as would overawe all the world. They could not understand, therefore, that one who was not a whit behind the chiefest apostles should be with them in weakness and fear and much trembling, and that on principle he should forego every advantage of intellectual ability and acquired learning of all that which is a matter of boast to the flesh; nay, more, that he should glory in infirmities, and treat as his foolishness all reference to his devoted service and mighty deeds, signs, and wonders, with the vast and deep effect of his preaching. He was indeed the most remarkable of sufferers, no less than of labourers, but he insists that, when he was weak, then was he strong. What he gloried in was the Lord and His strength

made perfect in weakness. Doubtless, as the Apostle surpassed all others in depth of heart and all-endurance for Christ and the Church and the Gospel, so in this also the most abiding consciousness of weakness and insufficiency kept him in dependence on the Lord. □

### James 3:6

#### Gloria Keller

In the spring of the year the winds  
softly blow,

Driving away the last of the snow.

It blows on the ground, scattering  
the leaves,

So mild and refreshing that gentle  
old breeze.

But out of control that very same wind  
Can uproot and overturn as it rushes  
and spins.

In the summer of the year falls gently  
the rain,

Watering the earth yet once again,  
Refreshing the air and tinting the flowers,  
Giving new life with its soothing showers.

But out of control that very same rain,  
Can overflow banks, bringing destruction  
and pain.

In the fall of the year with the frost and  
the cold,

How warm is the fire as we sit  
and behold

Each flame as it elegantly sways  
and turns,

Giving off heat as it gently burns.

But out of control that very same flame,  
With its great fury can leave all charred  
and maim.

Like the elements around us so is  
man's tongue;

It can uplift and help all it's among.

It can heal wounded spirits, give strength  
to the weak,

Cheering each heart with the word  
that it speaks.

But out of control that very same tongue  
that encouraged so well

Is like the wind, the rain, and the fires  
of hell.

It has not pleased God to reveal much in His Word as to the actual conditions of those who have gone to heaven, but what is known is very clear and amply sufficient to establish at least the following positive points. The state of the departed between death and resurrection is:

1. A disembodied state described by the words "unclothed" (2 Cor 5:1-4), or "absent from the body" (v 8), but at the same time "to be at home with the Lord" (v 8, RV).
2. A state of real existence: though dead to the world and its activities, the departed are not dead to God, for Abraham, Isaac and Jacob are declared by the Lord to be living, centuries after they had died, "for all live unto Him"
3. A conscious state - not one of sleep or insensibility: "He is comforted, and thou art tormented" (Luke 16:25).
4. A state of recognition and remembrance: "Father Abraham"; "Send Lazarus"; "Son, remember" (Luke 16:24,25).
5. A state at once entered upon: "Today shalt thou be with Me in Paradise" (Luke 23:43). "The rich man died and was buried, and in hell (hades) he lifted up his eyes, being in torments" (Luke 16:22,23).
6. A state of being with Christ (for the believer): "To be present with the Lord" (2 Cor 5:8).
7. A state of blessing for the believer that is far above any earthly blessings: "To depart and to be with Christ, which is very far better" (Phil 1:23). A state of suffering for the ungodly. "I am tormented in this flame" (Luke 16:24).
8. A state of waiting for resurrection glory so far as the body is concerned: "Them that sleep in Jesus will God bring with Him" (1 Thess 4:14); or for resurrection judgment. "Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev 20:15).
9. An irrevocable state: the condition of the departed, though not final in degree, is yet fixed as to character. "Between us and you there is a great gulf fixed"

**Sydney Maxwell**

**QUESTION:** Does the unclothed state in 2 Corinthians 5:4, refer to the condition of the believer after he leaves the body in death until he gets his new body? Paul expresses a desire to be with Christ which is far better in Philippians 1:23 and yet says not that we would be unclothed.

**ANSWER:** The unclothed state in 2 Corinthians 5:4 surely does refer to the child of God the moment he leaves for the glory by death. It is not the perfect state, for those who die are waiting for the new body that Paul aptly describes as "our house which is from heaven." The reference to "being found naked" has no relationship to an unregenerate person as some teach. The apostle had no such fears as to the reality of his salvation. There is a great contrast between living in a tent, which is descriptive of our present state in these frail, mortal bodies, and living in a house. It is the tent with its weakness and imperfection that produces the ardent longing for the coming of the Lord, when we shall be clothed in our new bodies. When we are having trouble with the tent, we get ardent desires for the house.

Philippians 1:23 is not contradicted by Paul's words in 2 Corinthians 5:4, "not that we would be unclothed." In this statement, he is referring to death which is still an enemy. In Philippians, he is speaking of being "with Christ" which is always "far better". Those who are now with Christ are anticipating their new bodies. It is no wonder that we cry with John, "Even so come Lord Jesus" (Rev 22:20). In 2 Timothy 4:6-8, in his Roman prison, the beloved apostle was satisfied that the time of his

departure was at hand and even though it would be by a cruel execution, he was now in the good of his own earlier teaching, "to depart and be with Christ which is far better" (Phil 1:23).

**QUESTION:** Could you please give an answer to this question in Truth and Tidings. Is withdrawing in 2 Thessalonians 3:6 the same as in 1 Corinthians 5:13, "Put away from among yourselves that wicked person."

**ANSWER:** It is good to remember that we often have the answer to a scriptural problem if we see the passage in the light of its own particular context. The question before us is no exception to that principle. The apostle is not speaking of assembly discipline in 2 Thessalonians 3:6, but rather of a personal attitude toward one that is walking disorderly. A person may be in the assembly and yet the manner of their life is such that we cannot have personal fellowship with them, that is, we cannot support them in their wrong doing.

In the case described in 2 Thessalonians, there were believers who were breaking bread, but they refused to work to support themselves and their families and were eating the food that others who did work were providing. So it is possible that we may break bread with people and yet have no fellowship with them in their disorderly walk. This of course is certainly not normal experience and thankfully should only be in rare circumstances. If a child of God causes trouble by his manner of life to those who seek to care for the assembly, then to my mind, such a person can hardly be of much help

as a companion to another saint.

The putting away in 1 Corinthians 5:13, is from the assembly and it is made clear in the context that not only is assembly fellowship terminated but social associations also until such times as the person has been restored by the Lord and received back into the fellowship of the assembly. It has often been the case that assembly discipline has been rendered ineffective by saints acting towards the person as if nothing has ever happened. In conclusion, it is when a person has been restored to the Lord and to the assembly that we confirm our love to them, considering at all times ourselves lest we also should be tempted (Gal. 6:1). □

### **We Stand and Watch**

We stand and watch as men that wait  
The coming of their Lord;  
The night far spent, the signs portend  
The great prophetic Word.

Already has the cry gone forth,  
"Behold the Bridegroom nigh!"  
Our lamps are trimmed, nor shall  
be dimmed  
Till He come in the sky.

The love of many waxes cold,  
And some for long have slept;  
O grant us grace! to see Thy face  
As those that vigil kept.

Fierce is the conflict, dark the night,  
The powers of hell are strong;  
Yet with renown we keep our crown  
Until the victory song.

Soon wilt Thou come. A little while  
Is all that lies between;  
And Thy reward is with Thee, Lord,  
'Twill in that day be seen.

A day of hope! long looked for day,  
It surely draweth near;  
O end of strife! O glorious life!  
Make haste, Lord, to appear.

## Tidings

### N. Lorimer

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### Tidings - Canada

#### British Columbia

**Burnaby**, Jim Webb, helped by other brethren, had five weeks of well attended gospel meetings in an area where children's work has been carried on for 10 years. A number of unsaved attended and there was a little blessing in salvation. Following this effort, Brother Webb visited Port Alberni and Parksville before returning home to the Prairies.

**Kamloops**, In March, the saints enjoyed two weeks of Bible readings on the Church and the Churches led by John Abernethy. Dave Richards was home at the time to help. The meetings were profitable and much appreciated.

**Port Alberni**, William Lavery expected to visit the saints here prior to Easter.

**Vancouver**, Dave Richards had a week of appreciated ministry on Philippians at Fairview in late March and then a further week of ministry in early April on the Book of Ruth at Carlton.

#### Saskatchewan

**Glen Ewen**, Well attended gospel meetings conducted by Paul Kember and Timothy Kember closed on March 21 after three and a half weeks of faithful preaching.

#### Manitoba

**Roseisle**, Recently, Dave Richards had a week of ministry from Hebrews 11, with a good interest.

**Winnipeg**, Prayer is requested for a series in the gospel which Allan Christopherson and Jack Nesbitt expect to commence in late May.

#### Ontario

**Deseronto**, Recently, Eugene Badgley visited door-to-door, distributing tracts and inviting parents to send their children to the Sunday School. Paul Kember ministered the Word at a Saturday night meeting in February and Murray McLeod spoke in March. A baptism was held in March, bringing joy to the saints.

**Gananoque**, Eugene Badgley is having encouraging children's meetings in a

public school as well as a gospel meeting in the home of one of the believers.

**Goodwood**, In early April, James Beattie had a week of appreciated ministry.

**Huntsville**, The saints were encouraged during one week of practical ministry by Timothy Walker in March.

**Kirkland Lake**, Brian Owen and Larry Buote had three and a half weeks of gospel meetings with some strangers present.

**Lake Shore**, Bert Joyce had an appreciated weekend, ministering the Word at the Saturday night meeting and preaching the gospel at a Rest Home, in addition to spending the Lord's Day here.

**Mimico**, A number of souls professed salvation during well attended gospel meetings by Bryan Funston and Jack Nesbitt.

**Newbury**, The saints were encouraged during five weeks of gospel meetings by James Beattie and Lorne Langfeld with a good interest by outsiders and two souls professing salvation. They had further joy in the baptism of a sister saved a year ago.

**Niagara Falls**, The assembly had three day visits from Ken Moore in February and from John Gray in March with profitable ministry from both brethren. W.J. Hynes was expected for ministry in April and John Slabaugh in May.

**Nipissing Junction**, The saints had the joy of seeing two young men saved, mainly as a result of personal work. They had further joy in baptizing three believers, all of whom are the only ones in their immediate families who are saved.

**Oil Springs**, In late March, Ken Moore had a week of appreciated ministry.

**Owen Sound**, David Gray had a profitable visit recently.

**Picton**, The conference on March 24 in the new hall was a happy time with reports and ministry. A good number who helped on the construction of the new hall were present. The Christians in Picton deeply appreciated the kindness of so many of the Lord's people in this

## Tidings

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building project.

**Sault Ste. Marie,** In February, James Beattie had a week of profitable ministry on Family Relationships. During March, Larry Buote and Brian Owen had appreciated visits. Good numbers of young folk from unsaved homes are attending a midweek children's meeting.

**Sudbury,** Larry Buote was with the saints for a Saturday night ministry meeting as well as for the Lord's Day and Monday night. The ministry was greatly appreciated.

**Thunder Bay,** Robert Surgenor expected to start a week of ministry on April 15, followed by a series in the gospel.

**Toronto,** In early April, David Oliver gave a week of excellent ministry on prayer, speaking in Eglinton, West Hill and Lansing.

**Windsor,** Gospel meetings by William Metcalf and Jack Nesbitt commenced on March 25.

### **New Brunswick**

**Green River,** On March 25, Larry Buote and Shad Kember Jr. started a gospel series.

**Shediac,** Nine believers including three "second generation" Christians, and four University students were baptized on March 11, bringing much joy to the saints. A large number of visitors attended the baptism, mainly from the University. Four other University students have professed recently through the campus outreach. Leslie Wells and Gerard Roy were with the assembly for this happy occasion.

**Sussex,** Noel Burden and Dave Kember expected to start a gospel series in mid-April.

### **Nova Scotia**

**Port Bickerton,** On April 1, Albert Ramsay and Robert McIlwaine commenced a series in the gospel.

**Sydney Mines,** The saints have been encouraged by a young couple leaving a denomination and attending all the assembly meetings. Peter Mathews was expected for ministry meetings in early April.

### **Prince Edward Island**

**Crapaud,** William Bingham and Peter Orasuk are preaching the gospel with some interest and blessing.

**Rosebank,** Noel Burden and James McClelland had eight weeks in the gospel with some interest.

### **Newfoundland,**

**Lance au Loup,** The Lord blessed in the salvation of a good number of souls during recent gospel meetings by Jonathan Procopio and Jim Jarvis.

**St. John's,** Gospel meetings by Murray McCandless and David Hunt continue with some blessing in salvation.

## Tidings - U.S.A.

### **California**

**Palm Springs,** G.P. Taylor gave help here for several weeks.

**San Diego,** The saints were encouraged during a recent gospel series by James Smith and Marvin Derksen with several souls professing to be saved. Brother Derksen remained for a meeting and gave an interesting report on the work in Newfoundland and Labrador.

### **Arizona,**

**Sunnyslope,** Eric McCullough and Al Christopherson expected to commence a gospel series on April 22.

### **New Mexico**

**Albuquerque,** William Lavery expected to spend two weeks in March, seeking to encourage the small isolated assembly.

### **Minnesota**

**Willmar,** On March 18, Joel Portman and Gary Sharp started a series in the gospel.

### **Iowa**

**Garnaville,** Some souls professed salvation during recent gospel meetings by Eric McCullough and Steve Kember, bringing joy to the saints.

### **Wisconsin**

**Black Earth,** On March 18, Al Christopherson and Bruce Collins commenced a gospel series.

## Tidings

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### Michigan

**Jackson**, There was blessing in salvation during four weeks in the gospel by Norman Crawford and David Oliver.

### Pennsylvania

**Hatboro**, Gospel meetings by Robert Surgenor and Arthur Ward were well attended and there was a little blessing in salvation.

### Florida

**Deland**, The assembly enjoyed visits by John Norris and Albert Grainger. The saints also appreciated visits by many of the Lord's people from various parts of the United States and Canada.

### Massachusetts

**Saugus**, The Lord was pleased to save a nice number of souls during gospel meetings by Sydney Maxwell and Gene Higgins.

### Vermont

**Hardwick**, Recently, William Lavery visited the assembly here.

## Tidings, Other Countries

### Northern Ireland

**Ballyhay**, J. Martin and W. Jennings have been encouraged to see some profess salvation. At last report, they were in their tenth week of gospel meetings.

**Ballymena**, Prayer is valued for a series in the gospel which Harold Paisley expects to commence on May 13.

**Broughshane**, S. Ferguson and N. Turkington had well attended gospel meetings, but not many from the village came regularly.

**Carryduff**, Prayer is requested for our dear brother William Halliday who has been obliged to return from Zambia due to ill health.

**Clonkeen**, Helped by L. Carswell, R. Eadie commenced a gospel series.

**Comber**, M. Radcliffe had a week of profitable ministry on the life of Elijah.

**Eglinton**, G. Stewart and S. Patterson are finding it difficult to see the local people attending gospel meetings but a

number of the children of Christian parents are coming.

**Glengormley**, Good number are attending as J. Brown and J. Lennox continue in the gospel in this thickly populated area.

**Killycurragh**, At the opening of the new hall on March 2, it was most encouraging for the saints to see a good number of neighbours along with the construction workers. A. Aiken gave a good gospel message.

**Lisburn**, Good numbers continue to attend gospel meetings in Plantation hall by A. McShane and D. Gilliland.

**Lungs**, J. Allen has been encouraged in seeing some blessing as he labours in this rural district.

**Markethill**, A. Aiken is seeing a few unsaved people from the town coming to gospel meetings. Some had not attended previously.

**Newtownhamilton**, One soul has professed as T. Wright continues in well attended gospel meetings.

**Omagh**, J. Hawthorne and T. McNeill saw one soul profess to be saved. A number have been baptized who had been saved at previous meetings associated with this and other assemblies.

**Portadown**, In a portable hall a few miles from the town, S. McBride has been joined by J. Thompson. Some local people are attending these gospel meetings.

**Stranocum**, P. Lutton and T. Wallace (two young businessmen) have commenced a gospel series in fellowship with the Ballymoney assembly. Also, M. McMeekin had a week of well attended children's meetings in this hall.

### Republic of Ireland

**Magheracorran**, A number of brethren took part to profit at the annual conference on March 10. The hall was packed, showing the interest in the Word of God.

### Grenada

Brian Owen expected to commence

## Tidings

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gospel meetings on this island in late March.

### Conferences, D.V.

#### Dawson Creek, B.C.

June 30 and July 1 in the Gospel Hall, 10221 - 18 Street, with a prayer meeting on June 29 at 8 p.m. Breaking of Bread is at 10 a.m. Contact Ken Broadhead, 945 Cornwall Cres., Dawson Creek, B.C., V1G 1P1, phone (604) 782-7338. Gospel Hall phone is (604) 782-5780.

#### Glen Ewen, Saskatchewan

June 22, 23 and 24 in the Gospel Hall 8 1-2F-2 miles south of Glen Ewen, with a prayer meeting on June 21 at 7:30 p.m. Breaking of Bread is at 10:30 a.m. Bible reading will be on Truths concerning the Local Church. Corr. Allan Macfarlane, Glen Ewen, Sask., S0C 1C0, phone (306) 925-4401.

#### Taylor side, Saskatchewan

June 29, 30 and July 1 in the Gospel Hall, 12 miles west of Melfort, with a prayer meeting on Thursday, June 28 at 8 p.m. Breaking of Bread is at 10:30 a.m. Corr. R.S. Forsyth, Box 445, Kinistino, Sask., S0J 1H0, phone (306) 864-3762. Gospel Hall phone is (306) 752-3810.

#### Portage la Prairie, Manitoba

June 15, 16 and 17 with a prayer meeting on June 14 at 7:30 p.m. The prayer meeting as well as the meetings on Friday will be held in the Gospel Hall, 102 First Street N.W. Meetings on Saturday and Lord's Day will be in Yellow Quill School, Crescent Road West. Meetings each day commence at 10:30 a.m. Corr. David Ronald, 21 East Road, Portage la Prairie, Manitoba, R1N 3T5.

#### Nipissing Junction, Ontario

June 9 and 10 in the Gospel Hall with a prayer meeting on June 8 at 7:30 p.m. On Saturday, there will be a Bible reading on Headship (1 Cor. 11:1-16) at 9 a.m., with Ministry at 11, 2 and 7. On Lord's Day, Breaking of Bread is at 9:30 a.m., with a Bible reading on the Lord's Supper (1 Cor. 11:17-34) at 11:30, Ministry at 2:30 and Gospel at 7. Corr. Clarence Black, P.O. Box 787, Mattawa, Ontario, P0H 1V0,

phone (705) 744-5103. Gospel Hall phone is (705) 474-3384.

#### Northern Ontario (Charlton, Earlington, Englehart and Kirkland Lake)

June 30 and July 1 in the Englehart Public School with meetings each day at 10, 2 and 7:30. Prayer meeting is on June 29 at 7:30 p.m. Supper will be served at the Curling Rink at 5:30 p.m. on Friday. Corr. Norman Ferguson, Earlington, Ontario, P0J 1E0, phone (705) 563-2509 and Harvey Pratt, RR 1, Charlton, Ontario, P0J 1B0, phone (705) 544-7758.

#### Victoria Road, Ontario

June 16 and 17 in the Gospel Hall with a prayer meeting on Friday at 8 p.m. The first meetings on Saturday and Lord's Day will be Bible readings on Romans chapters 12 to 15. Breaking of Bread is at 10:30 a.m. Corr. Ken Stone, RR 3, Woodville, Ontario, K0M 2T0, phone (705) 374-4688.

#### Halifax, N.S.

June 23 and 24 in the Charles P. Allen High School, Bedford, N.S. This is a Bible reading conference on Romans 5:12-21 and chapters 6, 7 and 8. Breaking of Bread at 10 a.m. Prayer meeting on Friday at 7:30 p.m. Corr. Arthur Harnish, RR 1, Hubbards, N.S., B0J 1T0, phone (902) 857-9265. School number is (902) 835-7288.

#### Corner Brook, Newfoundland

June 30, July 1 and 2. Meetings are expected to be in G.C. Rowe High School, St. Mark's Avenue, Corner Brook. First meeting each day is at 10 a.m. Prayer meeting on Friday at 8 p.m. in the Gospel Hall, 168 Country Road. Please give advance notice of arrival time and number coming to Cyril Nicholle, 28 Sunnyslope Drive, Corner Brook, NF, A2H 7E6, phone (709) 785-2333. Corr. Gordon J. Hollett, 29 Glenhaven Blvd., Corner Brook, NF, A2H 4P7, phone (709) 785-5905. School number is (709) 639-9541.

#### Forest Grove, Oregon

There will not be a conference this year in May.

## Tidings

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### Grants Pass, Oregon

June 23 and 24 in the Gospel Hall, 1611 S.W. "C" Street, with a prayer meeting on June 22 at 7:30 p.m. Bible readings will be on Colossians 3 (Saturday) and 1 Peter 2 (Lord's Day). Breaking of Bread is at 10 a.m. Corr. Don Gratias, 141 Timber Lane, Grants Pass, OR 97526, phone (503) 479-4521. Hall phone is (503) 476-3956.

### West Union, Iowa

July 4 in the North Fayette High School, 105 East Main St., West Union, starting at 10 a.m. and finishing at 4 p.m. Corr. Robert H. Johnson, Box 185, Clermont, IA 52135, phone (319) 423-7183.

### Crapaud, P.E.I.

May 19, 20 and 21 in the Bluefield High School, Hampshire, with prayer meeting in the Crapaud Gospel hall on Friday at 7:30 p.m. Breaking of Bread will be at 10 a.m. in the High School, Corr. Donald Ramsay, RR 4, Cornwall, P.E.I., COA 1H0, phone (902) 566-2119.

**Note:** Kindly remember the following conferences as mentioned in the March or April magazines:

**Calgary, Alberta** - May 19, 20 and 21

**Eden Grove, Ontario** - June 3

**Midland/Waubushene, Ontario** - May 19 and 20

**Ottawa, Ontario** - May 19 and 20

**Sarnia, Ontario** - May 26 and 27

**Omaha, Nebraska** - May 27 and 28

**Garnaville, Iowa** - June 9 and 10

**Frostburg, Maryland** - May 19 and 20

**Hickory, N.C.** - May 26 and 27

**Byfield, MA** - May 26 and 27

**Saugus, MA** - June 2 and 3

### Change of Address

**David Alves**, Apartado 497, 48300 Puer-to Vallarta, Jalisco, Mexico

**Nora Draper** (Zambia), 137 Gibson St., Parry Sound, Ontario, P2A 1X8

**William Halliday** (Zambia), 2 Ashley Park, Carryduff, N. Ireland, BT8 8DX

**Sam Maze** (Montserrat), c/o 5 Ballyhannon Heights, Portadown, Co. Armagh, N. Ireland, BT63 5SE

### Change of Correspondent

**Carlton, Vancouver, B.C.**, Sam Logue, 604-6240 McKay Ave., Burnaby, B.C., V5H 4L8

**Huntsville, Ontario**, David W. Traves, Box 716, 10 A West Road, Huntsville, Ontario, P0A 1K0

### With Christ

**Mrs. Agnes M. Calderhead** of **Mansfield, Ohio** on November 25, age 92. Our beloved sister was born on Oct. 17, 1897 and was saved through John 3:16 in Larkhill, Scotland on Sept. 16, 1923 under the preaching of Alexander Marshall. She had the joy of pointing her husband, David, to Christ. They came to the United States in 1931 and he was commended to the work of the Lord by the Ashville, N.C. assembly in 1935. They moved to Mansfield, Ohio in 1940 and he went home from there in 1980. Please remember two sons, two daughters, 23 grandchildren and 15 great-grandchildren.

**Mrs. Mary Vollans** of **Vancouver, B.C.** on November 29, age 91. Our dear sister was saved at 16 years of age. She was received into the Cedar Cottage assembly and in later years, she was in fellowship in the Hastings East and Carlton assemblies. Mrs. Vollans was known for her cheerful spirit and steadfastness of purpose in her life. She had a real interest in the work at Hastings East. Her funeral was shared by Stewart McKillop and Harold Hanna. Mrs. Vollans was the mother of Mrs. Ken Broadhead of the Dawson Creek assembly.

**Mrs. Albert (Jean) Booker** of **Fairview, Vancouver, B.C.** on February 4, age 93. Our beloved sister was saved in 1914 at the age of 18 in Portland, Oregon under the preaching of Sam Greer and William Grierson. For 68 years, she was continuously in the fellowship of the Fairview assembly, where she was marked

## Tidings

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by her faithfulness and love for the assembly gatherings. Mrs. Booker is survived by three daughters and a number of grandchildren.

**Mrs. Kathryn F. Hawk of Longport, N.J.** on February 25, age 90. Our dear sister was born on March 19, 1899 in Boness, Scotland and was born again in 1915. At age 19, she came to the United States. She was commended to the Longport assembly from Donora, PA, where she was in assembly fellowship for 47 years. Mrs. Hawk was a resident of the Gospel Hall Home for the Aged for the past eight years. She was the widow of Clyde F. Hawk and is survived by one son, Minor C. Hawk.

**Mrs. Doris Guy of Seattle, Washington,** on March 1, age 84. Our beloved sister was saved in July, 1934 as the gospel was preached from Hebrews 9:22. For the next 50 years, she taught Sunday School or was involved in gospel work with children. She loved the gospel and gave away thousands of gospel tracts and included them in everything she mailed. She was in happy fellowship in West Woodland assembly from 1953 until her homecall. Mrs. Guy was a true example of the believers. Even during illness in the past months, she maintained a most cheerful and peaceful spirit.

**Mrs. Gwen Clapperton of Arnstein, Ontario** on March 4, age 82. Our dear sister was saved 58 years ago through a gospel tract received by mail from an unknown person. Her husband was deeply hurt because she had not discussed this important subject with him. However, he attended gospel meetings and was saved the third night. They continued together in the things of God and the assembly. After her husband's homecall in 1950, she continued alone and was a blessing to all who knew her. She leaves four sons, four daughters and 22 grandchildren, some of whom are not yet saved.

**Chris Kluitier of Hitesville, Iowa** on March 7, age 78. Our dear brother trusted Christ in February, 1929 as a result of a gospel effort in the Caster area. He had

been a widower for nearly 25 years. In recent years, Chris was in the fellowship of the Hitesville assembly. Our brother went to be with the Lord after being in hospital for a number of weeks due to a heart problem. He leaves a daughter, two sons and four grandchildren. A good number attended the funeral in the Gospel Hall conducted by Robert Orr and Russell Nesbit.

**Burton R. Brown of Forest, Ontario** (formerly of Merlin, Ontario) on March 9, age 77. Our dear brother was saved during a series of gospel meetings being held in the old Victoria Gospel Hall, Merlin in 1931. In the fly leaf of his old Bible were these words, "I made my peace with God, January 29, 1931 - John 5:24." He was in the fellowship of the Merlin assembly until 1979 when he retired from the farm and moved to Forest, where he was in the fellowship of the Lake Shore assembly. The gospel was faithfully proclaimed at his funeral in Merlin.

**Jack Joyce of Bethany Lodge, Unionville, Ontario** on March 11, age 90. Our esteemed brother was saved at the age of 11, while reading Romans 10:9. He was in fellowship first at Broadview, then in Brock for many years, and finally in Unionville. He was an active gospel preacher and a faithful shepherd, who was marked by liberality, hospitality and spirituality. The large funeral was shared by his son Bert, who labours for the Lord in Newfoundland, and H. Paisley. N. Brooks spoke at the grave. Mr. Joyce was an able treasurer of Truth and Tidings magazine for many years.

**Mrs. Ruth Ethelston of Elim Homes, Waubauskene, Ontario** on March 14. Our dear sister was saved more than sixty years ago. She was in happy fellowship in the St. Thomas assembly before moving to Elim Homes ten years ago. Her only remaining brother, Harold Woods, is in fellowship in the West Hillhurst assembly in Calgary, Alberta. Ted Walser and John Gray spoke suitable words at the funeral service in Aylmer, Ontario.

## Tidings

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**Mrs. Doris Kennedy of Ontario, Wisconsin** on March 19, age 83. Our dear sister was awakened to her need along with her husband in gospel meetings in Ontario. She received salvation on February 8, 1953 during a gospel series in Kendal, Wisconsin held by C. Yost and A. Studnicka. She was among those who formed the assembly in Ontario when it was planted. Mrs. Kennedy was respected and was of a meek and quiet spirit. Her husband preceded her in 1983. Paul Elliott and Robert Orr preached the Word to a large number at her service in the Gospel Hall.

**George Naber of Mason City, Iowa** on March 21, age 84. Our dear brother and his wife were saved in September, 1934 during gospel meetings in Mason City by O. Smith and S. Hamilton. They were received into assembly fellowship at Mason City. George was a faithful attendant at assembly meetings and served as correspondent for many years. He was confined to home in recent months due to failing health. He is survived by his wife Dorothy, eight children, 33 grandchildren and 32 great-grandchildren. Remember the family in prayer, especially those who are not yet saved.

**Mrs. Edith Waddell of Crapaud, P.E.I.** on March 23, age 89. Our dear sister was saved in tent meetings at Gambles Corner held by Albert Joyce, Herb Harris and Russell Harris. She was among the number who formed the first assembly planted on P.E.I. at Crapaud. Over the years, she bore an excellent testimony in her Dorcas ministry. She was loved by the saints and highly respected by the unsaved. This was evidenced by the many who filled the Gospel Hall at her funeral when A. Ramsay and R. McIlwaine preached to an attentive audience of folk to whom our sister witnessed.

**Miss Bertha (Bertie) McMullen of Bracondale, Toronto, Ontario** on March 24, age 73. Our dear sister was saved over 60 years and was in happy fellowship at Bracondale for 50 years. She was very faithful in attending meetings and was of a meek and quiet

spirit. Our sister went to be with the Lord very suddenly as a result of an aneurism. The large funeral was conducted by Harold Paisley.

**Alex Saunders of Pape Avenue, Toronto, Ontario** on April 1, age 98. Our esteemed brother was saved at 17, and radiated the joy of God's salvation for 81 years. He was the last of the godly brethren who first gathered as an assembly at Pape Avenue in 1921. Throughout his long Christian life, he was a faithful shepherd with a fervent gospel spirit. His last six years were spent in Bethany Lodge. The very large funeral services were shared by Fred Krauss, Harold Paisley and Arnold Adams, who all bore testimony to the high esteem in which our beloved brother was held. □

### We Believe

It's not enough to own His Name,  
And stoutly for sound doctrine claim,  
If life the lie does tell.

Practice and precept are good friends,  
And deed with doctrine ever blends,  
And both together dwell.

It's not enough to separate be,  
On the Lord's Day for all to see  
Who only scan the face;

If through the week the marks of Christ  
Seem put aside until the tryst,  
To gaze upon His grace.

It's not enough to rigid be  
O'er some weak soul's deficiency,  
If love you cannot show.

Ours to restore, not thrust down lower,  
The greatest debtor loves the more,  
Much grace He did bestow.

Practice and precept go in pairs,  
Much truth is lost in splitting hairs,  
And precious unity.

His Word must bind, not split apart,  
Must heal, not bruise  
the Christian's heart,  
And not a cudgel be.

I should desire that truth and grace  
Through all my life shall walk apace  
And always company be.  
God's servant, not the tool of men;  
Content to follow His own plan  
Until His face I see.

will determine your eternal punishment for your many sins in the lake of fire (Rev 20:11-15).

### **Opportunity**

Even though God's government has proclaimed you "guilty" before God (Rom 3:19) and "condemned already" (John 3:18), God has provided a means of escape from the guilt and penalty of your sins. God can righteously free you from coming punishment and give you an eternal home in heaven. "He (the Lord Jesus) was wounded for our transgressions. He was bruised for our iniquities" (Isa 53:5). Thus, "He appeared to put away sin by the sacrifice of Himself" (Heb 9:26). If Christ died for my sins, paying my debt, then I don't have to pay it – for

"Payment God will not  
twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."

Since "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7), by resting on Christ for the cleansing of your soul, God will impart cleansing and salvation to you. Why not take God at His word and be saved? God Himself guarantees that "He that believeth on the Son hath everlasting life" (John 3:36). If God says it, it must be true. □

### **Truth and Tidings on Cassette**

Bill Spillane of the Hickory NC assembly has done an excellent job of reproducing the Truth and Tidings magazine articles on tape. The recordings are clear and make easy listening. A year's subscription for \$40.00 or individual magazines on two cassettes can be ordered for \$3.50, which is the cost of blank tapes and postage.

Bill Spillane  
2207 W. Front St.  
Statesville, NC 28677

#### *Founding Editor*

**A. W. Joyce,**

#### *Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

#### *Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

#### *Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

#### *Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

#### **David W. Oliver**

105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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### **NEWS ITEMS**

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 8th of the month to be included in next month's magazine.

### **TRUTH AND TIDINGS**

**GOSPEL TRUST - CANADA**  
**68 Anewen Drive,**  
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**Canada, M4A 1S3**

**TRUTH AND TIDINGS**  
**GOSPEL TRUST - U.S.A.**  
**3228 Blake Road,**  
**Wadsworth, OH 44281**

## You Are Being Observed

### Robert Surgenor

The largest Government security agency in the U.S. today screens and then destroys nearly forty tons of recorded phone calls and other messages each day. Working in secrecy, the NSA electronically records every international phone call and telegram, then analyzes them by computers which check for calls or messages placed by subjects under NSA surveillance. So if you ever leave the U.S. and phone home, or friends in other countries – mind your words - the NSA may be listening.

### Omniscience

While the NSA may know partially the activities and conversations of people in a given area, yet there is a Government that knows all about every individual. The Person occupying the throne of this Government is characterized by three things;

(1) Omnipresence - He is everywhere at once. You can't hide from Him or avoid Him.

(2) Omniscience - He knows all, all your movements, words and even your thoughts. You can't deceive Him.

(3) Omnipotence - He is all-powerful and able to execute anything He desires. You can't dictate to Him or foil His purposes.

The Holy Bible speaks of this Person as "The God in whose hand thy breath is" (Dan 5:23). He is not far from every one of us, "For in Him we live, and move and have our being" (Acts 17:28).

Humans have many strange ideas about God, His character and His ways, However, God has written a Book and He speaks through it. This

Divine revelation, known as The Holy Bible, has stood the test of twenty centuries and has brought light and salvation to countless souls. Other writings propagating theories have come and gone, having no value, but the Holy Scriptures remain "a lamp unto our feet and a light unto our path" (Ps 119:105). Using the Scriptures, let me shed some light on the subject of God and your true relationship to Him.

We all have hidden things in our lives, but nothing is hidden from God, "For His eyes are upon the ways of man, and He seeth all his goings" (Job 34:21). "The eyes of the Lord are in every place, beholding the evil and the good" (Prov 15:3). Not one person is overlooked. Moses confessed, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Psa 90:8). Imagine, every deed in your life is displayed before the face of a holy God!

David exclaimed, "For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether" (Ps 139:4) Thus, every word that you have uttered, God knows. The Lord Jesus educates us further stating, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt 12:36). God also declares His omniscience saying, "The Lord knoweth the thoughts of man" (Ps 94:11). All your thoughts are known to God.

The apostle Paul speaks of a "day when God shall judge the secretes of men by Jesus Christ (Rom 2:16). Thus every secret of your life – secret deeds, words and thoughts, will be revealed and righteously judged in the day of judgment. This judgment

*Continued inside cover*

Doug Losey

# truth and tidings

june 1990



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and is profitable....

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## Challenges From a Cynical Society (5)

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**A. J. Higgins MD**

### **Is God Unrighteous Who Taketh Vengeance?**

In penning this title question, we almost feel compelled to hasten to write as did Paul, "By no means!" Paul was not raising a question of his own making. He was anticipating the thinking of the natural man when faced by the facts of the Judgment of God.

Yet the Spirit of God not only anticipated the question which some would ask in Paul's day, but also anticipated that the words would no longer be asked as a question, but asserted as a fact in this our day. Scoffers and skeptics are joined by professedly enlightened and loving religious leaders in asserting that God would not be just in judging men for their sins. This body of moral philosophers has arrived at its conclusion from different directions. Yet all agree that God cannot possibly take vengeance on men.

Paul was addressing the idea that since man's sin served to bring into sharp relief the righteousness of God, much as a black background serves to enhance the inherent beauty of a diamond, then sin was actually serving a "good" function. How then could God judge men for what commended God's righteousness?

Some claim that since God "made" man this way, He cannot possibly hold him accountable for what he is. According to this thinking, all the sin and evil caused by man is really God's responsibility.

Others claim that if God wanted to change man, He could easily do it. No one has resisted Him. In His sovereign power He could effect changes in the nature of man to

enable him to be righteous.

Modern theologians seize upon the very character of God - love, and insist that eternal conscious punishment from God would be contrary to His nature. Their specious arguments usually begin something like this, "Since God is a God of love, how could He...?" Linked closely with these thinkers are the practical theologians who insist that God will not take vengeance because it would serve no purpose. It would not rehabilitate anyone. It would not improve anyone.

All of these groups have rewritten Romans 3. They have boldly dared to answer Paul's rhetorical question by saying: "Yes God would be unrighteous". Thus in a pious attempt to "save" the character of God, they insist that no vengeance will take place.

But what does Paul say? How does the Word of God address the issue?

Listen to the voice of the Spirit of God, "By no means! For then how shall God judge the world?"

The reader is referred back to the excellent article which appeared earlier this year in Truth and Tidings, "Why we believe in Eternal Punishment". This writer hesitates to add to that lucid and thorough handling of this vital truth. Suffice it for this article to simply point out that God must punish sin because

### **His Character Demands It**

He is absolutely Holy. Sin is not only absent from His character but totally contrary to it. He cannot coexist with it. It must be removed from His presence. To maintain His just character and yet be a justifier is the great problem which Paul ad-

dressed in his Roman epistle. Moral judgment is mandated if God is to maintain a moral universe.

### **Calvary Demands Its**

Contrary to what modern theologians claim, God has given a clear and unmistakable testimony to the necessity for sin to be punished. If there was some means whereby God could ignore or pass over sin, Calvary would never have been in the counsels of God. The Lord's agony in the garden and His thrice repeated prayer testifies to the fact that sin could not be removed in any other way.

### **The Choice of the Sinner Demands It**

Men who have rejected God and chosen sin have sealed their own fate. Eternal banishment from God in the Lake of Fire will only be the ratifying by God of the choice men have already made in life. "No God for me!" (Psa.14:1) will be answered with a resounding "Amen" from the Sitter upon the Great White Throne as sinners are eternally banished from His presence.

God is righteous in taking vengeance. The security of the eternal ages depends upon His acting consistent with His character. □

### **The Love of God**

1. Infinite in its Character,  
John 17:23
2. Universal in its Scope,  
John 3:16
3. Individual in its Choice,  
Gal 2:20
4. Inseparable from its Object,  
Rom 8:35-37
5. Unchanging in its Purpose,  
John 13:1
6. Constraining in its Power,  
2 Cor 5:14
7. Everlasting in its Duration, Jer 31:3.

### **Norman Lorimer**

One of the most solemn warnings the Apostle Peter wrote to the people of his day was, "Satan is seeking for you." His actual words were inspired by the Holy Spirit and are given to us in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about SEEKING whom he may devour."

### **Satan was Seeking for Peter**

There was a time in Peter's experience when he heard the Lord Jesus warn him, "Satan is seeking for you." Very tenderly and faithfully, the Saviour said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). At that time, Peter did not really comprehend the seriousness of the Lord's warning nor did he fully grasp Satan's power in seeking whom he may devour. The result was that Peter fell, and we read, "Peter went out, and wept bitterly" (Luke 22:62).

Satan's success against Peter is all the more remarkable when we consider that Peter was not only one of the twelve disciples, he was one of the privileged three. Peter had the great privilege of accompanying the Lord Jesus Christ during His public ministry. He heard the gracious words which fell from the lips of the Lord Jesus and saw the mighty miracles the Saviour performed. In addition, he had a direct warning from the Lord, "Satan is seeking for you." Many of us who are saved by the grace of God have been highly privileged. Some have been privileged by birth and some have been privileged to be in an assembly of God for many years. Let us take heed. Peter was highly privileged,

but Satan desired to have him. In spite of all our privileges, Satan is seeking for us, and we ever need to be on our guard. As a younger man, Peter did not apprehend the importance of the Saviour's warning, "Satan is seeking for you." However, Peter learned a lesson he never forgot and as an older man, he faithfully passed on this message. Today we do well to pay the strictest attention to his solemn warning in 1 Peter 5:8. If we fail to heed these words, we may end up weeping bitterly also.

### **Satan was Seeking for Eve**

When we go right back to the opening chapters of the Word of God, we find one man and one woman in the beautiful Garden of Eden. However, someone else was there seeking whom he might devour. Who would think that, with only two people in the garden, Satan would ever find material to work on, especially in such pleasing circumstances? In spite of all the delightful surroundings, Eve listened to the voice of Satan and later had to confess to God, "The serpent beguiled me, and I did eat" (Gen 3:13).

Are there not lessons for us in this? First of all, even if we have a goodly heritage and the lines are fallen unto us in pleasant places, Satan is seeking for us. Secondly, just as Satan was seeking for Eve, Satan today is actively seeking for every sister. It is not just the brethren whom Satan seeks. Dear sisters, beware! Satan is seeking to spoil your testimony for the Lord in this ungodly world. Thirdly, Satan used Eve to bring sorrow, sickness and death to multitudes, so Satan today can use any one of us to bring sorrow and tears to many of God's beloved people.

### **Satan was Seeking for David**

David was a man after God's own heart and was the sweet psalmist of Israel. Who would ever have thought that such a man would have been tripped by Satan? However, David was not immune from Satan's relentless searching, and the sad day came when David had a very serious fall. A brokenhearted David, later wrote, "My sin is ever before me. Against Thee, thee only, have I sinned, and done this evil in Thy sight" (Psa 51:3,4).

No matter how well we have gone on with the Lord in the past or how well we appear to be going on at the present time, Satan is seeking for us as well. Let us ever be alert and vigilant.

### **Satan is Seeking for You**

Many more instances regarding Satan's persistent and pitiless seeking could be given. However, sufficient have been written to make us all aware that Satan has always been seeking whom he may devour and presently is seeking for you and for me. No one is too old to be exempt from his attacks. No one is too young to be left alone by the enemy of God and man.

Paul recognized the relentless attacks of the enemy and wrote, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph 6:11). In our own power, we are no match for the enemy. We need the whole armour of God and we need to cleave closely at all times to God and to the word of His grace. May God help every one of us to be sober and vigilant, ever remembering that Satan is seeking for us! □

## Deaths That Should Never Be

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### James Ronald

In Israel's history we learn of three deaths that were followed by tragic departure in the nation. All three who died were good men in their day, a warrior, a judge and a priest. Each man filled an important function in the preservation and blessing of the nation of Israel, yet the sad record of what followed their deaths reminds us that if these important functions are absent, sad departure will result. These same three functions are as essential to the well being of God's people today and should not be allowed to die out.

#### 1. Joshua

Joshua, the warrior, presents a most interesting meditation. In the first mention of him (Exod 17:10), he is seen with sword in hand leading Israel against Amalek. He is last seen in Joshua 24, rehearsing the victories in the land and encouraging Israel to continue to possess the land. Following this his death is recorded three times. In contrast to this repeated mention of Joshua's death, Caleb, a close associate, does not have his death recorded at all. In fact, he said at the time of the possessing of the land, "I am as strong this day as I was then" (45 years before). At the close of his history, Joshua spoke of himself as being "old and stricken in age" (Josh 23:1,2).

If repeated events are specially important, the three-fold record of Joshua's death (Josh 24:26; Judges 1:1 and 2:8), must have a message for us. We note that what follows the last record is "And the children of Israel served Baalim and they forsook the Lord God of their father" (Judges 2:11-13). The death of Joshua, the soldier, left Israel without the God-appointed leader, so sad departure

set in.

The "soldier" aspect of the Christian life is much before us in the New Testament. Foes still exist, thus the armour of God is required to withstand Satanic attacks (Eph 6:10-20). We have the armour of light against the darkness of fleshly deeds (Rom 13:11-14) and the armour of righteousness against the ungodly yokes of the world (2 Cor 6:7). This three-fold enemy will be encountered as long as we are in this world. Timothy was exhorted to be a good soldier, fitted for the day of battle (2 Tim 2:3), thus things that hinder must be set aside. It is a sad day when the "soldier" aspect of our Christian life has come to an end, so "keep the soldier alive."

#### 2. Gideon

From Judges 6, we learn of Israel's sad plight under the oppression of Midian. The Angel of the Lord appeared to Gideon, who, though sad at heart, was busy threshing wheat as food for hungry Israel. Divine encouragement brought Gideon to rise against the enemy with lamp, pitchers and trumpet and an army reduced to 300 men. The Lord gave victory and the nation was again delivered from cruel oppression. Gideon's wise handling of Ephraim's troublesome threat is noteworthy as well as his refusal of the offer of kingship over all Israel, though he sadly failed in his request for the gold with which the ephod was made. His judging Israel forty years seemed to be a stay from further evils, but again the death of the judge was followed by another quick departure from their God.

The judge in Israel was a God-sent deliverer from enemy oppression, and was intended to guide the nation

in the right ways of the Lord. In this we have a picture of the elder or overseer of today. Overseers are raised up and fitted by the Lord to instruct and teach and lead the saints. First Timothy 3 and Titus 1 give special instruction for these men, and happy is the assembly with exercised elders filling their responsibility. It is a sad day when the judge dies, leaving saints the poorer, so "keep the judge alive."

### **3. Jehoiada**

Another sad death is recorded in the time of the kings, in the person of Jehoiada. Young Joash, after escaping the sword of wicked Athalia, was set on the throne of Judah (2 Chron 24:1-3). As long as the good priest Jehoiada lived, things went well, and the Lord seemed to give an extended length of life to this man, knowing what would follow. However, this one hundred and thirty year-old man was called away, and we read these sad words, "Now after the death of Jehoiada came the princes of Judah and made obeisance to the king. Then the king harkened unto them, and left the house of the Lord and served groves and idols" (2 Chron 24:17-19).

New Testament priesthood is a vital work intended by our Lord to be a stay and encouragement both to the assembly and the individual. If the Father is seeking worshippers (John 4:24), and this is one of the priestly functions (1 Pet 2:5), then every saved one is responsible to render worship to our God. Only as the heart is in fellowship with God will we walk in keeping with His Word. Only as the wondrous person of our blessed Lord is filling the believer's heart will he be able to present acceptable priestly offerings, so "keep the priest alive."



### **R. G. Lawford**

In the New Testament the Lord Jesus Christ is presented in His great offices as Prophet, Priest and King. In this article we shall consider His character and service as Priest and High Priest. In particular we shall consider the functions, qualifications, permanence and uniqueness of our Great High Priest as they are described in the Epistle to the Hebrews and elsewhere.

### **Functions of His Priesthood**

The functions of Christ in His priestly service are pictured in Aaron and his successors. Aaron's primary service involved an annual sacrifice on the Day of Atonement. If this offering failed to satisfy God then none of his service in the sanctuary would be acceptable. Carrying the blood of a bullock and then a goat, Aaron went into the Holiest of Holies in the tabernacle. There he sprinkled blood on and before the mercy seat. The blood on the mercy seat provided a covering for sin for another year so that the Children of Israel could continue to come to God through the mediation of the Aaronic priesthood. The blood before the mercy seat would remind us that God had prepared the way of access into His presence for Aaron. Our blessed Lord Jesus Christ, through His superior sacrifice, has not only washed away our sins in His blood, but He has prepared a permanent way of access into the presence of God for us.

In offering Himself, the Lord Jesus Christ became the surety (or guarantee) of the new covenant. At this moment, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them"

(Heb 7:25). He also intercedes for us before the Father, succours us when we are tempted and makes all the blessings of the new covenant available to us. In a soon-coming day He will appear in the clouds to rapture us and to share His glories with us. Since He is a perfect Mediator, it must be dishonouring to Him when believers seek representation before God through an earthly man, such as a minister or a priest in a modern church.

In addition to offering a sacrifice on the Day of Atonement, Aaron had many other duties. He dispensed bread from the table of shewbread to the priests, appointed the priests to their appropriate service, burnt incense at the golden altar and trimmed the lamps in the Holiest. It has been suggested that Aaron seen together in service with his sons brings before us the Lord's relationship to the priesthood in a local assembly. Aaron's service in the Holy place would remind us of our Lord Jesus Christ as He oversees the testimonies gathered in His name. He dwells in the midst of each company of His own, directing and leading their worship and service. As seen in Revelation 1-3, He also reviews the condition of each testimony and intervenes to strengthen by encouraging or chastening as required. As the Bread of Life the Lord Jesus Christ sustains us because we acquire our needed strength by meditating on Him and His Word. He also participates in the offering of incense to the Father for He perfects our faltering and imperfect praise, worship and thanksgiving and presents them to the Father.

### **Qualifications**

Before a man was qualified to serve as a high priest, he had to be

fully acceptable to God and to those for whom he interceded. In the Old Testament, high priests came from the Tribe of Levi and shared fully in the fallen nature of those for whom they interceded. They needed redemption as much as any Israelite. In order to establish Himself as our high priest, the Son of God clothed Himself with flesh and blood and made His dwelling place with men. His manhood was real as evidenced in the hunger, thirst and weariness which He experienced during His public ministry. These experiences were essential for His priestly service for, "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted" (Heb 2:17,18).

It should be noted that the testing of our Lord Jesus Christ could not show a flaw nor weakness, for He was perfect. This testing served to manifest His perfections more completely. He was different from every other man for He was holy; He did no sin; He knew no sin and there was no sin in Him. He was also the eternal God, "For it pleased the Father that in Him should all fullness dwell" (Col. 1:19). His sinless life and His miraculous powers showed that He was God manifest in the flesh. He received the Father's recognition and approval when the heavens opened and God declared, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22). This oneness with God and man make Him fully and uniquely competent to mediate between God and man.

The Lord now has a superior

dwelling place to that of Aaron. When Aaron and his sons had finished their duties in the sanctuary of God, they went to their tents in the camp of Israel. However, our Great High Priest, "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb 9:24). Furthermore He has not gone in to serve for an hour or a day for He dwells in the presence of the Father and serves continually before His throne.

### **Permanence**

Although the Levitical priesthood underwent continual change with the passing years, our representation before God is stable and unchanging. As Aaron and His sons died, members of their families filled their vacant places. Some family members such as Nathan and Abihu sinned grievously even while they were dealing with holy things. God judged them immediately and they died. Others were raised up to take their places. No permanent oath could be given to Aaron and His generations for sin and death were ever present. On the other hand, the Lord Jesus Christ was appointed or ordained a priest by an irrevocable oath from God whose words cannot fail. God's words, "Thou art a priest for ever after the order of Melchizedek" (Heb 7:17). assure us that our High Priest's care and service for us will never wane or fail.

The writer of the Hebrews reminds us of the similarities between Melchizedek and the Lord Jesus Christ. Melchizedek embodied the roles of priest and king. He is presented as a King of Righteousness and a King of Peace; a picture of our blessed Lord Jesus Christ whose

sceptre is a sceptre of righteousness and who bears the title "Prince of Peace". It is suggested that Melchizedek is an accurate type of our Lord Jesus who intercedes equally for all His own whether they were Jews or Gentiles before being saved, because his priestly service would not likely be limited to Abraham and his seed, but would extend to the Gentile nation over which he reigned.

The genealogy of Melchizedek is not given in Scripture, for his right to serve as priest was not dependent on his family history. Our Lord Jesus Christ did not require a genealogical link to Levi to qualify as High Priest. His obedience and love towards the Father have qualified Him for the office of High Priest. Although some have expressed differing viewpoints, we suggest that Melchizedek had a birthplace and a burial place. However his name is associated with the Son of God because neither the beginning nor the end of His priestly service are indicated in Scripture. This would remind us that nothing will shorten our Lord's term as our Great High Priest. His acceptance with the Father as well as His perfections and infallibility have brought eternal stability to the heavens and provided the necessary basis for the new covenant which gives us acceptance with God.

### **Uniqueness**

Our Lord Jesus Christ is far superior to every Old Testament priest in every way. He entered upon His priestly work in the heavens with incomparable credentials. By His sinless life, He manifested to God and man that He was superior to every other high priest who had stood in the sanctuary. His credentials are summarized in the words,

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb 7:26).

His uniqueness is also seen in the offering which he brought. The high priests of the Old Testament brought many offerings to Jehovah. Our Lord Jesus Christ also brought an offering for, “it is of necessity that this man have somewhat also to offer” (Heb 8:3). He presented “the blood of Christ, who through the eternal Spirit offered Himself without spot to God” (Heb 9:14). His sacrifice will never be equalled. The accumulated value of every other offering made since the beginning of time is insignificant when compared to the worth of the precious blood which He shed. Furthermore, no priest has ever shown such love either to God or to those whom He served as our blessed Lord Jesus Christ did when He offered Himself at Calvary.

Our Lord’s appointment to the office of high priest was also unique. We are reminded, “For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore” (Heb 7:28). His appointment is eternal and God has ratified it by the word of His oath. Christ’s priesthood is also connected with His divine Sonship which guarantees his eternal acceptance with the Father. He alone has been raised from the dead and has been shown to be the Son of God with power. The Lord Jesus Christ serves as High Priest in the presence of the Father with all the authority and power of a risen Saviour

Surely our hearts are warmed as we consider our Great High Priest!

□

### Robert Surgenor

“Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice” (Psa 141:2). Such were the words of David as he came before his God in the attitude of prayer. In this divine statement we see that his mind was centered on two vessels of the tabernacle, namely, the brazen altar where the evening sacrifice was placed, reminding us of the sacrifice of our Saviour, offered at Calvary and the golden altar inside the holy place, where incense was brought and placed thereon. The golden altar reminds us of our risen Lord as High Priest, presently taking the prayers of His own people and offering them to God in all the acceptability of His glorious Person. Notice, our prayers are set before God as incense, thus David uses figurative speech to describe the quality of His prayer to God.

For a few moments I would like to draw your attention to the incense that was offered upon this altar for God, for in it we see what brings delight to His heart relative to our prayers, as we present them to Him through our Lord Jesus Christ.

“And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha and galbanum; these sweet spices with pure frankincense; of each shall there be like weight; And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy; And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy” (Ex 30:34-36).

Our Lord said; “Moses...he wrote of

Me" (John 5:46), and in the writings of Moses regarding the sweet incense, we find Christ. Just as we have four views of our blessed Lord portrayed in the four Gospels, in like manner, we have four corresponding views of Christ in the four ingredients of the sweet incense. Let me now draw your heart out to these beautiful truths.

No where else in Holy Scripture do we have the words "sweet spices" employed, reminding us of the delightful fact that our Lord is absolutely unique in His Person. The priests were warned concerning this incense not to make to themselves according to the composition thereof; it was to be "holy for the Lord" (Ex 30:37). Prefiguring the fact that there is none that can compare with Him among all the sons of men. You will also notice that these spices were to be of "a like weight," thus portraying the blessed fact that all the graces seen in the life of our Lord were equal. He had no weak points. There was a perfect balance in all His moral perfections displayed and observed down here. Even when we come to the intrinsic, the moral, the acquired, and the official glories of this wondrous Person, we find them "tempered together." Just as the incense was "pure and holy," so He too, is intrinsically pure - without blemish, and holy - separated to God.

### **Stacte**

You will notice that the first ingredient mentioned of the sweet spices was stacte. Exodus 30:34 is its only mention in the Scriptures. The word "myrrh" means, "distilling in drops" and "stacte" means "drops," thus linking the two together. Like myrrh, stacte was an aromatic gum. These substances are usually associated

with death. It was with a mixture of myrrh and aloes that our Lord's sacred body was laid to rest by Joseph and Nicodemus (John 19:39-42). Thus in the stacte we are reminded of Mark's portrayal of our Lord as the Servant who "became obedient unto death, even the death of the cross" (Phil 2:8). That is, as the Servant, His whole life was characterized by obedience, from the womb up to the time of His death on the cross. Thus in Mark's Gospel we view Him as the bullock, strong to labor as the faithful Servant.

### **Onycha**

The next ingredient that the priest was to employ in the blending of the sweet spices was onycha. This ingredient was obtained from the shell of a mussel that lived in the sea. The sea remind us of the multitudes and nations upon the face of earth (Rev 17:15). The word "Onycha" is derived from the root word lion. Does not all this point to Matthew's Gospel, where "Jesus Christ the Son of David" is presented not only as King of Israel, but as the One who in a future day will hold the scepter in majestic power and dignity and rule from the river unto the ends of the earth? Just as Scripture speaks of the lion as king of beasts, so our glorious Sovereign will reign as the Lion of the tribe of Judah - King of kings and Lord of lords.

### **Galbanum**

The third ingredient to be added was galbanum, a musky gum from East Africa. The construction of this word conveys the thought of "fat" or "inwards," reminding our hearts of the inward affection of the Son who was the darling of the Father's bosom. It was the disciple whom

Jesus loved and who reclined on His breast who depicts the Lord as the eternal Son of God, coming out from the Father's house to a world plagued by sin and woe. Thus John brings before us the lovely, dove-like character of the Son, gentle in manner (for the dove had no gall), constant in love (Song 5:12), social in His habit (Isa 60:8) and faithful to His God, for the dove never divorced from its mate.

### **Frankincense**

To complete the perfume, frankincense was tempered together with the other holy ingredients. The best of frankincense came from a lowly plant in India, and was white. It was exceedingly fragrant, especially when subject to fire. This brings us to the Gospel of Luke, who in his letter portrays our Lord in the impeccability of His humanity as the perfect Man. His walk was never blemished. None could convince Him of sin. There was nothing in Him to respond to the temptations of the wicked one. He was holy in the absolute sense of the word. Thus in Luke's letter we find the goat, the sure-footed animal, who is able to climb the steepest pathways faultlessly, without stumbling or falling. In Matthew we find the onycha, the Lion who is the Lamb - the Trespass Offering of Psalm 69.

In Mark, the stacte, the Bullock - the Sin Offering of Psalm 22.

In Luke, the frankincense, the Goat - the Peace Offering of Psalm 85.

And in John, the galbanum, the Dove - the Burnt Offering of Psalm 40.

Now for a word of exhortation, my brethren. Notice the verbs of Exodus

30:34-36: "Take...make...beat...put." We as priests have the responsibility to intelligently worship our God. We should be able to blend together the various aspects of our blessed Lord and present them upon the golden altar, should we not? How often when we gather for worship, brethren will rise and present nothing more than stale statements from memory. Some are in the rut of repetition so that what is being offered to God isn't sweet spices at all, but rather old coined phrases that come from the brain rather than from the heart. What God wants of us is true worship in spirit, the overflowing of our hearts in praise to Him regarding what we have been observing throughout the week relative to His Son. Such worship is always fresh and also touching to the hearts of all that hear it. Do we intelligently present to our God the qualities of His Son? How can this be done? Notice the priest was to "take unto" himself the "sweet spices." I have termed this appropriation. I sit down with God's word and gather in the evidence regarding Christ. Secondly, he was to "make it a perfume." This is designation. He blends together his thoughts for a special purpose, and that is, to offer them unto God. Thirdly, he was to "beat some of it very small." This is nothing less than examination. When you look at your Bible, dear saint, do you closely examine the beauties that are existent in the Holy Scriptures concerning our Lord? Or do you hastily read, then lay your Bible down, and forget what you have read? This will never do. Meditation takes the veil off of the truth. Read your Bible slowly, consistently, carefully and prayerfully and then you will be beating the sweet spices very small. □

## Too Low to Listen

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### David Gray

During one of the darkest moments in Israel's bondage in the land of Egypt, Jehovah sent to His suffering people an encouraging message of hope that ought to have brought great cheer to their souls. This message is recorded in Exodus 6:6-8. Their groanings of verse 5 had been heard and are followed by His seven fold "I will's" that make everything divinely sure. Beginning with the "I will" of salvation and ending with the "I will" of inheritance, we would have said of these people in today's language, "They have it made." What a wonderful future they would have with all these precious promises from Jehovah. Sad to say as verse 9 records for us, "but they harkened not unto Moses for anguish of spirit, and for cruel bondage." These dear people had sunk too low to listen. Rather they were so completely occupied with their painful circumstances that they missed the message which would have lifted their spirits and strengthened them inwardly.

Let us remember that these things were written for our admonition (1 Cor 10:11). Do we not find at times, that we can find ourselves so depressed or discouraged, so occupied with the circumstances we are found in, that we have sunk too low to listen? At hand is the good Word of God, the very same God who spoke to Israel. We could claim so many precious promises, yet when we sink too low to listen, God's Word is seldom opened and the opportunity to be encouraged and to rise above all our circumstances is missed.

Thank God, we have a living

Saviour at God's right hand; He has triumphed over every foe and has given to us many messages of hope and cheer. The apostle Paul, when writing to the believers at Philippi, found himself in very unfavourable circumstances, yet he was able to rise above it all and remind these dear saints of the One whom we look for, the one "who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself" (Phil 3:21). The suffering apostle, enabled by the power of the Holy Spirit, was able to rise far above all his sorrows.

When the Saviour comes, He will put everything right that is wrong throughout this universe, and he is going to begin with the bodies of His suffering people. In the meantime, let us not get so absorbed in our sorrows and suffering in the trials of the moment, that even the Word of God does not have it's rightful effect on us because we have sunk to low to listen. □

### More and More (Phil 1:9)

More coming out from all that  
hinders me,  
More separation, O my Lord, to Thee;  
Self-crucified, and all that self involves.  
More trust in Thee, and less of  
high resolves,  
More patient prayer, more Scripture, and  
more love,  
Eyes less on earth, and more on  
God above.  
A life that deepens in the things of God,  
Enduring hardness, bowing to the rod;  
Christ all my hope, and naught from  
Him apart,  
Himself my pilot, and His word my chart,  
So shall I weather life's tempestuous sea,  
And find eternal peace, my Lord,  
with Thee.

G. B. Stoney

## Bible Reading Outlines

### Alex Joyce

The following outline is the first of a series on the Sermon on the Mount (Matthew 5 - 7). During the winter of 1989 - 90, these outlines were used to open area Bible Readings at the Stark Road Gospel hall in Livonia, Michigan by the brethren whose names appear under the title. Several hundred believers, including many who are young, have regularly attended these meetings which have been held on three to four weekends a year for the last ten years.

### 1. Introduction

Matthew is the Genesis or seedplot of NT truth, the link between the NT and the OT, the Gospel of the King.

The Kingdom of Heaven in Matthew is the Kingdom of God elsewhere,

Matt 3:2; 4:17; Mark 1:15 ...

Matt 9:14; Mark 10:14.

Widest use - the sphere of God's sovereign rule (Dan 4:25;

Rom 13:1-7).

In this context - the sphere where God's rule is acknowledged.

The Natural man is unsuitable kingdom material - a history of failure.

Word rule committed to Adam resulted in the fall (Heb 2:7-8),

Human government committed to Noah ended in apostasy and paganism,

The nation of Israel failed under three periods of testing (Matt 1:17).

Mankind morally ruined requires repentance and faith in Christ (Matt 4:17), a heavenly birth (John 3:3), a new kind of righteousness (Matt 5:20).

The Kingdom of God is the subject of the NT Gospel (Acts 20:25; Col 1:13).

The Kingdom in Mystery - in this present age is not outward and physical, but inward and spiritual (Luke 17:20).

The Kingdom and the Church - by heavenly birth we became children of God, members of the body of Christ and citizens of the kingdom of heaven.

The Kingdom in Manifestation - future, universal (Rev 11:15; 1 Cor 15:24-28).

### The Subject of the Sermon on the Mount

Chapters 5 - 7, The King presents the principles of His kingdom.

5:1-6 The Beatitudes - The characteristics of the citizens,

The reason for the blessed or fortunate state

5:17-48 The Doctrine of the Kingdom in relation the Law

6:1-18 The Personal Practice of Piety

6:19-34 Kingdom Priorities

7:1-12 Kingdom Attitudes

7:12-29 The Responsibility to respond to the Revelation.

### 2. The Beatitudes Matt 5:1-16

#### 1-2 The Audience

Primarily the disciples whom He has just chosen (4:18-22).

Later, the multitude who are solemnly warned (7:13-29).

#### 3-6 Beatitudes Godward

3 (a) Poor in spirit - realize they are absolutely destitute (Luke 15:17).

dependent on divine mercy (Isa 66:1; Psa 40:17; 69:29, 32, 33).

(b) Have a heavenly citizenship The King became poor that ye might be rich (2 Cor 8:9).

4 (a) They that mourn - because of the consequence of sin in ourselves in others and in a groaning

creation (Rom 8:22-23),  
The King though sinless also  
mourned (Isa 53:3; John  
11:33-38; Luke 19:41).  
(b) Comforted - we have One who  
comes along side (John  
14:16-18),  
and One who is touched with the  
felling of our infirmities (Heb  
4:15-16).  
5 (a) The Meek - not self assertive,  
conscious of total dependence  
on God (Matt 11:29).  
(b) Inherit the earth - the King  
holds the title deeds (Rev 5),  
earth's resources are at His  
disposal to meet our need  
(Psa 50:10).

6 (a) Hunger and thirst after  
righteousness - strong inner  
desire for godliness,  
for lives that please God, for  
spiritual maturity.  
(b) Satisfied versus the world's  
unsatisfied thirst for the  
pleasures of sin.

### 7-12 Beatitudes Manward

7 (a) Merciful - expressing Godlike  
compassion and forgiveness  
toward those

who injure us and deserve retribu-  
tion (Luke 6:35-36; Eph 4:32).

(b) Shall obtain mercy - present  
and future (2 Tim 1:15-18).

8 (a) Pure in heart - sincere,  
transparent (Psa 23:3-4), not  
devious, deceitful.

(b) Shall see God - stand  
unashamed in His presence.

9 (a) Peacemakers - promote  
reconciliation and scriptural  
unity versus those

who cause contention, strife and  
division (Prov 6:16-19).

- actively spreading to others the  
peace they enjoy themselves,  
- soulwinners, proclaiming the  
Gospel of Peace (Rom 10:15).

(b) Called "children of God" - like

their Father who is the God  
of peace.

10 (a) Persecuted - for righteous-  
ness sake.

Ridiculed, persecuted, slandered -  
"for My sake."

Rejected for the message of peace  
and the Prince of Peace.

Objects of antagonism, hatred  
and malice (1 John 3:12-13).

(b) Indicates heavenly citizenship  
(v 10)

Two reasons for rejoicing (v 12)

1. We are promised great reward  
in heaven (2 Tim 2:12).

2. We are in noble company  
(Heb 11:38-40).

### 13-16 Influence Worldward

13 Citizen's of the kingdom are  
the salt of the earth.

Purpose of salt - (1) improves  
flavor,

(2) resists corruption. Loss of its  
saltiness (its basic characteris-  
tic) destroys its usefulness.

Application - Citizen's of the  
kingdom who lose their  
heavenly characteristics, lose  
any beneficial influence in  
the world.

14-16 Citizens of the kingdom  
are the light of the world.

The characteristics of light:

(1) dispels darkness,

(2) must be prominently displayed  
to be useful, not hidden in a  
basket (legitimate activities  
of life).

Application - the testimony of a  
heavenly demeanor consistent  
with good works (beneficial  
actions) will cause people to  
glorify our Father in heaven. □

If in painful circumstances, we cannot  
offer praise, it is time we were making  
confession.

## Long-Range Vision

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### **Daniel Ussher**

While Peter informs us about the danger of spiritual shortsightedness on the part of those who fail to add Christian graces in their spiritual growth, he tells of the blessings of those who do. Being neither idle or unfruitful in the full knowledge of our Lord Jesus Christ is certainly good, long-range spiritual vision. There are many scriptural examples of those who possessed this delightful quality, but we will limit our meditations to four men who had good foresight.

### **Abraham Looked Forward To The City - Hebrews 11:8-10**

While Lot was linked with a city to his undoing, for it fell beneath the judgment of God, Abraham looked for another city that would never pass away. In the Greek text "the city" is in marked contrast to all human constructions" (W.E.V.). Abraham knew something about earthly cities and was called by God out of Ur of the Chaldees, but his vision carried much further than the crumbling structures of earth. Abraham was one of those delightful characters who could enter into the thoughts of God about the present and the future. When this is done, things are seen in proper perspective, and while "Lots" may set their sights on things down here, we will understand that "Here we have no continuing city, but we seek one to come" (Heb 13:14). At times we sing about "The city foursquare" and the blessed conditions that will be there. May the anticipation of our being there be an incentive to pilgrim ways on the journey home!

### **Moses Looked Forward to the Compensation - Hebrews 11:24-26**

There came a day in the life of

Moses when he had a choice to make. He had been raised in Egypt by Pharaoh's daughter, but there came the time when he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect ("was looking," Newberry) unto the recompense of the reward." Moses put behind him Egypt with its pleasures and treasures, and was concerned about durable riches. Seeing "The unseen One" (v 27, Newberry) had adjusted his sense of values. This same principle was seen in Abraham when the God of glory appeared to him and told him to get out of his country (Acts 7:2-3). It has been said that "While love is the motive for service (2 Cor 5:14), the reward is the incentive." Moses was a great leader and left his mark for God; the glory of God and the welfare of His people were his concern. When the Lord showed Moses the land that Israel was to inherit, the man of God died and was buried by the Lord. His passing was cause for weeping, and he was missed by those whom he had led for many years (Deut 34.) The Lord knew Moses face to face and such communion is needed in leadership.

### **Paul Looked Forward to Being Clothed - 2 Cor 4:17-18, 5:1-4.**

"Change and decay in all round I see" is the line of a well known hymn and sums up the words of Paul, "The things which are seen are temporal, but the things which are not seen are eternal." These were the things that gained Paul's attention. He set his heart upon that which had lasting value. He knew the earthly house

would crumble. "Here indeed, in this present abode, the body, we sigh and groan inwardly, because we yearn to be clothed over (to be fitted out) with our heavenly dwelling" (2 Cor. 5:2 Amp.) In several portions in the New Testament, Paul refers to the coming of the Lord and the change that it will bring when we get our new body. Many of the Lord's people have sickness and pain and long for the time when these things will be no more.

While Paul is now absent from the body and present with the Lord, awaiting the new body, we can enjoy the rich truths he has left us in his epistles in the New Testament. He taught Timothy the truth of God and told him to commit the same to faithful men who would teach others also (2 Tim 2:2).

### **Peter Looked Forward to the Culmination - 2 Peter 3:11-14.**

Second Peter 3 covers many areas of truth: we read of conditions in the last days, the certainty of judgment, the coming of the Day of the Lord and the burning of earth and all the words therein and the coming of the Day of God by reason of which the heavens will be on fire and the elements shall melt with fervent heat. "All the pomp and glory here, like morning dew shall disappear."

Peter certainly had a splendid long range vision as he refers to the future, and in view of the bliss that awaits the people of God in His eternal purposes, we should, while still in this world, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (v 18). □

Your words and exhortations may have very little effect, but your life, manner of speech, the spirit you are of, are all telling for good or evil.

### **J. C. M. Dawson**

The following article was written many years ago, but has been abridged for inclusion in Truth and Tidings. It has a plain message for our day.

While there never was as much preaching as in these days, there are fewer real converts compared with a generation ago. Sinners are seldom completely broken down under the Gospel. Many of those that profess soon give it up; others hold to it, but some of them show very few signs of divine life. Why is this? What are the causes?

The Gospel has not altered; "it is the power of God unto salvation to every one that believeth" (Rom 1:16). The Holy Spirit is still here and unchanged. The Day of Grace still lasts. It is true indeed that the Devil has not changed; he opposes and hinders today, but this was equally true in the past. What then are the hindrances to gospel blessing?

1. "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables" (2 Tim 4: 3,4). The warning is that a day will come when people will only listen to the kind of preaching that pleases them. Men who faithfully "preach the word" do not spare the flesh and do not pander to human nature, consequently men will arise whose preaching is not scriptural, which cannot produce spiritual results in real conversions to God. The devil is active, and these teachers are really his agents preaching lies that are attractive to the natural man, with the result that people do not believe in

the holy, sin-punishing God of the Bible, but in the puppet god of Satan's devising who will not punish sin. Man is exalted at the expense of God.

2. Again, even among those who are orthodox and evangelical, the gospel often preached is not the gospel of the Bible. In an absence of preaching that convicts and strikes home to consciences about sin and guilt before God, appeals are made to receive "Jesus into your hearts" or "to make a public confession, pray for forgiveness of all your sins" or "turn over your lives to Christ" with the promised results of acceptance with God and success in this world. The evidence is in, and the result is many superficial converts who profess conversion but live unconverted lives. The sinner's claims and not God's claims are preached, and men are coaxed to oblige God by accepting His salvation. The true Gospel of Christ leaves sinners with no claims before God and no right to be in heaven; they can only claim their sins and that they deserve to be in hell. But God has provided a Saviour for sinners, and the sinner's helpless condition is the only claim to that Saviour.

The result is that many believe they can have assurance of salvation if and when they really want it; they can be saved whenever they like. That is not true, they can be saved only when God likes (2 Cor 6:2). The result is that where there was fear of God formerly there is a false sense of security today.

3. Thank God, there are souls who have an ear for the gospel and their interest is deep enough to cause them to come to one of our halls, or some other place where it is preach-

ed. How tragic if the preaching is poor because a man occupies the platform that God never fitted for it! In some places each brother takes a turn to "preach" whether he has gift or not. People say, "I will not return there." In other cases the preaching is good and the people make up their mind that they will come back, but ere they reach the door some zealous person instead of shaking hands with them and wishing them good night, buttonholes them and says, "Are you saved?". The result is that they change their minds and do not return.

4. Our spiritual condition as believers can be a great hindrance. Are we worldly and material? Are we guilty of evil-speaking, jealousy, bearing grudges, only loving those who see eye to eye with us? What we need is a "conscience void of offence toward God and men," lest God's Spirit is grieved and hampered.

5. As in the great defeat of Israel at Ai because of the sin of Achan (Josh 7:19), there may be sin in the assembly that has been unconfessed and not dealt with according to 1 Corinthians 5:11-13. Such sin will hinder the gospel until the sin is brought to the light and judged by the assembly.

### **God is Dishonored**

(1) Through lack of prayer. Prayer meetings are not well attended; in some cases this is not to be wondered at in consequence of dry, long, stereotyped prayers, repeated week after week, general prayers, not definite requests.

(2) Through lack of faith. If souls were saved many would be surprised.

(3) Through lack of giving. Many

give a little of what they have over after they have gratified themselves in every way. Self comes first, second third, and God last, if at all. In many cases, more spent on whims and luxuries than on the Lord's work. The poor give (the widow's mite). (4) By leaning on an arm of flesh, which always follows lack of faith. When God's power is lost, an attempt is made to obtain a substitute, a new method or new machinery such as Rehoboam did with the brazen shields.

(5) Through lack of enthusiasm and effort to contact people by visitation and kindness and failure to show zeal and aggressive effort when special gospel series are being held in our area. Some Christians have no fellowship in it, and stay at home; others show a lack of interest in strangers when they do come to the meetings.

(6) Satan hinders the servants (1 Thess. 2:18). He prevents people from coming to hear the gospel, and he snatches away the Word when they do hear it. He is also busily engaged in sowing tares.

If we fell on our faces before God in humble repentance and confession, we could expect to see a mighty outpouring of divine power in gospel blessing. □

"Do all things without murmurings and disputings" (Phil 2:14). It is usually not so much the greatness of our own trouble as the littleness of our spirit which makes us complain.

"The prayer of faith is inwrought prayer. True prayer comes from God and returns to God. The peace of God is beyond understanding. I may not know, but I can trust, and this is better than if we had perfect understanding of God's ways" (C. F. Hogg).

### Sydney Maxwell

**QUESTION:** Could you please explain in the Truth and Tidings how baptism "saves" in the context of 1 Peter 3:21. Some teach baptism in the Spirit from this verse.

**ANSWER:** It is well to note the parentheses in 1 Peter 3:21 ("not the putting away of the filth of the flesh, but the answer of a good conscience towards God.") This, to my mind, gives the key as to how we should interpret the passage. The New Testament makes clear that only believers are baptized (Acts 2:41; 18:8). In the case of the Ethiopian (Acts 8:38) and in the case of the jailer and his household (Acts 16:30-34), baptism followed after believing. In every case in the Acts and Epistles, people did not get baptized to be saved, but because they were saved. The water of baptism is figurative of a burial of the old man and the emergence of the new. It is also our identification with the death, burial and resurrection of the Lord Jesus as taught doctrinally in Romans 6.

There are some who teach from this passage the baptism at Pentecost as in 1 Corinthians 12:13, and say that 1 Peter 3:21 is spiritual and not water baptism. We reject this reasoning. A child of God must surely have a bad conscience when he sees baptism from the Word of God and refuses to obey it. We have known some who flatly refused to obey the Word of God even though they agreed it was scriptural. They never made any further progress in the things of God. Furthermore our acceptance with God, which is the basis of a good conscience toward God depends on the resurrection of the Lord Jesus and this truth is surely set forth in baptism, burial and

resurrection with the Lord Jesus in figure.

The continual reckoning of our baptism negates the very thought of a child of God continuing in sin. It would be a complete denial of the truth that we had died with Christ. When faced with temptation to sin we must reckon that we have died to sin. It is our practical salvation to do so, and in victory over sin, we surely have a good conscience towards God.

Finally we can read the verse, "The like figure whereunto baptism doth also now save us by the resurrection of Jesus Christ." It is the reality of which the figure speaks that saves us, that is, baptism is a figure of the death, burial and resurrection of the Lord Jesus which assures our acceptance with God.

**QUESTION:** I read a recent statement regarding Andronicus and Junia mentioned in Romans 16:7, that they were in Christ by right of redemption but not in the body of Christ, seeing they were saved before Paul. Could you give an answer to this statement in the Truth and Tidings?

**ANSWER:** I judge the statement to be totally wrong. There are those who believe that the body spiritually did not have its formation at Pentecost, but had its beginning with Paul and base it on Ephesians 3:9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." According to Ephesians 3:8, Paul was to make this known to the Gentiles.

A proper understanding of the

Seven Feasts of Jehovah in Leviticus 23 will indicate that the two wave loaves, representing Jew and Gentile, were waved before Jehovah with the bread of the firstfruits. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete" (Lev 23:15). In Acts 2:1, the careful student will have discovered that the coming of the Spirit of God at Pentecost to form the body was fifty days from the resurrection of the Lord Jesus, the antitype of "the first fruits." We may also draw attention to Paul's statement in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The apostle is taking us back to Acts 2, when it took place historically. With such statements before us we state definitely that Andronicus and Junia had their place in the body and that Paul came into the good of it later at his conversion. To say that Andronicus and Junia were not in the body is to state clearly that they were not saved and could not therefore be in Christ redemptively. The statement in the question indicates an unscriptural understanding of redemption. To be redeemed or saved before Pentecost meant to be baptized into the body that day if still alive on the earth, and to be saved after Pentecost means to be baptized by the Spirit into the same body (1 Cor 12:13). □

Christians are the Lord's property, dearly bought, lawfully acquired and carefully preserved.

What we are is of far more consequence than anything we have done.

## Tidings N. Lorimer

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### Tidings - Canada

#### British Columbia

**Abbotsford**, In April, Gaius Goff had a weekend and two nights of ministry, with a young man being baptized on the Lord's Day. Following the Vancouver conference, Bryan Funston had two nights with the assembly, seeking to encourage a number of young believers.

**Langley**, Jim Burnett (Scotland) gave helpful ministry on April 21.

**Port Alberni**, Recently, Dave Richards spent an appreciated weekend.

**Vancouver**, The conference was well attended and was a time of encouragement to the saints, with help given by Jim Burnett, Bryan Funston, Douglas Howard, William Lavery, Harold Paisley and Dave Richards. Following the conference, J. Burnett and H. Paisley had Bible readings at West Richmond. Also at West Richmond, Tommie Thompson gave a missionary report on May 5 regarding his previous year in South Africa. On May 6, William Funston and Tommie Thompson shared the monthly ministry meeting at South Main.

#### Alberta

**Calgary**, The saints at West Hillhurst were encouraged recently by ministry on the Coming of the Lord by Fred Krauss as well as ministry for young parents by Gaius Goff.

#### Saskatchewan

**Arborfield**, In April, Doug King had a week of encouraging ministry meetings from the Epistle to the Colossians.

**Taylor'side**, A conference was held in mid-March with help given by Gaius Goff, Doug King and local brethren. The theme of the conference was the local assembly. Following the conference, Doug King, helped by various brethren, had two weeks in the gospel with two teenaged girls professing salvation.

#### Manitoba

**Swan River**, Doug King expected to start special meetings in early May.

#### Ontario

**Kapuskasing**, The saints enjoyed the April conference, when profitable ministry was given by Arnold Adams, Edward Doherty, David Gray, Timothy Kember, Fred Krauss, Ken Moore, Murray Pratt, Bruce Rodgers and Larry Steers.

**Lindsay**, Speaking on Assembly Order and Functions, Norman Crawford had a week of well attended ministry meetings in early May, with saints coming from a number of surrounding assemblies.

**Merlin**, Prayer is requested for tent meetings which William Metcalf and Larry Steers expect to commence in this area in July.

**Mimico**, The Bible reading conference on Philippians was large and very profitable. The readings were led by Clarence Black of the Nipissing Junction assembly, Norman Crawford, Jack Hunter, Harold Paisley and James Smith.

**Newmarket**, Over 200 attended the one day conference on May 5 and enjoyed the good Word of God.

**Norwich**, Paul Kember and Shad Kember Jr. expected to start a tent series on May 20.

**Peterborough**, Don Nicholson had seven nights of appreciated ministry on Assembly Truth, recently.

**Sarnia**, Following the Toronto conference, David Oliver had four nights of well attended and profitable ministry meetings. Prayer is requested for tent meetings which Norman Mellish and Jack Nesbitt expect to commence in late June.

**St. Mary's**, Prayer is requested for a tent series which Shad Kember Jr. and John Dennison of the Stark Road assembly expect to have this summer.

**Thunder Bay**, The assembly appreciated visits by Jim Webb, Fred Krauss and Timothy Kember. The Word was faithfully ministered.

**Timmins**, A new assembly was planted on April 1 with 13 in the fellowship. Two more believers were expected to be added in May. Prayer is requested for tent

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meetings which Murray Pratt and Bruce Rodgers hope to have in the summer.

**Toronto**, The Easter conference was one of the largest and best in years, with excellent ministry and instructive Bible readings on future events. The gospel was preached with power and one young lady professed at the close of the final conference gospel meeting on Lord's Day. Following the conference, Jack Hunter had large and very helpful ministry meetings in several assemblies in Toronto as well as Kensington, Hamilton. Prayer is requested for a city-wide gospel effort which Gene Higgins and David Oliver expect to commence in the Minkler Auditorium of Seneca College. These meetings will be on Fridays, Saturdays and Lord's Days for four consecutive weekends commencing September 28.

**Unionville**, Prayer is requested for tent meetings which Gene Higgins and Peter Orasuk expect to start on June 3.

**Welland**, Don Nicholson was with the assembly in April when two sisters were baptized, bringing joy to the saints.

**Windsor**, Gospel meetings by William Metcalf and Jack Nesbitt closed on April 29. A number of strangers attended the meetings and one young man professed salvation.

### Quebec

**Mont Joli**, Larry Buote visited door to door in early May.

### New Brunswick

**Green River**, A married couple professed during the first week as Larry Buote and Shad Kember Jr. had four weeks of gospel meetings recently.

**Shediac**, The assembly carries on an outreach in a small village 60 miles away. Recently, Leslie Wells and Gerard Roy had a short gospel series in this village and a good number of strangers attended.

**Sussex**, At last report, gospel meetings by Noel Burden and Dave Kember were in their fourth week with a good number of unsaved attending.

**Tracadie**, On April 29, Leslie Wells and

Gerard Roy commenced a series in the gospel.

### Nova Scotia

**Springhill**, Weekly children's meetings are being held in the home of one of the believers. This effort is very encouraging and is being conducted by brethren from the Oxford and Amherst assemblies. Prayer is requested for the Springhill area.

**Tatamagouche**, Ken Taylor and David Hunt commenced a series in the gospel on May 6.

### Newfoundland,

**Gander**, The April conference was very encouraging, with help given by Marvin Derksen, Jim Jarvis, Murray McCandless and Gordon Williams.

**St. John's**, Four souls professed salvation during recent gospel meetings by Murray McCandless and David Hunt. Another soul, deeply troubled during the special effort, professed shortly after the meetings closed.

## Tidings - U.S.A.

**Washington** Before going to the Vancouver conference, William Lavery had appreciated ministry meetings in Tacoma, Seattle and Arlington.

### Arizona

**Phoenix**, On April 22, Eric McCullough and Al Christopherson commenced a series in the gospel at Sunnyslope.

### Iowa

**Marion**, An all day meeting on April 29 was well attended and encouraging, with help given by Leonard DeBuhr, Paul Elliott and Robert Orr.

**Stout**, The April conference was larger than in recent years and was a time of blessing, with ministry given by Norman Crawford, John Gray, Eric McCullough and Harold Paisley. N. Crawford led the Bible reading on Fruitbearing and H. Paisley led the reading on John 19.

**Waterloo/Cedar Falls**, A number of brethren, including John Gray, Gary Sharp, John Slabaugh, Jim Webb and

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workers who labour in the Midwest, gave helpful and varied ministry at the profitable conference in mid-April.

**West Union**, John Gray had helpful ministry meetings on the person and work of the Holy Spirit.

### Wisconsin

**Blue River**, In April, John Gray had well attended ministry meetings.

**Darlington**, Joel Portman, Art Ward and Jim Frazier are planning to start tent meetings in early June.

**La Crosse**, Some young converts were present as John Gray gave plain, practical ministry while with the assembly for a few nights.

**Ontario**, John Gray had three ministry meetings with help from God.

### Illinois

**Joliet**, Bruce Collins was with the assembly in late April.

### Michigan

**Alpena**, Prayer is requested for a tent series which Norman Crawford and Larry Perkins expect to start in early July.

**Saginaw**, The saints enjoyed ministry by William Lavery and Jack Nesbitt at the May all day meeting. Brother Lavery continued with ministry twice weekly during May.

### Ohio

**Cleveland**, The saints appreciated recent visits by Robert Surgenor, Arthur Ward and Fred Krauss. Brother Surgenor returned on April 22 to commence a series in the gospel, using the Two Roads and Two Destinies chart, and very good numbers are attending these meetings.

**West Chester**, John Slabaugh and James Beattie are using a model of the tabernacle to present the gospel. The meetings started in a rented building on May 6 with some unsaved and interested believers attending. John Slabaugh plans to pitch his tent in this area in June for children's meetings and will be helped in this effort by brethren from Akron.

### Pennsylvania

**Bryn Mawr**, Prayer is requested for tent

meetings which Tom Wright (Brazil) and David Oliver expect to commence in July.

**Hatboro**, Bert Grainger visited the assembly in early May.

**Indiana**, The assembly had appreciated visits in recent months from Hans Bouwman, William Lavery, Fred Krauss, John Slabaugh and Harold Paisley.

**McKeesport**, A large number of younger Christians were present at the recent conference. Norman Crawford, Gene Higgins, David Oliver, John Slabaugh, James Smith and Tommie Thompson gave help and there was liberty to preach the gospel and in ministry.

### New Jersey

**Barrington**, The monthly ministry meeting on May 6 was shared by Bert Grainger and Gene Higgins.

**Long Branch**, Gene Higgins and Don Draper of the Pennsauken assembly expected to commence gospel meetings on May 13.

### Connecticut

**Manchester**, The Easter conference was well attended and helpful ministry was given by Walter Gustafson, Oswald MacLeod, Sydney Maxwell, James Smith, Tommie Thompson and local brethren.

**Terryville**, Prayer is requested for tent meetings which James Smith and Marvin Derksen expect to commence in early summer.

### Massachusetts

**Byfield**, James Smith and David Procopio of the Saugus assembly started gospel meetings on May 6.

**Mt. Auburn**, A baptism was held on May 6 and James Smith was present for this happy occasion.

### Maine

**Augusta**, Although feeling the effects of physical weakness, Albert Hull visited the saints in late April and his help and ministry was appreciated.

**Madison**, Peter Orasuk visited the assembly in early May.

## Tidings

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### Tidings, Other Countries

#### Northern Ireland

**Ballinderry**, G. McKinley and A. Davidson have commenced gospel meetings in a portable hall.

**Ballymena**, Harold Paisley expected to commence tent meetings in May.

**Belfast**, The Easter conference was profitable and during some of the meetings the large hall seating 1,900 was filled.

**Broomhedge**, E. Wishart continues in the gospel in this difficult place.

**Clonkeen**, Gospel meetings by R. Eadie and L. Carswell continue with blessing. Meetings have been most encouraging.

**Dunmurry**, A.M.S. Gooding had two weeks of ministry meetings.

**Glenburn**, J. Hay (Scotland) has been encouraged in seeing the Lord's hand in salvation.

**Glengormley**, Some blessing has been seen in well attended gospel meetings by J. Brown and J. Lennox.

**Lisburn**, In the Wallace Avenue hall, G. Waugh (Scotland) and A. Aiken commenced gospel meetings on May 6.

**Markethill**, A. Aiken saw one young lady profess. His sister, who is almost 80 years of age, was awakened and is greatly troubled about salvation for the first time in her life.

**Macosquin**, Helped by local brethren, W. Millar continues with blessing in a portable hall.

**Newtownbreda**, Prayer is requested for tent meetings which J. Hutchinson and J. Allen expect to commence in June in this city suburb area.

**Newtownhamilton**, W. Nesbitt and T. Wright (Brazil) have been encouraged in seeing a nice number profess to be saved.

**Portadown**, In a portable hall about five miles from the town, S. McBride continues with some blessing.

**Strabane**, At the monthly ministry meeting, the hall is always filled and this is a great encouragement to the few saints in this troubled border town.

**Stranocum**, Young businessmen T. Wallace and P. Lutton have had encouraging meetings in an Orange hall and a number have been saved.

#### Republic of Ireland

**Newbliss**, J. Hawthorne and T. McNeill have erected a portable hall in this district of Co. Monaghan.

#### Australia

James Hutchinson had three weeks in the gospel at Melbourne with a nice interest and blessing in salvation. Brother Hutchinson then had well attended and fruitful meetings in Conference Hall, Brisbane, before starting another gospel series in Adelaide.

#### Brazil

**Osorio**, A new Gospel Hall is being built.

**Porto Alegre**, At last report, gospel meetings by H. Wilson and R. Ploia were in the sixth week with some unsaved attending.

#### El Salvador

**San Salvador**, About 400 attended the Easter conference in the Scandia hall. Excellent ministry was given by Ben Goatley, Vernon Markle, Jack Saword and local brethren. Seven souls professed to be saved following the gospel meeting on Friday night, bringing much joy to the saints.

#### Hong Kong

Jim Currie (Japan) was expected for a gospel series following the April conference.

#### Malaysia

On April 25, Tom Bentley wrote, "It is three months since we left the shores of Ulster to resume labour in the East. En route, we enjoyed a very precious time of fellowship and service with the saints in Hong Kong. After this, I went into China with two brethren, John Short and Jack Fung. Our journeys took us to Shanghai, Nanjing, Xi'an and Guangzhou. In each of these populous cities we sought out the most excellent of all the earth. Most of these dear saints have been imprisoned and some for a very long time. Their material lot is

## Tidings

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tragically poor and it would takes pages to record all we saw and heard. We carried a large consignment of Bibles, literature, clothes, medicines and also practical fellowship. Needless to say, we faced many a risk reaching them in their own homes. Some, however, were not prepared to even meet us in this way, so we resorted to using our hotel facility to accommodate the situation. Many are under constant surveillance and even since we have been there, some have been rearrested."

### Netherlands

**Dedemsvaart**, There was a good attendance at the Easter conference with saints coming from various assemblies in Belgium as well as Holland.

### Conferences, D.V.

#### Augusta, Maine

June 16 and 17 in the Gospel Hall with a prayer meeting on Friday at 7:30 p.m. Corr. James Thompson, Route 4, Box 971, Augusta ME 04330, phone (207) 495-3590.

**Note:** Kindly remember the following conferences as mentioned in detail in the April or May magazines:

**Dawson Creek, B.C.** - June 30 and July 1

**Glen Ewen, Sask.** - June 22, 23 and 24

**Taylor'side, Sask.** - June 29, 30 and July 1

**Portage la Prairie, Manitoba** - June 15, 16 and 17

**Nipissing Junction, Ontario** - June 9 and 10

**Northern Ontario** - June 30 and July 1

**Victoria Road, Ontario** - June 16 and 17

**Halifax, N.S.** - June 23 and 24

**Corner Brook, Nfld.** - June 30, July 1 and 2

**Grants Pass, Oregon** - June 23 and 24

**Garnavillo, Iowa** - June 9 and 10

**West Union, Iowa** - July 4

### Change of Address

**Andrew Kluge**, c/o David Rodgers, Casilla 624, Rancagua, Chile

**Cap van de Wetering**, 2888 Inter Provincial Hwy., Yarrow, B.C., VOX 2A0

### Change of Correspondent

**Corner Brook, Newfoundland**, Gordon J. Hollett, 29 Glenhaven Blvd., Corner Brook, Nfld., A2H 4P7

### Change of Address of Correspondent

**Amherst, Nova Scotia**, Charles Hurley, RR 3, Amherst, N.S., B4H 3Y1, phone (902) 667-7996

### Change in Meeting Time

**Indiana, Pennsylvania**, The gospel meeting is now at 6 p.m.

### With Christ

**Robert Ambrose of Portavogie, N. Ireland** on April 3, age 91. Our esteemed brother was saved as a boy of 15 at meetings in Portavogie by James Megaw and Joseph Stewart. For almost all his Christian life, he was in fellowship in the New Road assembly, Portavogie. He was a highly respected and wise elder, apt to teach and gifted in the gospel. A stalwart for the truth, he never deviated from the principles and practices of the assembly. He is greatly missed by all in his home assembly and by all the saints who knew and valued his worth.

**Mrs. Margaret Levitt of Portage la Prairie, Manitoba** on April 5. Our dear sister was saved in Letterkenny, Ireland in 1918 and came to Canada in 1923. She was a godly sister who was faithful in attending the assembly meetings until recently when she was no longer able. Her husband, Len, predeceased her and went to be with the Lord on February 11, 1967.

**David Fatkin of Frostburg, Maryland** on April 9, age 67. Our dear brother was

## Tidings

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saved on May 12, 1949. In June, 1950, he was received into assembly fellowship at Frostburg, where he continued until the Lord took him home. He will be missed; his seat is empty. Please remember in prayer his wife, Olive Mae, who is also in the fellowship. A faithful word was preached in the funeral parlour to a large company, and prayer is requested that it may bear fruit to the glory of God.

**Albert Pickering of Cedar Falls, Iowa** on April 15, age 75. Our dear brother was saved by the grace of God on July 6, 1967 in tent meetings conducted by William Warke and Harold Paisley. He was received into the fellowship at Stout and remained in happy fellowship until his homecall. He is survived by his wife, Arvada, two sons and one daughter. Funeral services at Stout were conducted by Allan Christopherson and Roy Weber, with Paul Elliott speaking at the grave.

**Mrs. Sarah Doey of Ballylntagh, N. Ireland** on April 16, age 85. Our dear sister was saved as a girl of 15 through the words of the old gospel hymn, "God loved the world of sinners lost". She was in happy fellowship in the Ballylntagh assembly until she was called home. A quiet, godly sister, she bore the testimony that she never was heard to speak an unkind word about any. Remember in prayer her family of four daughters and two sons, who are all saved.

**Mrs. Violet Mason of Dansville, Michigan** on April 17, age 61. Our dear sister was saved over 45 years ago through the influence of a Christian school teacher. She was in fellowship with the assembly that met in Lansing, Michigan until the assembly moved in 1949 to Williamston, where she continued steadfastly until her homecall. Our sister bore a very respected testimony in the community as evidenced by the large number who visited the funeral home and attended the services, taken by John Slabaugh and Bruce Collins. Mrs. Mason was a faithful woman who loved her Lord.

**Paul Kroeze of Arlington, Washington** on April 29, age 72. Our dear brother was saved during gospel meetings by Albert Joyce and Herb Harris in Arlington in 1931 through the truth of Romans 5:6. For over 50 years, he was associated with the assembly in Arlington. He was a quiet brother who will be missed. He leaves his wife Minnie, four children and several grandchildren, some of whom are not yet saved. The gospel and words of comfort were presented by Andrew Boyd and John Klein at the funeral service in the Gospel Hall.

**Oxford, Nova Scotia.** Word has just been received that three of the believers, who were in fellowship in the Oxford assembly since it was first formed in 1960, have gone to be with the Lord during the past year or so. They are:

**Mrs. Josephine Wood** was called home in February, 1989 at the age of 79. Our dear sister suffered a stroke and was bedridden for her last two and a half years. She leaves two sons for whom prayer is requested.

**John W. Purdy**, was lost in the woods and suffered a fatal heart attack in August, 1989. He was a beloved elder who was tender and gracious. He is survived by his wife, two sons, two daughters and their families, all of whom live in the area.

**Miss Beatrice Morris** went to be with Christ which is far better in January, 1990. Our dear sister is survived by her brother George.

"Christ's Cross is the sweetest burden I have ever borne, It is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour"  
(Samuel Rutherford).

The same God who darkens the day into night can lighten the night into day.

repentance. At first, he rejected God's instructions by His prophet to go to the Jordan and dip seven times, but he was persuaded to turn around and obey God's word. He was healed, for God is always true to His word.

### **Return**

In the last instruction, "Let him return unto the Lord," the sinner is told, "Turn to the Lord Who saves." How can he "Return?" He has been alienated from God by his sins; He turns from his sins to the Lord Who removes them.

Two precious promises follow. "He will have mercy upon Him," and "He will abundantly pardon." The sinner, recognizing his awful guilt, might well wonder at them, but God's promises will never be broken. Note "**mercy**," is needed, for sin surely deserves Divine Wrath, and "**abundantly pardon**," for God provides more than sufficient for a sinner's guilt.

The Prodigal Son returning to his father's forgiving welcome beautifully pictures a sinner who returns to a welcoming God.

May some reader of these lines respond, repent and return. These three acts will **not** save but they will bring any sinner into contact with the Lord Jesus Christ Who does. □

#### *Founding Editor*

**A. W. Joyce,**

#### *Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

#### *Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

#### *Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

#### *Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**  
105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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**TRUTH AND TIDINGS  
GOSPEL TRUST - CANADA  
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**TRUTH AND TIDINGS  
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3228 Blake Road,  
Wadsworth, OH 44281**

## How to Be Saved

John Slabaugh

The most difficult task for any gospel preacher is to declare to a sinner his guilt before God and his need for salvation. When a sinner becomes convinced of this, he also becomes very anxious to **do** something to be saved. Then the preacher rightly stresses he can **do** nothing, for salvation has already been **done** by God!

This simple, dramatic fact becomes the single most difficult thing for a sinner to accept. Surely one who is guilty **must** do something. All religions of the world agree on that point. They differ only on what the guilty one must do.

The familiar question of the jailer from Philippi, "Sirs, what must I do to be saved" (Acts 16:30)? is an illustration of the thinking of a sinner who has been awakened to his need. An anxious sinner seldom recognizes in the answer "Believe on the Lord Jesus Christ and thou shalt be saved!" the simple fact that he must "believe what has already been **done**."

Is there **nothing** that a sinner can do to be saved? All who are saved can readily trace things they have done that were a factor in bringing them to salvation. Many texts do instruct a sinner to do something. "Flee from the wrath to come" (Matt. 3:7), "Prepare to meet thy God" (Amos 4:12) and "Look unto Me and be ye saved" (Isa. 45:22), are texts with instructions to the sinner. These texts will **not** bring about salvation, but they stress the importance of going in for it.

In Isaiah 55:6-7, we read three simple instructions to a sinner about what to **do** and **how** to be saved.

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

### Respond

In the first statement, "Seek ye the Lord...call ye upon Him," may be summarized, "Go after salvation." This clearly implies that salvation is available and that it is near. It is not far off as some fear.

The familiar story about Zacchaeus tells of a seeker who did receive God's salvation (Luke 19:1-10). Every saved person had a time when he began to seek salvation.

Blind Bartimaeus is one who called upon the Lord and he too was saved. He cried, "Jesus, Thou Son of David, have mercy on me" (Luke 18:38), and his request for his sight was granted.

### Repent

The second instruction, "Let the wicked forsake his way and the unrighteous man his thoughts," can be summed up, "Forsake your own ideas." This is the essence of repentance.

Repentance is too frequently missing in gospel preaching. It is **not** only 'feeling sorry for sin,' but is a change of mind and attitude. To repent may be the most difficult thing for a sinner to **do**. He has wrong thoughts about himself and his guilt, and about God's justice in condemning him to eternal punishment. He must agree with God or he will never be saved.

Naaman, the leper, well illustrates

*Continued inside cover*

DOUG LOSEY

july 1990

# truth, and tidings



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges from a Cynical Society (6)

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**A. J. Higgins MD**

### **Where is Thy God?**

This was no honest inquiry from a sincere seeker after God. Dripping with malice and dipped in Satanic venom, this fiery dart was hurled in the face of at least three of God's most honored men.

### **Psalms 42:3**

It is found in Psalms 42:3. Some feel that this was the experience of David as he fled from the treachery of Absalom. Others ascribe the Psalm to Hezekiah as the invading hordes of Sennacherib came down upon Judea and Jerusalem. The boasts of Rabshakeh outside the wall found an echo in the hearts of many within Jerusalem who felt Hezekiah's religious reforms too severe.

But whether the experience is that of David or Hezekiah, it was clearly a day of DANGER. Picture David fleeing from Absalom. David has boasted time again in His God. He has sought to honor Him by bringing up the ark. He has magnified His Name among the heathen. Now David is being chased from his throne by his own son. God seems to have forgotten him. "Is this your God, David? Does He forget you when it is convenient or when He is finished with you?"

If Hezekiah was the writer, the taunts are no less vicious. Here is the man who single handedly has sought to turn the nation around. This is the man who has put down idolatry and removed so much that was dishonoring to God. "This is the man that made God his trust (2 Kings 18:5). Here was the first king who had taken away the high places. Few kings were men of prayer as was Hezekiah.

Now defeat looms on the horizon. No other nation had stood before the plundering hordes from Assyria. No help was available from Egypt. The Israeli army is so small that Rabshakeh mockingly offers horses for whatever army they can muster. "Where is now your God, Hezekiah, when you really need Him?"

### **Psalms 115:2**

The character of Psalm 115 suggests that it may have been written after the exile. It could be the expression of Ezra or Nehemiah as they heard daily the taunts of the enemy. They were DESPISED for their weakness and smallness. No longer were they a great world power; no longer was there a magnificent temple in Jerusalem; no longer did the kings of the earth send and give tribute to Judah's kings. Only a pitiful handful had returned. A temple which was only a shadow of its former greatness rose on its ashes. "Is this all your God can do?" How biting the challenge of the scoffer! How cruel the taunts of Satan!

### **Psalms 79:10**

Jeremiah may well have been the speaker in Psalms 79:10. Hezekiah had seen the corpses of the Assyrians strewn along the valley; David had been brought back to Jerusalem and regained the throne. Ezra and Nehemiah had seen God's hand with them in remarkable ways to preserve, prosper, and bless the people of God. Each could respond to the taunts of the ungodly, "This is our God, we have waited for Him." Yet Jeremiah not only saw the enemy coming down upon Jerusalem, he saw the enemy invade, overwhelm and carry away captive the nation. The temple was defiled; Jerusalem laid upon heaps; the dead bodies of

Israel's sons were given to the fowls of the air. The heathen boasted, "Where is their God?"

His trial, DEFEAT, was perhaps the most difficult. To have no answer for the cynics who scoff is difficult. To have no answer to one's own soul is even more difficult. Jeremiah had to survey the wreckage and carnage all about him, knowing it was because of the sin of the nation, yet hear the heathen mock as though God had failed them.

The people of God today are faced with similar dilemmas. Answers are not as readily available to us as we would like them to be. Yet each of these Psalmists learned a valuable lesson which provides a part of the answer.

Return to Psalms 42; David there calls upon his own soul to hope in God who is the Saviour Near to Comfort (vs.11). Ezra knew Him in Psalms 115:3 as the Sovereign in the Sky Who Controls (vs.3). Jeremiah learned Him as the Shepherd leading His people Who Cares.

We do not have all the answers. We do have God - Saviour, Shepherd, Sovereign. He Himself is the answer.

When the world mocks, "Where is now your God?," remember that He is seated upon the same throne, wielding the same sovereign power and possessed of the same heart of love as that dark day when cruel men passed by a Lone Sufferer outside Jerusalem and mockingly hurled in His face, "He trusted in God; let Him deliver Him if He will have Him". □

The Gospels are fragmentary as a history, but perfect as a revelation.

### James A. Ronald

Two men who were closely linked with David in his early years with Saul and later in his time of reign are noteworthy in their comparison and contrast. Jonathan truly loved David (1 Sam 18:1), yet failed to identify himself with him in his time of rejection and therefore didn't enjoy association with him in his time of reign. Joab became the commander in chief of David's army, leading the armies of Israel in great victories, yet failed to find a place in the honour role at the close of David's life.

From earlier scenes we learn that Jonathan was a man of faith, being used in victories for the people of God, yet when it came to the defiant threats of Goliath, he, with all Israel, feared this unholy foe.

David, while visiting his brethren, learned of Israel's plight and offered himself as their deliverer. What words of confidence in his God were spoken! for after he told of his victory over both the lion and the bear, he said, "This uncircumcised Philistine will be like one of them." How true it proved to be, for with a sling and a stone he felled the foe! This brought great rejoicing in Israel, resulting in Jonathan's love to his deliverer manifested in the stripping of himself and placing his possessions upon David: his robe, telling of royal rights now being another's; his sword of warfare, being now in the hands of another; then his spear, telling of victory belonging to David (see first mention, Josh 8:18); the girdle of strength likewise handed over, and even his garment, which speaks of righteousness that was to be found in another.

From this day onward it was clear to all that David was everything to

Jonathan, or was he? Someone has said the shoes or sandals were retained. Was he prepared to walk with David? Time would disclose this also.

Jonathan defended David before his jealous father and assisted David in his escape from Saul's sword. Later while David was fleeing from and hiding from the wrath of Saul, Jonathan went to him to strengthen his hand in God, no doubt proving himself to be a timely encouragement. Yet, sad to say, he returned to his own house leaving David to remain in the woods. The palace and home comforts seemed more to him than the sufferings that preceded the time of reign.

The last sight of Jonathan is when, linked with Saul on Mount Gilboa, the enemy directed the blow that ended the life of this lovely character. We hear David's lament of Jonathan, "Thy love to me was wonderful, passing the love of women" (2 Sam 1:26). Jonathan's love lacked total devotion.

Although Joab was David's nephew, Scripture records no identification with David while he was being chased by Saul, or even when he was finding shelter in the Philistines land, but not until David was made king over Judah at Hebron did Joab step forward to be a champion at the side of his king. He knew nothing of the time of suffering that could have been his in sharing with the God-anointed king.

Jerusalem is about to be taken by David, and the offer is made of being chief and captain to the victor. It was at this point, when personal glory was at stake, that Joab stepped forward. We do not take time to enumerate his many victories over

David's enemies, for against these scenes of victory is the sad fact that at the end of David's reign, Solomon is charged with the solemn work of bringing down Joab's gray hair to the grave.

Joab is charged with the guilt of slaying two men more righteous than himself, Abner and Amasa. He was shedding blood in time of peace, so bringing blood upon the shoes that were on his feet (1 Kings 2:5). When the news reached Joab of his doom, Joab fled to the altar, laying hold upon its horns where he met his death. Joab displayed devotion to a cause without love to a person.

It would seem that Joab never lost a battle, was as bold as a lion and fought for David, yet there was never any true manifestation of love for the one to whom he owed his life. What an example of devotion that leads to great exploits, yet all with a selfish motive in view, thus failing to reach what heaven intends for every child of God! Jonathan most certainly displayed true love, yet another love made its claims in his heart, thus excluding him from the honour roll of 1 Chronicles 12. "If we suffer with Him, we shall also reign with Him, if we deny Him He also will deny us" (2 Tim 2:12). □

### **Let your light so Shine**

His lamps are we,  
To shine where He shall say,  
And lamps are not for sunny rooms,  
Nor for the light of day,  
But for the darkest spots on earth,  
Where shame and wrong and crime  
have birth,  
Or for the murk twilight grey,  
Where wandering sheep have  
gone astray,  
Or where the lamp of faith burns dim,  
And souls are groping to find Him.

## Christ in The Cloud

---

### Daniel D. Shutt

If you look, you will find Christ in all the Scriptures. The fabric of the Law, the Prophets, and the Psalms is interwoven with the golden thread of His wonderful person. While on earth, Christ clearly endorsed this view of the Scripture: He said, "they speak about Me." Let's spend a few minutes together exploring a beautiful picture from the Old Testament that reminds us of the Lord Jesus.

The exodus of the children of Israel from Egypt was a splendid unfolding of God's heart, both in judgment and redemption. Upon the "gods of Egypt" the Almighty rained the hammer-blows of divine judgment. From the greedy clutches of Pharaoh, the Redeemer tenderly lifted His elect child, and drew Israel to Himself. The desert rang with their song of worship-

"Who among the gods is like thee,  
O LORD?

Who is like thee-  
majestic in holiness  
awesome in glory  
working wonders?

In thine unfailing love thou  
hast led forth the people  
thou hast redeemed."  
(Exod 15:11,13).

This thrilling time was one of three historical periods when God chose visible, miraculous intervention over a sustained length of time as His method of revealing Himself to man. The others periods, of course, were the ministry of Elijah and Elisha, the years of Christ's public activity and the subsequent apostolic "acts." Interestingly, these periods fit into cycles of approximately 40 years; also, their principal figures, Moses, Elijah, and Christ, were connected in another glorious display, the

transfiguration (Matt 17:3).

A fourth era is also worth mentioning: the future "Day of the Lord," when God again will visibly interrupt the course of human affairs and "judge the world with justice by the man He has appointed" (Acts 17:31). It is significant that the coming of Christ to the earth in visible glory will be preceded by two witnesses, whose miracles – stopping rain and turning water to blood – are a reprise of Elijah and Moses (Rev 11:3-12).

During the travels of Israel from Egypt to Canaan, there were essentially two kinds of divine activity. There were the "one-time events": the plagues, the death of the firstborn, the parting of the Red Sea (and later the Jordan), the flight of quails, the sweetening of Marah's bitter water, the sun's halt over Rephidim as Joshua fought with Amalek. On the other hand, there were "sustained" events, equally miraculous, that lasted nearly 40 years.

We can enumerate at least seven supernatural activities that were active throughout Israel's desert experience:

1. The pillar of cloud (Ex 13:21),
2. The pillar of fire (actually, the same as 1., but distinguished by name and appearance) (Ex 13:21; 40:38),
3. The presence of the angel of the LORD (Ex 14:19; 23:20),
4. The manna (Ex 16:31; Josh 5:12),
5. The "rock that followed them" (the divinely provided flow of water along the journey) - (Psa.78:15-16; I Cor.10:4),
6. The preservation of their clothing (Deut.29:5),
7. The protection of their feet (Deut.8:4; Neh.9:21).

In a remarkable way, each of

these items foreshadows the person of Christ. Paul plainly states that the "spiritual rock that followed them...was Christ." We could hardly miss the beautiful picture found in the manna, the great preview of the "bread that came down from heaven." Many believe that the angel of the Lord was the Son of God, the preincarnate messenger of Jehovah. And the protection of Israel's feet and sandals reminds us of Christ's present, priestly ministry for us in heaven.

As the title of this meditation indicates, I'd like to point out three simple ways that the cloud in the desert reminds us of the Lord Jesus. He is the Leader, the Light, and the Locus (gathering place - Center) of His people.

### **Christ, The Leader of His People**

It is obvious from the first mention of the cloudy pillar, that it primarily functioned as a LEADER for a redeemed people. "By day the Lord went ahead of them in a pillar of cloud to guide them on their way." And a reliable leader it was, too, for while they were marching, it "[did not...leave its place in front of the people]" (Ex.13:21,22). The only exception was on the night of the Red Sea crossing when, pursued by Pharaoh's crack, battle-hardened charioteers, the cloud "led" them from the rear, a barrier between Israel and her foe (Ex.14:19-20). Ultimately, as Ezra and the Levites reminded the remnant in Nehemiah's day, the cloud was the visible emblem of God's great compassion, when He "did not abandon them in the desert...[but- brought them into the land]" (Neh. 9:19-23).

This is a simple reminder of three areas in which the Lord Jesus is seen as a "leader." He is, first of all, the

leader in redemption. The writer to the Hebrews thought of this when he said: "It was clearly fitting that God, for whom and through whom all things exist, should, in bringing many sons to glory, make the leader who delivers them perfect through sufferings" (Heb.2:10). While Israel fled for safety through the avenue in the sea, the solitary cloud faced the foe head-on; in the dark trenches of Calvary there was only one, the "leader who delivers," who engaged the Satanic legions until victory was grasped.

The resurrection and ascension of Christ also make Him the leader of our assurance. Again, the book of Hebrews reminds us that "we have this hope as the anchor for the soul, firm and secure. It enters the inner sanctuary behind the veil, where Jesus, who went before us ["the forerunner" KJV-, has entered on our behalf]" (Heb.6:19-20). In his beautiful poem "Oh Captain, My Captain," Walt Whitman penned lines that evoke this same scene,  
"The ship is anchored safe and  
    sound,  
Its voyage closed and done.  
From fearful trip the victor ship  
Comes in with object won."

Another writer commented: "whereas the ship's anchor goes down to the ocean bed, the Christian's anchor goes up into the true, heavenly sanctuary, where he is moored to God Himself." Our leader has carried in faith's anchor and sat down, in full assurance and acceptance at the Father's side; His presence, in God's presence, gives me total security and sweetest rest.

Last, we can think of Christ as the leader who will carry His beloved

lambs into the Father's house. Just as God's unfailing love in the cloud guided the dusty pilgrims from Egypt's bondage to Canaan's doorstep, even so our Leader Cloud has said "Never will I leave...[or- forsake you]" (Heb.13:6). I.Y. Ewan, in "The Sexton," captured this, when he wrote,

"...a Royal Barque  
Has cleft for me these billows  
    cold and dark,  
Breasting alone the fury of  
    their wrath,  
For all the ransomed train to  
    form a path.  
Past rocks and shoals, through fog  
    and stormy blast,  
Preserved by faith I shall  
    arrive at last.  
On arms of love amidst these  
    waters wild  
I'm kept and carried like a  
    weary child.

"Wonderfully, this leader-work will extend into eternity, for "the Lamb at the center of the throne will be their shepherd; He will lead them to springs of living water" (Rev.7:17).

### **Christ, The Light of His People**

The cloudy pillar, in its nighttime dress as the pillar of fire, served to ILLUMINATE God's people. At its very first appearance we read, "The Lord went ahead of them...by night in a pillar of fire, to give them light" (see also Ex.14:20).

The light in the pillar of fire was the light of God's own glory. This is first intimated in expressions found in Exodus where we read, "the LORD went ahead of them in a pillar of cloud" (13:21). Jehovah was in the cloud! Then, in the hour of Israel's extremity, "the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into

confusion" (14:24). Jehovah was in the cloud! In the desert of Sin, when the people grumbled about their imagined death by starvation, "they looked toward the desert, and there was the glory of the LORD appearing in the cloud" (16:10). Jehovah, in His brilliant glory, was in the cloud!

Do you see the Lord Jesus in all this? The pillar of fire reminds us of the words of Hebrews 1:3: "The Son is the radiance of God's glory." With brilliant light, the full and irreducible deity of the person of Christ beams in unparalleled splendor. With amazing clarity, the aged apostle John tenderly reminisced about Christ in the cloud on the Mount of Transfiguration, and wrote these transcendent lines, "we have seen His glory, the glory of the Only Begotten, who came from the Father" (Jn.1:14). He is also the "true light," said John (Jn.1:9), as he distinguished Christ from Satanic counterfeits and deceitful merchants of human wisdom (2 Cor. 11:14). Finally, He is "the light of the world" (Jn. 8:12), the brilliant sunrise of divine revelation to a darkened creation. Isaiah's soaring prophecy radiates the beams of heaven's Glory: "the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned" (Matt.4:16 from Isa.9:2).

There are, of course, personal implications to the truth that Christ is the light of His people. We are "children of light" (Eph.5:8), "sons of the light" (1 Thess. 5:5) and citizens of the "kingdom of light" (Col.1:12). John taught that light is connected with truth and fellowship (1 Jn.1:6,7) and love for our brethren (1 Jn.2:10). Paul also emphasized this theme: "...you were once darkness, but now you are light in the

Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness, and truth) and find out what pleases the Lord" (Eph. 5:8-9). Christ's light is to be seen in holy living by His people.

### **Christ, The Locus of His People**

(Locus is a mathematical term, but it also has the general meaning of a place or locality.) Finally, we must remember that the cloud marked the place of a worshiping people around the Lord who was their divine Center (Ex 25:22). You will recall that the tabernacle, according to the divine pattern, was to be physically and spiritually at the heart of the camp. And in the very heart of the tabernacle, in the Holiest place, was the cloud of God's presence.

Exodus closes with these thrilling words: "Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle." At the dedication of Solomon's temple it happened again, and "the cloud filled the temple of the LORD. And the priests could not perform their service because of the cloud, for the glory of the LORD filled His temple" (1 Kings 8:10-11). God's presence rested upon the ark and the mercy seat, fully authenticating His choice of Israel, and clearly focusing their worship and walk upon His holy person.

The connection at this point to the Lord Jesus should be within the grasp of every believer. Christ—and Christ alone—is the only center, the single point upon which every line of Christian truth converges. He is to be the center of my affection, my obedience, my gathering. Enthroned supremely in my heart, He must be Lord, "to the glory of God the Father" (Phil. 2:11). Does He have that place

in your life?

In conclusion, let me remind you of the words of Christ in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." Wonderful thought! Christ in the center! We prize very highly the teaching of Paul on the doctrine of the local assembly and the details of the Lord's Supper, but before these truths can be rightly appreciated we must begin where Christ did. The teaching about the local church begins with this: Christ, and Christ in the center, defines church character and regulates church practice. A "circle without a center" is no circle at all! Thank God for every assembly gathered in the name and to the person of the Lord Jesus Christ alone!

Much more could be said about the cloudy pillar, but space does not permit it. In the quietness of your own study, you might like to follow up on these thoughts: the cloud and the word of God (Deut. 31:15; Psa. 99:7), the cloud and the will of God (Ex. 40:36-37), and the cloud and the warning of God (Ezek. 10). May God help us to search for the riches of Christ in all the Scriptures, and treasure the discovery of "the things concerning Himself!"

### **The Cloudy Pillar**

Ye wilds and desert glens,  
upraise your heads!  
Thou barren mountain, bend  
thy clouded brow,  
See where Jehovah favour'd  
Israel leads;  
In grandeur stalks the  
wilderness below.  
Disperse, ye clouds! depart,  
thou misty rain!  
Let Sinai see its Maker  
walk with men.

Behold how nature owns Him  
and obeys,  
Prepares His path, makes straight  
the crooked ways.  
And who shall dare that Israel  
to offend,  
Whose God declares Himself their  
prince and friend?  
His promise still He pledges  
every morn,  
And proves His love at every  
eve's return.

But lo! the sun His hand hath  
form'd doth set,  
And sinks in splendor in  
the gorgeous west.  
Lo! at his rays each desert  
golden glows;  
On Sinai's heights his glorious  
beams he throws.

The night comes on - the wearied  
creatures rest.  
Is it the light still glimmering  
in the west,  
That tints the pillar with a  
brilliant flame,  
While Israel blesses his great  
guardian's name?  
No! glorious cloud! no borrower  
art thou,  
No base reflector of another's  
glow;  
'Tis thine own glory giving  
Israel light,  
And they, adoring, bless thee  
for the sight.  
Still lead them onward, cloud of  
promise, lead  
To Jordan's fruitful banks and  
Canaan's mead!

John Bellett 1829-1848  
*(Written, at the age of fourteen, by  
the only son of J. G. Bellett. John died  
at nineteen.)* □

### **R. J. Lawford**

The Gospel of Luke, often referred to as the Gospel of the Son of Man, presents the Lord Jesus Christ as a man fully dependent on God. Throughout this Gospel His dependency is seen in the many times He prayed. If there were no other proofs of the value of prayer, we would conclude that prayer must be important since our Lord spent so much time praying. On at least seven occasions before going to the cross, Luke records that He prayed. Although no details are given about the content of many of these prayers, we can derive instruction from the circumstances surrounding His times of prayer. In particular, we shall consider our Lord as He was found praying in relation to service, success, a stressful situation, scrutiny and instruction, special blessing, a standard and sacrifice.

### **Before Service**

In Luke 3, the Lord was about to embark upon His public ministry. It was a time of preparation. Just as He had demonstrated His commitment to fulfilling the will of His heavenly Father at the age of 12 and without question had continued to do so throughout the following 18 years, so He desired to demonstrate perfect obedience to the Father in the new set of circumstances. One step of preparation involved being baptized. After coming out of the waters of the baptism He was found in prayer. We read in Luke 3:21-22, "...it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased." The Father was pleased with the obe-

dience which the Son had displayed during the first 30 years of His life, at His baptism and with the attitude of dependence which He expressed by praying.

We can learn several lessons from this account. First, the Lord's dependence and obedience brought the Father's approval and blessing. Our prayers will be answered when our lives are marked by obedience to the Word of God and by faith in God. On the other hand we will have no power with God if we come into the Lord's presence with unconfessed sin or with reservations about God's willingness to answer our prayers. Second, there was progress and growth in the life of the Holy One who chose to live amongst men. During His younger days He had "increased in wisdom and stature, and in favour with God man" (Luke 2:52). As the Lord Jesus Christ entered His new sphere of public ministry, He did not rely on angelic ministers but He prayed and lived as a man dependent on His Father. If the Lord from heaven acted as a dependent man to fulfil the Father's will, we, who have so very few and such very feeble personal resources, should live in total dependence upon our God. As the Lord Jesus Christ prayed, the Father empowered Him for service through the anointing of the Holy Ghost (see Acts 10:38). Before we enter upon any service for the Lord we should come in prayer to seek God's blessing and the power of the Holy Spirit.

#### **In the Midst of Success:**

In Luke 5:15, we read of the Lord's mighty works and His popularity. He had touched the leper without corrupting Himself and had healed his dreaded disease. Great multitudes had heard of the Lord's power and

wanted to hear His words. From man's viewpoint it was a time of great success and opportunity. However, in the midst of all this activity the Saviour felt a deep need, "and He withdrew Himself into the wilderness, and prayed" (Luke 5:16). He withdrew to a place of solitude where He could be alone with His Father. The wilderness would also remind us of an environment where dependence on God is needed for there is no natural supply.

We often hasten to draw aside to commune with the Lord when we encounter failure and discouragement. However, our Lord sought a quiet place to pray when His public ministry would be judged successful by every standard. What a contrast to our natural instincts which tempt us to neglect prayer when our lives are going smoothly! We also need to pray and to express our thanksgivings and worship during times of blessing. Prayer is also needed at these times because we need preservation from pride and carelessness. Blessing may come in one aspect of our lives but our needs in other areas continue to be just as great as ever. Times of blessing are often followed by times of testing, and we need to heed the Lord's council, "pray, that ye enter not into temptation" (Luke 22:40). We cannot afford to stop praying. Furthermore, just as our Lord prayed in the wilderness, we need to seek out the secret place where nothing can intrude when we are communing with God regarding personal matters.

#### **Before Stressful Situations**

In Luke 6:12 we read, "And it came to pass in those days, that He (the Lord) went into a mountain to pray, and continued all night in prayer to God." The Lord Jesus Christ

had just healed the withered hand of a man on the Sabbath day and had incurred the wrath of the scribes and the Pharisees. In the morning He was going to select twelve disciples who would be with Him during His public ministry.

The Lord Jesus Christ may have been burdened by the animosity of the Jews towards Him, although He would not have been fearful for He knew that they could not do a thing to Him until His hour was come. The Lord also had full knowledge of the character of the twelve disciples whom He would choose the following morning. His prayer was likely connected to the statement He made on the following day, "Bless them that curse you, and pray for them which despitefully use you" (Luke 6:28). The Lord was about to welcome into His closest company a thief and a liar. Knowing fully all the consequences of His action, He was going to choose Judas Iscariot "which also was a traitor" over many others who may have been loyal followers. Over the next three years He was going to extend kindness and love towards this man. Did His prayer contain a request for mercy for Judas?

The Lord continued all night in prayer. There may be times when it is necessary to continue in prayer for days or even weeks before we are given peace in our souls concerning a particular matter. We need to have Jacob's commitment for he wrestled throughout the night until he received the Lord's blessing (see Gen 32:24-26). How much do we know of earnest striving in prayer in the Lord's presence? □

A little pruning does not kill the branch.

### Allan Thompson, Creemore, ON

We live in an age of tremendous, frequent changes, including technical, social, economic and political areas of our world. Lately the focus has been on the surge of political change in Eastern Europe where people demand and seem to be getting "freedom." "Give us freedom to express ourselves," they cry. They want what they perceive to be freedom seen in the western countries. The Berlin Wall crashes down; Solidarity forms the government in Poland, and many feel freedom has come. The question arising is this, Are they really free or have they just exchanged one form of bondage for another? It is true, and we are thankful they are out from under the dictatorial suppression of Communism. Now they can make their own decisions as to their government. They can make decisions as to what is sold in their stores, and even now they will be able to spread the Gospel without fear. But I fear, and am quite certain as they embrace Western ways, these people will fall into another bondage, that of satisfying self. It can start with small necessities of life and spread to large luxuries of life without one even being aware of what has happened. This bondage is rampant in the West today and it is more deceitful, more destructive than any communist dictator was. Self-expressions, self-glorification, self-indulgence are all taken to the fullest extent in our society. People have to keep up their image and become ensnared in bondage of self, trying to gain higher heights than their peers. It is so deceitful that even Christians have fallen into it, and don't even see or feel its burden.

Our Lord Jesus, one day in the

temple treasury, taught the Jews who believed on Him, "Ye shall know the truth and the truth shall make you free." There were people who had been burdened and suppressed by a religious bondage and now they can be free. Do you remember a time you felt burdened and suppressed, then the joy and freedom the day you took Christ as your own personal Saviour. What were you able to cast off that day? Romans 8:2 says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again in verse 21 we are taught, "...the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." At the time of our conversion we came out from the bondage of sin and death. No wonder we felt joy; no wonder our appreciation of Christ soared, and we praised His precious Name. But, much more than just coming out from under the bondage, we came into something, and in Romans 6:18-22 we are taught, "Being then made free from sin, ye became the servants of righteousness ...ye have your fruit unto holiness and the end everlasting life."

Our lives, though in liberty through Christ Jesus, still are to be lived in service not to self, but to God. That thought can be very searching sometimes. It will regulate my life in all aspects. Do I need that new car this year? Is this bigger house really necessary? My new job or promotion, will it take up more of my life than it should? When I handle the Word of God in gospel or ministry, is it for my self building or for His glory? Self can be very deceitful and slip in unnoticed at times. We need to be on our guard.

In closing we will look at one

more scripture and consider the promise there. James 1:25 tells us, "whoso looketh into the perfect law of liberty and continueth...this man shall be blessed in his deed (doing)." Here God shows His promise for those who walk in His ways. The blessing here is not a physical one, although it can involve that. Others will benefit from this blessing here. Continuing in the law of liberty involves a sense of contentment, a release from "having to keep up with the Jones." We do not need all the material possessions to show we are successful in life. Our victory and liberty is in Christ Jesus, and therefore the signs of success should be spiritual ones. James 1:27 teaches, "Pure religion and undefiled before God...is to keep oneself unspotted from the world." This means the ways and traits of this age we live in should not be seen in us. We can be free from this world and its false destructive ways, but only in keeping our eyes on Christ. "Ye shall know the truth and the truth shall make you free." God Bless You! □

### **Precious Faith**

(2 Pet 1:4); this faith is "precious" because:

1. It takes us into the Circle of Life, Gal 3:26
  2. It takes us into the Circle of Wealth, Rom 8:17
  3. It takes us into the Circle of Holiness, Acts 26:18
  4. It takes us into the Circle of Security, Eph 1:13
  5. It takes us into the Circle of Protection, Eph 6:16
  6. It takes us into the Circle of Victory, 1 John 5:4
  7. It takes us into the Circle of Understanding, Heb 11:3.
- If ye have not faith, ye cannot have stability, Isa 7:9.

## **Bible Reading Outlines**

### **The Sermon on the Mount (2)**

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**James K. Vallance**

#### **Matthew 5:17-48**

#### **The Doctrine of the Kingdom in relation to the Law**

**Introduction:** The Lord Jesus continues to teach the principles of the Kingdom, and now shows the relationship that both He and his subjects will have to the Law. He evidently perceived that questions were rising in their hearts as his teaching was with authority and conflicted, not with the Law, but with the interpretations of the Law taught by the Pharisees.

#### **5:17-20 THE LETTER OF THE LAW**

##### **V 17-18 In relation to the Lord himself**

V 17 (a) The Old Testament scriptures will not be dissolved or discarded. Matthew 4:7 (It stands written)

(b) The Law was fulfilled by the Lord and was displayed in moral beauty and glory throughout his life.(Isaiah 42:21)

V 18 Because He fulfilled all the scriptures relating to Himself, the Lord guarantees (verily) that every detail will be fulfilled.

##### **V 19-20 In relation to the believer**

V 19 Greatness and recognition in the Kingdom will be commensurate with moral conformity to the commandments.

V 20 The righteousness of the believer will not only be imputed to him by God, but will abound (exceed) in righteous deeds.

#### **5:21-48 THE SPIRIT OF THE LAW**

He begins to expound the true intent and spirit of the law with an authority which identifies Him as the author of it. He shows that sin is not confined to physical acts, but includes attitudes and desires.

##### **V 21-22 Murder**

V 21 (a) "Said by them of old time" The oral teaching of the Pharisees included interpretations, additions, and deletions which obscured the true meaning.

(b) The insinuation that murderers are judged by a tribunal of men only.V 22 (a) Sustained hostile anger does come under judgment by men.

(b) "Raca" is a contemptuous denial of a man's intellectual value, and carries the more serious judgment of the council.

(c) "Fool" denies the spiritual and moral value of a man, and assassinates his name and reputation, and will be judged by God.

##### **V 23-26 Reconciliation**

V 23 Wrong attitudes can not be atoned for by money or gifts.

V 24 Reconciliation is a prerequisite for acceptable worship.(1 Cor 11:28).

V 25,26 Reconciliation is a safeguard against deteriorating relationships.

##### **V 27-30 Adultery**

V 27,28 To entertain lustful desires is to be guilty of impurity and unchastity.

V 29 The relationship between the eye and the heart must be controlled.

V 30 Other channels to the heart must be judged severely as well.

##### **V 31-32 Divorce**

-V 31 The Pharisees looked at marriage simply as a legal contract, which could be dissolved at will.

V 32 Marriage is a covenant before God and is permanent, with one single exception allowed for sexual sin (porneia). Violation defiles everyone involved.

### **V 33-37 Oaths**

Not only the covenant of marriage must be honored, but all our communications and promises must be honorable and dependable, and the name of God should not be used to verify them. Most societies accept the expression, "I solemnly affirm", when necessary for legal purposes.

### **V 38-42 Retaliation**

V 38 This scripture (Exod 21:24) was given as a guide for judges to assure equitable and meaningful judgment, and was intended to restrain vengeance.

V 39 The Lord warns against the spirit of revenge and retaliation, and shows that we should be ready to renounce our rights so that we may overcome evil with good when:

V 39 (a) We suffer insults and bodily injury

V 40 (b) There is violation of property

V 41 (c) There is outrage upon liberty

V 42 (d) Our generosity is being exploited.

### **V 43-48 Love**

In the summation of this section relating to the spirit of the Law, the Lord Jesus shows that love is of God (1 John 4:7) and all who love are born of God and know God. Love is the fulfilling of the Law (Rom 13:10).

The character of God then should be reflected in His children, and will only seek the highest good, not only for those who love us, but for those who hate and persecute us. By doing so, our good works will clearly demonstrate the true intent of the Law, and will be seen of men who will glorify our Father which is in heaven (v 16). □

## **Scriptural Wells**

### **Gregory Baghrmian**

In Scripture, water refers to the Word of God and the Spirit of God figuratively. We are going to look at five different wells of water.

#### **1. The Well of Gen 24:16-20**

"And the damsel was very fair to look upon, a virgin, neither had any known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving

him drink, she said, I will draw water for thy camels, also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

We see in the above scriptures Rebecca with a pitcher of water, a type of the bride of the Lord Jesus Christ. The beauty of Rebecca was natural and would fade, but the purity and beauty of the heavenly bride of the Lamb is unfading. At this well, we also see how the Lord so graciously answered the prayer of the servant of Abraham, who is a picture of the Holy Spirit.

## 2. The Well of Gen 29:8-12

We see here Jacob by the well meeting Rachel, who finally became his wife and the mother of Joseph who married Asenath, the Gentile bride. Joseph became the redeemer (sustainer) of the Egyptians and his own family in the time of famine and is a beautiful illustration of the Lord Jesus.

## 3. The Well of Exod 2:15-22

Moses met Zipporah, the daughter of Reuel, at another well. Moses was content to live with Reuel, and during this time of living in the desert, he met the Lord at the burning bush. Eventually Moses became the redeemer of Israel from the land of Egypt.

## 4. The Well of John 4:6-15

The Lord Jesus Christ met the Samaritan woman at the well of Samaria. She came to draw water from the well, but the Lord met her and offered her the living water of everlasting life. The result of this was that she got saved and the Samaritans consequently believed on the Lord.

## 5. The Well of John 7:38-39

We see here that the believer in the Lord Jesus Christ has a well of water springing from within because of the indwelling Holy Spirit.

In the above four cases a woman was involved at a well. In the final passage, the believer in the Lord Jesus Christ is in himself a living well from which flows the living water. So the child of God should always see that the Philistines do not stop the well from flowing as they did to the wells dug by Abraham and Isaac (Gen 26:18).

The gracious work of the Holy Spirit in us can be hindered by our sin and defilement. Let us be sure that the well of water is flowing from within by keeping clean (2 Cor 7:1) and by continuing to faithfully witness for the Lord Jesus Christ. When the Spirit is free to work in us, we will be enabled to speak by His power and our subject will be about the glorious worth of the person and work of our Lord Jesus Christ. Sad to say, the enemy has been able to stop the flowing of the living water from the innermost life of many a child of God. We should by the power of the Holy Spirit continue to do His directive will and see His glory.

One passage in the New Testament describes a man carrying a pitcher of water. The custom of the eastern countries was that women used to carry water, but here we see a man carrying the water, for he is a picture of the refreshing, guiding and gathering ministry of the Holy Spirit. The disciples were instructed to follow this man, and he led them to "My guest chamber where I shall eat the Passover with My disciples" (Mark 14:13-16). The Holy Spirit will ever lead true disciples to the "upper room" where they may meet with their Lord. □

### The Unchanging Word

O wonderful, wonderful work of  
the Lord,  
Glad message its tidings unfold,  
And though we may read it a  
thousand times o'er,  
T'will never, no never grow old,  
Each line has a treasure,  
Each promise a pearl,  
That each, if he will, may secure,  
And even though time and the world  
pass away,  
His word shall forever endure.

## True Values

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**Alex Dryburgh**

### **1 Kings 3:16-28**

In these verses we have three voices. The voice of wisdom as seen in Solomon, the voice of affection as seen in the true mother and the voice of envy and hatred as seen in the other woman. Before considering these three voices in a particular way, we will look at these verses in a general way.

We see the thoughts of discernment, devotion, deceit, division and death all in this chapter. We see authority in the sword, wisdom in Solomon, affection in the mother, and these were the things that preserved the life of the child. These things were absent in Corinth, hence inwardly the assembly was divided.

Again, as we consider these verses, we see the flesh presented in different ways, as the New Testament reminds us of "the works of the flesh" in contrast to "the fruit of the Spirit" (Gal 5:16-25). We see the corruption of the flesh in verse 16. Two women who were unclean, unchaste harlots had children born out of wedlock. We need to stress more and more in 1990, "Marriage is honourable in all and the bed undefiled, but whoremongers (fornicators) and adulterers God will judge" (Heb 13:4). In 1 Kings 3, we see the cunning and craftiness of the flesh. Here is a woman who arises in the night, - when the flesh is asleep - and exchanges a dead child for a living one - the deceit of the flesh. We also see the coldness and cruelty of the flesh, for she was a woman who had no feeling for a true mother and her child. How cold and cruel the flesh can be! Then we see the covetousness of the flesh in our chapter; here was a woman who

coveted what rightly belonged to another. Paul would remind us in Romans 13:14 of defence against the flesh, "Put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof."

Again, as we consider these verses, we see what others see in us. In this mother, Solomon saw affection in the mother, in the other woman he saw envy, hatred and jealousy, but Israel saw in Solomon the wisdom of God. As people look at us what do they see?

We are living a gospel,  
a chapter each day,  
By the deeds that we do,  
by the words that we say.  
Men read what we live,  
whether faithless or true.  
Say, what is the gospel  
according to you?

Notice the contrasts in the chapter, midnight and morning, light and darkness, love and hatred, the flesh and the spirit, a mother and a woman, life and death.

### **The Voice of Wisdom as Seen in Solomon.**

"Bring me a sword ... divide the living child in two, and give half to the one and half to the other" (1 Kings 3:24,25). Now Solomon did not intend to destroy the child, but to preserve it. It is not every man that can use the sword or the javelin. The javelin in the hand of Saul was a God dishonouring thing; twice Saul cast the javelin at David but he avoided out of his presence. The words of the late John Douglas come to mind, "It was not that Saul had a bad aim, but David was a good dodger." But in Numbers 25, a javelin in the hand of Phinehas was a God glorifying thing. The sword in the hand of Peter was a God dis-

honouring thing, but the sword in the hand of Solomon was a God honouring thing.

When we think of wisdom, we think of Christ. He was greater than Solomon. He was the "wise Son that maketh a glad Father," and "in whom are hid all the treasures of wisdom and knowledge" (Col 2:3). Of Him it was said, "The child grew, waxed strong in spirit, filled with wisdom: and the grace of God was upon Him" (Luke 2:40).

It takes wisdom to build for God. Bezaleel was a man filled with the spirit of God in wisdom, understanding, knowledge, and all manner of workmanship. It is the wise woman who builds her house. Paul, as the "wise masterbuilder, ... laid the foundation" (1 Cor 3:10). In building for God there must be wisdom. If we are going to bring to God there must be wisdom. There were wise men who brought gifts in Matthew 2. If we are going to judge for God, there has to be wisdom. In the section that deals with judgment in 1 Corinthians 6, the question is asked, "Is there not a wise man among you to judge between his brethren?" There is a need amongst us for wise men. A wise man always knows more than he tells, but a fool tells more than he knows. Wisdom is the right use of knowledge. You can buy education but wisdom is a gift from God.

Very often a statement is made to test what is real or false. For example, Naomi said to Ruth and Orpah, "Go return each to her mother's house ... Turn again my daughters, why will ye go with me" (Ruth 1:8, 11). Now I believe she said that to test them. Again the words of Elijah to Elisha, "Tarry at Gilgal ... Bethel ... and Jericho" were said to test Elisha.

Now in our chapter, "Fetch a sword ...divide the child," was spoken by Solomon to test what was true and false.

### **The Voice of Affection**

Affection was seen in the mother. In John 10, we see the difference between a hireling and a shepherd. In 1 Corinthians 4, we see the difference between a father and an instructor. In 1 Kings 3, we see the difference between a mother and a woman. In those three chapters, what makes the difference is affection. Notice the voice of affection, "Oh my Lord, give her the living child, and in nowise slay it" (1 Kings 3:26).

The word "yearn" is mentioned twice in the Old Testament. It is used of Joseph in relation to Benjamin, "Joseph made haste for his bowels did yearn upon his brother" (Gen 43:30). It means the stirring of a most tender affection. I like Philip's translation of Luke 15:20, "While he was yet a great way off his heart went out to him." In Philippians 1:8, we read, "I long after you all in the bowels of Jesus Christ"; then, in 1 Thessalonians 3:6, "desiring greatly to see us as we to see you." So this yearning or true affection is seen in a brother towards a brother in Joseph and Benjamin, in a father toward his son, in the saints toward servants, and in a servant toward the saints. It is seen in 1 Kings 3:26 in a mother towards her child.

Here was a woman who was prepared to suffer wrong, to be defrauded, to be bereft of her child in order to preserve the life of the child. First Kings 3 and 1 Corinthians 6 have many things in common. Both chapters deal with immorality. Both speak of wise men judging mat-

ters. In both chapters you have the thought of suffering wrong and being defrauded.

You know who the mother is in this chapter by the words she speaks and by the love that she shows.

“Oh my Lord give her the living child” (v 17). One fears very often when handling divine things that the fear and reverence that should mark us is absent. That well might be why there is so much division amongst us, inwardly and outwardly. This mother is saying, let me see it hers rather than not see it at all.

### The Voice of the Flesh

“Let it be neither mine nor thine, but divide it.” Why did this woman use such language? The answer is that the child cost her nothing; she got it by deceit; she never knew what it was to have the child; she never knew what it was to nurse the child.

Never has there been a day when so many assemblies are being divided and destroyed, and one fears that the destruction is being done by those who don't value assemblies because it has cost them very little to become part of one. There are saints in the assembly and it cost them much; they love the assembly and value it and do everything to preserve it and protect it. They can say like David, “Lord, I have loved the habitation of thine house and the place where thine honour dwelleth.”

We stress again: authority as seen in the sword, wisdom as seen in Solomon, affection as seen in the mother who preserved the life of the child, and these are the things that will preserve the assemblies of God.

□

### Sydney Maxwell

**QUESTION:** Could you please give some help on 1 John 3:8-9? Some teach sinless perfection from this. Is this the basis of their teaching?

**ANSWER:** I do not see that John is teaching “the theory of sinless perfection,” and that is all it is - a theory, for it is without scriptural foundation. We would only need to go to an earlier statement in 1 John 2:1, “If any man sin we have an advocate with the Father, Jesus Christ the righteous,” to prove that sin in a believer's life does not sever him from Christ. It is possible for a saint to sin, and when he does, there is an Advocate with the Father, Jesus Christ the righteous. This will make clear that John is not dealing in chapter 3 with being saved and lost.

In the Epistle of John, we will get help if we keep in mind that John sees only two classes, the child of God and the unregenerate, and in particular the apostate with his profession of relationship to the Lord Jesus. For the most part, John uses the present continuous tense. In 3:6, he says, “Whosoever abideth in Him sinneth not, and whosoever sinneth hath not seen Him neither known Him.” The point that he is making is simply this, that sin is not the course of a believers life, but an accident that can occur through lack of watchfulness. In 3:8, John states, “He that committeth sin is of the devil.” This may sound very like sinless perfection, but John is simply saying is that if the continual practice of a person's life is sin, then he is not a child of God, but a child of the devil. The difference is made clear in 3:9, “Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin (cannot con-

tinue to practice sin) because he is born of God." The saint is born of God and indwelt by the Spirit of God and consequently does not practice sin.

There is no such thing as sinless perfection while we are living in this world, for we have a fallen nature within. If inadvertently, accidentally, in an unguarded moment, a child of God does sin, then comes the comforting assurance that we have an Advocate with the Father. Because He is Jesus Christ the Righteous, He is the only One who never had to confess sin. He was sinless. What an Advocate we have with the Father!

**QUESTION:** I would appreciate an answer in the Truth and Tidings to this question. In Acts 22:16, Paul is told to arise and be baptized and wash away his sins. My question is, can anything but the blood of Christ wash away our sins? If so what is the teaching here?

**ANSWER:** You are quite right in your observation that nothing but the precious blood of our Lord Jesus can cleanse from sin (1 John 1:7). The cleaning power of the blood is effective for "all sin," leaving none that needs any other kind of cleansing. This teaching agrees with Hebrews 9:22, "Without shedding of blood there is no remission." We may speak of this as the judicial side of forgiveness, that is to say, the blood of our Lord Jesus Christ in its solitary dignity has answered to the Throne of God for all our sin.

This is pictured on the Great Day of Atonement in Leviticus 16 when the High Priest carried the blood of the victim into the Holiest of All and sprinkled it upon the Mercy Seat and before it; on the Mercy Seat for the

satisfaction of God and before it to give him a right standing before God.

Acts 16:22 must be seen in the light of the attitude toward Christians by Saul of Tarsus before his conversion. His hatred of them was seen at the stoning of Stephen (Acts 7:58) and in the statements of Acts 8:1-3 when he hounded believers to prison and death. With such a past, Paul could never be known as a secret disciple of the Lord Jesus. I see, then, that while baptism does not remove sin, here was a man that, upon trusting Christ as his Saviour, must publicly identify himself with the Lord Jesus in baptism and own the absolute authority of the Lord. The washing away of his sins was not in the baptismal waters, but judicially by the precious blood of the Lord Jesus. He must then confess his guilt by association with the nation that rejected Christ, and publicly identify himself with this rejected Lord, publicly disassociating himself from the national system that continued to reject Him, which he did in baptism before his fellow countrymen. The cleansing by the blood was his purification and his baptism was identification with it. In scriptural understanding the two are not separated. □

### Builders

Isn't it strange that princes and kings,  
And simple folk like you and me,  
Are builders for eternity,  
To each is given a box of tools,  
A shapeless mass, a book of rules,  
And each must make ever time be flown,  
A stumbling block or stepping stone.

Quoted by H. Dobson, 1937.

Two Things Worth Remembering:

1. "In Me, that is in my flesh, dwelleth no good thing" (Rom 7:18).
2. "In Him, dwelleth all the fulness of the Godhead bodily" (Col 2:9).

# Tidings

## N. Lorimer

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### Tidings - Canada

#### British Columbia

**Fleetwood**, In early June, James Currie had Bible readings on the Book of Revelation.

**Kamloops**, Prayer is requested for gospel meetings which Jim Webb and John Abernethy expect to commence on September 10.

**Terrace**, Douglas Howard and Andrew Bergsma had two weeks of encouraging gospel meetings in a restaurant. An all day meeting was held in the hall at the close of this series.

**Vancouver**, On June 2, James Currie gave a report on the work of the Lord in Japan at the monthly missionary meeting at Victoria Drive. Brother Speers (Scotland) gave ministry in several assemblies in the Vancouver area and spoke at the monthly ministry meeting in Victoria Drive on June 3.

#### Alberta

**Calgary**, The May conference was well attended with ten brethren sharing in the ministry and gospel.

**Fort McMurray**, Construction has begun on the new building for the assembly here. The High School the saints have been using is closing at the end of June. This necessitated a speeding up of the building plans.

**Red Deer**, A door to door canvassing with gospel texts is planned for July in this city, with meetings to be held at night. The Seed Sowers from Manitoba are expected to help in this outreach. Bryan Funston has been visiting contacts here on a regular basis.

#### Saskatchewan

**Alida**, Prayer is requested for tent meetings which Paul Kember and David Gray expect to start on July 1.

#### Ontario

**Arnstein**, During the last two weeks of April, Ed Doherty had two weeks of appreciated ministry meetings, using his chart on Egypt to Canaan.

**Fort Erie**, Prayer is requested for a gospel tent series to commence on August 19,

D.V., with Timothy Walker and Keith Bugden of the Picton assembly in this town where there is no assembly testimony. Our brethren expect to have children's meetings each morning for two weeks, continuing into September in the gospel.

**Merlin**, William Metcalf and Larry Steers plan tent meetings in this area in July.

**Newmarket**, The saints rejoiced as two young sisters were baptized on May 27. Prayer is requested for a gospel series which William Lavery and Fred Krauss expect to commence on September 9.

**Peterborough**, The hall was filled for afternoon and evening meetings on May 12 and the saints enjoyed the Word of God ministered by eight brethren.

**Port Stanley**, Prayer is requested for tent meetings which Paul Kember and David Gray plan for August.

**Sarnia**, Over 600 attended the May conference and a good number of the Lord's servants were present to help. A young man, attending a gospel meeting for only the third time in his life, professed salvation after the conference gospel meeting on Saturday night. Norman Mellish and Jack Nesbitt expected to commence tent meetings on June 24.

**St. Mary's**, Shad Kember and John Denison of the Stark Road assembly expected to start tent meetings on July 1.

**Toronto**, A young sister was baptized at Pape Avenue on May 27, bringing joy to the saints. In early June, Timothy Walker had a week of appreciated ministry meetings at Broadview on the Offerings.

**Unionville**, On June 3, Gene Higgins and Peter Orasuk started gospel meetings with an excellent attendance and some blessing in the first week of the series.

#### Quebec

**Stanstead**, About 70 attended the Easter conference when ministry was given by Vincent Davey and local brethren.

#### New Brunswick

**Norton**, Prayer is requested for a tent series which Murray McCandless expects to commence on July 8. Norton is 15

## Tidings

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miles west of Sussex.

**Sussex**, Noel Burden and David Kember had six weeks of gospel meetings with some souls showing a sincere interest.

**Tracadie**, Leslie Wells and Gerard Roy had a gospel series with a good attendance and some interest.

### **Nova Scotia**

**New Glasgow**, Recently, Dave Richards had a week of very encouraging ministry meetings. While in the Maritimes, Brother Richards also ministered the Word in Pugwash Junction, Cape Breton and Fredericton, N.B.

**Port Bickerton**, The small assembly was encouraged during four and a half weeks in the gospel by Albert Ramsay and Robert McIlwaine.

### **Prince Edward Island**

**Bonshaw**, Prayer is requested for tent meetings which Sydney Maxwell and Gene Higgins expect to start in July.

**Crapaud**, Over 600 attended the May conference and heard profitable ministry by Dave Richards, James Walmsley and brethren who labour in the Maritimes.

### **Newfoundland,**

During May, David Gray gave ministry in a number of assemblies on the east coast.

**Gander Bay**, At the May conference, practical and profitable ministry was given by W. Buckle, A. Dryburgh, D. Gray, J. Jarvis, B. Joyce, C. Payne, J. Procopio and G. Williams.

**Seal Cove**, The saints have started work on a new hall. During May, Gordon Williams and David Gray had a few gospel meetings in the old portable with some interest. This was the last gospel effort in the old building.

## **Tidings - U.S.A.**

### **Alaska**

**Anchorage**, Helped by others, Andrew Bergsma expects to cover about 40,000 homes in this area during July.

### **Washington**

**Okanogan**, Dave Richards paid an

appreciated visit.

### **Arizona**

**Sunnyslope**, Eric McCullough and Al Christopherson saw some blessing in recent gospel meetings when many outsiders came to hear the gospel.

### **Nebraska**

**Omaha**, The recent conference was profitable and a soul was saved on Lord's Day evening, cheering the saints.

### **Iowa**

**Manchester**, The new hall is now completed and a number of outsiders came to an "open house" on May 13. The assembly resumed the monthly all day meetings on May 20.

**West Union**, On May 13, Robert Orr and Paul Elliott started a series in the gospel.

### **Wisconsin**

**Darlington**, Helped by local brethren, Joel Portman and Art Ward have been holding weekly gospel meetings with some encouragement. Our brethren planned to start tent meetings in June.

### **Michigan**

**Alpena**, Norman Crawford and Larry Perkins expect to start tent meetings in July.

**Jackson**, One young lady was baptized on June 10, bringing joy to the saints.

**Livonia**, In early June, James Beattie had one week of appreciated ministry with a good attendance.

**Saginaw**, The assembly appreciated the ministry of John Gray and William Lavery at the all day meeting in June.

### **Ohio**

**Akron**, In May, the saints had the joy of seeing two teenagers saved and also two University students obeyed the Lord in baptism. Prayer is requested for tent meetings which Norman Crawford and David Oliver expect to hold in August.

**Lorain**, In late May, Robert Surgenor started a gospel series with a good number of unsaved attending.

**West Chester**, John Slabaugh has pitched his tent here.

## Tidings

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### Maryland

**Frostburg**, The recent conference was the largest ever held here, with many young believers present. The saints were encouraged by the sound and searching ministry. Twenty-six assemblies, from Canada to Florida, were represented. The conference was a real uplift to the small assemblies in the area.

### West Virginia

**Keyser**, Robert Surgenor expects to pitch his new tent in downtown Keyser this summer.

### Pennsylvania

**Bryn Mawr**, David Oliver and Tom Wright (Brazil) expect to commence a series in the gospel in July.

### North Carolina

**Hickory**, A good number of visitors attended the May conference and profitable ministry was given by Norman Crawford, Alex Joyce (Stark Road), Oswald MacLeod, David Oliver, William Oliver (Bryn Mawr) and John Slabaugh.

### New Jersey

**Barrington**, On June 10, David Oliver and Don Draper of the Pennsauken assembly commenced a series in the gospel. **Long Branch**, Gospel meetings by Gene Higgins and Don Draper were encouraging with a good attendance.

### Connecticut

Tom Wright (Brazil) visited a number of assemblies in New England in June.

### Massachusetts

**Byfield**, James Smith and David Procopio of the Saugus assembly had very encouraging gospel meetings with blessing in salvation and in restoration. Two believers were baptized in early June.

**Saugus**, The June Bible readings on Church Truth were very profitable and practical, and were led by N. Crawford, A.J. Higgins, M. McCandless, D. Oliver and J. Smith.

## Tidings, Other Countries

### Northern Ireland

**Ballinderry**, G. McKinley and A. David-

son have seen some blessing as they preach the gospel in a portable hall.

**Ballymena**, On May 20, Harold Paisley commenced tent meetings with large numbers and some professing salvation early in the series.

**Clonkeen**, R. Eadie and L. Carswell continue in the gospel with a good attendance and blessing.

**Edenderry**, Gospel meetings by A. McShane and D. Gilliland have commenced in this village with fair numbers.

**Lisburn**, G. Waugh and A. Aiken are encouraged with good numbers and some interested.

**Newtownbreda**, J. Hutchinson and J. Allen expected to start tent meetings in a park near to the assembly on June 3.

**Newtownhamilton**, W. Nesbitt and T. Wright had well attended gospel meetings with a good interest and blessing.

**Conferences**, Recent conferences held at Limavady, Portavogie and Mullafernahghen were happy times of fellowship with helpful ministry given.

### Republic of Ireland

**Newbliss**, As they preach the gospel in a portable hall, J. Hawthorne and T. McNeill are encouraged with some local people attending.

### Australia

**Sydney**, Following gospel meetings in Adelaide, James Hutchinson had a well attended series in Sydney with some blessing in salvation. Brother Hutchinson expected to have a few meetings in Perth before returning to Northern Ireland.

### Chile

**San Felipe**, Three believers were baptized on May 13 with over 20 unsaved present at the gospel meeting and baptism.

**Santiago**, In early May, David Jones had very encouraging ministry meetings on the Epistle to the Colossians in the Quinta Normal assembly.

### Costa Rica

On May 15, David Booth wrote, "I have

## Tidings

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finished two months of nightly gospel meetings in San Ramon. The first six weeks of the meetings saw seven profess. I took a week off at Easter because all of the Nicaraguans went up to the border to see their families. They met and talked at the fence but neither could cross over to see the other. Then for the last two weeks Doug Reid joined me and a further three professed. At the moment I am having meetings for the new believers."

### **Jamaica**

**Treadways**, On his way from Montserrat to Northern Ireland, Sam Maze had three weeks of well attended gospel meetings during the last three weeks of April. The saints were refreshed and strangers, young and old, displayed interest.

## **Conferences, D.V.**

### **Kamloops, B.C.**

September 8 and 9 in the Gospel Hall, 849 Wawn Road, with a prayer meeting on September 7 at 7:30 p.m. On Saturday at 9 a.m., there will be a Bible reading on the Responsibility of Elders in the Assembly, with Ministry at 10:30 and 2, and Gospel at 7:30. On Lord's Day, Breaking of Bread is at 9 a.m., with a Bible reading at 11 on the Responsibility of the Assembly to the Elders, Ministry at 2 and Gospel at 7:30. Corr. Donald Quigley, 619 Sunvalley Drive, Kamloops, B.C., V2B 6S5, phone (604) 579-8119.

### **Westbank, B.C.**

August 4 and 5 with a prayer meeting on Friday, August 3 at 7:30 p.m. On Saturday, there is a Bible reading on 1 Cor. 15:51-58 at 10 a.m., with Ministry at 2:30 and 7:30. On Lord's Day, Breaking of Bread is at 9:30, with Ministry at 2:30 and Gospel at 7:30. Corr. W.A. Stewart, Box 245, Westbank, B.C., phone (604) 768-5358.

### **Arnstein, Ontario**

September 15 and 16 with a prayer meeting on Friday at 7:30 p.m. Breaking of Bread is at 10 a.m. on Lord's Day. On Saturday, there will be a Bible reading at

8:45 a.m. on 2 Timothy 3. On Lord's Day, there will be a Bible reading at 8:45 a.m. on Hebrews 1. Supper will be served at 5 p.m. on Friday for those arriving early. Corr. Don Brunne, Arnstein, Ontario, P0H 1A0, phone (705) 757-2030.

### **Sault Ste. Marie, Ontario and Sault Ste. Marie, Michigan**

September 1 and 2 in St. Mary's College, 130 Wellington Street East, Sault Ste. Marie, Ontario. Some of the meetings will have ministry on the conference theme, Spiritual Progress in the Nineties. Prayer meeting will be on Friday at 7:30 p.m. in the Gospel Hall, Wellington and Spring Streets. Corr. R.A. Clark, 462 MacDonalld Ave., Sault Ste. Marie, Ontario, P6B 1H9, phone (705) 759-0968.

### **Sussex, N.B.**

September 29 and 30 in Sussex High School, Leonard Drive, Sussex. On Saturday, Ministry is at 10 and 2, with Gospel at 7:30. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2. The prayer meeting on Friday at 7:30 p.m. and the Gospel on Lord's Day at 7:30 p.m. will be in the Gospel Hall, Hynes Corner, TC Hwy., Sussex. Corr. Murray Budd, RR 3, Sussex, N.B., E0E 1P0, phone (506) 432-6284. Please note that conference date has been changed from the previous year.

### **Clementsvalle, N.S.**

September 2 and 3 in the Gospel Hall, with a prayer meeting on September 1 at 7:30 p.m. On Lord's Day, there will be a Bible reading on John 19 at 8:45 a.m. with Breaking of Bread at 10. On Monday, Bible reading at 8:45 a.m. will be on John 17. Corr. Ronald Berry, RR 1, Clementsvalle, N.S., B0S 1G0, phone (902) 467-3287.

### **Hitesville, Iowa**

September 15 and 16 in Aplington Community School, Aplington. On Lord's Day, there will be a Bible reading at 9 a.m. on Isaiah 53, with the Breaking of Bread at 10:30. Prayer meeting is on Friday at 7:45 p.m. in the Hitesville Gospel Hall. Corr. Dr. Larry Brandt, 509 Lincoln Street, Parkersburg, Iowa, 50665, phone (319) 346-1084.

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### **Kansas City, Missouri**

September 2 and 3 in the Gospel Hall, 4603 E. Linwood Blvd., with a prayer meeting on Saturday at 7 p.m. Breaking of Bread is at 11 a.m. Bible reading will be on Behaviour in the House of God (1Tim. 3:15). Corr. William L. Jackson, 1613 Ashland Pl., Blue Springs, MO, phone (816) 228-3591.

### **Akron, Ohio**

September 1 and 2 with a prayer meeting on Friday at 7:30 p.m. in the Copley High School, 3797 Ridgewood Road, Copley. To reach the school, exit Interstate 77 at Ridgewood Road exit. On Saturday, ministry begins at 10 a.m. There will be a Bible reading at 1:30 on Separation. Accommodations: David Metcalf, 3228 Blake Road, Wadsworth, OH 44281, phone (216) 334-9691. Corr. Kenneth Webb, P.O. Box 13350, Akron, OH 44333, phone (216) 666-1361.

### **Change of Address**

**Dennis Hanna**, Casilla 16D, Los Angeles, Chile

### **Change of Correspondent**

**Akron, Ohio**, Kenneth Webb, P.O. Box 13350, Akron, Ohio, 44333, phone (216) 666-1361

**Kansas City, Missouri**, William L. Jackson, 1613 Ashland Pl., Blue Springs, MO, phone (816) 228-3591

### **With Christ**

**Robert A. Crawford** of **Akron, PA** on March 24, age 78. Our beloved brother was saved in his youth and was commended by the Friendship assembly, Pittsburgh, PA as a full-time evangelist in 1934. In the preaching of the gospel, he was used by the Lord in the salvation of many souls in the United States, Canada and abroad. He also ministered the Word to profit to the Lord's people. The last 15 years brought failing health and a weakened body but his interest in the Lord's work and in His people was undiminished. Prayer is requested for Mrs.

Crawford and the family.

**Mrs. Catherine Phoebe Randolph** of **Longport, N.J.** on April 19, age 82. Our dear sister was born in New Jersey in 1907 and was born again in 1921. She came to the Longport Home in 1989 from the Tenafly, N.J. area and was in poor health during her entire stay at the Home. Mrs. Randolph leaves one son and one sister, both saved by the grace of God.

**Henry Dittmeyer** of **Longport, N.J.**, on April 27, age 92. Our dear brother was born in Scotland in 1898 and saved there at the age of 16. He came to the United States in 1922 and lived for many years in Northern New Jersey. From 1965 to 1984, he was in Florida. In 1985, he came to Longport Home from McKeesport. He leaves his wife, Ruth, one son and one daughter, all sheltered by the blood.

**Mrs. Vernon Slate** of **Longport, N.J.**, on April 28, age 85. Our dear sister was brought up in Petersburg, Virginia, near to the Gospel Hall. She attended Sunday School, and after marrying Thomas Hardy, was saved there through the preaching of the late Samuel McEwen in 1931. After she was widowed, she worked during 1960 in the Longport Home. In 1976, she and her husband, Linwood Slade, moved to the Home. Her friends will miss her gentle, kind and cheerful Christian manner. The funeral service was taken by David Oliver.

**Mrs. Cecily Buchanan** of **London, Ontario** on May 6, age 80. Shortly after the Highbury Hall was built in her neighbourhood, our dear sister began attending the weekly gospel meetings. Soon afterwards, as a sin-weary soul, she found rest in the Lord Jesus. For the 15 years of her Christian pathway, she maintained a consistent testimony. Her seven children live in London, New Jersey, Jamaica and England. Five of her grandchildren attend the Highbury Sunday School regularly. Her constant prayer was that the many members of her family would come to know the Lord Jesus as Saviour.

**Miss Violet Smith** of **Longport, N.J.** on

## Tidings

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May 6, age 81. Our dear sister was born in Plainfield, N.J. in 1909 and was saved around 1961 and was interested in Sunday School and missionary work. In 1984, she came to Longport Home, where she was very helpful when able. Edgar Chambers took the brief funeral service at the Longport Home and the main service was in Plainfield.

**William G. Fuller** of **Portage la Prairie, Manitoba** on May 9, age 83. Our dear brother was saved in 1937 and was in assembly fellowship since then. He was well known as a business man in the city until recently. For the past three years, he was hospitalized. His present wife Dorothy ministered to him daily during this period and her service will one day be rewarded. Our brother's home formerly was noted for hospitality and his love for the assembly was very evident. His family of four all know the Saviour.

**Ted Colangelo** of **Phoenix, Arizona** on May 17, age 78, after a lingering illness. Our dear brother was saved in 1928 in Hartford, Connecticut. He moved to Phoenix in 1949 and was a faithful overseer until the time of his homecall. He will be missed in the Garfield Street assembly, where his warm and friendly spirit greeted all at the assembly gatherings. His testimony to the saving grace of God influenced many. The large funeral was shared by Eric McCullough and Clarence Van Der Hart and many unsaved business associates came to show their respects.

**Mrs. Gladys Kirk** of **Lonaconing, Maryland** on May 19, age 67. Our dear sister was saved while attending tent meetings in the summer of 1945. Soon after, she was received into assembly fellowship at Lonaconing, where she continued faithfully until the Lord took her home. Mrs. Kirk will be missed. She leaves her husband and four sons. The husband and two sons are in assembly fellowship. Also she leaves her aged mother, 92 years old, two sisters and a brother. The brother and two sons are unsaved and need our prayers.

**Mrs. Olive McKee**, widow of the late

Harry McKee, of **N. Ireland** on May 21, age 91. Our dear sister was born in N. Ireland in 1899 and born again on March 17, 1915 when attending gospel meetings by George Gould Sr. and John Foots. She accepted Christ through the words of John 1:12. Mrs. McKee spent most of her life in the U.S.A. and was in fellowship in Monticello, Cleveland, returning to N. Ireland in 1983. She was a faithful attendant at all the gatherings of the saints and endeared herself to them. Left to mourn her loss are a sister, Miss V. Scott and a niece, Mrs. W. Hamilton.

**Miss Glenda Hatt** of **London, Ontario** on May 21, age 24. Our dear young sister was saved at the age of 13 and was in fellowship in Debert, N.S., before coming to London two years ago. She was returning home to visit her parents, two sisters and an unsaved brother when she was called suddenly into the presence of the Lord as a result of a single car accident. Many, including unsaved fellow students, nursing instructors and clients, paid tribute to her quiet Christian character. In a letter written just a month ago, she said, "How we look forward to that coming day when we'll see the King in all His beauty." □

### Death of a Christian

Only one life shall the mourners say,  
As they gaze at last on the  
senseless clay,  
So soon to be laid beneath the sod,  
T'was a noble life well lived for God.

Only one life, twill soon be past  
Only what's done for Christ will last.

"Oh, the power and the joy of having nothing, being nothing, knowing nothing but a living glorified Christ up there in heaven and of being careful of nothing but the honor of His blessed name down here upon earth." T. Black

The root of faith produces the fruit of love.

also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:31-35). The Child that was born of Mary was not only innocent, but absolutely holy, with no sinful nature as we have.

### **Earth's Manger**

When Christ was born, angels exclaimed to men, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Thus "The Father sent the Son to be the Saviour of the world" (1 John 4:14). He "was made a little lower than the angels for the suffering of death...that He by the grace of God should taste death for every man" (Heb 2:9). God required the shedding of blood for the remission of sin (Heb 9:22). The sacrifice required had to be sinless and holy. None other than the Son of God could fulfill God's holy requirements. Man cannot put his own sins away, for man is essentially a sinner. Thus any effort on his part is unacceptable to God. Peter said of Him, "Neither is there salvation in any other" (Acts 4:12). This is why "God was manifest in the flesh" (1 Tim 3:16), that He might have the capability of offering Himself as a sacrifice for sin. He died on the behalf of others. I can say, "He died for me!" Can you? If not, you are still in your sins, not ready to meet God. Solemn thought indeed!

Angels could not die to save you, but "Christ died for our sins...He was buried" (1 Cor 15:34). On the first day of the week two women approached His tomb, and an angel said to them, "He is not here: for He is risen" (Matt 28:6). Today the Saviour lives in heaven amid myriads of angels who are proclaiming, "Worthy is the Lamb that was slain" (Rev 5:12). □

#### *Founding Editor*

**A. W. Joyce,**

#### *Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

#### *Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

#### *Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

#### *Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

#### **David W. Oliver**

105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

### **SUBSCRIPTIONS**

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### **NEWS ITEMS**

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### **TRUTH AND TIDINGS**

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## Angels - What do they say?

### Robert Surgenor

If anybody ever seeks to convince you that he has recently received a divine revelation from a holy angel, you can safely place that individual in one of three categories: (1) A deceiver; (2) one deceived by Satan - who imitates holy angels to further his fiendish ends (2 Cor 11:14); (3) one deranged and given to hallucinations.

Every credible Bible scholar will frankly tell you that when the last Book of the Holy Bible was written, all divine inspiration completely ceased. Consequently we can say that today we have a divinely complete revelation from God; nothing should be added to it, and nothing can be taken from it. It is absolutely all we need for instruction concerning eternal matters. Although demons may, God's angels no longer appear uttering words into the ears of man. However, in the Bible, we have numerous occasions in which angels spoke, and it is very interesting to notice what these celestial beings had to say.

Angels are not little children in heaven but created spirit beings. They are not confined to bodies of flesh like us; not experiencing the infirmities of humanity, they excel in strength. Ages ago some of these beings sought to overthrow the throne of God, and were consequently cast out of heaven. They are known as the devil and his angels (Rev 12:9). Today these spirits have a great influence in this world. However, I don't want to dwell on demons, but rather wish to draw your attention to God's holy angels and their sayings, for their utterances are thought-provoking indeed.

### Heaven's Throne

Turning back to a scene that was described for us over 2,750 years ago, we see the Son of God in heaven (Isa 6), who 760 years later would come to earth to be born of a virgin. He was to be called Jesus, for He was to save His people from their sins (Matt 1:21). As He sat upon the throne in His pre-incarnate state, holy, six-winged seraph angels flew before His presence, covering their faces in reverence, covering their feet in humility and flying in obedience, crying to each other, "Holy, holy, holy is the Lord of hosts." In so doing, they were acknowledging the unchanging character of the Son of God as being intrinsically holy. The Spirit tells us that Jesus Christ is "the same yesterday, and today and forever" (Heb 13:8). He was holy in the eternal past. He is holy in this present time. He will remain holy throughout a future eternity. Past, present and future He changes not - He is holy. Thus in this ancient scene we see that Christ is God (John 12:41), He is eternal and He changes not. All cults deny this. I hope that you don't, for the acknowledgment of these truths is absolutely essential to salvation.

Finally the day arrived when this glorious Person left the splendor of heaven. "When the fullness of the time was come. God sent forth His Son, and of a woman" (Gal 4:4). An angel came on the scene and announced to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a Son and shalt call His name Jesus." Mary, being a virgin, inquired, "How shall this be, seeing I know not a man?" The angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore

*Continued inside cover*

Doug Lovey

truth  
and  
tidings

august 1990



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges from a Cynical Society (7)

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**A. J. Higgins MD**

### **Could not This Man...?**

Nothing so highlights the mystery of suffering in the purposes of God as the words which fell from the lips of the Lord Jesus, "Lazarus is dead and I am glad..." The entire paradox of human grief and divine purposes, human sorrow and spiritual blessing is captured in that statement.

The dramatic events at Bethany are detailed in John 11. Yet before events progress very far, almost at the outset of the chapter, the Spirit of God interjects a statement; it is almost an introductory statement intended to act as the interpreter to all that follows, "Now Jesus loved Martha and her sister and Lazarus." Mark that well. All which follows must be understood in that light. All which follows comes from a heart of love.

So difficult is the understanding of these mysteries apart from divine enlightenment that the consensus of opinion that day from the friends of the family was, "Could not this man which opened the eyes of the blind, have caused that even this man should not have died?"

Men still wonder why God does not intervene to halt sorrow, crime, war, tragedy. Of course, the majority of men want God to intervene to the advantage of all and the detriment of none. They envision God as a benevolent interplanetary policeman who only deals with the major problems but will not bother them in their petty sins and crimes. A God who would indiscriminately intervene and judge all sin and evil is unthinkable.

Men would like to dictate to God what He should and should not be

doing. This self professed "skill" is marred by several inherent weaknesses. Man has limited knowledge and cannot see the end of all things as God can (v 4). His criteria for determining what is best for all is very faulty.

He does not appreciate that the chief end of man is to glorify God. Because of sin we have become man-centered in our thinking. We determine the good or evil of a particular event by its effects on man. The Jews that day looked around and saw the tomb of Lazarus and the tears of the sisters. The conclusion was obvious: this should not have happened. Who among us has not been guilty of such rash summary reasoning?

Man's attempt to judge God is also flawed by his faulty knowledge of the heart of God. The tear stained face of the Son of God is an eternal refutation to this claim by men. Let all who think that God is insensitive to the sea of sorrows that has flooded earth since Eden, look upon the Saviour at Bethany.

But then why doesn't God intervene? Or at least, why doesn't He intervene for His people when they are oppressed, suffering, and persecuted?

Because we also are possessed of only limited knowledge, the best which we can do is to provide a very partial answer. God has graciously revealed some of His ways to us.

We see in John 11 that one purpose of suffering is to strengthen faith in the Lord. When the Lord Jesus Christ said that He was glad for their sakes that He was not there to prevent Lazarus' death, it was because He had a greater display of

Himself to give them than simply His ability to heal Lazarus.

If the chief purpose in life is to eat and drink, marry and be given in marriage, live and enjoy, then sorrow and trial would be inexplicable. But if our chief purpose is to serve the glory of God and to be taught of Him, then these very same events may serve purposes which nothing else could foster. It is possible, although not certain, that Lazarus accomplished far more in his death and return to life than in his life before his illness.

The contention that direct interference by God in the affairs of men would turn many to repentance is shattered by the response of the Jews to the miracle. Their first reaction was to plot the Lord's death (v 53); their next response was to plot Lazarus' death (12:10).

"Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died?" Yes! He certainly could have. But then think of all that Lazarus would have lost, and all the disciples would have lost, and all that the sisters would have lost, and all that God would have lost, and all that we would have lost. □

### What to Preach Today

"He preached of science -  
 an attentive throng  
 Admiring heard:  
 The nation's wealth -  
 the listening multitude  
 Approved his word;  
 The social need -  
 and thousands gave  
 Assenting nod;  
 He preached the Cross -  
 and men were won  
 From sin to God.

### Daniel D. Shutt

Since the 16th century, portraits and other paintings have customarily been mounted and displayed in frames. In keeping with the value of fine art work, frames are often costly and attractive in their own right. "Ebony, ivory, and tortoise-shell; crystal, amber, and mother-of-pearl; lacquer, gold, and silver, and almost every other metal have been employed for this purpose." Beautiful art deserves a beautiful display.

God delights to show his lovely Son in heaven's brightest frame. The dazzling glory of heaven's rainbow-shrouded throne perfectly complements Christ's transcendent person. Framed in gold from head to foot (Songs 5:11-15), He enthalls heaven's worshippers. "He is altogether lovely."

But God's purposes did not rest solely in this exquisite display of His eternal Son; His redemptive will required an incarnate Christ. Entering His own creation in self-emptying, servant form, the Word "became flesh, and made His dwelling among us." Charles Wesley's famous hymn captures the wonder of that act:

"Christ, by highest heaven adored,  
 Christ, the everlasting Lord:  
 Late in time behold Him come,  
 Offspring of a virgin's womb.  
 Veiled in flesh the Godhead see,  
 Hail th' incarnate Deity!  
 Pleased as man with men to  
 appear,  
 Jesus, our Immanuel here."

Imagine now, with deepest reverence, that crucial moment. The Son will come; the Father has decreed it. He will be virgin-born; the Spirit will effect it. But, how will the Father display His beloved One? What earthly frame will be ap-

propriate for the King's majesty? What avenue will God employ to maximize the blessing of his Messiah-Saviour? In short, how can God best show His Man to men?

From heaven's hush, the murmur swells. "Gold, silver, jewels?...Kingdoms, thrones, crowns?...Honor, acclaim, glory?" But stop! All hear the thunder-voice of God. Every mouth closes, every ear turns to the utterance of the Almighty. Awestruck, they hear words beyond comprehension: "Manger...Carpenter...Cross!" Dumbfounded, the realization begins to dawn: within these simple wooden frames, heaven's exquisite Person will be seen; in these lowly forms, God's iridescent Jewel will be displayed.

Join me now, as we consider briefly these three amazing portraits of Christ.

### **Christ in The Manger**

Gentiles dominated the 1st century. Rome was the home of Caesar and his Senate; her centurions and scholars had spread their iron rule and intellectual influence throughout the known world. The "Pax Romana" had stabilized a vast Empire and ensured a lasting peace. Great armies, good roads, and a galaxy of loyal citizens guaranteed a glorious future.

The land of Judah was scarcely more than a wretched backwater in this great drama. Dominated by Herod, a half-breed Jew, and paralyzed by religious hypocrisy, the glory of David was a faint memory, its arkless temple a sham. Politically, spiritually, and morally, the Jews were utterly bankrupt. Like roosters they crowed, "We are not in bondage to anyone"; like sheep they bleated, "We have no king but Caesar." Yet

amazingly, God selected this unlikely place to send His Son into the world.

"No Vacancy." The door was closed on Bethlehem's squalid Inn. The chill and damp of night, the smell and filth of a stable, the humility and shame of a sheep-trough were Christ's only welcome to His own creation. Framed in a wooden manger, wrapped in strips of homespun cloth, God was suddenly and dramatically "with us." Reduced in outward rank, He still remained.

No less almighty at His birth  
Than on the throne supreme;  
His hands upheld all heaven  
and earth,  
While Mary upheld Him.

This incomparable portrait of condescending grace was displayed in a wooden frame. Infinite wealth became abject poverty. We worship before a manger.

### **Christ in The Workshop**

God has chosen to veil the majority of Christ's boyhood. Nothing is said directly about the years that we suppose were spent in Joseph's carpenter shop; few details emerge to fill this void in our portrait of Jesus of Nazareth. The silence of God is weighty, and only the most careful and reverent thoughts will suffice.

Let me reduce my meditation to simple questions. Have you ever wondered how the Sovereign of the universe felt, filling orders for the crude merchants of Nazareth? Men he created! Have you ever pondered the Creator's thoughts, as He wrestled the stubborn wood with crude and awkward tools? Once He had spoken, and trees had burst into existence! And what did Messiah see in the hammer? How did He hold the

nails? The cross loomed ominously, even to a tender boy!

We never read of Joseph's thoughts about this humble, faithful carpenter. Was he pleased? I'm sure...but I cannot say. One thing, however, is beyond question: His heavenly Father saw - and said: "This is my Son, whom I love; with Him I am well pleased." Moral beauty and perfect obedience never had a finer display, than in the wooden frame of Joseph's shop. Wise men worship here.

### **Christ at The Cross**

We now come to Calvary. Our hearts are strongly moved by this awesome sight: Christ is on a cross, framed by thorns and nails and sweat and blood. He is surrounded by rebels and sinners, mockers and blasphemers. The Psalmist tolls the ugly list of his enemies: "bulls of Bashan...roaring lions...a pack of wild dogs...bands of evil men." They circle menacingly at the smell of blood. Peter saw them: "For of a truth against thy holy [servant] Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts 4:25-28). The cross is hard, and hardened men close in.

The cross is sharp, and Christ is tender as a Lamb. The wrath of God is hot and presses hard. How will He face this awesome task? Will He accept the myrrh-laced cup, the transport to a gentler death?

"Fill high the bowl, benumb  
the aching sense  
With medicin'd sleep. – O awful  
in Thy woe!  
The parching thirst of death  
Is on thee, and Thou triest

The slumb'rous potion bland,  
and wilt not drink.

Thou wilt feel all, that Thou  
mayest pity all;  
And rather wouldst Thou wrestle  
with strong pain,  
Than overcloud Thy soul  
So clear in agony,  
Or lose one glimpse of heaven  
before the time.

Love masters Agony; the soul  
that seemed  
Forsaken, feels her present God  
again,  
And in her Father's arms  
Contented dies away."

Calvary is framed by the old, rugged cross. It exhibits Christ's love at its magnificent, over-arching height. It is the dearest and loveliest and sweetest sight for the redeemed. It is the portrait that our hearts will cherish for all eternity. Adoring love will voice its worship with this song: "I love thee for wearing the thorns on Thy brow, 'Tis Thou who art worthy, Lord Jesus, 'tis Thou!" □

### **What is Thy Beloved?**

As the bridegroom to the chosen,  
As the king unto his realm,  
As the keep unto the castle,  
As the pilot to the helm,  
So Lord art Thou to me.

As the fountain in the garden,  
As the candle in the dark,  
As the treasure in the coffer,  
As the manna in the ark,  
So Lord Thou art to me.

As the ruby in the setting,  
As the honey in the comb,  
As the light within the lantern,  
As the bridegroom in the home,  
So Lord Thou art to me.

## Twelve Unique Things About an Assembly.

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### N. Crawford

The practices outlined below are unique to assemblies. There are companies that conform in part to some of these truths, but it is the intent of this article to show that complete conformity to them is only possible where the Word of God is the only guide and human organizational methods and traditions of men are set aside.

We confess to weakness and failure in our testimony, but recovery and preservation will not result from seeking for a new pattern or methods; they result only from a return to the clear teaching of the New Testament for church order and function. The words of the risen Christ to Sardis must be applied to assemblies today, "Be watchful and strengthen the things which remain, that are ready to die" (Rev 3:2). "Ready to die" is an imperfect tense and has the meaning that from the moment these truths were given up to the present hour, they are "ready to die". They can only be preserved by a constant judging of self, sin, religious practices and worldly methods and a humble cleaving to God and His Word.

#### **1. Uniqueness of an Assembly in its Distinction from the Body**

The entity, uniqueness and autonomy of the local church in distinction from the body is precious truth. Many good men have grasped the truth of the spiritual body who have never understood that there are many distinctions between it and an assembly. If they recognize the distinction of an assembly at all, they teach that it is a part of the body or a miniature of it. If this were true, then bringing all the parts together would make the whole.

An orange has wrongly been used as an illustration. It can be peeled and divided into sections and passed around among as many as ten people. Each has orange, but not the orange, so it is claimed that each testimony is "church", but not "the church". This teaching does not fit such verses as 1 Corinthians 1:1, "the church of God". Another weakness is that bringing the sections together again would produce the whole orange, but if every assembly in the world were brought together, the body would not be produced, because an assembly is not part of the body; it is not part of anything, but stands uniquely as a visible testimony in the world to our risen Lord. People who form an assembly should be members of the body of Christ, but the assembly is not a member or part of some larger whole.

A few of the numerous differences between the body and an assembly are the distinctions between positional and practical truth; by whom each is built; how and when we are received to each; whether believers can be put out of them; when and where each is gathered together; whether there is a difference between male and female; whether anything false can enter them; whether there is perfect unity or schisms; whether Satan can corrupt or prevail against them, and if their existence is for earthly testimony or eternal glory. There are many other distinctions, but these are enough to prove that there are more points of contrast than comparison between the large meaning and local meaning of the word "church" in the New Testament.

When any organizational method of joining assemblies is attempted,

the unique autonomy is lost. There is not a suggestion in the New Testament that an assembly or its elders are answerable to any but the Lord. The relationship of assemblies to the Lord and each other is seen in the seven assemblies of Revelation 1 to 3. It has been likened to a wheel with the Lord Jesus as the Center and each spoke directly linked to Him. The moment we attempt to make any other kind of link, we have put a tire around the end of the spokes and have created a human organization. An assembly is a living organism and is not part of an organization.

Scriptures: Matthew 16:18; 18:15-20; Acts 2:41, 42; 1 Corinthians 1:1-9; 3:9-17; 5:12-13, 2 Corinthians 6:16; Ephesians 5:23-27, and Revelation 2:1.

## **2. Uniqueness of the Name of The Lord Jesus**

There is a name that is "far above ... every name that is named, not only in this world, but also in that which is to come"; "God also hath highly exalted Him, and given Him a name that is above every name." Surely no second name is worthy to be placed beside the one supreme name. This condemns every second name that is used by Christians to distinguish them from other believers. "The worthy name by which we are called" is the name of the Lord Jesus Christ. We are Christians who gather in His name alone, not in the name of any great man, great doctrine or practice or in the name of a building, whatever it is called.

Scriptures: Matthew 18:15-20; 1 Corinthians 1:1-10; 5:4; Ephesians 1:21, Philipians 2:9-11, and James 2:7.

## **3. Uniqueness of the Elderhood**

The government of an assembly is a plurality of elders, prepared and raised up by the Holy Spirit. There is no higher spiritual authority. They are not to be a board of approval, or a rubber stamp committee for a presiding "pastor". They are God's rule in God's house and are answerable to the Lord and one another. Their authority is not arbitrary or personal; it is limited by the authority of the Word of God which they live as an example and teach.

Scriptures: Acts 20:28; 1 Timothy 3:1-7; Titus 1:6-9, and 1 Peter 5:1-4.

## **4. Uniqueness of the New Testament Priesthood.**

"The doctrine of the Nicolaitanes" was a system of clergy and laity, a usurpation of official priestly position. It was the original purpose of God that Israel should be a nation of priests. Because of Israel's sin, God separated a priestly family. The New Testament priesthood is the birth-right privilege of every believer. Any return to a priestly class is a regression to Judaism at its best and to rank paganism at its worst. Let us be reminded that the Lord hates the Nicolaitan system!

One of the greatest privileges of an assembly is to share in this holy priesthood which means that collectively we have the right to enter within the veil, into the holiest, to present "spiritual sacrifices, acceptable to God by Jesus Christ." Brethren and sisters share alike in this great privilege, but to function publicly in priesthood on behalf of an assembly is the inestimable privilege of brethren. Priesthood cannot function where there is a clergy.

Scriptures: Exodus 19:6; Romans 12:1-8; 1 Corinthians 14:26-39; 1 Peter

divine prerogative, but in an assembly the Word of God is the one appeal, not credo statements, church disciplines, organizational rules or councils.

May God preserve to us the absolute and final authority of His Word apart from human opinion or loyalty to men or systems! Any watering down of the authority of Scripture by a system of cultural interpretation or an appeal to modern thought must be utterly rejected.

Scriptures: Matthew 4:4; 5:18; 24:35; John 10:35; Acts 20:32; 2 Timothy 3:16-17, and 2 Peter 1:16-21.

### **8. A Unique, Spiritual Link Between Assemblies**

It is part of our human nature that we love organization. Rules of order and structured form give us a sense of security that things are under control. This penchant for a human order has plagued testimony for God down through the centuries. The fellowship that exists between assemblies is spiritual and cannot be produced by human methods. Assemblies are autonomous in their government, but they are not independent of each other in their fellowship. This can be learned from the pattern in Acts. Jerusalem had a deep spiritual interest in Antioch, and in a time of drought, Antioch gladly sent "relief unto the brethren which dwelt in Judea." The spread of the gospel in Galatia was a deep concern of both the saints in Antioch and at Jerusalem. This co-dependent, spiritual link between assemblies is a major part of New Testament order. Every act of an assembly should be weighed as to its effect on other assemblies.

Scriptures: Acts 11:22-26; 14:23-28; 1 Corinthians 9:1-15; Philippians

4:14-19.

### **9. The Unique Silence of Women.**

Much of the truth that is practiced in an assembly runs counter to the court of human opinion. The language of the New Testament is as clear on this subject as John 3:16, yet many have labored long and hard to weaken this teaching. In our day, it is very unpopular that gender should have any place in determining who should speak or when, but the Bible clearly teaches the silence of women in assembly gatherings. However, we do not have any problem about this with our sisters. They intelligently read the Word of God and accept its teaching. Among us are many godly women who are the very backbone of assembly testimony. "Devout and honorable women" did not cease when the days of the apostles ceased.

Scriptures: Acts 17:4; 1 Corinthians 14:34; 1 Timothy 2:8-15.

### **10. Unique Support for the Work of the Lord**

No financial support from unbelievers was the practice of assembly pioneer gospel preachers. We are deeply grateful to God that this unique method works, and we have had many years of opportunity to prove it. In this day when so much dishonor has been brought on the name of the Lord by those who believe that it is their right to live as kings from the gifts of the poor, we have been made humbly thankful that our practices are in sharp contrast with their excesses. One of the most difficult jobs we have ever handled is the necessity to refuse gifts from people who sought to gain favor from God by their giving.

Scriptures: 3 John 5-8 (Proverbs 15:8; 21:27 are principles for every

2;5-9; Revelation 1:5-6; 2:6, 15, and 20:6.

### **5. Uniqueness of a plurality of Spiritual Gifts**

Recognition of spiritual gifts and liberty for their function is truly unique to a scripturally gathered assembly. Once we have acknowledged that the gifts are given to men and must be controlled by the Holy Spirit, we must reject every system that suggests either a one man or all men ministry. All brethren are not gifted as shepherds, teachers, or evangelists, nor is it possible to read the New Testament intelligently and believe in a one pastor system where all the gifts are deposited in one man. To “desire earnestly the best gifts” is not to desire a gift be given to me as an individual, but that gifted men may be given to an assembly. If a pastor system were the pattern of the New Testament, this word and so many others in it would be singular, rather than plural. The Corinthians are not told to desire the most gifted pastor, but to desire “gifts” which are always plural in an assembly. It is to be lamented that so many companies who for many years practiced this scriptural plurality of gifts are now turning to a one pastor form of ministry with the excuse that they need an “educated” ministry or that others do not have the time to sacrifice for the Lord in a pastoral and teaching ministry. We must recognize godliness, maturity and gift, but let us utterly reject every tendency to an official class.

Scriptures: Romans 12:6-8; I Corinthians 12:1-11; 28-31; 14:15-39, and Ephesians 4:8-16.

### **6. Uniqueness and Priority of The Breaking of Bread**

In recent times, we have seen

many articles in which denominational men have suggested a return to collective worship such as assemblies have been practicing through the years. While denominations are calling for a return to this simplicity, it is amazing that the two leading symptoms of departure by a professed assembly is the decentralization of the breaking of bread and ceasing to publicly preach the gospel. A meeting for “worship and celebration” on Lord’s Day morning is a very poor substitute for the breaking of bread.

The distinctive pattern for assembly practice is a “continuing steadfastly in the apostle’s doctrine, the fellowship, the breaking of bread and the prayers.” We find it very difficult to accept that any spiritual believer who has ever experienced the breaking of bread, which is the closest place to heaven we have ever known, could turn from it to a pre-arranged service for so called “public worship”.

We give to this meeting the place of priority – the first meeting in importance on the first day of every week. When Luke wrote, “On the first day of the week the disciples came together to break bread,” he was giving us a pattern of equal authority with any command of the New Testament. This practice agrees with the teaching of the Lord Jesus and the epistles.

Scriptures: Luke 22:14-20; John 4:19-26; Acts 2:41-42; 20:6-7, and I Corinthians 11:23-34.

### **7. The Unique Authority of the Word of God**

It is the profession of all who believe in the inspiration of Scripture that it is their only authority. It is not our right to judge them, for this is a

age).

### 11. Uniqueness of the Spirit's Control

We are totally dependent on the presidency of the Holy Spirit in salvation and service. It is a divine Person who gifts, guides, enables, works, produces fruit and blesses the feeble efforts of His servants. He awakens, convicts and reveals Christ to sinners.

We are dependent on His leading in worship, prayer and ministry. Human arrangement is a poor substitute for His leading. After a meeting for prayer or worship, we have often been amazed at His control. No human system could ever duplicate these spiritual results.

Scriptures: John 1:12-13; 3:5-8; 16:7-15; Romans 8:14-17; 26-28; 1 Corinthians 2:2-5; 2:13-16; 2 Corinthians 4:3-6.

### 12. Unique Discipline

It is unique in our day to carry out internal discipline and even excommunication when Scripture demands it. Such discipline should be distinguished from punishment for wrong doing. The purposes of assembly discipline are that the assembly may be kept pure, that others may be preserved from falling and that the guilty persons may be restored. The leaven of impurity and the leaven of evil doctrine must both be purged out "that ye may be a new lump, even as ye are unleavened."

Scriptures: Matthew 18:15-20; 1 Corinthians 5:9-13; 1 Timothy 1:18-20. This is not an exhaustive list of the unique features of an assembly, but surely the consideration of any one of these truths would preserve us from turning aside from the "gathering together" where these truths are obeyed. □

### Timothy Strandrud

"Is it my Christian duty to be involved in opposing social problems like abortion and pornography?" a young brother asked us. "Someone at work told me the country's terrible moral decline is because many Christians like me are not speaking out and refuse to vote."

Today many "Christian leaders" urge the involvement of believers in political and social processes. This has resulted in earnest saints in different assemblies questioning what our role should be. One concerned sister remarked, "Dr. Dobson says things like, 'All true Christians need to be counted and be actively involved. Write your senators, congressmen and the president. Let them know where you stand and what is right. Vote men in who have moral values and can turn this country around. Unless we provide a united front against the attack on the biblical principles our county was founded on, we will loose everything that is of God.' I have never heard any teaching in the assembly about what to do. So is he right?"

When confronted with questions, challenges and "logical" reasoning, we can confidently turn to the Word of God for divine guidance. It gives us direct teaching to practice, basic principles to guide and clear examples to follow. Our Lord provides us with the perfect example, "that ye should follow His steps" (1 Pet 2:21).

Did the Lord Jesus get involved in social or political issues? He also lived in a period with many burning issues; yet when others tried to involve Him in them, He refused. For example, notice His responses in the gospels. After Herod beheaded John the Baptist, the Lord did not cry out

against this injustice or organize a protest. Instead, "When Jesus heard of it, he departed thence by ship into a desert place apart" (Matt 14:13). When told of Pilate mingling the blood of Galileans with their sacrifices, the Lord Jesus warned the people that in their current condition they would also perish, "Except ye repent, ye shall all likewise perish" (Luke 13:3). In responding to whether taxes should be paid to the oppressive Romans, the Lord again turned the focus from the political to the spiritual, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt 22:21).

How did the Spirit of God direct Paul to write about social questions? Slavery was a social condition in Paul's day. If slavery existed today, those advocating involvement in social issues would insist that we try stamping out the evil in the political arena. Scripture gave no word about eliminating it from society. Neither did it discourage a Christian from slave ownership. Paul wrote an epistle to Philemon, a godly master. Also, he instructed both believing masters and believing slaves about godly conduct in their respective positions (Eph 6:5-9).

What then is our commission in the world? The character of Christ's kingdom is distinct from the world. The Lord told Pilate, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight" (John 18:36). The Lord Jesus was sent into this world to address man's spiritual need, not social or political issues, so are we, "As my Father hath sent me, even so send I you" (John 20:21). Addressing social problems treats symptoms, while preaching the gospel gets to the root

of men's problems - sin and the need to be born again, so that they may receive new natures. Our commission is to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Satan will do anything to keep us from clearly preaching the gospel of Christ. It is "the power of God unto salvation to every one that believeth" (Rom 1:16). The great need is personal salvation, not reformation of the world system.

Then what about the question of voting? "I don't vote because I know the elders don't think we should," a sister stated. "No one has ever told me why. Could you give me Scripture references?" The Scriptures clearly show God appoints rulers for His divine purposes (Rom 13:1-4; Dan 2:20; 21; 4:17; Rom 9:17). Sometimes He appoints a ruler for judgment of a nation (Jer 25:8,9). God "ordained" Nero (AD 54-68), perhaps the most vicious of the Roman emperors, and told the Roman believers to "be subject to higher powers" (Rom 13:1). Neither you nor I would have chosen Nero. God did. Scripture gives no instructions about voting according to God's will. The person we think best in office, may be very different from the one God puts in.

While we don't vote, we have the great privilege of praying to the all powerful God who places men in office (1 Tim 2:1,2). We have a deep interest in their salvation and pray that high moral standards will be upheld.

Should we pay all our taxes when part finances evil? "The government is over taxing us," a brother argued, "Taking money it doesn't need and using the money to promote sin like abortions. We shouldn't pay all our taxes and allow the Lord's money to be misused." However, the Lord in-

structed the Jews to pay tribute to Caesar, a pagan (Matt 22:21), though some of that money supported idolatry. In being subject to the government, we are responsible to pay all our taxes; "be subject" and "pay ye tribute" (Rom 13:5-7). Authorities who abuse their power by misuse of the funds are answerable to God.

Refusal to pay taxes or any other form of civil disobedience involves disobeying the law and resisting authority. Peter exhorts believers to obey all the laws of the land (1 Pet 2:13, 14). Paul taught the Romans, "Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom 13:2).

What should be my relationship to this "present age?" This world is a vast system marked by rebellion against God, with Satan as prince. It crucified our Lord. The Lord Jesus Christ was not part of the world, neither are we. "They are not of the world, even as I am not of the world" (John 17:16). The Word of God refutes the claim that there is good in the world, "All that is in the world .. is not of the Father" (1 John 2:16).

Can we expect these conditions to improve in the future? Part of the argument used for political involvement is that God will use Christians in politics to improve world conditions. Yet, God tells us to expect moral conditions to deteriorate, not improve, in "the last days" (2 Tim 3:1-5, 13). At the rapture Christ will snatch His people out of the world (1 Thess 4:17). This ushers in the Tribulation during which the true character of man's political machinery will be revealed. It will be a period of unparalleled rebellion against God (Psa 2:2-3; 2 Thess 2:3-4).

Then, "THE KING OF KINGS AND LORD OF LORDS" will suddenly step in with complete judgment and establish a kingdom of absolute righteousness and peace (Rev 19:15-16; Isa 32:1, 17-18). Christ's future rule, not human efforts in this age, will produce a righteous government. How can we clean up a world that will set aside political differences to unite against our Lord at His Coming?

Having our citizenship in heaven (Phil 3:20), being "ambassadors for Christ" (2 Cor 5:20) and being "strangers and pilgrims" (1 Pet 2:11) all portray the follower of Christ as having characteristics that exclude involvement in earthly politics. A pilgrim is just passing through to another land. A stranger is not part of the country he is in. Don't Abraham and Lot contrast each other? The pilgrim Abraham's "native country" (Newberry) was heaven (Heb 11:10, 13-16). Lot sat in the gate of Sodom, ruling in a city characterized by gross sin and destined for divine judgment (Gen 19:1, 9). Let us keep ourselves "unspotted from the world" (Jas 1:27). □

### Crowns for Christians

For Soul Winners - Rejoicing if converts stand (1 Thess 2:19).

For Under Shepherds - Crown of glory (1 Pet 5:4).

For Godly Old Age - (on earth) (Prov 16:31).

### Possible for all Believers

Incorruptible Crown - The Christian race (1 Cor. 9:25).

Crown of Life - Enduring temptation (Jam 1:12).

Crown of Life - Overcoming (Rev 2:10).

Crown of Righteousness - Loving His appearing (2 Tim 4:8).

## **Bible Reading Outlines**

### **The Sermon on the Mount (3)**

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**James K. Vallance**

**Matthew 6:1-18**

#### **The Personal Practice of Piety. The Life of Faith**

**Introduction:** The Lord Jesus now teaches that subjects in His kingdom must walk by faith and not by sight. (2 Cor 5:7) Their value systems would differ from both the Pharisees and Gentiles, and these exhortations embrace the whole life of the believer in the following areas:

- a. Manward Almsgiving v 2-4,**
- b. Godward Prayer v 5-15,**
- c. Selfward Fasting v 16-18.**

#### **6:1 A Comprehensive Introduction**

A warning against seeking honor from men. Ostentatious display robs all righteous deeds (alms v1) of their virtue and reward.

#### **6:2-4 Almsgiving**

V 2, Alms is meeting a deep need in a merciful and pitiful manner. The hypocrites mask their true motives, and are really seeking the approval and judgment of men rather than God. They are instantly paid in full.

V 3, A warning against self gratification and complacency. Our motives must be pure.

V 4, Spontaneous acts of mercy are taken into account by God, and He will reward (recompense) according to His estimate. (Matt 25:34-40)

#### **6:5-15 Prayer**

V 5, The folly of the hypocrites. Ostentatious display

V 6, The wisdom of private fervent prayer.

V 7, The folly of the heathen. Meaningless mechanical repetitions without thought or exercise.

V 8, The virtue of prayer is not assessed by either its publicity, length, or repetition, but by its sincerity and reality. We ask to show that we want what we need. It is an confession of our need and dependence, and our Father knows all before we ask.

#### **9-15 The Pattern Prayer**

V 9, Relationship producing adoration and reverential fear. The desire to revere the Name of God, and to honor it in our lives by holy living.

V 10, The desire to see God's sovereignty acknowledged.

The desire to see God's will and purposes accomplished willingly and spontaneously.

#### **11-13 Petitions**

a, For the present v 11 Material,

b, For the past v 12 Spiritual,

c, For the future v 13 Moral.

V 11, Our needs, one day at a time, to sustain our own lives and to support others.

V 12, The confession of sin, with a readiness to forgive others for sins against ourselves, which must be trivial when compared to the sins against God for which we have received forgiveness. A prerequisite for fellowship and communion.

V 13, Acknowledgment of our complete dependence upon God for preservation and guidance, especially in times of trial. The confession of weakness when confronted by the evil one. Praise and acknowledgment of His power to accomplish all for His own glory.

### **14-15 A Commentary on Forgiveness**

As if to emphasize the importance of the forgiveness of others, the Lord reiterates the condition of the Fathers forgiveness, and not the ground or the basis for it.

### **6:16-18 Fasting**

V 16, Hypocritical fasting is before men. If we appear to be what we are not, then we are not what we ought to be.

V 17, True fasting is self denial of legitimate things in life to serve God, and to bless others. We must avoid the display of such spiritual exercises publicly.

V 18, The assurance of the Father's recompense, perhaps in part now, and in its fulness in eternity. □

## **Wonderful Facts Concerning Christ**

He who was "brought forth from eternity" (Prov 8:24,25), "came forth from the Father" (John 16:28) and "went forth" to Calvary (John 19:17).

He who "made all things" (John 1:3) in creation, was "made flesh" to provide salvation for His guilty creatures (John 1:14).

He who "made man," was "made in the likeness of man" (Phil 2:7).

He who was "the Creator of the angels," was "made a little lower than the angels for the suffering of death" (Heb 2:7).

He who "made the law," was "made under the law" (Gal 4:4).

He who was "clothed with honour and majesty" (Psa 104:1), was "wrapped in swaddling clothes" (Luke 2:12).

He who is the "Everlasting Father"

(Isa 9:6), became an "infant of days."

He who came as "a Babe" (Luke 2:12), will come as "the King" (Rev 19:16).

He who came "in weakness" (Luke 2:7), will come "in power" (Rev 19:15).

He who is "the wisdom of God" (I Cor 1:24), "grew in wisdom and stature" (Luke 2:52).

He who "upholds all things by the word of His power" (Heb 1:3), was "upheld in the arms of Mary and of Simeon" (Luke 2:27,18).

He of whom it is stated, "Behold your God" (Isa 40:9), it is also stated, "Behold the Man" (John 19:5).

He who spake as never man spake" (John 7:46) and who rode upon an ass "whereon yet never may sat" (luke 19:30), was buried in "a new

sepulchre wherein was never man yet laid" (John 19:41).

He who "sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst," yea "He watereth the hills from His chambers" (Psa 104:10-13), was the One who said, "I thirst" (John 19:28).

He whose eyes are "a flame of fire" (Rev 1:14), was the One who "wept" (John 11:35) with Martha and Mary in Bethany. He who "measured the waters in the hollow of His hand" (Isa 40:12), "poured water into a basin" (John 13:5).

He who was "girded with power" (Psa 65:6), "took a towel and girded Himself" (John 13:4,5).

He before whom every knee shall bow (Phil 2:10), bowed His knees and washed His disciples feet (John 13:5,12).

He of whom it is written, "Ten thousand times ten thousand stood before Him" (Dan 6:10), "stood before the Governor" (Matt 27:11).

He who "knew no sin" (2 Cor 5:21), "did no sin" (1 Pet 2:22), "was without sin" (Heb 4:15) and "in Him was no sin" (1 John 3:5), "bare our sins in His own body on the tree" (1 Pet 2:24).

He who was the earth-rejected One (John 19:5,6), is now the Heaven-accepted One (Acts 3:21).

He who was "crowned with thorns" (Matt 27:29), is now "crowned with glory and honour" (Heb 2:9).

He who was "on the tree" (1 Pet 2:24), is now "On the throne" (Heb 12:2).

He who was "lifted up" (John 8:28) and who "offered up" Himself (Heb

7:27), was "received up into Heaven and sat on the right hand of God" (Mark 16:19).

He who "appeared to put away sin" (Heb 9:26), "now appears in the presence of God for us" (Heb 9:24).

He who came "to die" (Rom 5:6,8), will come "to reign" (2 Tim 2:12).

He who said "I go," also said, "I will come again" (John 14:3).

He who "came down" from Heaven (John 6:42), and has now "sat down on the right hand of the Majesty on high" (Heb 1:3), will "put down" "all rule and all authority and power" (1 Cor 14:24).

"To Him be glory for ever and ever. Amen." □

### Lord Is It !?

Though others fail who name Thy name,  
And cause reproach, and bring Thee  
shame,

Forbid it Lord that I should cry,  
In pride of heart, "Not I, Not I."

And though I'm crucified with Thee,  
And bear the marks of Calvary,  
Yet still I live and gladly cry,  
Live thou in me, "Not I, Not I."

Men's books so full with chaff are stored,  
God's nought but golden grains afford,  
The time is short, Oh spend thy pains,  
In gathering up the golden grains.

Little is much when God is in it.  
Man's busiest days not worth God's  
minute,  
Much is little everywhere,  
If God the labor does not share,  
So work with God and nothing lost,  
Who works with Him does best and  
most.

The more a man is walking with God, the  
more he will experience the power of  
Satan (Wm. Hoste).

## Man's Conception of God

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### J. R. Caldwell

Certainly the poor ideal embodied in the idols of the Hindu, Buddhist or the African tribal gods all agree in this, that the thought of God being a God of love is nowhere to be found. Thus we see how utterly Satan has deceived the hearts of men and libelled and misrepresented the character of God.

### God's Love is One of His Glorious Attributes

It is fully manifested in the gift of His Son. Natural affection springs from the instincts or mere natural life. The love of a mother to her offspring is a faint shadow of divine love; but it is not divine love. Human love seems to enjoy its object rather than to bless it. We are liable to suppose that divine love is a sentiment or feeling akin to that which we entertain towards other persons or things; but this is a mistake by which many true earnest souls have been brought into great bondage.

Outward acts of service and self-denial have no value in the sight of God if they are not motivated by divine love. As I am drinking in God's love to me - basking in the sunshine of this divine love - I am like an empty vessel let down into the sea; it is in the water, and the water is in it. Thus it is that dwelling in God,

### God's Love Fills Our Souls

It is "shed abroad in our hearts by the Holy Spirit" (Rom 5:5) and flows out to fellow-saints and to sinners. Thus God's character is reproduced in us.

Under the law God said: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (Lev 19:17). There are two ways

of dealing with sin in another. You may take no notice of it to the one who commits it, but talk of it as a talebearer - this is to "hate thy brother." The Way of Love is to speak of it to the one who has sinned, but to tell it to no one else. Such love as this comes only from God, and is the manifestation in His children of His own character, therefore it is greater than all gifts (1 Cor 13:1-13). □

## Wise Words on Worship

### Selected

Worship is the highest service that the child of God can engage in. It is of eternal duration as illustrated by the Temple of old, with its courses of singers through the day and through the night (Psa 134:1; Rev 4:8). Prayer is only needed down here and will not be renewed in glory.

Worship is giving to God the very best we possess as in the case of Abraham yielding up his son, Isaac (Gen 22:5).

In the Holy Scriptures, the hand is connected with service, the foot with walk, but the eye is associated with worship because it is necessary for the eye of the heart to take in the object for real worship. This is illustrated in Matthew 28:17: when the disciples saw the Lord, they worshipped Him.

In Revelation 4 and 5, both the Throne Sitter and the Lamb are seen in the midst of the throne, in the very center so that every eye can see them and with the holy myriads of angels surrounding them. No discordant note or disruptive thought will mar that perfect worship. Our worship falls so far short of this, and yet we can anticipate the worship of

heaven as we gather around our blessed Lord down here where “two or three are gathered together in His name” (Matt 18:20).

### **Three Classes of Worship**

Worship may be placed under three classes:

1. The highest is the Worship of God for what He is in His marvelous glories, grandeur and excellences, His own wonderful Being and the revelation of Himself so fully displayed in the Lord Jesus Christ.
2. The Worship of our Lord Jesus in the perfection of His incarnation, His obedient walk, the perfect delight He brought to the Father, and the unfathomable sufferings and infinite love seen at the cross, His resurrection, His present glory and speedy return for His own.
3. We also worship God for what He has done for our souls, His so great salvation at such a mighty cost to Himself, His present care and the untold glory that He has promised to us. In the Holy Scriptures it will be seen that God always takes the first place, and rightly so, therefore when we assemble together, God should have the first place in our worship. He is worthy of highest worship because He is God. If instead, our first thought and much afterward is occupied with what we have received in spiritual blessings, we are showing gratitude and offering thanksgiving, but this is not the highest form of worship. However, because of the work of the Holy Spirit within us, thanksgiving does glorify God and often leads to deeper worship. Let us never become “robbers of God,” according to Malachi 3:8. □

“Consider Him,” for there is no nobler theme to think upon.

### **Selected**

Soon after Solomon ascended the throne, it is recorded that the Queen of Sheba heard of his fame “concerning the Name of the Lord” and that she made a journey to Jerusalem in order to interview the youthful monarch. The king responded generously to his visitor’s desires, and not only revealed his wisdom, but displayed to her the wonders of the royal palace and its establishment and retinue. The queen was lost in wonder and amazement at the splendours she had seen and gave vent to her feelings in an expression of praise.

#### **“Blessed be the Lord thy God.”**

Through the wisdom and piety of the king, she had been attracted to the God of Israel and led to acknowledge the greatness, not of Solomon, but of Jehovah (1 Kings 10:1-13; 2 Chron 9:1-12).

A striking contrast to this incident is found in the history of Hezekiah. Early in his reign, Hezekiah defeated the Philistines and Assyrians, and he subsequently saw the rout of the latter by Jehovah, after he had refused submission and had rejected the possibility of an alliance with Egypt. Throughout his early life he demonstrated his faith in and dependence upon Jehovah, and when he finally became secure over all his foes, “he was magnified in the sight of all nations.” When he reached the pinnacle of fame, however, the king lifted up his heart in pride, ignoring the claims of God and neglecting to acknowledge Him as the source of his power and glory. It was just at this point, therefore, that Jehovah made the supreme test of his life (2 Chron 32:31).

Hezekiah had been ill, but in

answer to prayer his life had been miraculously restored to him. His near neighbour, Merodach-baladan, king of Babylon, accordingly sent an embassy with presents and letters of congratulation to him. Hezekiah had previously avoided the obvious snares for the feet of the faithful, but this more subtle temptation proved his downfall. He received the messengers unhesitatingly and displayed all his riches and treasures to them, in fact, "there was nothing in his house, nor in all his dominion, that Hezekiah showed them not" (Isa 39:2). Moreover, the narrative makes it clear that, unlike Solomon, this display of treasure and splendour was not for the honour of Jehovah, but for

**The Self-glorification of the King.**

The Queen of Sheba departed from Jerusalem with a sense of the glory and majesty of Jehovah; the Babylonians returned from their visit with a memory of the riches and possessions of the king.

How many there are today who stand firmly against compromise with the world and alliance with the enemies of spirituality, and yet who succumb to the subtler and more insidious temptation of an appeal to

**Personal Pride and Conceit**

Natural talents and abilities are the gift of God; spiritual gifts are bestowed by the Holy Spirit, and it is the responsibility of the possessor to use these rich treasures for the glory of God and the blessing of man. Yet how frequently are these very gifts prostituted to the ambition and self-aggrandizement of the individual! It is but a repetition of Hezekiah's fall of centuries ago. □

**QUESTION:** Would you please give us some light as to what is taught in James 5:13-15? Some insist that the anointing with oil should accompany the prayer for the sick in assemblies today. A definite answer would be appreciated.

**ANSWER:** We should keep in mind that this epistle deals with conditions very early in the history of the church and is transitional in character. It is also a very practical epistle and for the most part is not setting out doctrine of a permanent character. We would need to refer to 1 Corinthians and 1 Timothy for later doctrinal teaching and practice regarding assembly matters. These epistles give no instruction for any ceremony such as the anointing with oil. The sickness of James 5:14 was the result of the governmental dealing of God with a man who had sinned. This is implied in verse 15, "If he hath committed sins, they shall be forgiven him."

However apart from this observation, the anointing with oil was the application of medicine. A sick person needs proper medication, but anointing with oil, although appropriate in that day, has been replaced with far better medical techniques in our day.

In later epistles, Paul encouraged Timothy to take a "little" wine for his stomach's sake and his often infirmities. The drinking water may have been contaminated in that area as Paul says "drink no longer water." It is also to be observed that Epaphroditus was sick nigh unto death (Phil 2:27), but God had mercy on him. We have no mention of any anointing with oil. Furthermore Paul says of another fellow worker at a much later date, "Trophimus have I left at

Miletum sick" (2 Tim 4:20). In contrast to these unhealed sicknesses, in earlier days, from Paul "were brought unto the sick handkerchiefs or aprons, and the diseases departed from them" (Acts 19:12). The handkerchiefs were obviously connected with days of miraculous healing which were not to continue. It is in this time that James wrote his epistle.

In conclusion, if a person desires to be anointed with oil and have the elders pray, that is one thing, but to insist on this practice as a doctrine having relevance to our day, I would say, "Certainly not."

**QUESTION:** Is it correct to speak of a person being saved, spirit, soul and body at the present time. The Scripture speaks about the body being dead because of sin.

**ANSWER:** It is good in our language to keep to what the Word of God clearly states. Once a person trusts Christ as Saviour the Word of God teaches that "ye are not your own therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:19-20) It is the person that is saved, and from that moment on his body is the temple of the Holy Spirit (1 Cor 6:19). Surely to speak about being saved and then use the body for all manner of sinful living would be totally wrong and would cast doubt upon such a testimony. The leper in the day of his cleansing or the priest in the day of his consecration would understand that their bodies were affected. In a similar sense, we must understand that because of salvation, the members of our bodies are no longer to be used as the "instruments of unrighteousness unto sin" (Rom 6:13)

but are to be yielded "as instruments of righteousness unto God" (v 13), so salvation does affect the body.

On the other hand, our bodies at the present moment are not suitable for heaven, "flesh and blood cannot inherit the Kingdom of God" (1 Cor 15:50). A great change is necessary and will take place at the coming of the Lord Jesus according to 1 Corinthians 15:53-54 and Philipians 3:21.

It is good to understand that the salvation of our souls is accomplished and complete, but "the redemption of our bodies" (Rom 8:23) is still future. We have been saved from sin's penalty, are being saved from its power and will yet, in our bodies, be saved from its very presence (2 Cor 1:10). Surely the day will soon come when our bodies will be changed and fashioned after the body of His glory. It is easy, we must acknowledge, to pick up expressions that we hear from others, they sound good but are not always scriptural and our safety lies in adhering to the plain statements of the Word of God. □

### Seven Characters of the People of God

1. Disciples in the same school,  
One Master, John 13:13,14.
2. Children in the same family,  
One Father, Gal 3:26.
3. Sheep in the same flock,  
One Shepherd, John 10:16.
4. Saints in the same covenant,  
One rank, Rom 1:7.
5. Stones in the same house,  
One foundation, 1 Pet 2:5.
6. Members in the same body,  
One Head, Eph 1:22,23.
7. The bride in the same glory,  
One Bridegroom, Rev 19:7-9.

## Tidings

### N. Lorimer

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#### **Alberta**

**Calgary,** Two souls were saved during the May conference, bringing much joy to the saints.

#### **Saskatchewan**

**Alida,** On July 1, Paul Kember and David Gray commenced tent meetings.

**Glen Ewen,** The June conference was profitable with helpful ministry given by R. Boyle, M. McCandless, M. Radcliffe, D. Richards, J. Ronald Jr., J. Ronald Sr., L. Steers and J. Webb.

#### **Manitoba**

**Portage la Prairie,** The June conference was larger than usual with good ministry. Eight of the Lord's servants shared in the ministry and Bible readings on John 13 and 14.

#### **Ontario**

**Emsdale,** Don Nicholson expected to do visitation work in Emsdale, Brett and Bing Inlet in August.

**Englehart,** The Northern Ontario conference was very good with 14 of the Lord's servants present. A happy spirit prevailed and the ministry was helpful.

**Fort Erie,** Prayer is requested for gospel and children's meetings which Timothy Walker and Keith Budgen (Picton, Ontario) expect to start on August 19.

**Kapuskasing,** During the first week of July, Bert Grainger had a week of ministry meetings on the Holy Spirit. Harold Paisley expected to visit Kapuskasing and Sudbury later in July.

**Merlin,** On July 8, William Metcalf and Larry Steers started tent meetings in this area.

**Newmarket,** Prayer is requested for a series in the gospel which William Lavery and Fred Krauss plan to commence on September 9.

**Nipissing Junction,** The conference in June was well attended with help given by 15 of the Lord's servants.

**Orillia,** During a two week visit to Ontario in late June, James Campbell gave a report on the work of the Lord in Japan at Orillia as well as in nearby assemblies.

**Parry Sound,** Attendance and interest was encouraging during one week of ministry meetings by Timothy Walker in June.

**Port Stanley,** Paul Kember and David Gray expect to commence tent meetings in August.

**Sarnia,** On June 24, Norman Mellish and Jack Nesbitt started tent meetings. Good numbers are attending and one teenager was saved early in the meetings.

**Strongville,** In late June, construction began on a new hall. The work is progressing extremely well and the saints greatly appreciate the help of many labourers from various assemblies in this building project. Harold Paisley expects to commence a gospel series in the new hall in early September.

**Sudbury,** Fred Krauss was with the assembly in June for three nights of ministry on the Coming of the Lord. Albert Ramsay also paid an appreciated visit. While in Ontario, Albert Ramsay had a busy ten days also visiting Nipissing Junction, Timmins, Kapuskasing and Arnstein.

**Toronto,** Lorne Langfeld had a week of children's meetings at Pape in late June.

**Unionville,** Attendance and interest was excellent during four weeks of tent meetings in June by Gene Higgins and Peter Orasuk. A good number of outsiders attended and four souls professed salvation.

**Victoria Road,** The June conference was well attended with 11 of the Lord's servants present. The Bible readings on Romans 12 - 15 were profitable and practical.

**Woodville,** On July 8, Don Nicholson and Eugene Badgley started tent meetings. Children's meetings in the tent commenced on July 9.

#### **Quebec**

**Montreal,** Two men who saw the assembly meeting place began attending in the winter. They professed to be saved in April and were to be baptized in July.

#### **New Brunswick**

## Tidings

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**Norton**, On July 8, Murray McCandless and Malcolm Radcliffe started tent meetings. Norton is the first place Brother McCandless had meetings when he moved to New Brunswick 12 years ago.

### **Nova Scotia**

**Pugwash Junction**, The large tent was well filled for the July conference and the saints enjoyed excellent ministry from W. Bingham, N. Burden, S. Maxwell, M. McCandless, J. McClelland, H. Patterson (Oxford, N.S.) and J. Walmsley.

**Sydney Mines**, William Bingham and David Hunt commenced tent meetings in early July in a new district outside of the town. Prayer is requested for a gospel series which Dave Richards and Peter Orasuk expect to commence in mid-September.

### **Prince Edward Island**

**Bonshaw**, On July 8, Sydney Maxwell and Gene Higgins commenced tent meetings.

### **Newfoundland,**

**Corner Brook**, The July conference was large and profitable.

## Tidings - U.S.A.

### **Washington**

**Seattle**, Eric McCullough expected to have some ministry meetings in early July.

### **South Dakota**

**Highmore**, Robert Orr and Roy Weber started tent meetings in mid-June.

### **Nebraska**

**Burwell**, Prayer is requested for a gospel series which Al Christopherson and Roy Weber expect to commence on August 5.

### **Minnesota**

**Hinckley**, Robert Orr and Roy Weber expected to start tent meetings on July 8.

### **Iowa**

**Garnavillo**, About 600 attended the June conference and profitable ministry was given by John Gray, Steve Kember, Mur-

ray McCandless, William Metcalf, John Slabaugh, James Smith, James Walmsley and brethren who labour in the Midwest.

**Manchester**, John Gray, William Metcalf and James Smith gave help at the monthly ministry meeting on June 15. Eric McCullough and Bruce Collins expected to start a gospel series in the new hall on July 15.

### **Wisconsin**

**Darlington**, Joel Portman and Art Ward started tent meetings in mid-June.

**LaCrosse**, On July 1, the saints had an all day meeting to celebrate 100 years of assembly testimony in LaCrosse.

### **Michigan**

**Alpena**, On July 8, Norman Crawford and Larry Perkins commenced tent meetings.

**Bridgeport**, William Lavery and John Dennison (Stark Road) plan a tent series to commence on July 29. These meetings are in fellowship with the Saginaw assembly and prayer will be valued for this effort.

**Ceresco**, At the all day meeting on June 24, helpful ministry was given by Ivan Hoath Sr. (Monrovia, CA), William Lavery and Louis Smith (Jackson, MI).

**Livonia**, In early July, Tom Wright visited the Stark Road assembly, giving a report on the work of the Lord in Brazil.

**Sault Ste. Marie**, John Norris has been giving help here as well as the Canadian Sault.

### **Ohio**

**Akron**, Prayer is requested for tent meetings which Norman Crawford and David Oliver expect to commence on August 1. The saints enjoyed recent visits by Fred Bartlett, William Metcalf, David Oliver and James Smith.

**Toronto**, Frank Tornaquindici (Hartford, CT) and Dale Vitale (McKeesport, PA) expected to start tent meetings in this area on July 15. A good number of friends and relatives are on the hearts of the Christians at this time.

**West Chester**, Helped by brethren from the Akron assembly, John Slabaugh had

## Tidings

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children's meetings in a tent in June with some adults as well as children attending.

### West Virginia

**Keyser**, Robert Surgenor and W. Seale (Indiana, PA) commenced tent meetings on July 8 on the same site that was used eight years ago.

### Pennsylvania

**Hatboro**, Prayer is requested for a gospel series which Norman Mellish expects to start in August.

**Irwin**, The McKeesport assembly was looking forward to gospel tent meetings commencing July 29 by W. Seale (Indiana, PA) and Dale Vitale.

**Malvern**, On July 1, Tom Wright (Brazil) and David Oliver commenced tent meetings and have been encouraged with good attendance. One girl from the Bryn Mawr Sunday school professed salvation during the first week of the meetings. Malvern is 15 miles west of Bryn Mawr, and the present site has been used twice before in previous tent efforts.

### North Carolina

**Hickory**, The saints enjoyed three nights of ministry by Robert Surgenor in late June.

### New Jersey

**Barrington**, After marking their 75th anniversary, the saints had a gospel series by David Oliver and Don Draper (Pennsauken, N.J.). A good number of visitors attended the anniversary and gospel meetings.

### Connecticut

**Terryville**, On July 1, James Smith and Marvin Derksen started tent meetings.

### Massachusetts

**Methuen**, Tom Wright paid an appreciated visit after the Augusta conference.

**Worcester**, The assembly appreciated a short visit by Norman Crawford and David Oliver in early June.

### Maine

**Augusta**, The saints were greatly cheered when a man was saved during a conference gospel meeting. Six brethren gave help at the encouraging June conference.

**Norridgewock**, Larry Buote and Brian Owen started tent meetings in this area on June 17. The saints at Madison obtained this lot, hoping to see blessing among their many contacts.

### Vermont

**Hardwick**, On July 5, William Lavery commenced a short series in the gospel.

## Tidings, Other Countries

### Northern Ireland

**Ballykeel**, S. Ferguson and N. Turkington are having gospel meetings with a few unsaved coming in.

**Ballymacashon**, Brethren Hutchinson, Waugh, West, E. Wishart and J. Wishart gave help at the conference on May 27 in a large tent.

**Ballymena**, Harold Paisley had five weeks of very large and fruitful tent meetings with over 20 souls professing salvation. Some of those who professed were long prayed for; others were outsiders.

**Belfast**, In the Belvoir area, J. Allen and J. Hutchinson are having well attended tent meetings with many locals attending.

**Burnside**, J. Thompson continues in the gospel with the small assembly here.

**Carginney**, Brethren S. McBride and Shannon have commenced tent meetings in this district of Kilkeel.

**Drumlough**, D. Kane has been preaching the gospel for several weeks.

**Killycurragh**, At the opening of the new hall on June 2, the building was packed and ministry was given by J. Allen and J. Hutchinson.

**Lungs**, The annual conference on June 20 was large and profitable.

**Stewartstown**, Brethren D. McBride and Glendinning are preaching the gospel in

## Tidings

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a portable hall and one has professed.

### **Republic of Ireland**

**Donegal**, J. Martin and W. Jennings are having house meetings with fair numbers for this needy area.

**Drum**, The hall was packed to capacity for the 100th anniversary. The Lord drew near and gave a really good meeting.

**Loughros**, In early June, Gilbert Stewart and Sam Patterson commenced gospel meetings in a mobile home.

### **Antigua**

On June 17, Stan Riches and Dalmar Edwards started their third series of tent meetings this season and were seeing unsaved out nightly. In each of the first two series, one soul was saved.

### **Chile**

**Concepcion**, In early June, Richard Hanna had well attended ministry meetings. On June 14, a general holiday, several believers were baptized. In July, Brother Hanna expected to travel north and have meetings in Copiapo and Coquimbo.

### **Mexico**

David Alves expected to have meetings in Mexico City in the home of a lady who recently professed after visiting Puerto Vallarta while on holidays.

### **South Africa**

On June 30, Sam Emerson wrote, "The violence and unrest in Natal still continue. This has caused a lot of suffering amongst the Zulu believers, but it is good to see them going on and witnessing in the troubled areas. We are encouraged also as we see the ones and twos still coming to Christ."

### **Venezuela**

**Pueblo Nuevo**, A new assembly was formed on June 10 with 29 in the fellowship. This is the fruit of labours by John Frith helped by Sr. Linares.

## **Conferences, D.V.**

### **Clinton, Ontario**

October 13 and 14 in Central Huron Secondary School, Princess Street East, Clinton. Breaking of Bread is at 10 a.m.

Prayer meeting is in the Clinton Gospel Hall on October 12 at 7:30 p.m. Corr. Douglas McDonald, P.O. Box 329, Clinton, Ontario, N0M 1L0, phone (416) 625-3125 or (519) 565-2752. Please note that the conference this year is later than the usual date.

### **Huntsville, Ontario**

September 8 and 9 with a prayer meeting on September 7 at 7:30 p.m. All meetings will be in the new Huntsville Centennial Centre behind the High School. On Saturday, there will be a Bible reading at 8:45 a.m. on the Person and Work of the Holy Spirit, with ministry at 10, 2, 3:45 and 7. On Lord's Day, there will be a Bible reading at 8:45 a.m. on the Functioning of the Holy Spirit, with Breaking of Bread at 10, Sunday School at 1, Ministry at 2 and 3:45 and Gospel at 7. Corr. David W. Traves, Box 716, Huntsville, Ontario, P0A 1K0.

### **Orillia, Ontario**

October 6 and 7 in Orillia District Collegiate, West St. N. First meeting on Saturday is at 10 a.m. On Lord's Day, Breaking of Bread is at 10 a.m. Bible readings will be on the Dispensations. Corr. Andrew Adams, 452 Peter St. N., Orillia, Ontario, L3V 5A7, phone (705) 326-9698.

### **St. Thomas, Ontario**

October 7 and 8 in Parkside Collegiate, 241 Sunset Drive (Highway 4). No meeting on Saturday morning. Breaking of Bread at 10 a.m. On Monday, there will be a Bible reading at 10:30 a.m. on Hebrews 6. Prayer meeting in the Gospel Hall, 1 Sunset Drive on Friday at 7:45 p.m. Corr. Lyle McCandless, RR 1, St. Thomas, Ontario, N5P 3S5, phone (519) 769-2733.

### **Arlington, Washington**

September 1, 2 and 3 in the Gospel Hall, 323 S. Stillaguamish Avenue with a prayer meeting on Friday evening. Each morning at 8:45 a.m. there will be Bible studies on the Person and Work of the Holy Spirit relative to personal, family and assembly life. Breaking of Bread at 10:30 a.m. Corr. John A. Klein, 14318 - 67th Ave. N.E., Arlington, WA 98223,

## Tidings

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phone (206) 659-6993.

### **Livonia, Michigan**

October 13 and 14 in the Plymouth-Salem High School. Meetings on both days are at 10, 2 and 7. Prayer meeting in the Stark Road Gospel Hall on Friday at 7:30 p.m. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167, phone (313) 349-4258.

### **Midland Park, N.J.**

September 29 and 30 in the Gospel Hall, 61 Prospect Street, with a prayer meeting on September 28 at 7:45 p.m. Breaking of Bread is at 10 a.m. Corr. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481, phone (201) 652-4862.

**Note:** Kindly remember the following conferences as mentioned in detail in the July magazine:

**Kamloops, B.C.** - Sept. 8 and 9

**Arnstein, Ontario** - Sept. 15 and 16

**Sault Ste. Marie, Ontario and Michigan** - Sept. 1 and 2

**Sussex, N.B.** - Sept. 29 and 30

**Clementsvalle, N.S.** - Sept. 2 and 3

**Hitesville, Iowa** - Sept. 15 and 16

**Kansas City, MO** - Sept. 2 and 3

**Akron, Ohio** - Sept. 1 and 2

## **Change of Address**

**Andrew Bergsma**, P.O. Box 116, Tomslake, B.C., V0C 2L0

## **Change in Location of Meeting Place**

**Hinkley, MN**, The assembly which formerly met in a home now gather at 401 Lawlor Avenue South, Hinkley. On Lord's Day, Breaking of Bread is at 10 a.m. with Ministry and Sunday School at 11 and Gospel at 8. On Thursday, Prayer and Bible Study as at 8 p.m.

## **Change in Meeting Time**

**Niagara Falls, Ontario**, Breaking of

Bread is now at 9:30 a.m. with Sunday School and Ministry at 11:30.

## **With Christ**

**Mrs. Russell (Gertrude) Copp of Vancouver, B.C.** on May 9, age 86. Our beloved sister was born in Brandon, Manitoba in 1903 and was saved in Vancouver in 1934. Mrs. Copp was in happy fellowship in the South Main assembly for many years and in latter years was in the Woodland Drive assembly, where she proved herself a very happy and faithful sister loved by all. The large crowd that gathered at her funeral attested to the place she enjoyed in the hearts of the Lord's people. She leaves three sons and their wives and families.

**Mrs. Margaret MacIntosh of Toronto, Ontario** on May 13. Our beloved sister was born in N. Ireland and was saved during cottage meetings by Joseph Stewart. In 1930, she emigrated to Canada. After she and Sam MacIntosh were married in 1936, they fellowshipped in Brock Avenue. Margaret was given to hospitality and participated faithfully in the assembly sewing class and tract distribution. She cared untiringly for Sam since his stroke three and a half years ago. When she learned of her serious illness in March, she experienced an immediate peace and acceptance of the Lord's will.

**Vernon McCaw of Treadways, Jamaica** on May 23, age 83. Our faithful, beloved and highly esteemed brother was called home from the Linstead hospital. He was saved at an open air meeting in Linstead in 1946 through John 5:24. He was baptized and received into fellowship at Treadways where he continued and became a respected under-shepherd. Shortly before his homecall, he lost his sight but enjoyed quoting the Scriptures with which he had saturated his mind. He leaves his wife Gerta whom he married in 1931. She is in happy fellowship at Treadways.

**Thomas H. Barr of Long Beach, CA** on May 27, age 87. Our beloved and esteemed brother was born in 1903 in Ban-

## Tidings

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bridge, N. Ireland and was saved on November 1, 1922. He moved to the U.S. in 1926 where he was associated with the Central Hall, West Chicago and Stark Road assemblies in the Detroit area until he and his wife moved to Long Beach in 1976. He will be greatly missed by his wife Emma, five children, 15 grandchildren and 13 great-grandchildren, many professing to be saved, and also by the saints in the Long Beach assembly as he was "mighty in the Scriptures".

**Mrs. Gladys Watson of Phoenix, Arizona** on May 28, age 90. Our dear sister was saved late in life at the age of 73 after years of prayer by her saved family, as the gospel was preached by Sydney Maxwell and Norman Crawford. Mrs. Watson spent the last few years in the nursing home at Marion, Iowa. The funeral was taken by Tom Baker and a local brother. She is survived by two daughters, 10 grandchildren, 21 great-grandchildren and 15 great great-grandchildren.

**Mrs. Margaret Weller of Arnstein, Ontario** on June 1, age 79. Our dear sister was saved in 1932 at the Chapman Valley conference. That same fall, she was baptized and received into fellowship at Arnstein, where she remained until her homecall. She was predeceased by her husband in 1986. Mrs. Weller went to be with the Lord suddenly while cutting her grass. She leaves two daughters, two sons, 10 grandchildren and three great-grandchildren to mourn her loss. Prayer is requested for them as some are not yet saved. Don Nicholson preached the gospel to a large crowd at the funeral.

**Mrs. Mae Reager of Olney, PA** on June 2, age 84. Our beloved sister was saved through Isaiah 53:6 during James Marshall's meetings in 1923 and was baptized in the Bryn Mawr hall the day it was opened. Married to her husband Gordon in 1937, she served in the gospel with him in Georgia. In 1951, they returned to Bryn Mawr where they were in fellowship until 1985 when they moved to be closer to their daughter and came into the Olney assembly. Cheerful,

faithful and appreciated by all who knew her, she will be missed greatly by her Christian friends and particularly by her husband to whom she was a truly suited partner.

**Russell W. Nesbitt of Dunkerton, Iowa** on June 5, age 86. Our dear brother was born in Iowa in 1903 and was born into the family of God in April, 1927. His life and testimony proved a real work of God in his soul. For many years, he was in fellowship at Western Avenue, Waterloo. When the assembly was formed at Dunkerton in 1976, he was one of the foundation members and he continued in happy fellowship here until his homecall. Many attended the funeral service in the Dunkerton Gospel Hall taken by his son Russell Jr. and Harold Stickfort. Jim Musch spoke at the grave site.

**Adoph Sluiter of Aredale, Iowa** on June 9, age 89. Our dear brother was saved in March, 1923. In 1933, when the assembly was planted in Aredale through the labours of Oliver Smith and others, our brother was helped as to the truth of God. He and his wife were received into the fellowship of the young assembly. He was a faithful brother and a help in the assembly. His wife was called home in 1973. A son and daughter survive along with five grandchildren, all comforted by the blessed hope. Robert Orr took the funeral service with Paul Elliott speaking at the grave.

**Mrs. Ina De Groote of Stout, Iowa,** on June 24, age 85. Our beloved sister was saved at the age of 18 in Stout in 1924. Her parents were born again in the first tent meetings at Stout in 1922. Ina was in the fellowship of the Stout assembly, but being an invalid, unable to come the last few years and she departed to be with Christ from the Waverly Care Centre. Her husband preceded her to heaven a number of years ago. They had no children. Paul Elliott preached the Word to a nice number at her funeral.

**John Hanson of Ontario, Wisconsin,** on June 26, age 87. Our beloved brother was convicted of his sins in the fall of 1953 during meetings by Oliver Smith and

Lamb to the slaughter. He was mocked, spit upon, scourged and put to death on a Roman cross. He "gave Himself for us, that He might redeem us from all iniquity" (Tit 2:14). "Christ died for the ungodly...Christ died for us" (Rom 5:6,8). "Christ died for our sins" (I Cor 15:3). "He was wounded for our transgressions" (Isa 52:5). "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet 3:18). Notice how God employs that little word "for." It means, "for another's good - in another's behalf." In other words, it means "Substitute."

Are you willing to let the Saviour take your place? If you refuse to depend solely on His sacrifice for your sins, then you will have to bear the punishment for them yourself in hell forever. May God help you to confess:

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood;  
Hallelujah! What a Saviour!" □

## **Tidings** concl.

Paul Elliott. He was saved on November 20, 1953. His wife was also saved at that time and they were in the Ontario assembly from its beginning. Paul Elliott and Robert Orr spoke to a very large crowd at his funeral at the Gospel Hall. His wife survives him, but was not able to be at the funeral. One daughter preceded him in death. Four children and their families remain, a number of them professing to be saved.

### *Founding Editor*

**A. W. Joyce,**

### *Honorary Editor*

**John Norris,** 83 Marconi St.  
Sault Ste. Marie, Ontario, P6B 1N7.

### *Editor*

**Norman Crawford,**  
2148 Creglow Drive  
Jackson, Michigan. U.S.A. 49203.

### *Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2.

### *Associate Editors*

**Sydney Maxwell,** 5452 Barker Ave.  
Burnaby, B.C., V5H 2N9.

**Norman Lorimer,** 68 Anewen Drive,  
Toronto, Ontario, M4A 1S3.

**Alex Joyce,** 31626 Myrna,  
Livonia, Michigan, U.S.A. 48154.

**David W. Oliver**  
105 Landover Rd.  
Bryn Mawr, PA U.S.A. 19010.

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Wadsworth, OH 44281**

## Substitution - What is it?

### Robert Surgenor

It was a terrifying experience! I stood before the judge, condemned to die! My lawlessness had been observed and my iniquities had been brought to light. The verdict was guilty. When footloose and fancy free, my activities against this government never plagued my conscience. In fact, it was fun to live as I had. My ambitions were all for self - why not? - "You only live once." At least that's what I thought at the time. Little did I realize that every movement of mine was being carefully scrutinized and recorded since the government had me on its "observation list". As the evidence was presented, I began to tremble and weep. My carelessness was now gone, and I had nowhere to turn. The feeling of being trapped came over me. The sentence was unbelievable! I tried to escape, but an irresistible power held me. I stood helpless - a convicted man. The judge's eyes were penetrating. I was to be incarcerated for life. Not only this, but to aggravate the punishment, I was to be tormented day and night. Who had ever heard of such a thing? Could it be true? My heart sank; all hope of escape was gone; I stood there fully convicted of my sins.

When all hope had fled, divine justice revealed; "My government demands payment for your sins. My Son is willing to take your place. Accept Him as your Substitute and you shall go free." I'll never understand why, but a Man of uttermost integrity offered Himself for me. He was so compassionate and kind. I immediately accepted Him. Yes, I was a guilty sinner, but Jesus died for me.

### My Hopeless Care

The government against which I

had sinned was God's. Ever since my birth, His eye had been upon me, observing my deeds, words, and thoughts. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov 15:3). Moses exclaimed, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Ps 90:8). Consequently, even before I was convicted by God of my true condition, I was "condemned already" (John 3:18). Like all, I had sinned and come short of the glory of God (Rom 3:23). Thus I stood "guilty" before God (Rom 3:19), condemned to die, to experience eternal existence in the lake that burns with fire and brimstone, to be tormented day and night with no possible chance of escaping that awful place (Rev 14:10, 11).

Some suggested that if I reformed my way of life, God would pardon me. However, regarding my sins, "God requireth that which is past" (Eccl 3:15). So even if I lived a good life after turning over a new leaf, my past sins were against me. Reformation wouldn't work.

### "For" - An Important Word.

Alas, there was nothing that I could produce within myself to save my soul. Another must save me - but who? No mortal could redeem me, for like myself, all had sinned. No angel could save me, for God required precious blood for a ransom (Heb 9:22). There was only One whom God would recognize as a suitable Substitute for the sinner and that One was the Lord Jesus. Thus from heaven "the Son of man came...to give His life a ransom for many" (Matt 20:28). He was sinless, pure, and absolutely holy. Otherwise He could never become our Substitute. They led Him away as a

*Continued inside cover*

DOUGLAS LOSEY

september 1990

# truth and tidings



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges from a Cynical Society (8)

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A.J.Higgins MD

### Who is like unto the Beast?

Near the end of our Old Testament, Micah the Morashite, overwhelmed by the grace of God, exclaims "Who is a God like unto Thee?" Before our New Testament has reached its climax in the new heavens and earth, the final expression of man's rebellion against God is capsulized in the adulation accorded this future wicked world ruler: "Who is like unto the beast?"

Who is he and from whence his fame? How will he suddenly hold center stage and unite the divided masses of humanity? Will he employ consummate diplomacy? Supernatural powers? Trickery and threatened militancy? Yes, all this and much more. Yet while all this will be employed, we would be coming short of understanding Paul's words if we did not appreciate another factor responsible for his immediate success.

Paul has informed us that the "mystery of iniquity doth already work" (2Thes.2:7). When this Man of Sin sits in the Temple displaying himself as God, it will not be with the idea that he is God come to earth to benefit mankind. He will not profess to be the God of eternity who has been before the ages. What then will he claim?

The skillfully orchestrated program of Satan has become more obvious in our generation. Since the purpose of God has been to occupy men with His Son, the counter purpose of Satan has been to occupy man with man. In our generation, this has developed into what has been termed humanism. It is the

world with man at its center. Everything is for man and he can accomplish anything.

The blasphemous claim of the Man of Sin will be that he is the ultimate man and is all the god that men need. He will epitomize all that men value. This will be the super man, the fulfiller of the hopes and aspirations of mankind.

But to avoid stumbling the younger believer, it would be wise to explain a critical difference. I once sat dumbfounded as a college professor tried to defend his school's very liberal policies. He stated that the early Quakers and Puritans were all Humanists. This he explained could be proven by their deep interest in the welfare of men, their protest against injustice, slavery, and poverty, and their humanitarian efforts. Thus humanism has equated itself with doing good to humans. Now notice the "sleight of hand" that results from their terminology: If you denounce humanism, you become equated with denouncing humanitarian deeds. You are painted as a self centered, callous, unfeeling person lacking both conscience and heart.

This caricature has been successfully used by humanists against those whom they view as conservative or fundamental in religious belief.

The Quakers of a past day (God fearing but many of them not saved) and the Puritans did indeed have compassion and concern for men. But this mentality did not arise from seeing man as the most important element in the universe. They saw God as the ultimate value. Since man was His creation, man had conferred value. This is far different

from the humanist who shuts God out of the universe and sees man as his own god.

When the Man of Sin takes the throne in the temple, the undercurrent that has been swelling through the ages will reach flood stage proportions: man will have cast God out of His universe and crowned man as his own god. The boastful claim, inspired by Satan, will be the byword upon the lips of all the world. Lost in admiration and crazed frenzy at how far man has "come", they will with awe and worshipping admiration exclaim, "Who is like the beast?"

The events of the past year have only served to fuel this spirit in man. For the first time in decades the prospect of peace and unity is sweeping over the world. Man is beginning to feel that he is in control of his destiny. He boasts of the ability to control nature and eradicate poverty. Predictions of world peace and harmony, international brotherhood and universal plenty, eradication of war and elevation of the enslaved all fill the air.

But do not forget that while communism may be receding, human nature is ever present; that though walls between nations are crumbling, wickedness in the heart of man continues unabated; that though poverty in material things can be addressed (and we are thankful for any relief to the suffering of man), penury in spiritual things remains.

At Calvary, men arose and cast the Heir out of the vineyard, thinking that the inheritance would be theirs. In a future day, man will cast God out of His world thinking that

they can manage better themselves. Their spirit will be epitomized in the cry "Who is like unto the beast?"

Thank God that we can turn to One whose beauty is Moral, His Name is Majestic, whose arm is Mightier, and whose heart is Merciful. We can even now take upon our lips the worshipping words which Israel will use when He is revealed to them, "Thou art Fairer far than the children of men; Grace is poured into Thy lips. Therefore God hath blessed THEE forever".

□

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### Witnesses

Witnessing is telling what one knows, that is all. You cannot tell what you do not know, though you may attempt to; you may know what you do not tell, which, unhappily, many also do. But a witness for God is one who knows God, and simply tells what he knows. It requires no elaborate statement, no high degree of education, no eloquent presentation. Anybody who knows the Word, and knows Christ, and knows the Spirit, and out of a full heart, even with a stammering tongue, speaks of what he knows, is a witness for God. This is a universal privilege into which every child of God is welcomed. It is an area of service in which some excel and many fail.

### The Tongue

Do not give your tongue too great a liberty lest it take you a prisoner. A word unspoken is like the sword in the scabbard, yours; if spoken, the sword is in another's hand. If you desire to be held wise, be so wise as to withhold your tongue.

□

## Our Lord Jesus Christ as a Man of Prayer (2)

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### R. G. Lawford

In the previous part of this meditation, we considered three occasions in Luke when our Saviour prayed. In the following paragraphs we shall look at four other situations when our Lord felt the need to pray.

#### **Before Scrutiny and Instruction**

The Lord's prayer of Luke 9:18 occurred shortly after the miraculous feeding of five thousand men plus women and children. It is interesting that Luke records, "as He was alone praying, His disciples were with Him..." (Luke 9:18). The Lord was about to test the disciples and to instruct them concerning His death. Although we are not told of the nature of His prayer, it would have been His character to ask the Father to enlighten them so they could see His relationship to the Father and receive His words concerning His death.

In examining the hearts of His disciples, the Lord proceeded by asking about the world's view of His identity. He then asked them about their own personal convictions concerning His identity. After hearing Peter and the other disciples say that He was "the Christ of God", the Lord tells them of His coming sufferings at the hands of men and of His death and resurrection. While this news was neither welcomed nor understood by the disciples, the Lord was preparing their hearts for the time when He would suffer and then enter into His glory (see Luke 24:26).

The fact that the Lord was praying before examining and teaching His disciples would remind us of the importance of prayer before exhorting or teaching others. A practical

example in this regard are assembly elders who, before they exhort an erring brother or sister, seek wisdom from the Lord. If we do not confess our own weaknesses and failures to the Lord or neglect to seek God's wisdom and power before exhorting others, pride and human reasoning will possibly interfere with our ability to provide spiritual guidance and exhortations to the one who has gone astray.

#### **Before Special Blessing**

Eight days after Peter's glorious confession of Luke 9:20, the Lord Jesus Christ is again found in prayer. He had taken Peter, James and John up into a mountain (likely Mount Hermon) to pray and to witness His glory. Although He was in the company of the three disciples, the Lord was again alone in prayer because the disciples were "heavy with sleep" (Luke 9:32). As the Lord continued in prayer, His countenance was changed and His raiment became white and glistening (or dazzling). Moses and Elias appeared with Him and discussed the great work (the exodus) which He was about to accomplish at Calvary. The Lord's prayer had preceded a moment of encouragement and glory. When the disciples awoke they saw the glory of the Lord Jesus Christ. However, in part because of their slumber, they did not appreciate the full import of the occasion.

Prayer requires alertness. We should set aside times during the day when we are alert to pray, and not leave our time for prayer to the end of the day when we are exhausted and our minds wander or we fall asleep. Prayer should also be a time of transformation. As we

commune with Christ and become occupied with His person, we will become more like Him as we are changed "from glory to glory" (2 Cor 3:18). When we truly leave our burdens and concerns with Him, we will know a calm and a peace in our souls and our countenances will be changed. We will look like men and women who have perfect peace and whose concerns regarding the future have been fully met.

### **As a Standard**

The Lord Jesus Christ was praying in Luke 11:1 when the disciples came with a desire to learn how to pray. They had heard the Lord pray many times before and had seen that the Father answered those prayers. They desired to have the same power in prayer and consequently they approached the Lord with their request, "Lord teach us to pray" (Luke 11:1). The Lord was quick to assist them because He desired their spiritual development.

This incident shows us the value of others being aware of our exercises in prayer. The disciples asked the Lord for instruction because they knew that He was a man of prayer. Are we known as men and women of prayer? Our hearts have often been encouraged to pray when we have observed that "prayer has changed things" in the lives of praying saints.

We can encourage each other to pray in many different ways. Brethren, are our prayers in the assembly prayer meetings of such a calibre that others are encouraged to pray? Lengthy prayers of a very general nature with little variation from prayer meetings to prayer meeting can be indicative of a lack of spiri-

tual exercise or consideration for others. Such prayers often stifle the exercise of other brethren. Do our children gain a respect for the power of prayer because they have seen God answering the prayers and supplications made at "the family altar"? The Lord gave His disciples a pattern or framework for prayer, not a sequence of words to be recited by heart. Some of the important elements of a prayer are: first honouring God with thanksgiving and worship, then bringing specific petitions for help based on the needs of others and of ourselves, along with an acknowledgment of our weakness, failure and dependence on the Lord.

The Lord has also provided us with assistance in our prayers. First the indwelling Holy Spirit cries, "Abba Father", teaching us dependence and burdening our hearts with those needs which are most immediate and timely in the purposes of God (Rom 8:26-28). Second, the Word of God contains many promises which we can claim in connection with the Lord answering our prayers and blessing His people. The Word of God also gives guidance concerning the things for which we should pray and the way in which our requests should be expressed to bring more honour to our Lord Jesus Christ.

Public prayer can be a barometer of a brother's doctrinal understanding and his esteem for the simple ground of gathering to the person of the Lord Jesus Christ. Our expressions in prayer will be affected by the things which we hear and read. When we feed on the wholesome Word of God, we can be confident that it will strengthen our prayer life.

### **Before Sacrifice**

In Luke 22:39-46, we are given the words of the prayer the Lord Jesus Christ uttered in the Garden of Gethsemane. Although He desired someone to fellowship with Him in this hour of need, Peter James and John slumbered and slept instead of watching in prayer. The circumstances of His prayer and His words give us some insight into the sufferings which awaited Him at Calvary. He agonized in prayer and was exceeding sorrowful even unto death. There He contemplated the awfulness of being "made a curse for us" (Gal 3:13) and the terrible nature of suffering and loneliness which would involve the totality of God's judgment for sin. He viewed those sufferings as a cup, the contents of which, He must taste for every man. It rejoices our hearts to realize that, although our sins were innumerable and God's holiness was infinite, our Lord Jesus Christ would complete the work of redemption for us. He pleased God because His grace, righteousness and love were sufficient to satisfy every requirement of God's holiness.

Although as the Son of God He could fully anticipate the awfulness of the cup of sufferings, yet He was ready to say to His Father, "Nevertheless, not My will, but Thine be done" (Luke 22:42). God desires us to seek His will rather than our own in our prayers. We will be called upon to make sacrifices for our Lord. While they can only be small in comparison to our Lord who offered Himself, they may be large from our perspective. We often need His strengthening to overcome the flesh which would tell us that such sacrifices are wasteful or unnecessary or

that there must be an easier way. We need to prayerfully seek God's grace to make the required sacrifice or to pass through the fires of testing. God desires to hear our expression of submission, "not my will, but Thine be done."

In Luke 22, the Lord refers to another of His prayers, although we are not told when He sought the Father's intervention in this way. Perhaps He had brought the matter before the Father on different occasions. However, He could encourage Peter with the words, "I have prayed for thee that thy faith fail not" (Luke 22:32). Even though He was going to suffer at Calvary, His heart was occupied with the needs of His own and He interceded on their behalf. May we have the same attitude of concern and prayerful interest for others, to the extent that we would be burdened about the needs of others even in the midst of our most trying circumstances!

The Lord Jesus Christ was a man of prayer. In this and other ways He showed that He was a dependent Man while here on earth. Whether He was encountering success or stressful situations or sacrifice, He prayed. May we be more like our blessed Lord, living each moment in prayerful dependence on our God and carrying out His will in every aspect of our lives! □

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"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others," (2 Cor 9:8 - Moffatt).

## Jehovah's Perfect Servant

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### Bruce Smith

In this self-centered world, much of today's headline news is taken up with so-called human rights. We have workers' rights, national rights, women's rights, religious rights and even groups of people who practice the most gross forms of immorality petition for their rights and, sad to say, are recognized. We might ask the question, "But what are God's rights?"

Against such a background, the example of our glorious Lord is ever refreshing. In Isaiah 42:2 we read, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." These words describe the gentle and gracious manner of Jehovah's perfect Servant. He wanted, not to throw great attention to Himself, but rather to direct all attention to His Father in heaven.

His words in John 7:16-18 afford us some helpful guidance as to our conduct in a world that ever seeks to exalt self and forget God. The Lord stood out amongst men as He walked here below and so should we. He said, "My doctrine is not Mine, but His that sent Me" (v 16). In verses 17 and 18, He described His purpose in coming into the world that He might make known the Father's word, fulfil the Father's will, and show forth the Father's glory in directing worship to Him. These three thoughts are laid out in a beautiful and necessary order, for the Word of God is necessary to determine the will of God, and the will of God must be fulfilled so that God might be glorified.

From His youth, the Lord Jesus saturated His mind with the Word of God. Though the omniscient God,

yet in becoming man He voluntarily subjected Himself to the word and will of God. We would be most careful in approaching such a subject, for it is holy ground and there are mysteries associated with the manhood glories of Christ that cannot be understood with finite minds.

In light of some erroneous teaching it is necessary to say that there never was a time in the Lord's infancy when He did not know who He was, what His purpose in coming into the world was, nor who His Father was. The words of the prophet in Isaiah 50:4 describe the one who woke each morning with His ear heavenward to hear and learn the Father's word. The words of Psalm 40:8 were blessedly true of Him, that the law of God was treasured up within His heart. At the age of twelve the Lord Jesus astonished learned men with His wisdom in the Scriptures as He asked them questions and they, perceiving His knowledge, asked Him questions to which they themselves needed answers. He was not stepping into a place beyond His years, but was everything at every state of His life that God desired in a man and had never seen.

We do not understand the limitations that sin has brought upon us. In Luke 2:52 we read, "And Jesus increased in wisdom and stature, and in favour with God and man." He grew in wisdom as well as physically and the favour of God and men rested upon Him. That He increased in favour with God does not suggest that earlier there were less favourable things in His life, but that as He grew and matured God saw in Him the perfection of maturity. He increased in favour with man because they saw in Him true piety,

obedience and maturity which was refreshing to the soul. He was obedient to His God; He was obedient to His earthly parents; He was obedient to the law of God, and he was obedient to the laws of the land.

Throughout His life, the Word of God was something that He put to use continually. He used it to defeat Satan in the wilderness. He brought it to the attention of religious rulers with "Is it not written in your law..." They marvelled saying, "How knoweth this man letters, having never learned?" He was one who learned in quiet solitude and dependence upon His God and not upon men, and thus it must be with us, his disciples, if we would be effective for God. There is no substitute for quiet study and meditation upon the Word of God.

In John 8:17, the Lord speaks of the Father's will. How careful He was to fulfil it in every detail. As we read through the gospel account and trace the footsteps of the Lord Jesus, we are often impressed with the fact that not only was He concerned with fulfilling the Father's will, but He was concerned with the exact time it was fulfilled. In John 4, He must needs go through Samaria, but He sat upon Sychar's well at the sixth hour to bring the gospel to a poor guilty sinner. In John 7, He wouldn't go up to the feast at the suggestion of His brethren, not only because of the reason behind their suggestion but because it was not yet time. Later He would go up, not openly but in secret, and thus fulfil the Father's will. Psalm 40:8 reminds us that He delighted in the will of God. In light of John 18:4, "Jesus, knowing all things that should come upon him, went forth", we bow our

hearts in wonder and worship as the great devotion of His heart in submitting to the Father's will is impressed upon us.

With such a great example before us, as we read His Word and God reveals His will to us, would we not echo the words of Christ, "Not my will but Thine be done"? Paul in writing to the Colossians desired that they might be "filled with the knowledge of His will in all wisdom and spiritual understanding." The purpose for this was "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Finally, in John 7:18, the Lord Jesus speaks of "His glory." How beautifully He displayed the glory of God? At the grave of Lazarus He could say to Martha, "If thou wouldest believe, thou shouldest see the glory of God." In John 12:28, He said, "Father glorify Thy name" and from heaven came the Divine comment, "I have both glorified it, and will glorify it again," for in the life of Christ God's name had been glorified and it would be glorified again in His death. In John 13:31 He said: "Now is the Son of Man glorified, and God is glorified in Him." What unselfishness He displayed! What glory God received from His precious Son! His life was a continual sweet savour unto God.

We borrow the words of the hymn, "It is the way the Master went. Should not the servant tread it still?" Ought not we to be concerned about the Father's glory from these lives and lips of ours? Paul reminds us in Romans 12 to present our bodies a living sacrifice, and in

Hebrews 13:15 we are exhorted, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." The very purpose for His saving us is that we might be worshippers of God. This shall be our occupation throughout the ages of eternity. Let us be so taken up now! May the example of our blessed Lord challenge our hearts that we might be weaned away from selfish ambition and interests and live practically the truth of being crucified with Christ, dead to self and alive unto God, to glorify Him alone! □

### Lending to the Lord

"He that hath pity on the poor lendeth unto the Lord" (Prov 19:17).  
 "When I come again, I will repay thee" (Luke 10:35).

That which we spend for others is well spent;  
 Men call it given, but God calls it lent.

We freely cast it, seed of His, to feed

The sparrows of His world, who most it need.

In fields and byways many a tiny grain

Falls, and seems wasted, which shall spring again  
 Into a full, ripe wheat sheaf by and by;

For life within the hard cold shell doth lie;

Life that can only pierce the husk and grow,

By being scattered where God's soft winds blow! □

### Daniel Ussher

The Lord told His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). The Amplified Version reads, "In the world you have tribulation and trials and distress and frustration; but be of good cheer (take courage: be confident, certain, undaunted) for I have deprived it of power to harm you and have conquered it for you." The Berkley Version is, "In the world you are under pressure." The first man brought a great deal of pressure on himself and his posterity by disobedience to his God. In our own lives it is possible to bring pressure on ourselves by folly or disobedience; however, there are times when we feel we are living close to the Lord and still pressure comes. How we react to the pressure will manifest what our Christian calibre is. Under all his pressure Job could say, "Blessed be the Name of the Lord,"

In a brief manner we will look at some scriptural examples of how men reacted to pressure, first on the negative side then on the positive.

### Elijah - Fed up (1 Kings 19:4).

When Elijah was on Mount Carmel and calling down fire from heaven and doing a real cleanup job with the prophets of Baal, things were well with him, but he went from the mountain to the wilderness and came under pressure from Jezebel. He could not be bothered living any more and requested that his life be taken. The Lord graciously sent His angel to cheer and strengthen His weary servant. His death was very different from the one he requested for the Lord took

him home in royal style in a chariot of fire (1 Kings 2:11).

**Moses - Flared up (Num 20:10-13).**

Moses was a great leader and knew the Lord face to face and it was not the tenor of his life to flare up. In Numbers 12, when provoked by his sister and brother, he is commended for his meekness. In Numbers 16, when provoked by rebels who challenged his leadership, he fell on his face and affirmed, "the Lord will show who are His and who is holy." However, when the Lord told him to speak to the rock, he smote it instead, called the people of God rebels and thus incurred Divine displeasure. Psalm 106:32-33 refers to this sad incident.

**Jonah - Seized up (Jonah 1:3)**

When the Lord told Jonah what he had to do, he did not like it and was not minded to go to Nineveh. He resisted the Divine will which is a costly business. He might have thought finding a ship going to Tarshish was a better idea, and the Lord let him get the ship and get into it too, however he got into some place else that he had not bargained for - the belly of the fish. The second time, Jonah went to Nineveh and his mission was successful. Thank God for "The God of the second chance."

**Demas - Gave up (2 Tim 4:10).**

As Paul was nearing the end of life's journey he refers to several men and their attitude to him. He lamented "Demas hath forsaken me." This was so sad; just when Paul needed him most, love for this present world took him away from the side of the Apostle. He wanted an easier path and he knew that

soon Paul would be martyred and keeping too close to Paul might bring him the same fate. The line of least resistance appeals to many, but there is no victor's crown for such a course.

**Positive Examples**

**Our Lord - Offered up (prayers and supplications) (Heb 5:7).**

The reference here to the agony in the Garden is very touching and is indeed holy ground. Our Lord knew what lay before Him as he cried to His Father and was heard for His godly fear (Newberry). May we know to cry to Him in the varying experiences of life!

**Three Hebrews - Spoke up (Dan 3:16-18).**

The threat of the king to these men was very real, but they left him in no doubt as to where they stood. Fire or no fire, they would not bow to his image. The narrative is well known and although the Lord allowed them to go into the fire, He did not allow them to go in alone, and the fourth Man in the fire made all the difference.

**David - Cheered up (1 Sam 30:6, 2 Sam 12:20-24).**

It was a dark day for David as his brethren spoke of stoning him. Alas, his departure had brought trouble on himself and others. In such a crisis, what could he do? He "encouraged himself in the Lord his God." Noble words indeed. The Lord graciously enabled him to recover what the Amalekites had taken, wives, children and spoil, "David recovered all." After the death of the child he had by Bathsheba he surprised his servants by washing himself anointing, put-

ting on apparel and going into the house of the Lord to worship. He realized he would go to the child but the child would not return to him.

### **Stephen - Looked up (Acts 7:55).**

The last message of Stephen in Acts 7 is worthy of much meditation but was not appreciated by those who heard it, and they stoned the preacher to death. As Stephen looked into heaven, he saw the glory of God and Jesus standing. What this meant to him at that time we can only in small measure understand.

### **What to Preach Today**

“He preached of science, an attentive throng admiring heard:

He preached the nation’s wealth, the listening multitude approved his word:

He preached the social need, and thousands gave assenting nod:

He preached the Cross, and men were won from sin to God. □

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### **Seven Judgments of the Proud**

1. Resisted by God, James 4:6
2. Reproved by God, Prov 29:23
3. Reproached by God, Psa 101:5
4. Renounced by God, Prov 8:13
5. Rebuked by God, Jer 50:31
6. Rejected by God, Luke 1:51
7. Removed by God, Prov 15:25.

The Christian life is the out living of the in living Christ. It is the life that works within and not the law that works without. It is not something on the outside, but Someone on the inside (Dr. Schofield).

### **“And a Man Shall be as a hiding place from ...” (Isa 32:2).**

O lovely man!. none can with  
Thee compare,  
My hiding place from every wind  
that blows;  
In thee my heart is freed from  
anxious care,  
I know, Thy love to me unceasing  
flows.

My covert from the wild and  
stormy blast,  
Whose fury would my trembling  
soul alarm;  
In Thee I shelter ‘till the storm is  
past,  
Safe in Thy keeping nought can do  
me harm.

From Thee the living streams of  
life abound,  
Whose healing waters make the  
spirit whole;  
Who drink of Thee eternal life  
have found,  
And ne’er again shall thirst the  
longing soul.

Thou Rock of Ages, here I find  
sweet rest,  
Beneath Thy shadow in a weary  
land,  
A pilgrim on my way, supremely  
blest,  
To that sweet Home which love  
for me has planned.

W. E. Earl □

### **Faith**

“Faith” (Rom 5:1): the divine principle of all testimony for God.  
“The Faith” (Jude 3) the whole truth of God, the totality of that which is believed.

“Your faith” (1 Thess 3, five times) when you have really made the truth your own.

## Book Review

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**N. Crawford**

**RETURN TO OLD PATHS** by Charles B. Summers, **Prodigal Press, 6790 North 24th Street, Tacoma, WA 98406.** Phone (206) 756 9276.

The son of the late Charles Spurgeon Summers has compiled and edited articles, written by his father and published in the Words in Season assembly magazine between the years 1919 to 1948. This is a most interesting book because of the value of the written ministry of C. S. Summers and also because it chronicles the story of a preacher's son who, as a college teacher and agnostic, long rejected the preaching and teaching of his godly and able father until, under deep conviction by the Holy Spirit, he was brought to repentance and faith in Christ. This story is told with deep feeling in the Preface which is entitled, "A Prodigal's Tribute to His Father."

In an Introduction, which is called, "A Father's Life of Service," there is a biographical sketch of the faithful service of C. S. Summers from the time of his commendation to the work of the Lord from Cedar Cottage, Vancouver, B.C. in 1912 until the Lord took him to heaven on October 7, 1958. He labored with such well known brethren as Joseph Pearson of Byfield, MA, D.R. Scott of Vancouver, B.C., and Hector Alves, a former editor of Truth and Tidings. He also worked with R. J. Dickson, J. McCartney, E. B. Roy, R. Goff and R. Gratius. His work took him to many new places where he labored under pioneer conditions with many privations and a deep confidence in the care of His heavenly father. During more than thirty

years of service in the gospel and ministry, C. S. Summers worked in the Pacific Northwest, the Canadian Prairies, Idaho and New England. The Preface and Introduction are rich in history and will have great appeal to assembly Christians because it names workers, believers and assemblies with which many of us are very familiar.

A photo section in the center of the book contains 27 pictures of C. S. Summers and many of his fellow workers. Older believers will be interested in these pictures of well-known laborers from former days.

The main body of the book is made up of six well arranged chapters which contain 27 articles from the pen of Charles S. Summers. They are extremely valuable because they present teaching that has long been treasured by assemblies and is produced with a clarity and skill that make reading a joy and give a clear understanding. "The chapters cover an important spectrum of truth which in our day is largely being neglected" (J. R. Baker, Editor, Believer's Magazine). Assembly truth is covered dealing with reception, fellowship, the breaking of bread, worship, the elderhood, discipline and the imminence of the Lord's return.

We heartily recommend this book to the Lord's people. It is a limited edition which means the cost per copy is higher than popular publications, but C. B. Summers has held the price to a minimum. It can be purchased from the address above. The cost is \$8.95 (U.S. funds), plus \$1.50 for packaging and mailing within the U.S. Canadian buyers should add 50 cents to the mailing cost. □

## Bible Reading Outline

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### Alex Joyce

Matthew 6:19-34 Kingdom Priorities.

Priorities of Citizens of the Kingdom in an Alien World

The Lord emphasizes what our priorities must be by contrasting opposites:

Two treasures, heavenly and earthly;

Two bodily conditions, the body full of light or full of darkness;

Two masters, God and mammon;

Two preoccupations, seeking first the kingdom of God or worrying about the necessities of life.

#### **V 19-21, Priority in our Possessions**

Treasures are those things upon which we place great value. Earthly treasures are a major cause of anxiety and covetousness, heavenly treasure produces peace in the soul.

V 19, Earthly possessions don't last; moths destroy clothes, rust destroys equipment, worms destroy food, thieves steal money, bank accounts, investments (1 Tim. 6:9, 10. 17).

V 20, Heavenly treasures are imperishable and eternal (2 Cor 4:16-18).

Some examples are: money (Phil 4:18; 1 Tim 6:18, 19; 2 Cor 9:6), meekness (1 Pet 3:3-6), soul winning (1 Thess 2:19), shepherding (1 Pet 5:4), faithfulness to truth (Rev 3:1), reproach for Christ (Matt 5:11-12).

V 21, Our treasure anchors our hearts, that is, it focuses our affections, ambitions and goals.

#### **V 22, 23, Priority in our Thinking**

"The light of the body" (literally, The Lamp of the Mind).

V 22, The eye is the channel of ideas into the mind

The single eye (sincere, no duplicity) admits only truth (Phil 4:8).

V 23, the evil eye admits mixtures, bad ideas (darkness) along with good (light).

The darkness (evil thoughts) eventually quenches the light, resulting in greater darkness (See Prov 4:23).

#### **V 24, Priority in our Loyalty as Servants (Slaves)**

Singleness of heart in service (See Eph 6:5-9; Col 3:21-24).

It is impossible to serve two masters devotedly.

\* Undivided affection - love one and hate the other.

\* Undivided devotion - cleave to one and despise the other.

Devoted service cannot be divided between two lords - God and material possessions (mammon - Aramaic).

#### **V 25-34, The Problem of Meeting the Requirements of Earthly Responsibilities in View of Heavenly Priorities**

V 25, 31, Worry or anxiety is forbidden (See also Phil 4:6, 7).

V 27, It is futile. It can't add 16 inches to one's height (or one hour to one's life), but it can destroy health and shorten life.

V 30, It is faithless, and therefore it is sinful (Rom 14:23).

V 32, It is a characteristic of the Gentiles (people of the world around us). Our heavenly Father's faithful provision is taught by four comparatives:

V 25, Our lives are more valuable than our food;

Our bodies are more valuable than our clothes;

V 26, We are more valuable than birds which the Father feeds;

V 28, 29, We are more valuable than lilies which the Father clothes.

V 30-32, Since He knows all our needs, how much more will He feed and clothe us, His children (Phil 4:6, 7, 19).

### V 33 The Ultimate Priority

Seek first, that is, above all else:

\* His Kingdom - The King is to be Sovereign in our hearts.

\* His Righteousness - It is to be displayed in our lives.

\* His Promise - All these things (daily needs) will be added (given as well) unto you.

V 34, What about tomorrow? The same principle applies for the future - Our Father's providential care will meet tomorrow's need also.

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## The Wisdom of God as Seen in the Cross

### Selected

What a startling word, "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor 1:25).

The Apostle is speaking of "Christ Crucified," which he preached, "the foolish thing preached" by which it has pleased God to save them that believe. It was "to the Jews a stumbling block, and unto the Greeks foolishness, but to those which are called, Christ the Power of God and the Wisdom of God."

Let us consider the wisdom of God in the cross. God had the sovereign right to save man or not, for "He worketh all things after the counsel of His own will" (Eph 1:11). In His divine wisdom and infinite love, He purposed to save man even though the cost would be the death of His Son.

Then let us not think, as some carelessly assert, that God had to give His Son. He was under no such constraint or obligation. When He devised means whereby His banished ones should not be expelled from Him, he was pleased to give His own Son, His well-beloved, for without shedding of blood remission could not be ours. There were not only loving purposes of grace in this decree, but a wondrous revelation of His manifold wisdom. In doing so He utterly confounded human wisdom, "For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent" (1 Cor 1:19).

### Who Could have Conceived Such a Wonder?

If all the sages and scribes in the world had each been given ten thousand guesses as to how God would save rebellious men, none would have thought it would be by His Crucified Son. Yet this was the Divine choice.

There have been many religions in the world, but none of them ever anticipated the Gospel. That the One against whom man had sinned should humble Himself to be found in fashion as a man; should suffer those same sinners to put Him to a shameful death; and should, by that death, redeem them and bring them remission and eternal life, who could have foretold? And more, that salvation thus brought to them should be a free gift, not of works or merit, but received in simple faith, who, I ask, could have foretold such a thing?

Yet, in this very thing, **“Christ Crucified,”** God has displayed His Wisdom, Let us consider some particulars in which this was so.

1. He gave man the occasion and opportunity to reveal the true state of his heart and to consummate his guilt. The Law, which rightly used, should have brought the knowledge of sin, had failed in its purpose, because of self-righteousness, now the cross shall reveal the enmity of the human heart.

Sin, in its true character, is manifested at the Cross. It is lawlessness. It is the rejection of God, His authority, His law, His love, His Word. It cries: “We will not have this Man to reign over us, away with Him, crucify Him.”

2. The Cross forever made an end of any claim that man might have. After the rejection and murder of the Son of God, all man’s hope in himself perished. He could only stand condemned before God. He was guilty of the body and blood of the Lord.

I once heard a godly man say that when he first came to the knowl-

edge of this solemn fact, he stood one day before his mirror, and shaking his finger at his reflection said: “It was you who slew the Lord of Glory, it was your sins that nailed Him to the Cross.” How more effectually could God have shown man his ruin than He has done in the cross?

3. In the cross God declared His righteousness. Sin could never be excused; it must be dealt with in judgment. A judge cannot forgive, he must be satisfied before he can acquit the accused, for “shall not the Judge of all the earth do right?” If He did not condemn and execute wrath upon sin, He would have to step down from His throne which is established upon righteousness. How more effectually could He have shown Himself a Just God and a Saviour than He did in Christ crucified. The sin Bearer bears the penalty, that the sinner may be justified. As we love to preach in the Gospel, He was thereby able “to be just, and the Justifier of him that believeth in Jesus.” We cannot but admire the wisdom of God in this.

4. At the cross God commended His love toward us. The revised version reads, “His own,” before the word “love,” in Romans 5:8. It might have seemed an exhibition of the Love of Christ (as, of course, it was), but in the Gift of His Son, in not sparing Him, God commends “His own Love”. He purposed it, He brought it about by His determinate counsel and foreknowledge; in His sovereignty, “He made Him to be sin for us.” He was “in Christ, reconciling the world unto Himself.” Christ did not die to save us from God, but to bring us to God who desired again the fellowship of His

creatures.

5. In the cross we see a matchless display of grace. Grace is love shown to an unworthy object. Grace is a gratuitous gift unearned and undeserved, such as the Lord described to the Pharisee Simon when speaking of the two debtors, "And when they had nothing to pay he frankly (gratuitously) forgave them both" (Luke 7:42).

In such an hour, when "Sin abounded grace did more abound" (Rom 5:20). On such a fearful background as Calvary did God display the exceeding riches of His grace: man, at his worst, God in fullest grace. What wisdom is herein displayed!

6. "Christ crucified" is the drawing power of the gospel. "I, if I be lifted up from the earth will draw all men unto Me" (John 12:32). So it has proved. All the threats of the Law have left man hard and unrepentant, but when the vilest and worst of men hear the momentous fact that the Son of God loved them and gave Himself for them, and believe it, it has led them to repentance. Could the heart of man have devised a more effective appeal than this that God in His wisdom has provided?

7. The cross wins the heart of the believer. "We love Him because He first loved us" (1 John 4:19). He love constrains believers, that they "should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor 5:15).

Who ever had such a mighty host of willing slaves as the Lord Jesus? Their delight is to serve Him without reward and willingly, not only to lay

out their lives in His cause, but if called to do so, to die for His sake.

8. The cross is the example for the saints. "Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet 2:21). He is an example of perfect obedience, for He humbled Himself, and became obedient even to the shameful death of the cross. He delighted to do the Father's will, even at such a cost. No man took His life from Him, He laid it down of Himself.

9. God gave in the cross a solemn warning to the unrepentant and rebellious. One has been found slain in the land (Deut 21:1). Inquisition is being made as to who is guilty of the crime, for it is none other than the Son of God, the Prince of Life, whose body was found hanging on a tree. There are only two sides in the issue, those who receive Him as Lord and Saviour and those who take sides with the men who cried, "We will not have this Man to reign over us" (Luke 19:14).

All these various ends are served in the cross of Christ. What manifold wisdom is therein displayed. Well might the Apostle, as he contemplated it all, exclaim: "O the depth, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out" (Rom 11:33)! □

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### Things Worth Seeking After

1. Seeking the Lord's face and truly praying (Psa 27:8).

2. Seeking peace and pursuing it (Psa 34:14).

3. Seeking those things which are above and enjoying them (Col 3:1).

## One Thing

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### Selected

"One thing have I desired," (Psa 27:4), not many, but **one**. Oh, the blessing of an undivided heart! Paul had it when he said that he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of one idea. Many a heart is torn with numberless distractions. It wearies itself in the vain attempt to serve two masters, to blend things which never will blend, in short, to make the best of both worlds. When this is the case, there is no fixity of purpose, no singleness of eye, no pursuing with holy diligence those things which are God's. No wonder there is no growth, and where there is no growth there is barrenness and stagnation. Instead of life being like a river, fresh and flowing, it resembles stagnant waters, over which death spreads his dark wing and holds undisputed sway.

"One thing have I desired of the Lord." Emphasize these last four words. When anything is earnestly desired, when the longing after it burns like a fire, we soon begin to pray about it; that is, if the object of our desire be right. It is happy indeed when our most earnest prayers are for progress in divine things, when the heart yearns for an enlarged understanding of those spiritual blessings with which God has blessed us. The two wonderful prayers of Paul in Ephesians are of this order (1:16-23; 3:14-21). Do you pray after the same fashion? "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures; then thou shalt understand the fear of the Lord, and find the

knowledge of God" (Prov 2:3-5). So said the Holy Spirit by the mouth of Solomon, and those words still hold good. □

## Christ's Sympathy

### C. H. Mackintosh

It is well to bear in mind that this is not the day of Christ's power, but it is the day of His sympathy. When passing through the deep waters of affliction, the heart may at times feel disposed to ask: "Why does not the Lord display His power and deliver me?" The answer is: It is not the day of His power. He could prevent that catastrophe; He could avert that sickness; He could remove that difficulty; He could preserve that beloved and fondly cherished object from the cold grasp of death, but instead of putting forth His power to deliver, He allows things to run their course and pours His own sweet sympathy into the oppressed and riven heart in such a way as to elicit the acknowledgment that we would not for worlds have missed the trial because of the abundance of the consolation.

By and by He will display His power; He will come forth as the Rider on the white horse; He will unsheath His sword; He will make bare His arm; He will avenge His people and right their wrongs for ever. But now His sword is sheathed, His arm covered. This is the time for making known the deep love of His heart, not the power of His arm nor the sharpness of His sword.

Is Christ's sympathy enough for your heart, even amid the keenest sorrow and the most intense affliction? □

## Questions and Answers

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Sydney Maxwell

**QUESTION:** Would you please give help on the question page regarding the relationship of election to a limited atonement? Is it compatible to link together these two things as if they stand together in the New Testament?

**ANSWER:** We may clearly state that election is a scriptural truth that stands alone in the New Testament as linked with God's eternal purposes. A limited atonement is not found in the Bible.

Election is stated by Paul in Ephesians 1:4, "According as He hath chosen us in Him before the foundation of the world." This choice predates time, but has a present outworking in the lives of believers, "that we should be holy and without blame before Him in love." Peter's language is, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet 1:2). It is well to note that this great truth of election is always accompanied by practical evidence in the life of a child of God. This is the great proof that a person is one of the elect. In other words, election and Christian conduct stand or fall together.

The teaching of limited atonement has no relation to anything in the New Testament simply because it is totally unscriptural and must be rejected. A few scriptural references will supply proof for such a repudiation. In Romans 3:19, through the law the whole world is brought in guilty before God, and Paul states, "But now the righteousness of God

without the law is manifested...even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God" (v 20-23).

John wrote, "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4:10). This statement is for the child of God and gives great assurance to us. However, John had previously written of this subject of propitiation, "And He is the propitiation (satisfaction to divine justice) for our sins; and not for ours only, but also for (the sins of) the whole world" (1 John 2:2). This statement is a clear repudiation of any thought of a limited atonement. We should note carefully that the words "the sins of" are in italics in the A.V. because they are not in the text and should be omitted. However, there can be no question that this Scripture teaches that the propitiation which Christ effected by His cross work extends to "the whole world". This is unlimited atonement; it is provided for all, but it is only applied "unto all them that believe". We conclude therefore that no one will ever be able to say to the Judge, "There was no value in the work of Christ for me." □

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Consecration simply means that your self and all you have belongs to God. Every beat of your pulse, every throb of your heart, every penny in your purse is His.

## Tidings

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### Tidings — Canada

#### British Columbia

**Abbotsford,** Prayer is requested for our dear brother Alex Wilson who has not been well for some time.

**Burnaby,** During July, local brethren had one week of children's meetings with a good number of children attending.

**Dawson Creek,** The July conference was a time of encouragement for the assembly. A number of visitors were in attendance. Andrew Bergsma, Bryan Funston and Dave Richards shared in ministry and gospel.

#### Alberta

**Red Deer,** Over 15,000 gospel texts were distributed in an outreach here this summer by the Seed Sowers. Bryan Funston and Ross Vanstone had three nights in the gospel in a High School with a good response.

#### Saskatchewan

**Alida,** Tent meetings by Paul Kember and David Gray during the first two weeks of July were well attended. One lady, an outsider from the district, professed salvation. This effort was in fellowship with the Glen Ewen assembly.

#### Manitoba

**Brandon,** The saints appreciated recent visits by Dave Richards and David Gray. During the early summer, every house in Brandon was visited and a John 3:16 text published by Seed Sowers was given to each home.

**Winnipeg,** The spring conference was a time of spiritual profit. In June, gospel meetings by Allan Christopherson and Jack Nesbitt were well attended and a number professed faith in the Lord Jesus. The assembly had a booth at the local Red River exhibition and through this, thousands were presented with the challenge of the gospel. On July 8, a baptism was held, bringing joy to the saints. The assembly expected to have a home workers and missionary con-

ference in early September.

#### Ontario

**Chatham,** In fellowship with the Merlin assembly, William Metcalf and Larry Steers had encouraging tent meetings with blessing in salvation.

**Clinton,** A recent visit by Tom Wright of Brazil was appreciated by the saints. On July 15, the saints were encouraged in seeing a young brother obey the Lord in baptism. John Gray spent a Lord's Day with the assembly recently.

**Deer Lake,** Prayer is requested for a gospel series which William Metcalf and Gary Sharp expect to start on September 9.

**Gananoque,** During May and June, Eugene Badgley had gospel meetings in this town where there is no assembly. At that time, nearly 3,000 gospel packages were mailed in the area.

**Lake Shore,** In early August, the assembly appreciated a visit from Norman Mellish (England).

**London,** Following tent meetings in Sarnia, Norman Mellish had three nights of appreciated ministry.

**Oil Springs,** Helped by Robert Fuller of the Lake Shore assembly, George Patterson started tent meetings on August 5.

**Parry Sound,** Fred Krauss was with the assembly when a young believer was baptized in Georgian Bay in July.

**Sarnia,** Norman Mellish and Jack Nesbitt had well attended tent meetings with a little blessing in salvation.

**Sibbald Point,** At the Provincial Park here, Lorne Langfeld had encouraging children's meetings during July. This is our brother's third year for a children's effort at this park.

**Sudbury,** In July, Harold Paisley made an appreciated visit.

**Toronto,** Tom Wright gave interesting reports concerning the work of the Lord in Brazil in several assemblies. Prayer is requested for a gospel series which David Oliver and Gene Higgins expect

## Tidings

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to commence in the **Minkler auditorium of Seneca College** on September 28. This is a city-wide gospel effort in fellowship with a number of assemblies in the Toronto area.

**Valens**, On July 29, Sam Patton and Eugene Badgley commenced tent meetings with a nice interest.

**Woodville**, Don Nicholson and Eugene Badgley had gospel tent meetings with unsaved present each night as well as encouraging children's meetings in the mornings.

### New Brunswick

**Edmundston**, In July, Leslie Wells and Gerard Roy started tent meetings in this area. They had two open air meetings in the city on Lord's Day afternoons, but city police stopped them during the second meeting.

**Shediac**, James Walmsley and Albert Hull had a profitable visit in late June and were cheered to see the progress in the French work.

### Nova Scotia

**Deepbrook**, In this area near Clementsvalle, Ken Taylor and James McClelland commenced tent meetings on July 15.

**Hubbard's Point**, Leslie Wells had a brief visit for ministry of the Word.

**Wilmot**, Helped by younger brethren from Sarnia, Ontario, Albert Hull started tent meetings in mid-July.

### Prince Edward Island

Peter Orasuk and Noel Burden are in gospel meetings at the east end of the Island.

**Bonshaw**, Tent meetings by Sydney Maxwell and Gene Higgins are encouraging with some blessing in salvation.

**Charlottetown**, A young man of 24 was recently baptized and received into assembly fellowship.

**Springfield**, On August 5, Larry Buote and Shad Kember Jr. commenced a series in the gospel.

### Newfoundland,

**Seal Cove**, The building of a new hall continues. Seal Cove is over 200 miles from the nearest assembly.

## Tidings - U.S.A.

### Alaska

**Anchorage**, In July, gospel texts were distributed throughout part of this city, with a number of believers coming here following the Dawson Creek, B.C. conference to help in this outreach. Andrew Bergsma and Tommy Thompson shared in ten nights of meetings and the assembly was encouraged by the visit and the meetings.

### South Dakota

**Highmore**, Roy Weber and Robert Orr had two weeks in the gospel with a good interest.

### Nebraska

**Burwell**, On August 5, Allan Christopherson and Roy Weber started a series in the gospel.

### Minnesota

**Hinkley**, There was a nice interest in tent meetings by Robert Orr and Roy Weber in July.

### Iowa

**Garnavillo**, Several believers obeyed the Lord in baptism in early August, bringing joy to the saints. Young brethren from the assembly expected to have children's meetings at Elkador and McGregor during August.

**Manchester**, Eric McCullough and Bruce Collins are having well attended gospel meetings in the new hall. They also had two weeks of encouraging children's meetings. The July monthly all day meeting was profitable with help given by Bruce Collins, Paul Elliott, Eric McCullough and Henry Wahls.

**Muscatine**, Helped by local brethren, Allan Christopherson had a few meetings.

**Sioux City**, The July conference was

## Tidings

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very rich with spiritual teaching. The Bible reading, handled by William Jackson of Kansas City, proved very profitable. The saints also appreciated recent visits by Phillip Harding (England) and Robert Orr.

### Wisconsin

**Blue River**, John Slabaugh was expected to start two weeks of ministry on the Tabernacle on August 12.

**Gays Mills**, At last report, Steve Kember and Art Ward were in their fourth week in the gospel, with the tent filled every night.

**LaCrosse**, A good number attended the special 100 year anniversary all day meeting on July 1. Reports were given about the history of the assembly since it began on June 9, 1890, and John Gray, Paul Elliott and Allan Christopherson gave encouraging ministry. A booklet "LaCrosse Lampstand" has been published and is available at \$3.00 per copy from David Hardie, 708 - 11th Ave. S., Onalaska, WI 54650.

### Michigan

**Alpena**, In July, Norman Crawford and Larry Perkins had three weeks of encouraging tent meetings with four souls professing salvation.

**Bridgeport**, On July 29, William Lavery and John Dennison of the Stark Road assembly commenced a gospel tent series.

**Deckerville**, Recently, James Beattie had two weeks in ministry and gospel. Because of the interest, he expected to return in September.

### Ohio

**Akron**, On August 1, Norman Crawford and David Oliver commenced tent meetings with a good interest and attendance. Blessing in salvation was seen early in the series.

**Toronto**, The April conference was very interesting and instructional, with a sister being restored right after the conference. The saints enjoyed recent visits

by William Lavery, Hans Bouwman and Robert Surgenor. John Slabaugh had 10 nights of meetings on the Tabernacle with a girl of 12 professing faith in Christ at that time. For the first time in 54 years, a tent was pitched inside the city and two young ladies professed salvation during these meetings by Frank Tornaquidici of the Hartford, CT assembly and Dale Vitale of McKeesport, PA.

### Pennsylvania

**Hatboro**, Norman Mellish had helpful ministry meetings in August.

### Connecticut

**Terryville**, James Smith and Marvin Derksen had four weeks of tent meetings with two souls professing salvation.

### Massachusetts

**Byfield**, In early August, James Smith had three nights of appreciated ministry.

### Vermont

**Hardwick**, In July, William Lavery had gospel meetings, speaking from the chart, "From Eternity to Eternity". Some unsaved attended and the Christians were appreciative of the teaching given.

## Tidings, Other Countries

### Northern Ireland

**Armagh**, In late July, W.J. Nesbitt commenced a gospel series and expected to be joined by Tom Wright (Brazil) in mid-August.

**Ballybollen**, A good company gathered for the conference on July 12 and heard helpful ministry by a number of brethren.

**Ballykeel**, The hall was packed for the conference on June 28. Brethren Nesbitt, McBride, Turkington, McNeill and Hutchinson gave profitable ministry.

**Ballymagarick**, The large tent was well filled at the conference on July 13.

## Tidings

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Brethren Hutchinson, Waugh, Craig, West and Hawthorne took part in ministry.

**Burnside**, J. Thompson continues in the gospel with a little blessing.

**Craigavod**, J. Hawthorne and T. McNeill were expected for a series in the gospel.

**Dunmullan**, The conference on July 12 was large and helpful. Brethren McShane, Hawthorne, Kane, Allen and McBride spoke.

**Katesbridge**, S. Ferguson and N. Turkington expected to start gospel tent meetings in this area.

**Kilkeel**, Brethren McBride and Shannon continue in the tent in this district with a few local people coming in.

**Kingsmills**, The conference on July 12 was one of the largest for years. Brethren Craig, West, Waugh, Wishart and Martin were the speakers.

**Sion Mills**, The conference on June 30 was considered a helpful meeting. Brethren McShane, Hawthorne, Turkington, Ferguson, Loudon and Hall took part in ministry.

**Stonewall**, The hall was full on July 5, commemorating 100 years of assembly testimony. Brethren Gilmore, Fairfield, Nesbitt, Wishart, Kane, Russell and McNeill ministered the Word to profit.

### Brazil

**Guaiba**, At last report, H. Wilson was in his sixth week of gospel meetings with some showing an interest and one lady professing salvation. There is no assembly in Guaiba.

### Mexico

**Puerto Vallarta**, On July 19, David Alves wrote, "During a recent visit by Tom Baker, we had two weeks of Bible readings concerning Church Truth which proved to be a real blessing. A woman who professed to be saved in Mexico City last year came to Puerto Vallarta for the Bible readings and was baptized before returning home. Next Monday, I start several weeks of

children's meetings in different locations, first of all in the hall. We expect to start gospel meetings in September. By that time, we hope to have finished the new hall here in Puerto Vallarta."

### Netherlands

Hans Bouwman reports that tent meetings at Dedemsvaart in June were encouraging with a good attendance of strangers. Further tent meetings were scheduled for August in Schoonoord.

### Romania

In early June, Michael Browne (England), Lou Swaan (Netherlands) and others visited Romania with Bibles, Testaments, evangelical literature and relief goods. They met believers who had previously been imprisoned for having Bibles in their possession. One elder had a number of bee hives where he hid Bibles during the previous regime - half of the hives for the bees and the other half for his precious Bibles, which were never discovered. On Lord's Day, the hall was packed with many outside the building. There appears to be an open door for the gospel in Romania at the present time. Prayer is needed for the upbuilding of assembly work in this country.

## Conferences, D.V.

### Brandon, Manitoba

October 8. Bible reading on Hebrews 11 at 10 a.m. with Ministry at 2 and 7. Corr. Alan Ritchie, 23 Creighton Blvd., Brandon, Manitoba, R7B 0Y1, phone (204) 727-4971.

### Chapman Valley/Parry Sound, Ontario

September 22 and 23 with a prayer meeting on September 21 at 7:30 p.m. All meetings in the Chapman Valley Gospel Hall, Highway 124, 10 miles west of Highway 11. For those arriving Friday, supper will be provided at 5:30 p.m. Bible reading on Saturday at 8:45 a.m. will be the context of Matt. 18:20 with Rev. 1:13. On Lord's Day, there

## Tidings

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will be a Bible reading on Psalm 69 at 8:45 a.m. with Breaking of Bread at 10 a.m. Corr. Herb West, Chapman Valley, phone (705) 384-5280 and Tom Hulcoop, Parry Sound, phone (705) 746-5919.

### Lindsay, Ontario

October 13 and 14 in the Gospel Hall, 5 Howard Avenue, with a prayer meeting on Friday at 8 p.m. First meeting on Saturday is at 10 a.m. Breaking of Bread is at 10:30 a.m. on Lord's Day. Bible readings will be on the Epistle to Titus. Supper will be served in the Gospel Hall on Friday at 5:30 p.m. Corr. Craig Foreshew, RR 1, Woodville, Ontario, K0M 2T0, phone (705) 374-4407 or (705) 374-4883.

### London, Ontario

November 3 and 4 with a prayer meeting on Friday at 8 p.m. in the Gospel Hall, 1196 Highbury Avenue. On Saturday, ministry begins at 10:30 a.m. On Lord's Day, Breaking of Bread is at 9:30 a.m. Corr. Hugh R. Garnham, 843 Dalkeith Crescent, London, Ontario, N5X 1S5, phone (519) 433-1825.

### Oil Springs, Ontario

November 17 and 18 in the Youth Centre, Victoria St. Meetings on both days start at 10:30 a.m. Prayer meeting in the Gospel Hall on November 16. Corr. Arthur Whitton, RR 3, Oil Springs, Ontario, N0N 1P0, phone (519) 882-1686.

### Cape Breton, N.S.

October 7 and 8 with a prayer meeting on Saturday at 7:30 p.m. in the Sydney Mines Memorial High School. On Lord's Day, Breaking of Bread is at 10 a.m. Bible readings will be on 1 Peter 1 and 2. Corr. Norman A. MacQueen, 7 Victoria Drive, Sydney Mines, N.S., B1V 3B4, phone (902) 736-9690. School phone is (902) 736-6233.

### Lance au Loup, Labrador

October 12, 13 and 14 with a prayer meeting on Thursday at 7:30 p.m. Bible reading on Saturday is on Hebrews 13.

On Lord's Day, Breaking of Bread is at 10:30 a.m. Corr. Francis Barney, Lance au Loup, Labrador, A0K 3L0, phone (709) 927-5696.

### Blue River, Wisconsin

October 20 and 21 with a prayer meeting on October 19 at 8 p.m. All meetings in the Riverdale Jr. High School, Blue River. First meeting on Saturday is Ministry at 10 a.m. On Lord's Day, there will be a Bible reading on Rev. 1 at 9 a.m. with Breaking of Bread at 10:30. Corr. James C. Frazier, Box 128, Muscoda, WI 53573, phone (608) 537-2977.

### LaCrosse, Wisconsin

October 27 and 28 in Logan Middle School, 1450 Avon St., LaCrosse. First meeting on Saturday is at 10 a.m. Bible reading on Saturday afternoon is on the Rapture of the Church and the Judgment Seat of Christ. On Lord's Day, there will be a Bible reading at 9 a.m. on John 20, with Breaking of Bread at 10:30. Prayer meeting on Friday at 7:30 p.m. in the Gospel Hall, 812 Clinton St. Corr. David L. Hardie, 708 - 11th Ave. S., Onalaska, WI 54650, phone (608) 783-4067.

### Terryville, Connecticut

October 20 and 21 in the Harry S. Fisher School, North Main Street, Terryville. On Saturday, Ministry is at 10:30 and 2 with Gospel at 6. On Lord's Day, Breaking of Bread is at 10, with Sunday School at 11:45, Ministry at 2 and Gospel at 6. Prayer meeting in the Gospel Hall, 34 North Main on Friday evening. Corr. James C. Batterton, 388 Hard Hill Road, Bethlehem, CT 06751, phone (203) 266-5397.

### Hardwick, Vermont

September 15 and 16 in the Hardwick Elementary School. On Saturday, there will be a Bible reading at 10 with Ministry at 2 and Gospel in the evening. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2 and Gospel at night. Prayer meeting on Friday at 7:30

## Tidings

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p.m. in the Gospel Hall, 27 Lower Cherry Street. Accommodations: William D. Scott, R.D. 1, Box 1144, Hardwick, VT 05843, phone (802) 472-6257.

**Note:** Kindly remember the following conferences as mentioned in detail in the July or August magazines:

**Arnstein, Ontario** - Sept. 15 and 16

**Clinton, Ontario** - Oct. 13 and 14. Please note conference is later than the usual date. (Bible reading subject will be the Ephesian church as seen in Ephesians and Revelation.)

**Orillia, Ontario** - Oct. 6 and 7

**St. Thomas, Ontario** - Oct. 7 and 8

**Sussex, N.B.** - Sept. 29 and 30

**Hitesville, Iowa** - Sept. 15 and 16

**Livonia, Michigan** - Oct. 13 and 14

**Midland Park, N.J.** - Sept. 29 and 30

### Change of Address

**Bruce Cottrill (Finland)**, c/o Miss Cathy Cottrill, General Delivery, Mount Brydges, Ontario, N0L 1W0.

**Jack Gould (St. Lucia)**, 59C Apple Lane, Winnipeg, Manitoba, R2Y 2G9

### With Christ

**Mrs. Hugh McEwen of Broomall, PA** on May 4, age 95. Our dear sister was saved at the age of 15 under the preaching of James Waugh. Later, she was baptized and received into Mascher Street, Philadelphia. In 1913, she married Hugh McEwen, who was commended to the Lord's work in 1916. For many years he was faithfully supported by his beloved wife as he served the Lord. He was called home in 1945 after a five year illness during which his wife devotedly cared for him. As her vision failed, our sister kept up her Bible reading through tapes, thus reading through the entire Bible four times a year.

**Mrs. Alice Summers of Tacoma, Washington** on June 13, age 90. Our dear sister was saved as a teenager and later married the servant of the Lord Charles Spurgeon Summers, who went to be with the Lord on October 7, 1958. Mrs. Summers was highly esteemed and much loved by all who knew her, and by many who were entertained in her home. She was in a nursing home for many years and now has gone to her reward.

**Bruce A. Matthews of Tacoma, Washington** on June 21, age 83. Our dear brother was saved as a young man and loved to tell how, during a series of gospel meetings, he was playing golf on a Sunday when a verse he had heard during the meetings came forcibly before him, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). He left the game, went to the meeting and was soon saved. He had a great interest in missionaries and children's work and was a faithful correspondent for many years. Kindly remember his dear wife in prayer.

**Mrs. George (Esther) Cottrill of Huntsville, Ontario** on July 4, age 87. Our beloved sister was saved 68 years ago. She had a Sunday School class at Deer Lake near her home. She was in fellowship in Huntsville assembly from 1931 until she and her husband went to Elim Homes in Waubauskene in October 1986. Prior to her homecall, she was in hospital for one and a half years. She is survived by her husband, five sons and their families and a brother Alf Huggins of the Deer Lake assembly. A large company attended the funeral service which was conducted by Arnold Adams.

**Mrs. Julia Kathleen Milliken of London, Ontario** on July 11, age 83. Our beloved sister was born in Bush Mills, N. Ireland and was saved at the age of 14, while attending gospel meetings at Ebenezer, Belfast. She was received into fellowship there and was later in

Bethany Hall, Finaghy. For many years, she was in happy fellowship in the Highbury assembly. Although a widow for 40 years, she maintained a consistent godly testimony before her five children. Mrs. Milliken feared the Lord and will be greatly missed. The Highbury Hall was well filled for her funeral service taken by Harold Paisley.

**Miss Lillian Franklin of Toronto, Ontario** on July 15, age 78. Our beloved sister was born in Owen Sound and was saved in her late teens at Brock Avenue, Toronto, where she was baptized and received into assembly fellowship. Lillian was also in happy fellowship in Central, West Toronto, Pape and Eglinton. She was a faithful attendee at all the meetings and had an interest in spiritual things. She will be missed for her seat will be empty. Harold Paisley conducted the funeral service in Toronto. A family graveside service in Owen Sound was taken by her nephew.

**Paul A. Van Tol of LaCrosse, Wisconsin** on July 20, age 71. Our dear brother, who was saved at the age of 10, passed into the presence of the Lord three weeks after open heart surgery. He was a good help in the assembly and will be greatly missed. Dick Bruley preached the gospel at the large funeral and Allan Christopherson at the graveside. Please remember in prayer his wife who continues in fellowship at LaCrosse. □

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### Choosing Such a One

"I look," said Charles Simeon on his deathbed, "as the chief of sinners for the mercy of God in Christ Jesus to life eternal. And I lie adoring the sovereignty of God in choosing such a one, and the mercy of God in pardoning such a one, and the patience of God in bearing with such a one, and the faithfulness of God in perfecting His work and performing all his promises to such a one."

### An Offer of Free Texts

Eddie E. Gould of Kenora is offering free gospel texts to anyone who will prayerfully and freely use them. He writes, "I now have some outside texts and sayings that will withstand the weather and are ideal for nailing or screwing to posts or trees on lakes and along camp roads where they will be read and cause people to think of their latter end and the meeting with God some day." If you can use these texts, please contact

**Mr. E. E. Gould**  
**R R No. 2, Gould Road**  
Kenora, ON P9N 3W8.

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### Seven Golden Rules

1. Let the words of my mouth and the meditation of my heart be acceptable unto Thee (Psa 19:14), Communion
2. Let no corrupt communication proceed out of your mouth (Eph 4:29, Speech)
3. Let brotherly love continue (Heb 13:1), Affection
4. Let the word of Christ dwell in you richly (Col 3:16), Meditation
5. Let this mind be in you which was also in Christ Jesus (Phil 2:5), Humility
6. Let the peace of God rule in your hearts (Col 3:15), Quietness
7. Let your light so shine before men (Matt 5:16), Testimony

salvation. His body was put into the grave, but where was he? The Lord describes his totally conscious state saying, "And in hell he lift up his eyes, being in torments." The departed cried in anguish, "Have mercy on me...cool my tongue; for I am tormented in this flame" (Luke 16:22-24). The departed spirit has all the feelings as if he were in his body.

At the resurrection of damnation, hell will deliver up all its souls, earth will deliver up its bodies. Souls and bodies will be reunited; each person will be judged for his sins, then cast into the lake of fire (Rev. 20:11-15).

In contrast, God says, "Blessed are the dead which die in the Lord" (Rev 14:10-13). The resurrection of life will take place at the Rapture, when saints now in heaven, and saints living on earth, will receive bodies conformed to the body of Christ's glory (Phil 3:21). They will never need sleep for there is no weariness or fatigue in heaven. It is a place of infinite bliss.

Eternity is a sleepless place! In heaven, sleep is not needed nor desired, in hell it is craved but denied. Where will you be in eternity? Only the blood of Jesus Christ can secure eternal rest for you.

*Founding Editor*  
**A. W. Joyce**

*Honorary Editor*  
**John Norris,**  
83 Marconi St.,  
Sault Ste. Marie, Ontario, P6B 1N7

*Editor*  
**Norman Crawford,**  
2148 Creglow Drive,  
Jackson, Michigan, U.S.A. 49203

*Treasurer*  
**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2

*Associate Editors*  
**Sydney Maxwell,**  
5452 Barker Ave.,  
Burnaby, B.C. V5H 2N9

**Norman Lorimer,**  
68 Anewen Drive,  
Toronto, Ontario, M4A 1S3

**Alex Joyce,**  
31626 Myrna,  
Livonia, Michigan, U.S.A. 48154

**David W. Oliver,**  
105 Landover Rd.,  
Bryn Mawr, PA, U.S.A. 19010

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**TRUTH AND TIDINGS  
GOSPEL TRUST - U.S.A.  
3228 Blake Road,  
Wadsworth, OH 44281**

## The Man who Never Slept

### Robert Surgenor

In Trenton, New Jersey, there lived a man who contradicted all the laws of nature regarding sleep. Word spread that Al Herpin was a rare man because he never slept. Of course this drew the attention of the medical profession, so in the 1940's scores of doctors marched to the door of Al Herpin's tar-paper shanty to investigate, determined to expose the fraud. Inside the humble dwelling doctors found a rocking chair and a table, but no bed, cot or hammock. There was nothing on which a man might lie down. For many weeks medical researchers stayed with Herpin in relays, waiting for him to sneak a few winks. He never did. After a hard day's work he would be tired, but his way of resting was to sit in his rocker and read as many as seven newspapers until he felt refreshed. Herpin claimed that the cause for his life-long insomnia was an injury his mother received just a few days prior to his birth. Finally the sleepless man went into eternity on January 3rd, 1947, at the age of 94. Folks in the area remarked upon Herpin's death that he finally had found sleep. But did he?

### Resurrection

When the Holy Bible connects sleep with death it is always in relation to the body, not the soul. The reason is that in ordinary life, when one sleeps at night, he rises in the morning. So in the spiritual sense, when the body lies down in death, there will be a day when it shall rise out of its "sleep". This coming event is called "resurrection". The Lord Himself speaks of two resurrections: "the resurrection of life" for the saved and "the resurrection of damnation"

for the lost (John 5:29). These resurrections take place at two different times.

Many wonder where the soul goes when the body dies. There is no such thing as "soul sleep". The moment the body dies, the soul leaves that body and travels on in total consciousness to its eternal abode.

### The Father's House

The Lord Jesus told His disciples, "In My Father's house are many mansions." He promised, "where I am, there ye may be also" (John 14:2, 3). Paul speaks of "having a desire to depart, and to be with Christ; which is far better" (Phil 1:23). He was "willing rather to be absent from the body, and to be present with the Lord" (2 Cor 5:8). God speaks of the saints in heaven with Jesus the Mediator of the new covenant (Heb 12:23,24). They are there not because they belonged to a certain denomination, or because they did the best they could, or because they were baptized, confirmed, or took the sacraments. Ah no, my friend, it takes far more than these things to cleanse your soul of its sins and give you a passport to heaven. There is only one way get there, and the saints in heaven sing, "Thou art worthy ...for Thou wast slain, and hast redeemed us to God by Thy blood... out of ever nation" (Rev 5:9). It is only "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). "My passport to the realms of bliss is Jesus died for me."

### The Lake of Fire

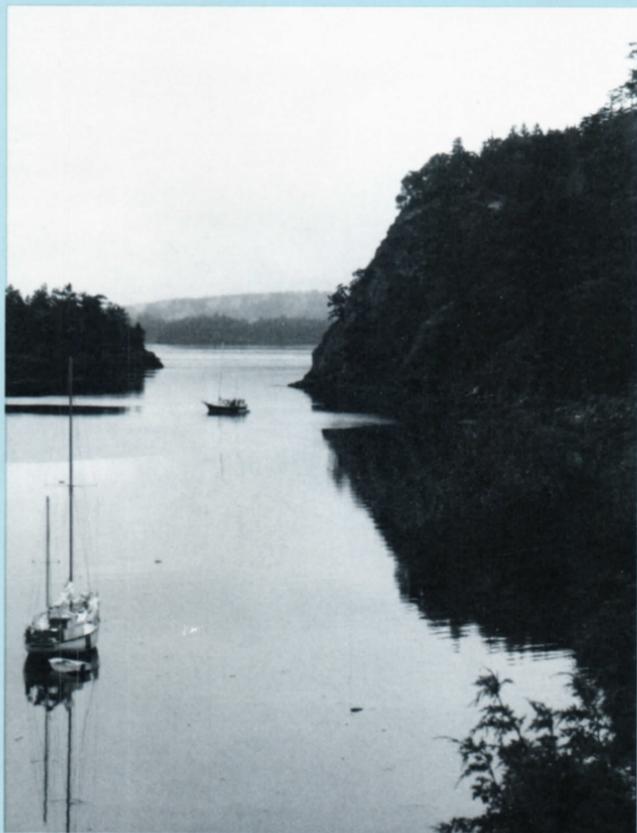
When people die without the Saviour, where do they go? The Lord tells of a man who died without The

*Continued inside back cover*

Doug Losey

truth  
and  
tidings

october 1990



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges from a Cynical Society

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A. J. Higgins MD

### Is it Lawful to give Tribute to Caesar?

The Pharisees and the Herodians joined together; the hunters were stalking their prey. With words oozing with flattery, they questioned the Lord Jesus. The words of their mouths were smoother than butter, but war was in their hearts.

The issue which they chose to use was the burning question of the day. The hated Roman occupation had caused the Jews to do business with Roman money and to pay a Roman tribute. The counsels of the Pharisees had settled upon this matter as one which would trap the Lord in any answer He could give.

Two truths are immediately apparent in the challenge which these cynics hurled at the Lord Jesus. Their very question, "Is it lawful?" reveals that men do recognize that despite all their specious arguments, there is a right and a wrong; there is a lawful and an unlawful.

The second principle which is evident is that men are constantly attempting to divide men's lives into neat little pigeon hole compartments. One part of life is labeled religion. Another part they had labeled politics. The small compartments are endless yet each must not interfere with the other. To conceive of one relationship, a man's to his God, overshadowing, encompassing and controlling every other relationship was unthinkable to these men.

The Lord Jesus answers their question on two fronts. The first is the

### Principle of Recognition

Bear with me for a moment and allow your mind to go back over this very familiar section of the Gospel of Matthew. It begins with the challenge from the chief priests and elders concerning the source of the Lord's authority. They professed by this to have a right to examine credentials. The Lord asks them what they thought of John the Baptist's credentials. The issue being too delicate, the leaders confess an inability to **recognize** the source of his authority. They have disqualified themselves. If they could not evaluate the source of John's authority, how could they recognize the Lord's?

But the Lord next relates the parable of the vineyard and the husbandmen. In this parable, the husbandmen **recognized** the son when he was sent. When they saw him coming, they immediately said, "This is the heir. Come let us kill him"; then they cast him out and slew him.

The same leaders who claimed to be unable to recognize John the Baptist were well able to recognize the Heir. The "chief priests and Pharisees perceived that He spake of them". Men who professed, when it was convenient for them, that they were not able to recognize John, and then did recognize the heir, but refused to own his claims, must be made to face their sin.

This is the background for what follows. It is essential to recognize that the Lord's responses to the challenges of the leaders were never "one-upmanship". He was never seeking to stumble or silence them. Any question which came from His

lips, any rebuttal which He offered, or any response which He gave, if honestly faced would have led to spiritual blessing.

The Lord's response, "Show Me the tribute money" was calculated for just such a blessing. What was the Lord attempting to accomplish? Why the tribute money?

"Whose is this image and superscription?" The Jews were being forced to **recognize** the image of Caesar upon their own coins. **Why was it there?** Why were Jews in the land of Israel doing business with coinage bearing the image of a Gentile king? The only answer which an honest conscience could have given was: sin, **Israel's sin** in refusing to **recognize the claims of God**. In their refusal to give God what He deserved, they were forced to give to a Gentile suppressor. How hypocritical then to ask, "Is it lawful to give tribute to Caesar?"

This point rightly grasped brings us to the second principle with which the Lord was dealing

### **Priority of Relationship**

What the Lord was teaching was that because men had failed to give God what was His due, they had been forced to grudgingly give to Caesar. Now it is vital to see that the Lord is not teaching us that so much belongs to God and so much belongs to Caesar. He is not carving life up into its many several responsibilities. Wherein had Israel failed? Was it simply that they had not been giving their tithe? Had they failed to keep the Sabbath and attend synagogue?

Israel's failure lay in just the opposite. They had secularized reli-

gion. God got the sabbath to the extreme. They tithed mint and rue and anise, but they failed to give God what He longed for - themselves. Ever since the day that Israel had marched out of Egypt, God had claimed them as His by virtue of redemption. Yet the sad history of the nation was that though they drew near with their lips, their hearts were far from God.

Is it lawful to give to Caesar? Give your all to God. Place all on the altar for God. Paul has eloquently answered the question in his epistle to saints living under the heel of Roman oppression. **Romans 12** appeals for the entire being to be yielded to God. But contrary to the idea that we then disregard what men are due, the very next chapter, reminds us that **we are bound to give to each man his due**: whether it be respect, homage or taxes.

When God has received what He is due, everything else is adjusted accordingly. When faced with the dilemma of this article, be sure young believer that you have given God what He deserves. **Loyalty to Him is our priority.** □

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### **Truth and Tidings Cassettes**

We want to remind our readings that each issue of Truth and Tidings can be ordered on clear, easy to understand cassettes for the cost of the blank tapes and postage from Bill Spillane, 2207 W. Front St., Statesville, NC 28677.

## Difficult Passages Discussed

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**Albert McShane**

**John 15:1-8.**

Those who have read our papers in this magazine on "Difficult Texts" will readily agree that, likewise, there are whole passages which have proved difficult, and so it might be helpful if some of these too were looked at and discussed at length. This we purpose to do, but make no claim to infallibility. Rather are we attempting to set forth the various views on them, and to give what we consider to be the one most likely correct. No one can say that such passages do not exist, for all have noted, even with amazement, the different views expressed upon certain portions both by speakers and writers, and have detected how far apart these have been.

The first 8 verses of John 15 have proved to be a battle-ground for commentators, both past and present. The illustration of the vine seems to suggest different ideas to different readers, or possibly each tries to see in it what he expects to find. Some, who believe in the "Falling-away doctrine," are pleased with the support they think they find for their theory in this passage; those who believe all the branches refer to believers have to strain the words to fit their view; and those who are occupied with human weakness seek to find support in it for the faltering and fallen.

There is even a problem as to where these words were spoken. Not a few think that when the Lord said, "Arise, let us go hence" (ch 14:31), the disciples arose and went toward the Garden, so in their view the so called "Upper-room ministry" is a misnomer, for the greater

part of the Lord's address, and even His prayer, would have been uttered in the open-air somewhere in the city. Those who take this view interpret the words of John 18:1, "He went forth" as referring to His leaving the city, and not the upper-room. Others, perhaps rightly, take them to mean His departure from the room, and that, though they were told to "arise," they still lingered until He had finished speaking. It would be difficult to imagine the Lord giving the solemn ministry of these chapters while walking through the city, or that His prayer in chapter 17 was uttered in the presence of more people than His eleven disciples. We have to remember that at passover time every available corner of Jerusalem would have been filled by the assembled crowds.

The most important matter is not where the words were spoken, but their meaning. In chapter 14, the Lord has been comforting His disciples after their hearts had become heavy upon learning of His departure from them. He tells them of His return, and of the coming of the Comforter to support them during His absence. In this portion His main emphasis is on their retaining fellowship with Himself, even though He is not visible with them. In the first 11 verses the word "abide" occurs 10 times, so it is not difficult to see what is the main theme of the passage. The figure of branches in the vine is used to enforce this lesson in the minds of the disciples. Israel was the vine which God had brought out of Egypt, but alas, it had borne wild grapes, but Christ likens Himself to the true vine which has yielded fruit in all fullness and delighted the heart of His Father, the

Husbandman. Now that the Vine is no longer in the world, the Husbandman must receive his fruit from its branches. Our passage shows how this fruitfulness is to continue, even though the Vine is absent. We might well enquire, "What does the fruit represent?" It is unlikely that here He is speaking of fruitful Gospel work or service, but rather reproduction of those graces and characteristics which were manifest in Him, bringing an abundance of joy to God. It is not so much our public testimony, but rather our private and intimate fellowship with Christ, that is here in view.

There are apparently three kinds of branches to which reference is made in verse 2. 1. The fruitless branch; 2. the branch which has borne fruit, and 3. the cleansed branch which will bear even more fruit. This first branch has given most trouble to expositors, for some see in it a picture of a true believer who is earth-bound and needs a helping hand to raise him up. Others see in it a mere professor who has never borne fruit and never will, even though for a time he has apparently been attached to the Vine. The problem arises when we try to introduce the idea of our position in Christ as being here illustrated. Thankful to say, that position does not depend upon our abiding in it, for once in Him in that sense, we are in Him forever. Here we are exhorted to abide in Christ, so human responsibility is involved. This abiding has to do with our communion and closeness to Him. It is impossible to enjoy fellowship with Him and not bear fruit, just as it is impossible to bear fruit if severed from Him. The fruitless branch may appear to be at-

tached to Him, but in reality it has never abode in Him. In this case it is removed by the Husbandman because it is of no value to Him. This may include removal by death, or it may only imply an end to association with Christ even in a formal manner.

Not all are satisfied with this view, for some have sought to give the word translated "taketh away" the meaning (which it sometimes has) of "lifting up." They claim that this branch has fallen on the ground and the Husbandman raises it up so that it may become fruitful. There are two serious objections to this interpretation. One is that out of 26 occurrences of this verb in this Gospel, only once is it used to mean, "lifting up," when the Lord lifted up His eyes to pray at the grave of Lazarus. On the other hand John uses this word for the removal of sin in chapter 1:29, of the removal of the stone and also of the body from the sepulchre, so "taketh away" is in keeping with his normal use of the word.

Another reason for rejecting this view is that there is no hint that the action of the Husbandman had in view the branch becoming fruitful. This is in contrast to the cleansing of the branches mentioned later, for He distinctly states the purpose of this latter operation, namely, that they might bear more fruit. We must also note that the various translations of the verse, even the more modern, almost all agree in putting forth the idea that the branch was lifted up, or taken away, in an evil sense. Had it not been for the supposed difficulty of any branch in Christ being taken away, the idea of lifting up in a good sense would likely never have been

suggested. We must also note that the removal of this branch is the work of the Husbandman, so it illustrates the taking away by God. An example of this is the case of Judas, who, for a time, was numbered with those who belonged to Christ, but was cut off, albeit by his own hand. We are sure that he never gave any pleasure to God, nor was he Christ-like in any sense. All know of those who once made a show of Christianity and looked for a time like other Christians, yet eventually proved to be mere professors. They may not have been removed by death, but they ceased to be in any way associated with the name of Christ.

Some would connect this branch with those who are said to "sleep" mentioned in 1 Corinthians 11:30. They claim that it illustrates a true believer, who once was fruitful, but, because he became barren through departure from Christ, is removed by the governmental hand of God. The problem with this view is that it has to assume that the branch did bear fruit, whereas, not until the next clause does He deal with fruitful branches, which are cleansed, but not removed.

All branches are not fruitless. The true Vine has true branches and these bear fruit. Such were the eleven men before Him. They had learned from Him and had partaken of His grace and power. The Husbandman is not satisfied with some fruit, but desires to have it in abundance. To this end He purges the branches removing from them all that would prevent them from reaching full production. The word "purgeth" is used where we would expect "pruneth," but the outcome is the same. These disciples would have

many painful experiences in the absence of their Lord, but these, like the pruning-hook would remove much that was of natural growth and therefore a hindrance to their fruitfulness. This purging is done by the Husbandman, so it is the Father Himself who deals with His own, and is behind much that we might attribute to mere change or to the doings of men. In all the apostles, and indeed in measure in all of us, the trials and chastening by the Father result in our deeper enjoyment of fellowship with Christ and in our becoming more like Him. He may use different instruments in this operation, and, at times, cause us to wonder why so much pruning comes our way, but, if we fully understood the wisdom of His working, we would be more thankful for it.

Already the disciples had been cleansed by means of the word He had spoken to them. They knew what it was to hear a message which led them to forsake the whole Judaistic idea of salvation and to associate with One rejected by their fellows. This was a painful enough experience, but had it not been their's they never would have borne fruit for God. Their initial cleansing made them fit to bear fruit, for it put them into the Vine from which they could draw all that was needed for fruitfulness. However, there was one essential if fruit was to be produced - they must abide in Him. To us it might appear to be illogical to tell branches to abide, for it is not their prerogative to leave or stay in the Vine, but those symbolized are responsible beings and are therefore exhorted to remain in that place where they can bear fruit. The Lord is impressing upon their minds the

need for total dependence upon Himself if they are to produce anything delightful to God. In close communion with Him much fruit can be borne, but severance from Him cuts off the vital essentials for fruit-bearing.

There is a problem with this "abiding." If it refers to our union with Christ, why is there an exhortation to remain in it? Does this not make our salvation depend upon our own efforts? What has to be understood is that no one can abide in Christ who has not been united to Him initially. Here it is not the establishment of the relationship, but rather the enjoyment of a relationship established already at conversion. Those who abide in Christ enjoy His company appreciate His love, and value His work. It is this close attachment to Him that enables the branches to bear more fruit.

According to verse 6, there are branches which do not abide in the Vine. These, like the fruitless branch of verse 2 have been a problem to expositors. Some view them as true believers, who, having become cold at heart, and, because of their poor conduct, bring upon themselves the fiery scorn of the men of the world. They view them as unfruitful branches of no value to the Husbandman, therefore representing those who, because of their poor testimony, are despised and rejected by the world. Such, they claim, soon wither up with despair. Others see in this verse a warning to those who are abiding in Christ, but may be tempted to leave their enjoyed portion, for, if unfruitful literal branches have such a bad end, they cannot expect good to come their way if

they cease to abide in Christ. The weaknesses of these views is that they take for granted that these branches did, for a time, bear fruit, but this assumption is not supported by the verse.

Some have laid much stress upon the word "men" and this has caused them to view what follows, that is, the gathering and casting out, as the work of man. The fact is, that no word for "men" occurs in the original, so the clause can be rendered, "They gather them" without indicating who does this work. (See Matt 13:41,42 & Heb 6:8). These branches, unlike natural branches, are viewed as being responsible for their action in not abiding in the Vine, so their destruction is not by the Husbandman, but by other agents. In this respect they are unlike the branch of verse 2. To be consistent in our interpretation we must see in them those who claimed to belong to Christ, yet are not His true disciples. We have a sample of them in 1 John 2:19 where we read of those who went out from the saints proving they were not really of them. The end of such can be nothing less than the fire. They are not mere professors, but apostates who have turned away from Christ, never to seek Him again.

Coupled with abiding in Him is the favour of answered prayer, for it is assumed that those who abide in Him will not only have His sayings abiding in them, but will be conscious of their own helplessness. Having this spirit of dependence will cause them to call upon God for His help, which is so essential for maintaining fruitfulness, and this help will be freely granted. In chapter 14, His disciples were promised that

whatsoever they would ask in His name it would be granted, and here they are taught that fellowship with Himself, and His word abiding in them, are the two essentials for assured answers to their prayers. Just as unfruitfulness manifests the unreal branches, so fruitfulness not only brings glory to the Father, but marks out those who are disciples indeed (v 8). □

**John 10:18**

It was not the scourge  
 that on His back did fall;  
 Nor was it the despised  
 Shame of it all:  
 It was not the crown of thorns  
 Upon his precious head;  
 Nor was it the robe of mockery  
 o'er His body spread;  
 It was not the plucking of the hairs  
 From off His holy face  
 Nor the smiting and the spitting  
 From the human race;  
 It was not the piercing of His  
 hands and feet  
 Upon the cross;  
 Nor was it the spear that pierced  
 His side  
 That paid the awful cost;  
 But it was that lone dark hour  
 when His Father  
 Poured on Him our sin;  
 When He laid down His life  
 hen took it up again.

Gloria Keller □

“He who speaks oftenest to God speaks best for God.” John Douglas”

The Lord was always without sin, but never without sorrow.” D. Cameron

Dan Shutt

I

Within the giddy whirl of Vanity-fair, laughter reigns supreme. The gilded veneer of happiness is burnished brightly; flame-like it draws the fluttering, circling souls of men. A fountain of entertainment and sport flows freely in its streets. Millions drink deeply - again, and then again.

Outside this mirth and merriment, one Pilgrim walks with measured step. He is no mindless marionette; the frenzied tempo strikes no chord in Him. He has no jests, no foolish, doggerel songs. He is a stranger to the carefree throng. There on His coat (His only coat) a tattered ribbon waves His name: “A Man of Sorrows.” Very strange! And on the back, pinned closest to His heart, it reads, “He is Acquainted with Grief.”

It’s true. His path is long and edged by pain. No shallow man, He feels the prick of death and all the misery caused by sin. His cheeks are wet, the tears of passion writing volumes on His face. He’s bowed - love’s burden presses hard - but weary feet will climb each hill until the Cross is gained.

Yet from His soul, unseen by all who heedless, headlong pass, there radiates a strange and steady light. No fickle fancy, framed by feeling’s flight, it is a strong and tempered flame. It is a light that comes from God alone. It is the light of JOY.

II

What is joy? Let’s begin with contrasts. Human happiness is a slave to circumstances; joy is not. Earth’s laughter is fleeting and hollow, a

mirage that entices but never satisfies. Joy, on the other hand, fills the soul, perseveres in trial, and lasts forever. "Your joy," Christ said, "no man taketh from you" (John 16:22). Happiness is mostly human, joy is exclusively divine and flows from God Himself. Full joy is the gift of a risen Christ; His High-priestly prayer for the believer was that they "may have the full measure of my joy within them" (John 17:13).

What is joy? It is the unshakable equilibrium of a soul that trusts in an unchanging God. It is the settled conviction that true blessedness is achieved by yielding totally to God's control. Joy anchors itself to the bedrock of God's character; joy soars in the heavenlies, lifted by "exceeding great and precious promises." Paul's motto should be our own: "We...joy in God" (Rom 5:11).

Joy is not an academic theme. It is better experienced than described, better personified than analyzed. In order, then, to learn a little of its secret, let's consider it in its original and purest form; we'll look at the joy of Christ himself.

### **The Joy of the Eternal Son**

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was...Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him" (Prov 8:22-23,30).

The doctrine of the eternal Fatherhood of God and the eternal Sonship of Christ are non-negotiable fundamentals of true Christianity. But by tenaciously holding these

truths we are in no way claiming to know all the mysteries of Godhead relations. To the contrary, we are limited to what God has explicitly chosen to reveal. These brief glimpses, then, are exceedingly precious, the rarest gems in the treasury of revealed truth.

"The Word was with God." In our rush to press home the great truth that the Word "was God," we must not slight this, that He was also "with God" (John 1:1). The co-equality of the Son with the Father in eternal fellowship is not one whit inferior to His co-essential unity in the Godhead. Each point is vital; they are eternal, they are distinct and equal, they are One. And in this precious union we find the sweetest bonds - love, joy, delight - that human thought can conceive.

What is joy? Joy is "fellowship with the Father and with his Son, Jesus Christ. The essence of their relationship forms the crux of our own. As they love, we are loved; as they rejoice, we become co-sharers in the same joy. "We write this," John said, "to make our joy complete" (1 John 1:3-4).

### **The Joy of the Incarnate Man**

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for the joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt 13:44).

Here is a captivating expression, nearly lost in the surrounding story: "for the joy thereof [he] goeth..." Without detailing the setting or interpretation of this verse, let's simply enjoy this thought: Christ rejoiced as He came into sinless manhood, a stoop that reduced Him

from wealth and glorious display to obscurity and utter poverty.

How poor was He? He had no money, no house, no donkey, no reliable friends. His family thought He was insane; the religious leaders thought He was demon-possessed, and most people didn't care one way or the other. His career lasted only three years; His ministry never exceeded a 50-mile radius, and He was killed by his own people. And just because the story is numbingly familiar to us, let us never forget: unlike anything earth has ever otherwise known, He was truly poor.

What is joy? Joy is found in conformity to the self-humbling Christ. "Let this mind be in you, which was also in Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but emptied Himself, taking the very nature of a servant" (Phil.2:5-7). The Lord Jesus gave up everything (save sinless deity) in joyful submission to the Father's will. He said, "Behold, I come...I delight to do thy will, O my God" (Psa 40:7-8). Have we learned to make submission our chief joy?

### **The Joy of the Successful Servant**

"At that time Jesus, full of joy through the Holy Spirit, said, I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight" (Luke 10:21).

This spontaneous prayer by the Lord Jesus was occasioned, not by the disciples's success in casting out demons, but by an infinitely greater event, the revelation of divine truth to spiritual children. Commissioned

by eternal decree, Christ was the personal revealer of the Father and of the Father's purposes; "these things" had been committed to Him, and He rejoiced in their successful distribution and sympathetic reception.

"God is at heart a revealer, not a concealer." But He will not choose messengers that operate by human wisdom or in self-will. The successful servant will be a submissive servant. The Father's will must be supreme; Christ said, "it seemed good in thy sight." What's more, reception of truth must be on the same basis; it is "not of human decision...but...of God" (John 1:13)

What is joy? Joy is the sweetness of yielding to the word of God, and learning more of the revelation that He has given. Let's ask ourselves, have we been sensitive to the Father's will? Have we been reading His word? Or are we wallowing in the doldrums of spiritual mediocrity? Spiritual correction will doubtless yield greater insight into God's thoughts and result in joyful, successful service.

### **The Joy of the Suffering Christ**

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb 12:2).

It is at this critical point of Biblical truth that mere human happiness and divine joy are seen to be whole opposites. Happiness is firmly rooted in the "now", by definition tied to feelings of well-being and lack of stress. But, in suffering? Likely not. And in a cross-death? Never!

How different, then, is the attitude of Christ! "He undauntedly endured the bitter suffering of the cross, and despised the ignominy of it, sustained by a faith that so vividly realized coming joy and glory as to obliterate...present pain and shame" (A.B. Bruce). It is from this perspective then that Christ could say, "Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil because of the Son of Man. Rejoice in that day and leap for joy, because great is your reward in heaven" (Luke 6:22-23). Paul's teaching echoed that same balance: "We rejoice in the hope of the glory of God. Not only so, but we rejoice also in our sufferings, because we know that suffering produces...hope" (Rom 5:2-4).

What is joy? Joy is "knowing [Christ]...and the fellowship of his suffering, being made conformable unto his death" (Phil 3:10). It is found in a sacrificial life, "a living sacrifice," that is "holy and pleasing to God—[a] spiritual act of worship" (Rom 12:1).

### The Joy of the Resurrected Lord

"My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore" (Psa 16:9-11).

These marvelous verses conclude what C. H. Spurgeon called the "Psalm of the Precious Secret." They express the deepest thoughts - blessed insight! - of Christ as He viewed the aftermath of Calvary. And what a commentary on joy!

"For quality, there is in heaven, joy and pleasures; for quantity, a fullness, a torrent whereat they drink without let or loathing; for constancy, it is at God's right hand...without intermission; and for perpetuity, it is forevermore. Heaven's joys are without measure, mixture or end."

What is joy? Joy is the look heavenward, "where Christ is seated at the right hand of God." It is the mind "set on things above, not on earthly things." It is the heart that longs for the day when "Christ, who is our life, shall appear" (Col 3:1-4).

### III

May God stir our hearts to shun earthly happiness for heavenly joy. Life's passing moment, however short or long, will quickly yield to the eternal day when true joy will reach it's glorious zenith. The old hymn says it well:

"He and I in that bright glory  
One deep joy shall share;  
Mine to be forever with Him,  
His, that I am there."

Paul Gerhardt □

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Just a few days and then naught  
will avail us,

The thought of the crown that we  
might yet have won;

And ah! what the sorrow,

If we miss on the morrow

Our share in that joy, when He  
whispers, "Well done."

## Five Abundant Things

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### Selected

#### **Abundant Mercy (1 Pet 1:3).**

God is "rich in mercy" and according to His mercy "He saves us". The Psalmist tells us that mercy and truth go before His face, but he also says, "Surely goodness and mercy shall follow us all the days of our life". What congenial companions as we wend our way to the "House of the Lord", and while we may on the way find our feet slipping, yet we also have the experience of mercy holding us up. Again, the Psalmist says, "Many sorrows shall be to the wicked but, trusting in the Lord, mercy shall compass us about". Nor is this all, for mercy is so abundant that it puts a crown upon our head, not of thorns, for His is tender mercy. It is enduring also, for "The mercy of the Lord is from everlasting to everlasting". What a feast: mercy before us, behind us, round about us, under our feet, upholding us, and forming a crown for our heads.

Another of the royal dainties is

#### **Abundant Grace (Rom 5:17).**

What is grace? It is something for nothing for those who do not deserve anything. Sin is perhaps more abundant in this world than ever before, but there is something greater even than sin, "for where sin abounded grace doth much more abound". We are saved by grace to begin with, and there will be grace at the end, "brought unto us at the revelation of Jesus Christ". Meanwhile, we have a standing in grace, and no matter what we may have to endure we may hear a voice saying unto us, "My grace is sufficient for thee". Thanks be to God for His sovereign, super-abounding grace! Seeing He "giveth more grace", may the Lord

help us to come to that great reservoir treasured up in His heart and dispensed from the Throne by the "God of all grace".

To enjoy these things to the full we need the more

#### **Abundant Life (John 10:10).**

"I am come that they might have life, and that they might have it more abundantly," said the One Who is "our Life". Have we got it, that "life which is life indeed"? Every believer has eternal life, but it may be that the few only are in the enjoyment of it and fully appreciate life "more abundantly". Paul had it, and could say "for me to live is Christ", and, "Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me" (Gal 2:20).

We must lay hold of this eternal life if we are to "fight the good fight of faith" and "endure hardness as good soldiers of Jesus Christ". This was the advice given to Timothy by that grand old warrior of more than a hundred fights who at the last said, "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Christ was magnified in his body by life and by death.

The more abundant life is a life of

#### **Abundant Joy (Phil 1:26).**

That is the portion of those who, in the banqueting house sit down under His shadow. It means great delight, and his fruit is sweet to our

taste. No man suffered more than the Apostle Paul, yet he talked of "joy and rejoicing", and exhorted the Philippians to "rejoice in the Lord always". He wanted their "rejoicing to be abundant", and when Christ was preached, no matter how or when, he said, "I therein do rejoice and will rejoice". What a perfect example he was of his principles. A man with a bleeding back and his feet in the stocks is heard singing praises unto God. O that we may reproduce more of the spirit of the "Man of Sorrows"! who, facing the cross with all its suffering and shame, said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full". It is far better to "rejoice that our names are written in heaven" than to be full of pride even if we could cast out demons.

May all these luscious fruits be enjoyed and abound in us, then we shall be neither barren nor unfruitful, and should "the time of our unmooring" be at hand, we shall have an

#### **Abundant Entrance.**

Our abundant entrance will be "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet 1:11). How blessed, like the Apostle to cross to the other side and to enter into the desired haven laden with precious fruit!

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph 3:20-21). □

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## **Bible Reading Outlines**

**Alex Joyce**

### **The Sermon on the Mount (Part V)**

#### **Matt 7:1:12, Kingdom Attitudes**

In this section, the King teaches His citizens what their attitudes should be Godward and manward.

#### **Attitudes of the Citizens - Manward Vs 1-2, Unauthorized Judging of Others**

The verb "to judge" as used in the NT means to determine the right or the wrong of an issue. The Lord forbids us to set ourselves up as judges of others. He is talking here about harsh, unfair, hypocritical judgment.

The Scriptures provide numerous examples of issues we are not to judge:

Frailties and weaknesses of others (Rom 14:3,13);

Christian liberty of conscience (1 Cor 10:29);

Motives of others (1 Cor 4:5);

Personal matters of others ("the meddling overseer", 1 Pet 4:15);

Without two or three witnesses (2 Cor 13:1; 1 Tim 5:19).

**A solemn warning!** - We can expect God and man to judge us using the same

standards we have used in condemning others (Matt 5:7).

Note! There are circumstances where judging is authorized and even commanded, but they always include three requirements:

1. The support of Scripture:
2. Evidence from two or three reliable witnesses:
3. The responsibility to take corrective action.

Examples of authorized judging

Antagonism toward the ministry of the Word (v 6),

Apostate teachers (vs 15-20),

Heretics (Tit 3:10-11) and talkers (Tit 1:9-13),

Sin in an assembly (1 Cor 5:12),

Problems between members of an assembly (1 Cor 6:2-5),

The quality and benefit of ministry (1 Cor 14:29).

Scriptural judgment should be for the welfare of the person and never selfish, hurtful or damaging.

### **Vs 3-5 Disqualified Criticism of Others**

A hyperbolic comparison is used for emphasis:

A mote or speck in my brother's eye - a fault in my brother.

A beam in my eye - a fault in me.

A severe condemnation - "Thou hypocrite!"

The King's admonition - Self-judgment must come first.

Examine and correct your own faults, then you may be able to help your brother to correct his faults.

### **V 6 Discernment in Ministry of the Word to Others**

The Truth of God is not to be subjected to abuse or mockery by the ungodly. Two illustrations involving unclean animals, dogs and pigs, enemies of the Kingdom who willfully reject truth (Mk 6:11; Acts 13:46,51):

1. The desecration of giving priestly food to a pack of scavenger dogs.
2. The folly of feeding costly pearls to pigs.

When they find they can't eat them, they will trample them underfoot and attack the giver in their anger.

### **V 7-11 Attitudes Godward - Supplication for Others**

V 7 The threefold command implies increasing urgency and distance.

The present continuous tense suggests persistence.

The context suggests that the supplication is for the benefit of others.

Ask - for grace to value the worth of others (Ps 16:3; Phil 2:3,4).

Seek - the welfare of others (1 Cor 10:24; 14:12; 2 Cor 12:14).

Knock - for an open door of opportunity to serve others (1 Cor 16:9, 2 Cor 2:12; Col 4:3; Rev 3:7,8).

V 8 A threefold law of providence for meeting every citizen of the kingdom (Phil 4:6).

Vs 9-10 Two illustrations of earthly, parental care.

Parents, in spite of sinful natures, give "good" gifts to their children, in others words, legitimate requests receive kindly responses.

V 11 A "much more" comparison of our Heavenly Father's care.

He always gives good (beneficial) things to those who ask Him.

## V 12 The Concluding Statement - "Therefore"

The "Golden Rule" of love:

1. Fulfills the Law - God's standard of righteousness.
2. Fulfills the Prophets - God's purpose for a redeemed people.
3. Expresses the second great commandment  
"Thou shalt love thy neighbor as thyself" (Matt 22:39-40).

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## The Basis of Assembly Fellowship - Part 1

### R. G. Lawford

Over the past few decades, a large number of believers have left the fellowship of assemblies following the New Testament pattern to gather elsewhere. Worldliness, personality conflicts, inadequate teaching and a lack of personal conviction may have contributed to their dissatisfaction. In some cases believers have succumbed to pressures from family members who did not have an exercise about the New Testament pattern.

The Lord desires that each of us who has seen the truth of gathering to the Lord Jesus Christ should be fully committed to the scriptural pattern. It is therefore important for us to understand and to meditate on the simple principles that form the basis of our fellowship. Furthermore, we should ask the Lord to give us the grace to remain faithful to these principles, especially in our day when they are increasingly challenged by liberalism and neglected by apathy. In this three part article we shall examine the concept and the principles of fellowship which have been applied by those who have taken the position of being "gathered out to the Lord Jesus Christ" over the past many years,

principles taught in the New Testament and applied by the apostles in the assemblies they planted at the beginning.

### What is Fellowship?

The word "fellowship" means sharing in common or partnership. Every local assembly is a partnership of believers, each having a common understanding and acceptance of the fundamental principles of Scripture and a desire to serve the Lord Jesus Christ and to submit to His Lordship. Fellowship requires the existence of a vital link between each individual and our Head, the Lord Jesus Christ. For true spiritual fellowship in an assembly, believers must have a common understanding and acceptance of the Word of God and a shared desire to submit to the Lord Jesus Christ. These common desires will result from a deep affection for our Saviour and Lord and an ambition to serve and glorify Him.

In considering fellowship between individual believers, we can recognize degrees of fellowship. Two believers from completely different backgrounds may meet on the street and rejoice together in the redemptive work of the Lord Jesus Christ and thus have fellowship in the matter of their salvation. However, if only one believer has seen the truth of baptism from the Scriptures and been exercised by it, they

cannot have fellowship regarding baptism. Furthermore they will never enjoy full fellowship unless the unbaptized believer is ready to be instructed on the subject from the Scriptures.

Fellowship also applies to our service. In speaking about the man who cast out demons in His name in Mark 9:38-40, the Lord told John not to forbid him from doing his work. On the other hand the Lord did not encourage John to join this man because John had a greater opportunity and privilege, serving and worshipping in the presence of the very Son of God. To serve anywhere else would have been ineffective and it would have deprived John of the opportunity of coming to a fuller knowledge of the Lord Jesus Christ. Our fellowship with others in service should be based on a shared desire to be in the presence of the Lord Jesus Christ and to serve under His direction and in obedience to God's word.

Fellowship in a local assembly is much more than a casual discussion for a few moments on the street, it involves a full-time commitment on the part of each believer in the fellowship. Not every believer in the days of the apostles was in fellowship in an assembly. In 1 Corinthians 14:16, Paul wrote about believers who were in the "seat of the unlearned," indicating that some believers had not gained the necessary understanding to be part of the fellowship of a New Testament assembly. However it was the Lord's desire that they should learn the truths of Scripture and be found in assembly fellowship.

When a believer is accepted into

assembly fellowship, it is a mutual agreement or partnership. For his or her part, the believer accepts the principles and practices of the assembly. In turn, the assembly accepts the individual believer as a member entitled to all the privileges and a partaker in all the responsibilities of that assembly. In practice, after believers make their desires for fellowship known to the elder brethren, they are granted an interview. If they have been baptized and it is clear that they accept and submit to the teachings of the Word of God and that their moral standing and daily walk are right before the Lord, they are welcomed into the fellowship.

The issues of fellowship and reception can become complex when the relationships between assemblies are considered. The term "circle of fellowship" is used by some to describe a group of assemblies which are in fellowship with each other. This term is not found in the New Testament. Although there were difficulties of one type or another in many of the New Testament assemblies there is reason to believe that they were all in fellowship when the Apostle Paul moved amongst them. This fellowship existed because they followed the basic principles of gathering which Paul and the other apostles taught. However, about 90 A.D., John wrote, "Diotrephes, who loveth to have the preeminence amongst them, received us not" (3 John 9). The Apostle John's experience indicates that a little less than 60 years after the assembly in Jerusalem had first been formed, at least one assembly had reached the stage where he was not welcome to come amongst them. This sad con-

dition could be traced to the pride of one man. In spite of the failures of men, the assemblies in New Testament times found a comprehensive basis for fellowship and reception in the doctrines taught by the apostles.

### **The Apostles' Doctrine**

We first read of fellowship in connection with the local church shortly after the great in-gathering of souls at Jerusalem on the Day of Pentecost. Luke's description of the events is very concise; "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41,42). This verse indicates that fellowship in the first assembly followed from specific spiritual exercises on the part of each believer. It was based on receiving the Word of God, obeying the Lord in baptism and continuing in the apostles' doctrine. Their fellowship was manifest in their coming together to break bread and in the prayers with and for each other.

Other Scriptures show the importance of the Word of God and the foundation which it provides for fellowship. It is imperative that an assembly's principles of gathering and fellowship are based upon the entire Word of God. How could a company which does not follow the apostles' doctrine have a valid claim to being a New Testament assembly? In the company with which Diotrephes was associated, one man was allowed to force his own unscriptural views on the company. It would appear from history that by

the time two or three centuries had elapsed after Christ's resurrection, the principles of the New Testament were practiced by only a small remnant. The vast majority of professing believers had been incorporated into the large organized religious system under Constantine which later was to form the basis for the Catholic church.

Today, some suggest that every born-again Christian, regardless of their affiliations and conviction, should be in fellowship at the Lord's supper. Others see the "circle of fellowship" as being much smaller. Upon what Scriptural authority does one assembly choose to fellowship, or not fellowship, with another assembly? In the second part of this article we shall consider the principles of fellowship which we are trying to follow today. □

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### **Seven Judgments of the Proud**

1. Resisted by God James 4:6
2. Reproved by God, Prov 29:23
3. Reproached by God, Psa 101:5
4. Renounced by God, Prov 8:13
5. Rebuked by God, Jer 50:31
6. Rejected by God, Luke 1:51
7. Removed by God, Prov 15:25.

"God is behind every holy thought, word and act, but there is nothing behind God." J. Douglas.

"We have to wait on circumstances, but the One in whom we trust creates them." J. Douglas.

## Questions and Answers

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**Sydney Maxwell**

**QUESTION:** Could you please give help in the magazine on the last clause of Romans 8:9. Is "the Spirit of Christ" in this verse the Holy Spirit or Christ's own spirit?

**ANSWER:** We have no doubt that the Spirit of Christ and the Spirit of God refer to the same Person and not to the Lord's own spirit. The Lord Jesus took true human nature, however absolutely holy nature, so we can very clearly understand why He groaned and was troubled in spirit as He moved among men and noted the conditions of things around Him that were all contrary to Him and all opposed to His holy nature (John 11:33, John 13:21).

The statement in Roman 8:9, reads, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ he is none of His." This makes clear that the writer is not stressing the practical character of a child of God, but a positional reality. To be without the Spirit of Christ is to be bereft of divine life. The title, "The Spirit of Christ" is used of the Holy Spirit because in John 14:16, the Lord Jesus stated "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever." The student of the language of the New Testament will appreciate that the word (another) means, one of the same kind or character as the Lord Jesus Himself. In verse 18, He said, "I will not leave you comfortless, I will come to you."

The evidence of divine life in the soul is that moral likeness to the Lord Jesus is in manifestation in the life of the child of God. When this is

missing there is grave doubt as to the reality of divine life. In conclusion, we would refer to 2 Corinthians 3:18, "But we all with open, (unveiled) face", and not like Moses, "beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." Another title for the Spirit of God and of Christ.

**QUESTION:** Could you say in the Question page of Truth and Tidings how we are to understand Matthew 6:21. Does the Lord teach that we are not to have earthly possessions or not to add to what we have?

**ANSWER:** I do not think that the Lord is teaching that the child of God is not to have earthly possessions or an increase of them. The emphasis as I see it in the context is, that he must not set his heart upon them. It is appreciated that down through the years many of the saints have been endowed liberally with this world's goods and have indeed honoured the Lord with their substance and thus helped on the work of the God at home and abroad. We surely salute such rather than criticize them.

There is no virtue in poverty and especially if a person is not diligent in business. To be less than diligent is a very poor testimony before the world. It is to be noted that wealthy saints are not commanded to sell their possessions or give away their riches, but rather are exhorted not to trust in them, but use them for the glory of God. It has been the case at times that some who will not work and have little ambition about providing for their household are a greater detriment to the testimony than those that are wealthy and use their wealth to the glory of God.

Those whom the Lord has trusted with possessions and are good stewards of them are an asset to the work of God.

We are told, "Labour not to be rich" (Prov 23:4), or as the Revised Version reads, "weary ourselves to be rich". The apostle warns in 1 Timothy 6:9, "They that will be rich fall into temptations and a snare and many foolish and hurtful lusts which drown men in destruction and perdition." Here again, it is the motive that Paul has in mind. On the other hand, they that trust in their riches will find how insecure is their wealth, and those who set their heart on them will find their spiritual life withered up and suffer the ultimate loss of a future reward. On the other hand, the person who carelessly spends all that he earns will be found wanting in the day when he needs it most. Finally, the whole matter rests upon what we do with what the Lord has so graciously given to us. A sobering thought as we conclude this answer: we must all give account at the Judgment seat of Christ. □

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"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others" (2 Cor 9:8 - Moffatt).

The Christian life is the out living of the in living Christ. It is the life that works within and not the law that works without. It is not something on the outside, but Someone on the inside (Dr. Schofield).

## Tidings - Canada

### British Columbia

**Kamloops**, John Abernethy and Jim Webb expected to commence a series in the gospel on September 9.

### Ontario

**Deer Lake**, On September 9, William Metcalf and Gary Sharp started a gospel series.

**Fort Erie**, Helped by local brethren, Timothy Walker had two weeks of well attended children's meetings with one soul professing salvation, as well as three weeks gospel tent meetings with two more souls professing faith in Christ.

**Guelph**, Prayer is requested for a series in the gospel which Norman Crawford and Stu Thompson (Guelph, Ontario) expect to start on October 28.

**Lake Shore**, A lady who has been attending some of the gospel meetings professed recently, bringing joy to the saints. In late August, Doug Patten of the Ottawa assembly had a week of children's meetings with a very good response from the community.

**Midland**, Prayer is requested for gospel meetings which William Metcalf and Larry Steers expect to commence on November 18.

**Newmarket**, In mid-August, Lorne Langfeld had a week of children's meetings with a good attendance of children and parents. On September 9, William Lavery and Fred Krauss commenced a series in the gospel.

**Oil Springs**, George Patterson and Robert Fuller of the Lake Shore assembly had tent meetings in August with a good interest.

**Oshawa**, In late July, Don Nicholson and Gary Oakes of the Oshawa assembly had a week of children's meetings in a park. Then in late August, Sam Patton and Gary Oakes had another week of children's meetings in a different park. These children's efforts have been held in previous years and

## Tidings

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have helped to bring new scholars to the Sunday School and adults to the gospel meetings.

**Port Stanley**, In August, Paul Kember and David Gray had tent meetings, but the effort closed early because of a tornado in Elgin County.

**Strongville**, Harold Paisley expected to start a gospel series in the new hall on September 16.

**Toronto**, David Oliver and Gene Higgins expected to give ministry in various assemblies in September before commencing a city-wide gospel effort in Minkler Auditorium of Seneca College on September 28.

**Valens**, In August, Sam Patton and Eugene Badgley had three weeks of encouraging tent meetings with good attendance. One boy of 13 professed and two men received assurance of salvation.

**Windsor**, The assembly enjoyed recent visits from William Lavery, Danny Ussher, John Gray, Larry Perkins and Bruce Cottrill.

### Quebec

**Montreal**, Prayer is requested for our dear brother Vincent Davey who was confined to bed during June and July because of a slight stroke to the brainstem. In August, there was some deterioration in his condition. Brother Davey has been able to be out to some meetings, but has done no travelling. Recently, two men were added to the Centre-Sud assembly and a lady professed to be saved.

### New Brunswick

**Fredericton**, The saints enjoyed recent visits by Arnold Gratton for three nights in ministry and Murray McCandless for a weekend.

**Norton**, Helped by Malcolm Radcliffe for four weeks and by local brethren for another two weeks, Murray McCandless had encouraging tent meetings with some souls professing salvation.

### Nova Scotia

**Deepbrook**, James McClelland and Ken Taylor had well attended tent meetings with several souls professing salvation.

**Wilmot**, Helped by Ben Prins of the Sarnia assembly, Albert Hull had five weeks under canvas. Over 50 strangers attended the gospel meetings. Brother Hull is continuing two nights per week in the community hall and will be joined later by Jack Nesbitt. Prayer is requested as there is a good interest.

### Newfoundland

**Gander Bay**, Jim Jarvis had tent meetings with some blessing in salvation.

**Seal Cove**, The building of the new hall is progressing favorably. It is hoped that it will be finished in time for meetings in the fall.

**Trout River**, In late August, Carl Payne had his tent trailer here for both children's meetings and gospel meetings. Earlier in the summer, our brother had the tent trailer at Buchans Junction and Buchans.

## Tidings - U.S.A.

### Washington

**Arlington**, The September conference was one of Arlington's largest. Ten Servants of the Lord gave help and one soul professed to be saved. The three Bible readings on the Holy Spirit were led by Harold Paisley and were very profitable. Gaius Goff and Robert McIlwaine expected to commence a series in the gospel on September 30.

### Nebraska

**Burwell**, Four souls professed salvation during two and a half weeks of gospel meetings by Allan Christopherson and Roy Weber.

### Iowa

**Cylinder**, Robert Orr had some appreciated meetings.

**Darlington**, Tent meetings by Joel Portman and Art Ward came to an abrupt end due to an eight inch rainfall.

## Tidings

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**Dunkerton**, On August 26, eleven souls were baptized, bringing much joy to the saints. On the same date, Allan Christopherson and Roy Weber started a series in the gospel and the Lord blessed in salvation early in the series.

**Manchester**, A number of souls professed faith in the Lord Jesus during five weeks of gospel meetings by Eric McCullough and Bruce Collins in the new hall.

**Stout**, Leonard DeBuhr had a week of ministry on Peter's experiences on the Sea of Galilee.

### Wisconsin

**Attica**, On August 27, Joel Portman and Arthur Ward commenced a gospel series.

**Gays Mills**, Many strangers heard the gospel during six and a half weeks of tent meetings by Steve Kember and Arthur Ward.

### Michigan

**Jackson**, Prayer is requested for our dear sister Mrs. Lorne McBain who is suffering from congestive heart failure.

**Saginaw**, Seven souls professed salvation during four and a half weeks of well attended tent meetings at Bridgeport. Meetings closed on August 29 and were held by William Lavery and John Dennison of the Stark Road assembly.

### Ohio

**Akron**, During August, Norman Crawford and David Oliver had well attended tent meetings with four souls professing faith in Christ. The September conference was the largest Akron has ever had and was excellent. Ministry was given by J. Beattie, N. Crawford, P. Kember, W. Lavery, O. MacLeod, G. McKinley (N. Ireland), W. Metcalf, E. Moore, D. Oliver and R. Surgenor. Two teenaged girls professed during the conference gospel meeting.

**Lorain**, The saints were encouraged by the ministry given in both English and Spanish by a number of the Lord's servants at their recent conference. Fol-

lowing the conference, Tom Baker remained for a week of meetings.

**West Chester**, John Slabaugh and James Beattie had a week of meetings in early September.

### Pennsylvania

**Hatboro**, Robert Surgenor and George Graham expected to give ministry in Hatboro, Worchester, Springfield, Hartford, Manchester, Terryville and Torrington in September.

**Irwin**, In fellowship with the McKeesport assembly, William Seale of the Indiana assembly and Dale Vitale of McKeesport had encouraging tent meetings.

### West Virginia

**Keyser**, Helped by William Seale, Robert Surgenor had five weeks of well attended tent meetings.

### North Carolina

**Hickory**, The saints were encouraged when a girl of 14 professed on August 19 during a gospel meeting taken by E. Moore and O.L. MacLeod. Prayer is requested for our dear sister Mrs. Oswald MacLeod who has been laid aside for some time. Her mind is clear and alert but she has a lot of distress and discomfort. Prayer is also requested for a gospel series which Robert Surgenor and William Seale (Indiana, PA) expect to commence in October.

### Connecticut

**Terryville**, A young man was baptized on August 26 and James Smith was with the assembly for this happy occasion. Brother Smith remained for two nights in ministry.

### Massachusetts

**Byfield**, A man and his son were baptized on August 25, bringing joy to the saints.

**Springfield**, In August, James Smith had three nights in ministry and a Lord's Day here, taking up the Book of Ruth.

**Saugus**, The saints appreciated a visit by Tom Baker, who gave a report on the Spanish work in S. California. While

## Tidings

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in the area, Brother Baker also visited Cambridge and Mt. Auburn.

### Maine

**Madawaska**, Two souls were baptized on July 29, bringing joy to the saints. Murray McCandless was with the assembly for this happy event.

## Tidings, Other Countries

### Northern Ireland

On his first visit to N. Ireland in 14 years, John Abernethy had a busy but enjoyable two months.

**Armagh**, W.J. Nesbitt and T. Wright are encouraged by local unsaved people showing interest in the gospel meetings. Attendance has been good and the tent has been filled.

**Ballykelly**, R. Jennings and J. Martin are having tent meetings.

**Ballyrone**, N. Turkington and S. Ferguson are preaching the gospel in a tent and are seeing a few local people attend.

**Ballymena**, Following his meetings in South Africa, Harold Paisley expects to have some Bible readings in Cambridge Avenue, as well as two weeks of meetings in Broughshane.

**Broughshane**, Recently, A. Aiken had encouraging open air meetings.

**Clones**, The conference on August 5 was large and profitable with Brethren McShane, Nesbitt, Walmsley, Turkington and Kane taking part in ministry.

**Coleraine**, D. Kane has started tent meetings.

**Kilkeel**, S. McBride and R. Shannon were encouraged in tent meetings in this district with two souls professing salvation.

**Lurgan**, Good numbers are attending tent meetings by A. McShane and D. Gilliland.

**Ministry**, Recent ministry meetings include: D. West at Annalong, J. Hay in Keels and J.G. Hutchinson at

Corncullough, Ballywalter and Glenburn.

**Prayer**, Brother J. Hawthorne is recovering following major surgery. Prayer is valued for his complete recovery.

### Australia/New Zealand

Eric McCullough expected to leave the United States in mid-September for an extended visit of about four months to Australia and New Zealand. He planned two gospel series in Australia as well as helping in the 100th conference at Dunedin, N.Z.

### South Africa

**Port Elizabeth**, Prayer is requested for a united gospel series which Harold Paisley expects to commence on October 14. Following this effort in Port Elizabeth, our brother expects to have another united series in Capetown at Wynchurch Gospel Hall.

## Conferences, D.V.

### Oshawa, Ontario

November 10 in the Gospel Hall, 150 Albert Street. Meetings are at 2 and 7. Corr. Ken Nicholson, 753 Central Park Boulevard North, Oshawa, Ontario, L1G 6B2, phone (416) 579-7540.

### Wallaceburg, Ontario

October 28 in the Gospel Hall, Minnie and Gillard Streets, with Breaking of Bread at 10:30, Children's meeting at 1:15, Ministry at 2:30, and Gospel at 7. Corr. Clarence D. Kerr, RR 5, Wallaceburg, Ontario, N8A 4L2, phone (519) 627-4875.

### Windsor, Ontario

The conference usually convened on the last weekend of December will not be held this year.

### Fredericton, N.B.

November 25 in the Gospel Hall, 109 McAdam Avenue. All day meeting with Breaking of Bread at 9:30, Sunday School at 11:15, Bible reading on Rev. 3:7-13 at 1:15, Ministry at 2:30 and

## Tidings

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Gospel at 7. Corr. Robert Griffin, 280 Sunset Drive, Fredericton, N.B., E3A 1A9, phone (506) 472-5512.

### Phoenix, Arizona

November 22, 23, 24 and 25, with prayer meeting on November 21 at 7:30 p.m. Bible reading Thursday, Friday and Saturday mornings at 10 a.m. Ministry each afternoon at 2 with Gospel each evening at 7. On Lord's Day, Breaking of Bread is at 10:30 a.m. Corr. Clarence Van Der Hart, 8525 W. Northern Ave., Glendale, AZ 85305, phone (602) 872-1007.

### Garnavillo, Iowa

November 22. All day meeting in the Gospel Hall starting at 10:15 a.m. Corr. Donald Kregel, RR 1, Box 19, St. Olaf, Iowa 52072, phone (319) 964-2588.

### Stout, Iowa

November 22. All day meeting with Ministry at 10 and 2 and Gospel in the evening. Corr. Richard Stickfort, Box 313, Stout, Iowa 50673, phone (319) 346-1857.

### Bryn Mawr, PA

November 24 and 25 in the Radnor High School, 130 King of Prussia Road, Radnor, PA. On Lord's Day, Breaking of Bread is at 10 a.m. Bible reading subject is Assembly Truth (1 Timothy). Prayer meeting will be in the Gospel Hall, North Summit Grove Avenue on Friday at 7:30 p.m. Corr. Harold Stewart, 403 Revere Rd., Lafayette Hill, PA 19444, phone (215) 825-0384. School phone is (215) 688-8103.

### Saugus, MA

December 1 and 2 with a prayer meeting on Friday at 8 p.m. All meetings in the Gospel Hall, 213 Walnut Street, just east of Route 1. Breaking of Bread is at 10 a.m. Corr. Frederick Hill, 26 Sheafe Street, Malden, MA 02148, phone (617) 322-3274. Gospel Hall phone is (617) 233-5570.

**Note:** Kindly remember the following conferences as mentioned in detail in the August or September magazines:

**Clinton, Ontario** - Oct. 13 and 14

**Lindsay, Ontario** - Oct. 13 and 14

**London, Ontario** - Nov. 3 and 4 were given in the September magazine, but the assembly is uncertain of the exact date. Please contact Hugh Garnham, (519) 433-1825.

**Oil Springs, Ontario** - Nov. 17 and 18

**Lance au Loup, Labrador** - Oct. 12, 13 and 14

**Blue River, Wisconsin** - Oct. 20 and 21

**LaCrosse, Wisconsin** - Oct. 27 and 28

**Livonia, MI** - Oct. 13 and 14

**Terryville, CT** - Oct. 20 and 21

## Change of Address

**Alex Dryburgh**, 1671 Jalna Blvd., Apt. 405, London, Ontario, N6E 3S3

**David Swan**, RR 2, Pictou, N.S., B0K 1H0

## Change in Meeting Times

**Carlton, Vancouver, B.C.**, On Lord's Day, gospel meeting will now be at 7 p.m. The midweek Prayer and Bible reading has been changed from Tuesday to Wednesday evening at 7:30.

## With Christ

**Mrs. Lucy Butler of Longport, N.J.** on July 8, age 88. Our dear sister was born in Goshen, CT and saved on September 2, 1926. Her parents were in the Torrington, CT assembly from its beginning. Before coming to Longport Home in 1981, Lucy was in fellowship in the Waterville, Terryville and Torrington assemblies and she faithfully attended the assembly meetings. She was a widow with no children and is survived by a brother Luke Richard, and a sister Mrs. Evelyn Williams of

## Tidings

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Torrington. Lucy lived a selfless life, seeking always to be a help to others.

**Samuel Ussher of Killykegan, N. Ireland** on July 17, age 89. Our esteemed brother was saved on Nov. 26, 1923 in his own home, reading John 3. Nine months later he was received into Killykegan assembly, continuing there the rest of his life. Our brother was devoted to Christ and His truth which he loved and practiced. He was a respected overseer, a recognized teacher and a capable gospel preacher. He and his wife kept an open house for the Lord's servants and the saints. Being highly respected, his funeral was large and the Word was spoken by W. Nesbitt and J. Lennox.

**Douglas Moss of Eastport, Newfoundland** on July 28, age 78. Our beloved brother was saved February 13, 1977 in gospel meetings by Bert Joyce and Bryan Funston. He was baptized and received into fellowship at the planting of the Eastport assembly in November, 1977. He was a faithful brother and a real encouragement to the assembly. He was an excellent singer. A. Ramsay and J. Procopio preached the gospel to a large crowd at his funeral, with Bert Joyce speaking at the graveside. He will be greatly missed by his wife, four sons and their wives, and grandchildren.

**John Larmon of Maberly, Ontario** on July 28, age 95. Our dear brother was saved in 1971 and received into fellowship in the Maberly assembly. He was a faithful attender until a stroke rendered him unable to come out. With difficulty, he was present to remember the Lord a week before his homecall. His wife Katie predeceased him on January 17 of this year. His children, some of whom are saved and in assembly fellowship, mourn his loss.

**Mrs. Louisa McKnight of Oshawa, Ontario** on July 30, age 83. Our dear sister was saved almost 60 years ago after coming to Canada with her late husband Archie. Shortly afterwards, our

sister came into assembly fellowship. Because of her health, she was not able to attend the past few years but her heart was always with the gathering centre and the people of God. Words of comfort and the gospel were preached to a large number including a family of nine by Gary Oakes and Sam Patton.

**Mrs. Agnes Margaret Lindsay of Whitby, Ontario** on August 2, age 52. Our dear sister was born in N. Ireland in 1938 and was saved there at the age of 10. She and her husband Ken came to Canada in 1965. They both shared a love for reaching lost souls and were among the founding members of the Discovery Bay assembly in Ajax. Our sister took ill and went to be with the Lord suddenly while vacationing in the Huntsville area. She leaves behind her husband Ken, a son Ken Jr. and a daughter Lorraine. The gospel was faithfully preached to a large crowd at the funeral.

**Mrs. Francis Barr of Beetown, Wisconsin** on August 2, age 88, after a short illness. Our beloved sister came to know the Saviour in 1928 during gospel meetings in Beetown. She and her late husband were faithful in attendance to all the assembly meetings. She had six daughters and two sons, all living except one son who predeceased her in 1986. Mrs. Barr will be missed in the assembly at Beetown. Roy Weber and Richard Bruley conducted the funeral service.

**Verle L. Smith of Marion, Iowa** on August 12, age 92, following a short illness. Our faithful brother was saved in 1941 while living on his farm near Central City. He was in assembly fellowship at Manchester until the formation of the assembly in Marion, where from the beginning he was a steadfast overseer. Paul Elliott and Allan Christopherson shared the funeral service with Eric McCullough taking the graveside service. He is survived by his wife, two sons, a daughter and seven grandchildren.

**Mrs. Annie Ross of Newmarket, Ontario** on August 14, age 62. Our beloved sister was saved in N. Ireland at age 15 while attending gospel meetings by J. Stewart and T. Wallace at Ballinaloob. She came to U.S.A. in 1952 and to Toronto in 1957. Annie was in fellowship at Pape Ave. for 18 years and in Newmarket for 15 years. She was a very happy, faithful sister who was loved by all. Annie loved the Lord and His people, was given to hospitality and participated faithfully in assembly work. She is survived by her husband Percy, two sons and two daughters, all in assembly fellowship.

**Mrs. Frank D'Augustino of Longport, N.J.** on August 14, age 81. Our dear sister was born in Philadelphia, PA in 1909 and was born again in 1971 through cottage meetings in Sweetwater, N.J. She was baptized on December 30, 1984 and was later received into assembly fellowship at Longport. She was also in fellowship for a brief time at New Creek, W.V. Mrs. D'Augustino was a very willing worker and was once employed by the Gospel Hall Home.

**Nigel W. Johnston of Bangor, N. Ireland** on August 29. Our dear brother was saved as a boy of 11 at meetings by J. Money Penny in 1932. Showing by his life and development the reality of his profession, he was received into fellowship at Armagh, where he manifested a keen interest in the assembly and the gospel. Moving to Bangor in 1949, he quickly gained the confidence of the saints and was a brother greatly beloved and a true shepherd in the Ebenezer assembly. A very large funeral drawn from the business world and assemblies reflected the esteem in which our brother was held. □

### Truth and Tidings Gospel Trust

#### A Reminder Regarding Year End Gifts To Missionaries

If you wish to use the services of the Gospel Trust so that missionaries will receive your gifts prior to the end of the year, please mail your letters to us promptly. If you wait until December or even late November before mailing your requests to us, the missionaries will not likely receive your fellowship until 1991.

#### Subscription Increase

We have maintained a \$7.00 subscription since 1985. Large increases in postal costs make it necessary to increase the Canadian and U.S. subscriptions to \$8.00. The sterling price will remain at £4.

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The ransom is the price paid for release; redemption the effecting of that release.

you are traveling to a place in a never ending eternity where there is no water. There is One who loves you and can forgive your sins and take you to the bliss and joys of heaven. The Lord Jesus thirsted on Calvary's cross and died "the Just for the unjust that He might bring us to God" (1 Pet 3:18). Will you trust Him today? God's Word says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

*Founding Editor*  
**A. W. Joyce**

*Honorary Editor*  
**John Norris,**  
83 Marconi St.,  
Sault Ste. Marie, Ontario, P6B 1N7

*Editor*  
**Norman Crawford,**  
2148 Creglow Drive,  
Jackson, Michigan, U.S.A. 49203

*Treasurer*  
**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2

*Associate Editors*  
**Sydney Maxwell,**  
5452 Barker Ave.,  
Burnaby, B.C. V5H 2N9

**Norman Lorimer,**  
68 Anewen Drive,  
Toronto, Ontario, M4A 1S3

**Alex Joyce,**  
31626 Myrna,  
Livonia, Michigan, U.S.A. 48154

**David W. Oliver,**  
105 Landover Rd.,  
Bryn Mawr, PA, U.S.A. 19010

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GOSPEL TRUST - CANADA  
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GOSPEL TRUST - U.S.A.  
3228 Blake Road,  
Wadsworth, OH 44281**

## There Will be No Water

### Norman Lorimer

He was the only son of his widowed mother, a godly, praying Christian lady who was vitally concerned about the salvation of her only boy. Many a time, he heard the Word of God read and spoken from. He knew that he was a sinner, bound for a lost eternity and that he needed a Saviour. He also knew that "Christ Jesus came into the world to save sinners" (1 Tim 1:15).

The young man became seriously ill and was confined to bed for several weeks. In the goodness of God, the son made a partial recovery but remained in his sins.

Prior to his illness, he had made a date with his girl friend to go to a dance. When the evening of the dance arrived, his mother pleaded with him not to go because he was still not completely well.

However, with his girl friend, he went to the dance. His mother was so concerned about her son that, although she had never been to a dance hall before, she went that evening. At the first intermission, she pleaded with him to come home. He refused, saying "Mother, I haven't felt so well for some time, I'm enjoying myself. I'll be just fine."

Sad at heart, the mother returned home. Scarcely had she arrived home when the door bell rang and her son was carried to his bedroom.

The family physician was soon on the scene. He examined the son and as he left, his sad message to the mother was, "There is nothing I can do for your boy. He should never have gone dancing tonight. If there is anything you wish to say to him, tell him now, for within 24 hours he

will be gone."

With a prayer in her heart that God would save her only son even on his death bed, she went into his room longing to tell him the simple gospel story once again. His first words were, "Mother, get me a glass of water." She did not wish to take the time to get the water as she wanted to tell him how to be saved, but to please her dying boy, she got him a glass of water. He drank it quickly and said, "Mother, get me another glass of water." She had not been anxious to get the first glass and was even more reluctant to give him another glass, but once more to please her dying son, she got a second glass. He drank it just as quickly as the first. Falling back on the bed closing his eyes, he spoke the last words he ever uttered on earth, "Mother, it tastes so good for there will be no water in hell." He died and went to that awful place where there is no water.

The above true and tragic story was dramatically told by the late Hugh Walker of the Pape Avenue Gospel Hall when the writer was an unsaved teenager. I remember going home from that gospel meeting and when I turned on the kitchen tap, the words that came before me were, "There will be no water in hell." The next morning when I turned on the bathroom tap, the same, solemn words flashed vividly into my mind, "There will be no water in hell." Fifty years have come and gone since I first heard this sad story, but it has never been forgotten.

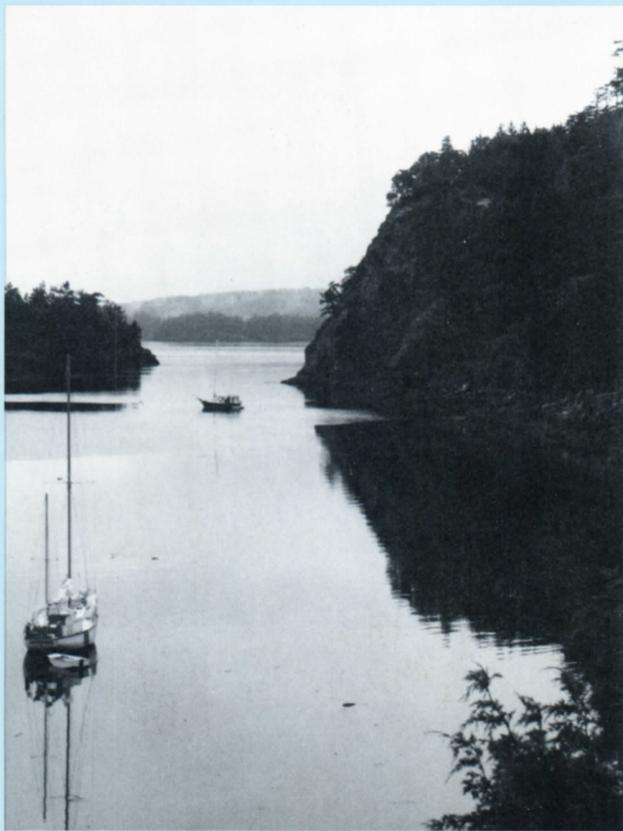
Let me tenderly and faithfully warn any unsaved one who reads this story that if you are not saved,

*Continued on inside back cover*

DOUG. LOSEY

# truth, and tidings

november 1990



**A**ll scripture is given by inspiration of God,  
and is profitable....

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## Challenges From a Cynical Society

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### A. J. Higgins MD

#### **"Lord are there Few that be Saved?"**

It does not require much perception to realize that we live in an age which measures truth by its popularity and success by its size. It is the great numbers game. So powerful is the influence of the image of success, that pollsters who supposedly monitor public opinion, are accused of also shaping that same public opinion. Everyone wants to identify with those who are in the lead, with the prevailing thinking of the day.

"Lord, are there few that be saved?" This question was probably hurled at the Lord as the litmus test of His campaign. The implication is that if there are only a few, it must not be a going concern.

"Lord are there few that be saved?" It was doubtless the intention of the Spirit of God to bracket this question and its reply with the two preceding parables, that of the leaven and the mustard seed, and with the Sabbath day events in the house of the Chief Pharisee which follow.

In the parables, the Lord Jesus teaches that the phenomenal growth of the mustard seed into the great tree was accompanied by the presence of the fowls of the air; He taught that the spread of leaven was unhindered and, while the meal doubtless "grew", that every part of the meal became affected by the leaven. His lesson was clear and to the point: growth is not always of God.

In the incidents which follow in Luke 14, another aspect of the success story is seen. After viewing the

principles of the kingdom of God at work, one of the guests is compelled to exclaim, "Blessed is he who shall eat bread in the kingdom of God." Now men admire the idea of a heaven, a place where all of life's sorrows and inequities are compensated. But what the Lord Jesus teaches by His parable of the Great Supper is, that while men may admire the principles which govern heaven, they all prefer earth and its material pursuits.

"Are there few that be saved?" The answer is obviously that there are only few that be saved. Let us first of all establish one very necessary fact. We need not shrink from the idea that the majority of souls will not be in heaven. It should stir us and humble us, but it should not shake us. To declare that there must be a greater number of souls in heaven than souls lost for eternity in the Lake of fire is to equate the concept of the Lord's preeminence with numbers. He will be preeminent in every sphere. But that does not need translate into greater numbers. That would be to adopt the world's mentality.

But why are there so few that are saved? Do the words of the Lord Jesus give us any insight?

The first point is that the problem is not with the message but with the nature of men. Man is not interested in the spiritual. In the parable of the Great Supper, all that could possibly be done to prepare for and make welcome the guests was done. Kindness, generosity, patience, grace were all shown. Yet one by one they began to make excuse.

But the Lord Jesus also tells us that one of the problems is with the

rebellious nature of man. His response to the question "Are there few?" is followed by His lamentation over Jerusalem. The long suffering of God had sent them prophets which they proceeded to kill and stone. Men do not want God. Since they cannot reach Him, they will destroy what speaks to them of God. A day is yet coming when man, led by a released Satan will make his final assault upon God in the madness and blindness of his sin.

Rebellious nature is linked with natural indifference. The Lord had come and longed to gather her children under His arms. Yet they would not. They had no interest in God, and saw no need for spiritual help.

None of this is to suggest that there was not a religious "bent" among the people. Jerusalem was not devoid of its temple. Even as the Lord lamented over the city, the temple and its environs were the scene of bustling priests with their ceaseless activity. Even after the Divine fiat has gone forth, "Your house is...desolate", it was thronged with worshippers and service. The feasts continued; the sabbath was observed; ritual was preserved.

Men have a mistaken concept of what spiritual life is. A recent survey done in the USA showed that a majority of people believed that you could be a spiritual person and yet not believe in God. Men no longer equate spirituality with anything Divine. They have confused emotion with the spirit. They have actually confused the sphere and activity of the soul with the activity of the spirit.

But perhaps one of the most telling points is the response of the

Lord to the inquirer. Would I be given the liberty to paraphrase the words and their intent? "Are there few that be saved?" The Lord's reply: That is not the real issue. Strive to make it your goal to enter in, and do not be concerned with the numbers. The Lord never answered his question in the sense of a yes or no answer. He made it clear that what should concern the man was not the trend of opinion, but the destiny of his own soul. Eternal destinies and divine truth is not subject matter for mere speculation and conversation. It demands that men face its claims with an honest heart. The reality of "few that be saved" should both humble us and give us cause for adoring worship that we are among that few. None of us was without his religious pride, indifference, love of materialism, or rebellion. Yet God's mercy and grace reached us. Let us not be concerned with trend but with truth, not with success and size but with Scriptural realities! □

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#### **The Past - The Future (Rom 8:28)**

The mercy that till now has lead,  
shall lead me safely still;  
The Wings of Love that o'er me  
spread,  
Shall keep me safe from ill.  
With quiet heart, with trustful soul,  
he future path I face;  
All circumstances God controls,  
Sufficient is His Grace.

## The Persian Empire

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### A Picture of the World Today

#### A. McShane

The book of Esther is a short record of events, which occurred in the capital of Persia during the time when the Jews were exiled in that land. It is the complement of the two better known books, Ezra and Nehemiah. These tell us how the returned remnant fared, while Esther throws some light on the well-being of those who either refused or failed to return. The book is the most unreligious one in the Bible. There is no mention of God's name in it, neither is there any reference to either prayer or praise to Him, in spite of the fact that the circumstances surrounding His people were such that both His help and power were most needed. The reason for these strange facts is that it is a Persian document written for the archives of the Empire, and therefore nothing could be included in it that would offend the gods of the land, or introduce into its history anything to imply that Israel's God was the only true God. Some have suggested that God overruled so as to keep His name from being associated with those who preferred Persia to Palestine.

It is important to note the parallel between the conditions in that day and the state of the world today. Of course all is changed in one way, but in basic principles the condition of the world remains amazingly static. If the believer is to be delivered from this present evil world he must realize how evil it really is, and see the solemn reasons why he should walk apart from it. If there is nothing wrong with the world, then it is unreasonable for us to separate ourselves from it.

In dealing with this subject we will put it under 5 headings: (1) The social life and the squandering of those in high places, (2) the subtlety and sway of the ministers of state. (3) the suffering and survival of the Jews. (4) the principle of sowing and reaping, and (5) the sovereignty of God and His secret workings for His people.

#### The Social Life and Squandering in the Kings's Court.

Lurking in the heart of Ahasueras was a deep desire to display before the nobles of his extensive empire the magnificence of his glory and the wonder of his palace with its surrounding gardens. In the execution of his plan he decided to hold a feast, or series of feasts extending for six months, to which he invited the chiefs of all the lands under his jurisdiction. Earthy pomp could not have been greater. Whether we look at the couches for reclining, the tables with their golden vessels, the display of colour and fine materials of the curtains, at the mosaic floors, we are impressed with the expenditure involved, and see the lengths to which the king was willing to go in order to create an imposing impression on all his visitors. This is still the world's way of acting. All that can be obtained for the purpose of giving the right impression is bought regardless of expense. The world must have a show, and it must not be on cheap lines. Table spread, curtains, drinking vessels, and floor coverings must be the ultimate. The entertainment was also on a lavish scale - no limit to the variety of wines, nor any restrictions on the amount consumed. It is obvious that even the king himself had taken too much and was almost drunk. All this

is presently to be seen in the world, whether we think of London, or Paris, or New York, and try to grasp the lavish expenditure in posh hotels, in garden parties and in state functions. The details may have changed, but the broad picture remains surprisingly the same, for the world is still a place for a grand display, and is still characterized by wasteful squandering.

None will doubt that in the many provinces from which the distinguished guests were invited, most of the inhabitants were living in squalor and poverty, and that some of them might even have been thankful for the crumbs which fell from the King's table. In spite of all the talk in the world about social conditions and aid for the poor, its inhabitants are to this day deeply divided. Some have so much that they are at a loss to know how to spend it, while others have so little they can hardly keep the wolf from the door.

#### **The Sovereign and The Sway His Ministers Had With Him.**

A strange feature marks the administration of the laws of Ahasuerus. On the one hand he imagined he was the supreme ruler and had despotic authority, yet in all his deliberations he was influenced by others, and seldom, if ever, acted on his own judgment. Even in that smaller domain, the home, where his authority ought to have been exercised without question, his lack of power was displayed, for his wife refused to obey him, and did so before the thousands of his lords and ministers. All he got from her was a shamed face. She had her own show and display with the ladies of the Empire, so felt no obligation to dis-

play her beauty in order to entertain the half-drunken spectators lounging in the palace with the king. Her disobedience cost her dearly, for because of it, she was divorced. In all this there is a parallel in the present world, for if wives of those in high places fail to respond to the whims of their partners, they too are divorced, with little or no regard for the sanctity of marriage.

We would expect the king to have complete authority in his private life, but surprisingly he was like a school boy, directed by his ministers. They told him what to do and what to write, and he meekly obeyed. So what on the surface looked like a decree from the king was, in fact, a document drawn up by his ministers and merely signed by him. Perhaps if we knew the influence exercised by those surrounding men in high places, we would be amazed and would realize that much for which we blame them is only the outcome of pressure exerted upon them by their associates. The ministers decided on the divorce, and on the way in which he would find his new wife. One would expect that in such private matters he would have made all the decisions, for even in the poorest of circles, young men often expect to have their own way in these things.

#### **The Sufferings of The Jews and Their Eventual Supremacy.**

The part which the Jew plays in the world is worthy of note. In an empire so vast as the Persian one, we might imagine they would pass unnoticed and would play no part in the affairs of state. Indeed, their role in the events of that time is possibly the main reason why this book is in

the cannon of Scripture. They are God's earthly people, who, in spite of their many failings, have a special place in His heart. We might wonder why, seeing they have been chosen by Him, He allows them to suffer so much, but their tribulations are meant to teach them two lessons, namely, the costliness of departing from God and the faithfulness of God in delivering them in their dire extremities.

Haman was the instrument used here to tighten the screw on them. This subtle enemy who had climbed the ladder of the king's favour with unusual speed, assumed that his exalted position demanded all to bow before him as though he were a god. Because Mordecai the Jew, would not do this, the wicked noble made a decree that both Mordecai and all the seed of the Jews must be destroyed and their property taken as booty for the king.

The plan was thorough, for, on a set day, the whole of the Empire was to be rid of every Jew and his possessions seized. Again all was done at the design of one wicked minister. Never did the king set down and ask himself, "Is this a proper scheme, or do these people deserve to be so treated?" In total thoughtlessness he gave authority to Haman to destroy all God's people including the man to whom he owed his life. Mordecai, by seeking the welfare of the ruler of the land of his captivity, illustrates the helpful part the Jews have played in the world which despises them. Is it not a strange phenomenon that the Jew comes into prominence whenever there is any upheaval in the world? This peculiar nation was ever intended to be a blessing amongst men, and to spread the fame of God

throughout the entire world. In this it has failed, but nevertheless God, in His own mysterious way, uses it in the fulfillment of His purposes. Those who persecute the Jews may appear to be successful for a time, but eventually Divine wrath is poured upon them.

In obedience to the instructions of Jeremiah, Mordecai sought the peace of the city of the land of his captivity (Jer 29:7). On hearing of the plot by the two chamberlains to murder the king, he became instrumental in preventing the fulfillment of their scheme. Just as Jonah saved the lives of the ship-men, so, here, the despised Jew was allowed to play a noble part in the vast Persian empire. We might think it strange that the favourite courtier of the king would plan to kill the man and his people who were the most faithful in the land. All Jews have not acted up to the standard of Mordecai, but, in spite of this, the world and nations, although unaware of their value, still owe a debt to them. Seldom in the centuries of the past have the Jews been free from persecution in some part of the world, and even at the present time they are the target of their surrounding enemies. In the future drama they will not only pass through great tribulation, but play a major part in world affairs. Indeed, their experience in this book of Esther foreshadows to a great extent their future trials and deliverance. Not until they are fully restored to God and to their own land will the world be at peace.

### **Seed Sown Must Be Reaped.**

In all ages there has been an unchanging law in the world, one expressed in the words, "Whatsoever

ever a man soweth, that shall he also reap." The book of Esther makes clear that even in the most ungodly circles this law is in operation. Haman erected gallows, ever so high, on which to hang Mordecai, but he and his sons were hanged thereon. The good that Mordecai did for the king seemed like seed which would never grow, yet the time came when he reaped the harvest of his good deed. The day fixed for the execution of the Jews turned out to be the day when their enemies were destroyed. Much transpires in the world which appears to be unnoticed by God, but in His own time, He sees to it that all wrongs are punished and all good is rewarded. Whether we think of Joseph's brethren or of Jerusalem where the Lord was crucified or even of Paul who once persecuted the saints, there can be no question that this law has operated in the past, and we can be equally sure that it will continue to operate in the future.

### **The Sovereignty of God and His Secret Workings for His People.**

Though God's name does not apparently appear in this book, (it is in it in a cryptic way) yet the actions of His hand can be clearly traced throughout its pages in overruling the plans of men for the ultimate exaltation of the despised Jew. The big times of feasting led to the displacement of the Gentile queen by a Jewish maiden. The outlandish plan of Haman was so overruled that the Jews were not only delivered, but exalted to a supreme place in the land. We must never forget that the future tribulation of the Nation and the overall judgments on the world will ultimately lead to their exal-

tation until they are the greatest on earth. At times they appear to be almost wiped out, but in spite of all the atrocities waged against them, they are still in existence, and their numbers in their own land have not been so great for many years as they are now.

### **The Solemn Lessons for Us in This Story.**

The evils of the Persian empire are but a reflection of those in the world today. Much in it makes our hearts sad, but, on the other hand, there is much in it that could be a temptation to our souls. We must ever remember that we have been set apart from it by the death of Christ, for He not only died to save us from our sins, but also to deliver us from this present evil world (Gal 1:4). Only at the Cross can we form a proper estimate of what the world is, and how it valued the One who has saved us. We cannot be its friend without grieving Him, nor can we seek its pleasures or pursuits without robbing our souls of that which is truly satisfying. Like Mordecai and Esther, we may hide our identity for a time, and hope that by keeping our colours hidden we shall escape the persecution of the world, but God will arrange circumstances for us, as He did for them, to make manifest our true identification. Those who can continually hide the fact that they are Christians ought to search and see if they have the root of the matter in them. □

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"Moral courage is power to resist fashionable error and maintain unfashionable truth" S. D. Goodrich.

## The Importance of the Anklet

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### Judges 1

#### William Lavery

The book of Judges brings us face to face with conditions amongst God's earthly people in the past that find their parallel amongst God's heavenly people today. Before Moses expired, he appointed Joshua as his replacement (Num 27:15-23). Judges 1:1 reads, "Now after the death of Joshua." Moses who led the Israelites out of Egypt and Joshua who led them into their inheritance, had gone the way of all flesh, so could no longer be of assistance to the Lord's people.

During the early days of the church, the apostle Paul guided the Lord's people and before he finished his course he committed the truth of God to his son in the faith, Timothy. God called Moses and Joshua home to glory and Israel's only available resources were God and His Word, and beloved, our strength today lies in the same God and in the Word of His grace. Paul and Timothy are no more, but our blessed Lord remains the same, and we have the complete cannon of Holy Scripture to guide and instruct us.

Alas, Israel manifested much weakness and unbelief as they entered into their God given inheritance. Exodus 13:3 says, "The Lord brought you out," and in verse 11, "The Lord shall bring thee into," and in verse 18, "God led the people about, through the way of the wilderness." God is as good as His Word, for He brought them out of Egypt and through the wilderness. Will He not bring them into the land? They should have relied totally on God, and we can trust our God whatever the circumstance.

In Judges 1:2, Judah asked God for help to dispossess the enemy and then in verse 2 asks help from Simeon. The weakness and lack of full dependance upon God is very evident. Partial trust brought partial deliverance from their enemies, and in verse 19, "He (Judah) drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." The fourth kingdom in Nebuchadnezzar's dream "shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all" (Dan 2:40). Man could not halt the progress of the mighty Roman army, but "The God of heaven shall set up a kingdom which shall never be destroyed...but it shall break in pieces and...it shall stand for ever" (Dan 2:44). Praise God! our impossibilities are God's opportunities to display His power. Judah should have shown confidence in Almighty God, and beloved, so should we.

Most of Judges 1 is a catalogue of Israel's failure to drive out their enemies. At times they relied on others and not on God alone, and their enemies dwelt among them, and they dwelt amongst their enemies. Instead of Dan dispossessing his enemy, "The Amorites forced him into the mountain" (v 34). Beloved, are we enjoying our inheritance? We should be enjoying it in goodly measure for "Having believed ye have been sealed with the Holy Spirit of promise who is the earnest of our inheritance to (ie. up to) the redemption of the acquired possession" (Eph 1:13-14 JND). Ann Ross Cousin expresses it beautifully in her well-known hymn "The streams on earth I've tasted, more deep I'll drink

above.”

The days of the Judges were days of difficulty and departure from God and are aptly summed-up in the last verse of the book, “There was no king in Israel: every man did that which was right in his own eyes.” Whilst this verse describes the general conditions that prevail, we find a welcome exception in Achsah (Judges 1:11-15).

This oasis in the desert of departure tells of a father, a bridegroom, and a bride, and immediately we are reminded of our Father, our Bridegroom, and ourselves who are part of the bride of Christ. Achsah’s name means anklet and is derived from a word that means a fetter, hence an anklet or stocks or a tinkling ornament. Like Paul, Achsah is a prisoner of the Lord and this emanates in a beautiful walk that is well pleasing to God and attractive to man. An anklet is small yet symbolic of something that is of the utmost importance, a beautiful walk in a day of departure. Debir (Oracle) was originally Kirjath-sepher (The city of the book), and Kirath-sepher was smitten. Alas to most of christendom, the inspired Word of God is only an ordinary book. Perhaps our sentiments were similar in our unsaved days. Praise God for the change of heart that transpired when God saved us! The Book, then, became to us, the living, divine oracle of God, the power that changed our thinking and our lives.

A beautiful walk is a fruitful walk, and in order to be fruitful, Achsah asked her father for a field. Her request is granted and she receives a south land. The south typifies light and warmth and both are essential

for fruitbearing, but suitable conditions alone do not guarantee fruitfulness in our lives. Every action of our blessed Lord was fruitful and everything that we do in a Christlike manner is fruitful to God. Perhaps most of our service is executed in the energy of the flesh, but everything that Christ did was in the power of the Spirit. Achsah needed springs of water, and so do we, for springing water is emblematic of the Holy Spirit. Her father gave her the upper and the lower springs and our Father has given us His Spirit. The upper springs remind us of the water that gushed from the smitten rock of Mt. Horeb in Exodus 17, and the lower springs of the well in Numbers 21.

Our Lord instructed the disciples to tarry in Jerusalem until they would be endued with power from on high, and this was fulfilled at Pentecost when the Holy Spirit was poured out. From that day until now every believer is indwelt by the Holy Spirit.

The disciples did nothing but wait in Jerusalem and all were sealed by this divine Person. We also did nothing and we were all sealed with that Holy Spirit of promise upon believing (Eph 1:13). Being indwelt by, and being under the control of the Holy Spirit are two vastly different things. Exodus 17 is a picture of that which took place at Pentecost, but Numbers 21 is more the practical or subjective side. Princes dug the wells with staves and the staff is the symbol of the pilgrim, and beloved, we are princes, the royalty of heaven, and we are pilgrims traveling to our home on high. Our standing before God is unassailable since we are indwelt by a divine Person, and as pilgrims our desire is to be subject to Him. When under

His control, we manifest a beautiful walk, God will use us, as He did the princes of old, to refresh and encourage ourselves and our fellow-pilgrims.

Judges is a book of mountain and valley experiences and we too have our ups and downs. When down, we cry out to God in our difficulty, and He graciously draws near to strengthen us by His Spirit. However, when things go right we often forget our need of the Spirit's ministry. If God will use us we must avail ourselves of both the upper and the lower springs. The anklet is a small thing but the beautiful walk that it represents is of paramount importance. Such a walk is a necessity if we are to please God and live an effective testimony in the world in a day of much unbelief and unfaithfulness. □

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### **Crowns for Christians**

For Soul Winners - of glorying and rejoicing if converts stand (Thess 2:19).

For Under Shepherds - Crown of glory ( 1 Pet 5:4).

For Godly Old Age - (on earth) (Prov 16:31).

Possible for all Believers

Incorruptible Crown - The Christian race (1 Cor. 9:25).

Crown of Life - Enduring temptation (Jam 1:12).

Crown of Life - Overcoming (Rev 2:10).

Crown of Righteousness - Loving His appearing (2 Tim 4:8).

### **Selected**

The hope of the believers at Thessalonica is described as, "To wait for His Son from Heaven" (1 Thess 1:10). Jesus came in the flesh to redeem us; He sent His Spirit to sanctify us; He will soon come again and receive us to Himself that where He is we may be also. This is a most glorious event. It is constantly kept before the minds of the Lord's people in the New Testament. It is our Blessed Hope. We are deeply interested in it, should frequently meditate upon it, daily prepare for it and be found in a waiting posture. We are children and our Saviour is coming to take us Home; we are servants, and our Master is coming to call us to account; we are sons, and our Lord is coming to link us with Him in His glorious reign.

The Lord will come very suddenly. He will come when very few expect Him. The virgins will all slumber and sleep, but "let us not sleep as do others, but let us watch and be sober" (1 Thess 5:6). Jesus may come before morning. He will certainly come soon. Are we ready for His coming? Should we be glad to hear the trumpet-sound, see the heavens open, and behold Him come to the air for His blood-bought people? If He should not come to us very soon, we shall go to be with Him. Let us therefore prepare at once.

"The Saviour comes! He comes to reign,  
To banish sorrow, sin and pain;  
Prepare my soul, and patient wait,  
So shall thy peace and joy be great."

### **A Momentary Hope**

"The Lord is at Hand" (Phil 4:5).

The Lord Jesus is coming. When He will come is not known by men or angels; we should always be ready. If we realize the certainty and nearness of the Lord's Coming, we should not be ensnared by the world, as we too often are. Our love should be withdrawn from present things, and we should be daily laying up for ourselves treasures in Heaven. He will come to close the present dispensation, to judge the people, to be glorified in His saints and to reward every one according to his works.

The Lord is at hand!" We should think of this; we should realize it; it would preserve us from temptation; it would prevent our backsliding and it would deepen our seriousness and spirituality. He will come, therefore we should expect Him, prepare for Him, invite Him, and be found waiting, looking and longing for His appearing. When He comes, He will bring us grace, destroy all our foes, conform us to His own lovely image and then introduce us to Glory. When Jesus comes, His people will be made completely happy; sighs, groans, and cries will be exchanged for pleasures, songs, and triumphant hallelujahs. "Even so, come, Lord Jesus...come quickly."

### A Delightful Change

"So shall we ever be with the Lord" (1 Thess 4:17). Now, the Lord visits His people and manifests Himself unto them as He does not unto the world, and such visits are very sweet; such manifestations cheer and confirm our faith. But in a little time He will come to fetch us Home. He may send death first, to introduce our souls into His presence; we may be called upon to depart

and be with Christ, which is "far better" than our present circumstances. But **He will come Himself soon**. He will raise our bodies from the grave, conform both soul and body to His own likeness; we shall be caught up to meet Him in the air, and "so shall we ever be with the Lord."

This will be our Heaven. This will be our portion. We shall be forever like Him and for ever with Him. How different to our present lot! What a glorious object for faith to fix upon! What a cheering subject for the mind to be engaged with! "For ever with the Lord": what will it not include that is glorious? For ever with the Lord: what will it not exclude that is unpleasant or disagreeable? Let us reflect upon the glorious prospect, anticipate this delightful change and, under all our future trials and exercises, let us look forward and say, "Well, I shall soon be forever with the Lord." □

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Christ is an Object for contemplation rather than a Subject for exposition.

God causes His truth to dawn upon us rather than to burst upon us.

To be "sons of God" is a great privilege, not an attainment.

"Freedom is not the right to do as you please, but the liberty to do what you ought" J. Douglas.

# Effective Prayer

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## Selected

### 1. The Importance and Privilege of Prayer.

It is a commonplace that the importance of prayer cannot be exaggerated. Every saint in the history of the Church who stands out as a champion of the faith and as a great power for God has been a man of much prayer. Such men as Luther, Baxter, Wesley, Fletcher, Brainerd, Muller, spent one, two, three or even more hours a day in doing business with God.

If we do not pray the spiritual life languishes. "Restraining prayer, we cease to fight." No wonder that Satan tries to hinder prayer! If we do not pray, self-will in some form is bound to operate and warp our vision and mar our work. One of the commonest causes of backsliding is neglect of prayer.

The well-known saying of the Martin Luther, "To have prayed well is to have studied well," deserves to be pondered. The fact is that prayer is a work. It is not the casual performance of a piece of routine. It is one of the most important exercises to which the believer can devote himself. Prayer and preaching sum up the work of the apostles; "We will give ourselves to prayer and the ministry of the Word," was their God-inspired decision.

At times prayer is toilsome, at other times it is easy and delightful. But whether difficult or otherwise, it brings the divine resources to bear upon the matter in hand or the people about whom we are concerned. Prayer builds the road along which the divine blessings travel to us. It releases the blessing that God holds in store. It causes His attitude

to become an act of blessing. It is co-operation with God. He is active where the prayer of faith is offered. Prayer is one of the mightiest weapons against the world, the flesh, and the devil, and it is one of our greatest privileges. Our slackness in doing business with our Almighty Friend is our shame.

### 2. The True Aim of Prayer

One of the purposes of prayer is to bring our wills into harmony with the Lord's will. It was the life-long aim of brother Lawrence, the French monk, to practice the presence of God, and to do even the commonest of tasks to please God for His sake and for His glory.

Prayer seeks and expects spiritual blessings from the Giver of all good things. The bestowing of spiritual blessings is always the Father's desire for His children, albeit there are conditions to be fulfilled, as we shall see. We are encouraged to pray for temporal good things, not only for their own sake; we are still in the body and need such things; but also because our circumstances are bound up with our spiritual experiences, for life is not built in watertight compartments.

The three-fold object of prayer, then is to have our wills attuned to the divine will; to secure for ourselves and others spiritual blessings, and to obtain for ourselves and others those temporal mercies that are necessary, and reasonably and healthfully desirable for our support in this world.

### 3. The Problem of Unanswered Prayer

This is the greatest difficulty in our prayer life, and must remain in

some measure a mystery except to the shallow and self-conceited. If we are fulfilling the conditions of answered prayer, the basic reason why our prayers are not answered is that they are outside of the will of God. Why? We do not always know. Paul's request for the removal of his "thorn in the flesh" was not granted, but he was assured that God's grace was sufficient for him in his trouble. How often have earnest prayers besieged the Throne of Grace for the recovery of some sick servant of the Lord, but the sufferer has passed away, perhaps at the beginning or in the midst of his God-honoring and fruitful labors? God is sovereign, and His providence inscrutable. "The secret things belong to God." And all that faith can do is to submit; "Not my will, but Thine be done." We can see, however, that we cannot expect God to grant a request that is not for our good, or not for our good now, or that would work harm to others.

It is helpful to bear in mind the following considerations: God uses means, and we may lose sight of the fact that our petition has been answered because He has used means that we thought just happened. If we pray for an increase of faith (and who would say that to do so is unintelligent?) we must not expect God to send us down from heaven a lump of that invaluable commodity. He will direct our minds to the living and written Word. It is through occupation with divine truth, obedience to the light and trial rightly born that faith grows.

And so with the prayer for more patience. This request will be answered by our being placed in circumstances where we have got to

be patient. For patience cannot be developed by theory but by practice. If we have been praying for showers of blessing we should not be surprised or discouraged if clouds begin to appear.

Again, our petition as framed in our minds may not correctly interpret our real soul-need, so that although God may have met the latter, we may fail to see that He has proved gracious to us.

Further, we may not perceive that the answer has come because it has taken the form of a change wrought within us. As we pray aright, so God works, but He works chiefly in us, by stimulating the new life, stirring up holy desires, reviving past impressions, bringing Scriptures to our minds, creating a sense of inward leading, suggesting lines of service, replacing apathy with energy and discouragement with hope and by displacing self-will by the desire for God's will. The answer to our prayer has been just as real, and perhaps more valuable though less spectacular than if He had changed things outside ourselves. A young Christian girl lived under very difficult circumstances in her home. She was often discouraged and depressed, but a great change took place in her, so that she was full of joy. An elder who had a deep desire for her blessing asked her if the circumstances had been changed. Her answer was, "No, but I am changed."

Sometimes the answer is delayed, or the request not granted, in order that God may give us a greater blessing affecting the lives of many. When we pray for others, Christians and non-Christians, we should ex-

pect the influences of the Spirit of God to be brought to bear upon them and hindrances to their receiving the truth removed, but we must ever remember that man is a moral creature with a choice, that is, he has the power to say "No" as well as "Yes" to the Lord. God respects the soul's decisions, even when they are against Him.

Praying for others is a most important ministry. Paul ardently desired the intercessions of his fellow-believers, and rejoiced that through this work on his behalf he was the occasion of God being glorified and of fruit being added to their account.

#### **4. Conditions of Effective Praying**

A. A yielded will and godly life are essential. Are we seeking to live according to God's will? "Delight thyself in the Lord, and He shall give thee the desires of thine heart." We must abide in Christ and have His words abiding in us. "Whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." But "If I regard iniquity in my heart the Lord will not hear me." Is the prayer of the unconsecrated believer of much use? Prayer is not to be a substitute for obedience. It is sadly possible to dodge obeying by praying. If we are living careless or worldly lives, we can hardly expect God to listen to us.

B. A knowledge of God and of the principles of His Word is of a first importance. Our praying will then be spiritually intelligent, and we shall the more readily ask for what is within the Divine will.

C. Faith is essential too. There is a wealth of precious promise in the

word: "If we ask anything according to His will, He hearth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." This is the meaning of offering the prayer of faith: when faith rises into the assurance that God has the matter in hand and that the answer is on the way; asking thus passes into taking, receiving and appropriating.

D. Our Lord bids us to ask in His Name, that is, to plead the authority and worth of that Name, and so attach its value to our petition. Needless to say, we cannot intelligently ask in His Name for things we are not sure are in keeping with the will of God. We ask in Christ's Name; God grants for Christ's sake.

E. All the conditions of answered prayer are implied in the exhortation to pray "in the Spirit," as led and stimulated by the Divine Spirit, who "helps our infirmities" and "pleads for us with sighs that are beyond words." Let us, then, wait upon the blessed Holy Spirit, and Author of our new birth, of every Christian grace, of all movement of soul Godwards and of every effectual prayer that reaches the Throne of God.

#### **5. Further Points that Should Help**

Some pray best in the midst of nature. Others need the company of other Christians if their prayers are to be energetic. Others, again pray best in solitude. It is certainly true that we meditate best alone, but worship best with others.

Most find it helpful to use words in their private devotions, thus giving precision to their thoughts, and helping to concentrate their attention. Most find it useful to have set

seasons for waiting on God. But we should try to practice instant prayer. We remember how Nehemiah gave a swift uplook of prayer before answering the king's question.

"A little talk with Jesus" sometimes makes it right, but long talks with Him are better. It is true that strength in prayer is better than length in prayer, but prayers are seldom too long, except in public. It is especially in public praying, too, that our petitions are in danger of lacking sincerity.

Prayer means communion with God as well as petition. It means "listening in" to hear Him speaking to us which is more important than our speaking to Him. It is well to listen both before and after praying. We are often too much in a hurry. We live in a the day of the machine, of noise and of rush, and we lose much through a lack of meditation.

Waiting on the Lord in the morning prepares us for the situations and the contacts that arise during the day. We should try to learn to practice His presence and to pray at all times and everywhere, "Lord, Thou art here; restrain and constrain; give the needed grace; guide; use me here and now."

Our Lord urges us not to faint in prayer. Fainting in prayer means either ceasing to pray through discouragement or ceasing to expect answers to our prayers. We need to cultivate something of Muller's characteristic tenacity and thoroughness in that vital activity of regenerated human spirit which we call prayer.

There is only one way to learn to pray, that is to pray. The best theory

for us is the theory that is the outcome of our own practice of prayer. Let us beware of careless praying, of formal praying, of insincere praying of unintelligent praying, of unbelieving praying, of unspiritual praying. Here are three keys to effective prayer: Desire, practice, a clean heart.

May it be our holy ambition to attend to this work of prayer with unwearied perseverance and may the Lord grant us the joy of answers to our requests. □

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#### Isaiah 65:19

The voice of weeping shall no more be heard  
In that beautiful city found in  
God's word.  
We will bask in the light of that  
glorious sun  
And drink from the river that ever  
shall run.  
We shall eat of the tree that never  
shall die  
Sing praises to Him that sitteth on  
high.  
We shall dwell in that city that  
lieth foursquare  
No, the voice of weeping shall  
never be there.

Gloria Keller

Evil speaking is an unmixed evil,  
it defiles the inventor of it; the hearer  
of it and the repeater of it.

Donald Ross

Prejudice is a time-saver, it enables us to form a judgment before we gather the facts.

## Sunday School Papers

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A number of Sunday School superintendents and teachers have asked for a paper that has been written by men they know. A. J. Higgins, as editor and David Oliver and Norman Crawford as assistants are joining together with the help of twenty or more well known brethren to produce 52 papers a year, God willing.

We are looking for a suitable name and are open to suggestions.

Our plan is to include a sample paper in the January, February and March, 1991 issues of the Truth and Tidings. These samples will also be sent by mail to assembly correspondents and Sunday School superintendents.

One of the chief purposes of Sunday School work is to teach the Bible to boys and girls, so we have divided major subjects of Holy Scripture into 150 lessons that, God willing, will cover a three year period. Page one of each paper will be a Bible lesson. We hope to produce lessons that will assist teachers in covering the Bible in an orderly way.

Page two will be a story that illustrates the lesson. Page three will contain a memory verse that corresponds to the lesson as well as a brief nature story or a description of one of the wonders of God's creation. Page four will be an optional page that may contain a serialized story or helps and hints for Sunday School teachers.

We will aim at a median age of students from seven to eleven years, but some lessons may be better suited to the younger ones of this group and some to the older.

Each issue will be numbered instead of dated so the papers can be used in children's work as well as Sunday School.

We hope to begin regular publication of these papers by the summer of 1991. Subscriptions will only cover the costs of printing and mailing. Dr. Higgins and his wife have volunteered to handle the subscriptions. We expect to be able to mail well in advance and all the papers for a month will be sent at one time.

There is a very real need for this kind of paper. We ask your prayers for wisdom and blessing.

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### Subscription Increase

In our October magazine, we announced a subscription increase of one dollar per year for our Canadian and U.S. subscribers. We are very sorry that this has been necessary, but we had no other option.

Our postal costs will be increasing in 1991 by at least a half more than the rate we now pay. For the past several years the actual cost of printing and mailing has been greater than our subscription price, but through careful handling of funds and through gifts, we have been able to keep from any red ink. We are hoping that we will be able to meet the costs with this new subscription price of eight dollars.

As before, we offer to send a free subscription to anyone who is unable to pay for it.

## The Intermediate State

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### William Hoste

It has not pleased God to reveal much in His Word as to the actual conditions of those who have gone to heaven, but what is known is very clear and amply sufficient to establish at least the following positive points. The state of the departed between death and resurrection is:

1. A disembodied state described by the words "unclothed" (2 Cor 5:1-4), or "absent from the body" (v 8), but at the same time "to be at home with the Lord" (v 8, R.V.).

2. A state of real existence: though dead to the world and its activities, the departed are not dead to God, for Abraham, Isaac and Jacob are declared by the Lord to be living, centuries after they had died, "for all live unto Him" (Luke 20:38).

3. A conscious state - not one of sleep or insensibility: "He is comforted, and thou art tormented" (Luke 16:25).

4. A state of recognition and remembrance: "Father Abraham"; "Send Lazarus"; "Son, remember" (Luke 16:24, 25).

5. A state that is entered immediately at death: "Today shalt thou be with Me in Paradise" (Luke 23:43). "The rich man died and was buried, and in hell (hades) he lifted up his eyes, being in torments" (Luke 16:22, 23).

6. A state of being with Christ (for the believer): "To be absent from the body and present (at home) with the Lord" (2 Cor 5:8).

7. A state of blessing for the believer that is far above any earthly blessings: "To depart and to be with Christ, which is very far better" (Phil

1:23). A state of suffering for the ungodly. "I am tormented in this flame" (Luke 16:24).

8. A state of waiting for resurrection glory so far as the body is concerned: "Them that sleep in Jesus will God bring with Him" (1 Thess 4:14); or for resurrection judgment. "Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev 20:15).

9. An irrevocable state: the condition of the departed, though not final in degree, is yet fixed as to character. "Between us and you there is a great gulf fixed" (Luke 16:26; Rev 22:11). □

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### "Praise"

How many of us are truly thankful? We are very quick to tell God our needs. Are we equally diligent in thanking Him when He bestows His blessings on us?

God has given us His well beloved Son, He gives us faith to believe in Him, but with it He gives us suffering (Phil 1:29). Paul said, "There was given to me a thorn in the flesh" (2 Cor 12:7) and though it was "the messenger of Satan" it only came by God's permission (Job 1:12). The trials that are sent to us are gifts from God. Through them God teaches us dependence on Him, through them He draws us nearer to Him, and they work patience in us (Jas 1:3). They "are much more precious than of gold that perisheth" (1 Pet 1:7).

"What shall I render unto the Lord for ALL His benefits toward me?" (Psa 116:12).

## Questions and Answers

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**Sydney Maxwell**

**QUESTION:** I was reading recently in 1 Corinthians 10:16 and noticed that the cup precedes the loaf, but in chapter 11, Paul reverses the order. I was interested in this change and would appreciate some help on the reason for it. Would you please answer in the Truth and Tidings as it may be of interest to other readers.

**ANSWER:** It is always to profit to notice such a change and it shows the importance of a careful reading of the Scriptures. I would say that Paul had important reasons for his emphasis on the cup preceding the loaf in 1 Corinthians 10. In 1 Corinthians 11, we have the order of the celebration of the Lord's Supper and indeed the historical order as indicated in particular in Luke 22: 19-22.

In 1 Corinthians 10:16, the cup, apart from it being simply the container for the wine when we remember the Lord Jesus, is speaking to us of the precious blood of our Lord Jesus that is the basis of our fellowship. This is the background of 1 Corinthians 10. It was a contradiction to have fellowship with demons. Some of the Corinthians were frequenting the idol's temple. The apostle reminds them that they cannot be partakers of the Lord's Table and the fellowship of the blood of our Lord Jesus and at the same time partake of the cup of demons (v 21).

The table in 1 Corinthians 10:21 is to emphasize fellowship and the blood of the Lord Jesus as its basis. It is, therefore, in Paul's teaching, an impossibility to be partakers of the Lord's Table and the table of de-

mons. The precious blood of the Lord Jesus, speaking of His death, has separated the child of God from associations both moral and religious. This leads on to the examination of chapter 11, which was so necessary before the remembrance of the Lord. In chapter 11, we have the order of the celebration of the Lord's supper set before us.

**QUESTION:** Would you please give some help on the question page about the difference between "the Spirit of Promise" (Eph 1:13) and "the promise of the Spirit" (Gal 3:14). What would you say is the difference in the statements?

**ANSWER:** I would say that in Ephesians 1:13, the apostle is reminding these saints of an experience that was theirs the precise moment they trusted the Lord Jesus as their Saviour. They were sealed with the Holy Spirit of Promise. This is a designation of the Spirit of God given by the apostle to these saints who once had been idolaters. The Lord Jesus had indeed made the promise good, given to His disciples, "I will pray the Father and He shall give you another Comforter that He may abide with you forever, even the Spirit of Truth" (John 14:16-17). The expression, "another", is simply one of the same character as the Lord Jesus, of the same kind.

In the context of Galatians 3:14, it is not so much an emphasis on the title of the Spirit of God but that the Gentile believers might receive the promise of the Spirit through faith. There is therefore no difference regarding the truth of the personality of the Spirit. The change of expression in the passages is to indicate, on the one hand, the Divine

title of the Spirit of God, that Holy Spirit of Promise, on the other, that the Gentiles might with the Jews enter into this unique and normal experience now of becoming part-takers of that same blessing of being sealed and indwelt by the Holy Spirit of God. □

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### A NEW BOOK

**Misunderstood Texts of Holy Scripture, John J. Stubbs.** Available from Gospel Tract Publications. Henry Wahls, Jim Thompson and other booksellers will also carry this book.

Brother Stubbs deals with texts that are more commonly misunderstood and misapplied by Christians. Some of these chapters appeared as articles in the Truth and Tidings.

Ten Old Testament and eighteen New Testament texts are given clear, concise, contextual interpretation. Believers will receive help from the right interpretation of "Judge not that ye be not judged"; "He will judge the world in righteousness"; "Be not slothful in business" and many other misunderstood texts. □

### Tidings - Canada

#### British Columbia

**Kamloops,** The September conference was very profitable with excellent Bible readings. Much appreciated ministry was given by John Abernethy, Bill Funston, Matt Murphy, Dave Richards, Jim Webb and Stanley Wells. Following the conference, Jim Webb and John Abernethy had three weeks of gospel meetings.

**Terrace,** David Gray expected to visit the assembly in early October.

**Vancouver,** The response this year was excellent at the National Exhibition with good numbers of outsiders attending. Two professed to be saved and other good contacts were made. The October conference was excellent with ministry given by nine of the Lord's servants. Three souls professed to be saved at the conference gospel meeting, bringing much joy to the saints. Following the conference, Bible readings were held in the Fairview hall. Leslie Wells and John Hawthorne expected to commence a gospel series at Victoria Drive on October 21.

#### Alberta

**Fort McMurray,** The opening of the new hall was planned for October 20 and 21. Albert Ramsay and Bryan Funston expected to commence a gospel series at that time.

#### Manitoba

While on a brief furlough from Trinidad, Danny Ussher made appreciated visits to Ashfield, Brandon, Portage la Prairie, Roseisle and West End, Winnipeg in August.

**Winnipeg,** The Homemaker and Missionary conference in early September was well attended and a real time of refreshment and encouragement. Help was given by Jack Gould, Steve Kember, Dave Richards and Danny Ussher. Ross Vanstone gave an interesting report on the work of Seedsowers in the distribution of texts to homes in Canada. In

## Tidings

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recent months, some have been baptized and some added to the assembly. On October 9, Jack Gould and Allen Christopherson commenced a series in the gospel.

### **Ontario**

Danny Ussher visited a number of assemblies in Southern Ontario in July.

**Chapman Valley**, Twelve of the Lord's servants were present to give help at the September conference which was a blessing to the Lord's people.

**Emsdale**, Don Nicholson had encouraging children's meetings here and at the Pickerel reserve in August.

**Englehart**, In September, Don Nicholson and Bruce Rodgers had three weeks of encouraging gospel meetings with a nice number of unsaved present.

**Fort Erie**, A Sunday School was started in September. This is a follow-up to the tent meetings which Timothy Walker had in August.

**Huntsville**, A large number attended the September conference. The ministry was profitable and the Bible readings on the Holy Spirit were helpful. Fifteen of the Lord's servants were present to help.

**Manitoulin Island**, During July and August, Brian Owen had children's meetings each weekday morning in the Providence Bay Trailer Park with 150 children and some adults attending over the two month period. In the evenings, gospel meetings were held in an old building in Britainville.

**Newmarket**, Three souls professed salvation during three weeks of well attended and encouraging gospel meetings by Fred Krauss and William Lavery in September.

**Orillia**, The October conference was large and profitable with help given by Arnold Adams, Norman Crawford, Bert Grainger, Paul Robinson and Gary Sharp.

**Owen Sound**, In early September, David Gray paid an appreciated visit in

ministry.

**Paris**, Helped by others, Lorne Langfeld and Steve Kember sought to make Christ known during the Plowing Match in September.

**Picton**, John Slabaugh and Noel Burden expected to start a series in the gospel in mid-October.

**St. Charles**, In late August, Don Nicholson found a good interest and two young women professed faith in Christ.

**St. Thomas**, Arnold Adams gave a week of appreciated ministry in September. Three souls obeyed the Lord in baptism recently, bringing joy to the saints. Over 500 attended the October conference and the Lord graciously gave a good conference. Twelve of the Lord's servants were present and there was a nice variety in ministry. The Bible reading on Hebrews 6, led by James Beattie, was helpful.

**Strongville**, Using his chart on Revelation, Harold Paisley had two weeks of encouraging ministry and gospel meetings with two souls professing salvation. A good number of outsiders attended this first series in the new hall.

**Thunder Bay**, Prayer is requested for gospel meetings which Timothy Kember and Eugene Badgley expect to commence in November.

**Toronto**, Hundreds, including many strangers, are hearing the gospel preached by Gene Higgins and David Oliver at the Minkler Auditorium of Seneca College on weekends. Midweek gospel meetings are also being conducted by our two brethren in various assemblies in the city. The Lord is blessing His Word and six souls professed faith in Christ during the first eight gospel meetings.

**Woodstock**, Lorne Langfeld expected to have a gospel display at the Woodstock Wood Show in October.

### **Quebec**

**Montreal**, Recently, Larry Buote had

## Tidings

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sembly, speaking on the Two Roads chart.

### **New Brunswick**

**Fredericton,** In late September, the saints enjoyed four nights of ministry by Dave Richards on Hebrews 11. Prayer is requested for a gospel series which Murray McCandless and James McClelland expect to start on November 4.

**Sussex,** A record number of over 500 attended the September conference. Fifteen of the Lord's servants were present and the ministry was profitable. Following the conference, Dave Richards had two nights of appreciated ministry here and then three nights on P.E.I.

### **Nova Scotia**

**Pictou,** Helped by his brother Gordon, David Swan had three weeks of encouraging gospel meetings in September.

**Sydney Mines,** Dave Richards and Peter Orasuk have commenced a series in the gospel.

**Wilmot,** Albert Hull and Jack Nesbitt are preaching the gospel.

### **Prince Edward Island**

**Springfield,** There was a little blessing in salvation during recent gospel meetings by Larry Buote and Shad Kember Jr.

## **Tidings - U.S.A.**

### **Washington**

James Ronald Sr. gave appreciated ministry on assembly truths in Tacoma and Seattle in early September.

**Arlington,** In addition to a teenaged girl being saved at the conference in early September, another teenaged girl professed at a regular gospel meeting in September. James McColl gave much appreciated ministry on prayer and the power of prayer on September 26 and 27, which was especially timely in view

of the gospel meetings by Gaius Goff and Robert McIlwaine which commenced on September 30.

### **California**

**Fresno,** Prayer is requested for a gospel series which Harold Paisley expects to start in mid-January.

### **Nebraska**

**Ord,** On September 26, Allan Christopherson and Roy Weber commenced a series in the gospel. Ord is about 15 miles from Burwell.

### **Iowa**

**Dunkerton,** Two souls professed salvation during recent gospel meetings by Allan Christopherson and Roy Weber.

**Garnavillo,** Visits in September by Danny Ussher and James McColl were appreciated by the saints.

**Hitesville,** The September conference was very good with teaching on assembly truths, a word for teenagers and parents, and also for those who have been faithful and steadfast for many years. The Word was ministered by N. Crawford, P. Elliott, J. Gould, M. McCandless, J. McColl, J. Ronald, J. Slabaugh and D. Ussher. Two men were recently received into fellowship, bringing joy to the saints.

**Marion,** The Linn Manor Care Center has had the basement walls poured on the first retirement apartment. This should fill a need for some who need less than nursing care. Joel Portman and Bruce Collins expected to commence a gospel series on October 21.

### **Wisconsin**

**Attica,** Joel Portman and Arthur Ward continue in the gospel and have seen a few souls profess. Our brethren have a gospel meeting each Lord's Day evening in Darlington.

### **Michigan**

**Ferndale,** In September, Danny Ussher made appreciated visits here and at Stark Road.

## Tidings

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**Jackson**, Robert Surgenor had a week of appreciated ministry on the assembly.

### New Jersey

**Barrington**, Using his chart on Revelation, Norman Crawford had one week of encouraging gospel meetings in September, with one young man professing salvation.

**Midland Park**, The September conference was very encouraging with helpful ministry given by M. Brecia, N. Crawford, A.J. Higgins, W. Oliver, J. Smith and F. Tornaquindici. The conference was climaxed by one young man professing to be saved at the gospel meeting.

### Connecticut

**Manchester**, The area Bible readings resumed on September 16, with the first section of 1 Corinthians 15 under consideration.

### Massachusetts

**Saugus**, James Beattie gave excellent ministry in September.

**Worcester**, The saints enjoyed helpful ministry by George Graham and Robert Surgenor in early September. While in the area, our two brethren visited a number of assemblies in ministry.

### Vermont

**Hardwick**, Practical and helpful ministry was given at the September conference by L. Buote, A. Dryburgh, D. Gray, D. Kember, P. Kember, T. Kember and K. Taylor. Following the conference gospel meeting, a 17 year old young lady professed faith in our Lord Jesus, bringing joy to the saints.

## Tidings, Other Countries

### Northern Ireland

**Armagh**, W.J. Nesbitt and T. Wright have been encouraged with some professing salvation in tent meetings near here.

**Ballycastle**, Hundreds heard the gospel

and thousands of tracts were given out at the annual Llamas fair. Two meetings were held each day lasting from one to three hours.

**Ballykelly**, In this needy and difficult village, J. Martin and W. Jennings were cheered with a little blessing in salvation.

**Belfast**, Brethren Fairfield, Eadie and Armstrong are preaching the gospel in a portable hall in fellowship with the Cregagh assembly. Some strangers have come in to the meetings.

**Coleraine**, Helped by J. Fillis, D. Kane is seeing blessing in tent meetings.

**Cookstown**, J. Hutchinson and A. Aiken were expected for a series in the gospel.

**Craigavad**, J. Hawthorne and T. McNeill are preaching the gospel. Brother Hawthorne is improving following serious surgery.

**Growell**, A few unsaved are attending gospel meetings by A. Aiken.

**Larne**, The annual conference from September 7 to September 11 was considered good with excellent numbers attending. The readings were conducted by Brethren McShane, McBride, Higgins and Baker. Ministry was given by Brethren Higgins, Baker and Leighton and the gospel was preached by Brethren Higgins and Martin.

**Lurgan**, Good numbers are attending tent meetings by A. McShane and D. Gilliland.

**Martray**, Brethren McKinley and Maze are having a series in the gospel.

**Rasharkin**, J. Lennox and J. Brown are preaching the gospel and are encountering not only indifference but actual hostility.

**Ministry**, Recent ministry meetings include Dr. A.J. Higgins in Windsor, Lurgan and Newtown Stewart, and J.C. Hutchinson at Glenburn, Belfast.

### Brazil

**Candelaria**, About 220 attended the conference in September. It was a prof-

## Tidings

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itable time with the Lord helping His servants.

**Estancia Velha**, A Gospel Hall is being built. There is no assembly here, but some believers who live in this town are in fellowship in the assembly at Novo Hamburgo.

**Guaiba**, In late September, H. Wilson started gospel meetings in the home of a lady who was saved when he had meetings in the home of her parents in another part of the town.

### Chile

**Concepcion**, Over 500 attended the annual conference in September. The ministry was very good and a large number of young men and women were present. Richard Hanna recently made a 5,760 kilometer round trip having ministry and gospel meetings almost every day for five weeks in assemblies or with groups of isolated believers in Northern Chile.

### St. Lucia

**Soufriere**, During October and November, Brian Owen expected to have gospel meetings, helped by Howard Pratt of the Kirkland Lake, Ontario assembly.

### Venezuela

**San Carlos**, Seven hundred attended the August conference. On the Saturday night when nine obeyed the Lord in baptism after the gospel meeting, the hall was packed to capacity with many unsaved present. Most of the Christians had to either sit or stand outside, but all could hear with the aid of loudspeakers and open doors and windows.

## Conferences, D.V.

### Long Beach, California

January 12 and 13 in the Gospel Hall, 3516 Linden Avenue, Long Beach with meetings both days at 10, 2 and 7. Bible reading on Saturday morning is on 1 John 5. Prayer meeting on Friday at 7:30 p.m. Corr. John P. Bell, M.D.,

580 S. Reynolds Place, Anaheim, CA 92806, phone (714) 533-1247. Hall phone is (213) 424-6747.

### San Diego, California

December 29 and 30 in the Gospel Hall, 4646 Twain Avenue with meetings each day at 10, 2 and 7. Bible reading on Saturday morning on John 17. Prayer meeting on Friday at 7:30 p.m. Corr. William Smith, 5005 La Dorna St., San Diego, CA 92115, phone (619) 582-2109. Hall phone is (619) 280-7021.

### Hitesville, Iowa

January 1. All day meeting in the Gospel Hall, RR, Aplington, Iowa. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, Iowa 50665.

### Pennsauken, N.J.

January 5 and 6 in the Haddonfield Middle School, Lincoln Ave. and Chestnut St., Haddonfield. Breaking of Bread is at 10:30 a.m. on Lord's Day. Prayer meeting on Friday at 7:30 p.m. in the Gospel Hall, 6530 Caroline Ave., Pennsauken. Corr. Charles J. Strom, 4763 Poplar Ave., Merchantville, N.J. 08109, phone (609) 662-4985.

**Note:** Kindly remember the following conferences as mentioned in detail in the September or October magazines:

**Oil Springs, Ontario** - Nov. 17 and 18

**Oshawa, Ontario** - Nov. 10

**Fredericton, N.B.** - Nov. 25

**Phoenix, Arizona** - Nov. 22 - 25

**Garnavillo, Iowa** - Nov. 22

**Stout, Iowa** - Nov. 22

**Bryn Mawr, PA** - Nov. 24 and 25

**Saugus, MA** - Dec. 1 and 2

## Change of Address

**Nora Draper**, Chavuma Mission, Box 50, Chavuma, Zambezi, Zambia

**A.M.S. Gooding**, 4 Askdale Road, Kilmarnock, Scotland, KA3 1PS

## Tidings

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**Sam Maze (Montserrat)**, 42 Saintfield Rd., Lisburn, N. Ireland, BT27 5BE

**Ken Moore**, 1425 High Street, Apt. 107, North Bay, Ontario, P1B 9N3, phone (705) 497-9558

**Jonathan Procopio**, Box 196, L'Anse au Loup, Labrador, A0K 3L0

**Mrs. E. Wickert**, 14802 N. Florida Ave., #P-245, Tampa, FL 33613

### Change in Meeting Times

**Matoaca, Virginia**, The gospel meeting is now at 7 p.m. and the mid-week meeting is on Wednesday at 7 p.m.

### With Christ

**Richard Cook of Manchester, CT** on August 4. Our dear brother was saved while at work in the Pittsburgh, PA area and was later received into fellowship in the McKeesport assembly. Because of employment, the family moved to Groton, CT. In March, 1984, he and his wife were received into the Manchester assembly, where he continued faithfully until his sudden homecall. He leaves his widow Evelyn and two sons, Kenny who is saved and in fellowship, and David who is presently in the U.S. Navy, and is not yet saved. Please pray for them. The funeral service was taken by James Smith.

**H. Rooney of Northern Ireland** on August 31, age 76. Our dear brother was saved 63 years and all his life was with the Ballyguigan assembly where he was esteemed and helpful. Mr. Rooney went to be with the Lord suddenly. The very large funeral from his home was conducted by J.G. Hutchinson.

**Elmer Andreas Turmo of Phoenix, Arizona** on September 3, age 86. Our dear brother trusted the Lord Jesus Christ as his personal Saviour at the age of 29 and was in fellowship in

LaCrosse, WI for 48 years. For the past 10 years, he was in fellowship in the Sunnyslope assembly, Phoenix. Elmer and his wife Anne had recently celebrated their 50th wedding anniversary. He is survived by his wife, five children, one brother, 15 grandchildren and 12 great-grandchildren. Elmer loved the Lord and will be missed.

**Charles L. Steen of Arlington, WA** on September 9, age 79. Our dear brother was saved as a boy of 14 through the truth of 1 Timothy 1:15. He and his wife Elizabeth have been part of the Arlington assembly and involved in its activities for over 50 years. Their home on the farm was home to over 70 foster children over the years. Pray for his wife who was very supportive of him and was his loving wife for over 53 years. Also pray for a daughter Deborah and two grandchildren that they will be saved. The funeral was taken by Walter Gustafson and local brethren.

**Mrs. Fenning of Kingsmoss, N. Ireland** on September 10, age 82. Our dear sister was saved at the age of 17 when H.P. Barker had meetings in Lisburn. For many years, she was in fellowship in the Kingsmoss assembly. She was a quiet, God-fearing and sincere sister who will be much missed in the assembly.

**Mrs. Crutchley of Belfast, N. Ireland**, on September 10, age 82. Our dear sister was saved at Frank Knox's tent meetings 60 years ago. For a short time, she was in fellowship in Adam Street assembly. For the past 45 years, she was in Bloomfield, where she was held in high esteem. Her very large funeral was from the Bloomfield Gospel Hall.

**F. McClenaghan of N. Ireland** on September 13, age 85. Our dear brother was saved 64 years ago. Except for six years when he was in Australia, he was in fellowship in the Wallace Avenue assembly, where he was a reliable elder. He had a real heart for the gospel and the assembly and preached all over the country with blessing to saint and

## Tidings

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sinner. A. McShane and J. Hutchinson spoke at the large funeral.

**Charles Thurber of Garnavillo, Iowa** on September 13, age 87. Some 25 years after his wife's conversion, our dear brother was saved in 1969, when J. Ronald and A. Wilson were in a gospel series at Garnavillo. The death of a saved neighbour boy caused Charles to face his need of Christ. A change in his life was manifested. He was in the Garnavillo assembly but had failing health for several years. Robert Orr preached the Word to a nice number in the hall at the funeral. He is survived by his wife, three sons, three daughters, 16 grandchildren and seven great-grandchildren.

**R. Walker of Aberdeen, Scotland** on September 16, age 71. Our dear brother was saved at the age of 11 and was in the assembly in Torrey Hall, Aberdeen. For the past 33 years, he was a full time evangelist whose gospel preaching was blessed to many. His warm spirit endeared him to the saints and his counsel and help will be greatly missed. He was an excellent visitor to the hospitals and homes of both saved and unsaved, ever bringing with him a sense of the presence of the Lord and words of help and blessing. Prayer is valued for his widow who is not too well.

**D. Clarke of Bangor, N. Ireland** on September 17. Our dear brother was saved 56 years ago and almost all his life since then was in the Ebenezer assembly, Bangor. He was very interested in the work among the young and was a wise overseer in the assembly. Brethren McShane and Ferguson spoke at the funeral in the Ebenezer hall.

**William Miller of Hitesville, Iowa** on September 19, age 93. Our dear brother was saved during gospel meetings by Oliver Smith in Hitesville on May 4, 1926, while the closing hymn was being sung. He and his wife Henrietta were among the number who formed the assembly at Hitesville in October, 1927. They have remained in the fel-

lowship these many years. The past year they have been residents in a nursing home. He is survived by his wife, also many nieces and nephews. Robert Orr took the service in the hall with Paul Elliott speaking at the grave.

**Robert Jan Bylsma of Kamloops, B.C.** on September 23, age 47. Our dear brother was saved as a boy in Ajax, Ontario and loved to tell others about the Lord Jesus Christ. Robert went to be with the Lord after a lengthy illness. Please remember in prayer his wife Sharon and six sons, some of whom are not yet saved. The funeral service was taken by Jim Webb and Lorne Plecash. □

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### Shut In

#### Gloria Keller

With the world shut out  
And with Christ shut in;  
We bow the knee  
And worship Him.  
We lift out heart  
With sweetest hymn  
And Praise the One  
Who died for sin.  
With the world shut out  
And with Christ shut in;  
We take the bread  
Remember Him  
Then the cup  
Poured out for sin  
Then praise  
His precious name again.

With The world shut out  
And with Christ shut in;  
We do this  
Till He come again  
Till in heaven  
With Him we reign  
We sing and praise  
And worship Him.

## Truth & Tidings

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*Founding Editor*

**A. W. Joyce**

*Honorary Editor*

**John Norris,**  
83 Marconi St.,  
Sault Ste. Marie, Ontario, P6B 1N7

*Editor*

**Norman Crawford,**  
2148 Creglow Drive,  
Jackson, Michigan, U.S.A. 49203

*Treasurer*

**Robert Reilly,**  
30 Caronridge Crescent,  
Agincourt, Ontario, M1W 1L2

*Associate Editors*

**Sydney Maxwell,**  
5452 Barker Ave.,  
Burnaby, B.C. V5H 2N9

**Norman Lorimer,**  
68 Anewen Drive,  
Toronto, Ontario, M4A 1S3

**Alex Joyce,**  
31626 Myrna,  
Livonia, Michigan, U.S.A. 48154

**David W. Oliver,**  
105 Landover Rd.,  
Bryn Mawr, PA, U.S.A. 19010

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**TRUTH AND TIDINGS  
GOSPEL TRUST - CANADA  
68 Anewen Drive,  
Toronto, Ontario  
Canada, M4A 1S3**

**TRUTH AND TIDINGS  
GOSPEL TRUST - U.S.A.  
3228 Blake Road,  
Wadsworth, OH 44281**

## He Never Knew What Hit Him

### Norman Lorimer

"Don't worry about me. I'll be alright, mother. If God gives me five minutes before I die, I will get saved then, for I know John 3:16." Then he rattled off that lovely verse, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Such was the never to be forgotten answer of a careless teenaged son to his anxious mother's question, "Son, I am very concerned about you. When are you going to get the all important matter of your soul's salvation settled for eternity?"

Prior to this conversation, the Son had attended a fruitful series of gospel meetings when a number of souls realized that they were sinners in the sight of a thrice holy God and had trusted the Lord Jesus as their own personal Saviour for the salvation of their souls. However, the young man in our story remained in his sins.

Just a few days after this conversation with his mother, the son drove away in the family car and came to a level railroad crossing. There was an extremely loud crash as a speeding locomotive hit the car he was driving broadside.

The kind family physician soon called at the parents' home, Thinking that he would alleviate their grief at the loss of their son, he said, "Well, there is one thing that you do not need to worry about. You can rest assured that your son did not suffer any pain after the crash, for he never knew what hit him." Instead of lessening their sorrow, the doctor's remarks only heightened

their grief as they realized that their son, who had wanted five minutes to get saved at the time of death, did not have any time at all. He never knew what hit him.

Let me plead with any unsaved person who reads this true story. In the light of a never ending eternity, it is extremely unwise for you to put off the most important matter of your life, the salvation of your previous soul, to the hour of death. God's Word remains unchanged, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov 29:1).

God's time is NOW. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor 6:2).

Come as a lost, guilty, hell-deserving sinner to the Lord Jesus Christ today, He has said, "Him that cometh to Me I will in no wise cast out" (John 6:37). Will you come to Him? Will you say, in the language of another,

Just as I am - without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to  
Thee,

O Lamb of God I come, I come!

Just as I am - and waiting not,  
To rid my soul of one dark blot,  
To Thee whose blood can cleanse  
each spot,

O Lamb of God, I come, I come!

Just as I am - Thou wilt receive,  
Wilt welcome, pardon, cleanse,  
relieve,

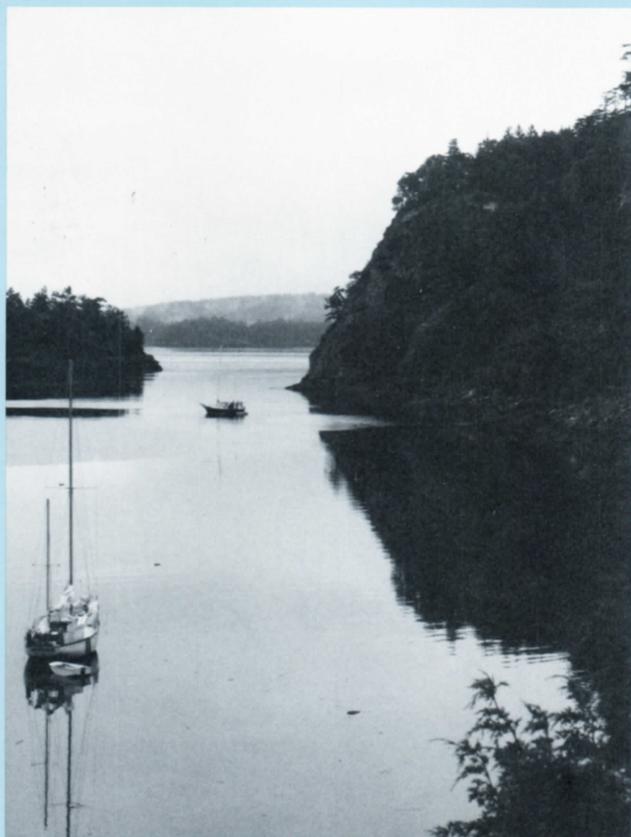
Because Thy promise I believe,  
O Lamb of God, I come, I come!



DOUGLAS LOSEY

# truth, and tidings

december 1990



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and is profitable....

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# Challenges From a Cynical Society

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A. J. Higgins MD

## Am I My Brother's Keeper?

The first chapter of world history had scarcely been written when the first cynic uttered his challenge. Do not feel that somehow you are a below average Christian when you are the target of the cynic. And do not feel that the scoffer must of necessity be a spiritually under privileged man. The first cynic, Cain, must have had first hand knowledge of God. The first one to experience the barb of the scoffer was God Himself.

"Am I my brother's keeper?" The world about us is full of social activity and interest groups. Concern for others, their rights and welfare, are the life goals of many. Does this not fulfill the concept of "my brother's keeper"? Although done in ignorance of the New Testament many times, does it not fulfill its spirit? A little experience in the real world reveals that it basically is a very selfish world. This is not to minimize the contributions and sincerity of many. Yet it falls far short of the standard of the New Testament.

"Am I my brother's keeper?" It is especially to the New Testament that we turn to find the answer to this challenge. Who is my brother? Am I responsible for him? How far does my "keeping" extend? Look first then at

### The Lessons which Expounded It

The New Testament equivalent to Cain's first century challenge was that of the lawyer (another man with a knowledge of God) to the Lord Jesus in Luke 10. "And who is my neighbor?" As in the case of Cain, this caustic question came in an

attempt to calm a pricked conscience. Yet the God who must respond with judgment in Cain's case, now patiently teaches a proud lawyer an invaluable lesson.

"Am I my brother's keeper?" If we understand the Lord's words aright, the answer is an unequivocal yes. I am responsible to meet need when I see it. The lawyer was attempting to define neighbor by proximity of distance; the Lord redefined it by depth of need. The lawyer was defining nationally; the Lord defined it spiritually.

There were those who felt that what the traveler had should be their's. They viewed him as an opportunity and robbed him. There were two who felt that what was their's was for their own use. They viewed him as a nuisance and avoided him. They did not want to give to the wounded man. So they kept it. There was a Samaritan who felt that all that he had should be given for the man. He saw him as a neighbor and met his need.

### The Life which Exemplified It

But the Lord never taught a truth without living it. This principle in His life is expounded in Philippians 2:4, "Let this mind be in you which was also in Christ Jesus." What was that "mind"? It is esteeming the welfare of others of more importance than my own. It is looking on the things of others. It is the most unnatural thing in the human heart.

Someone else has well said that the Lord's life could be summarized by the word "others". He lived for "others". He looked out for "others". He died for "others". His was not a life consumed with self, but with

God and others.

Though the Lord manifested this life to perfection, Paul mimicked it. I mean mimic in the pure Biblical sense. "Be ye imitators of me, even as I also am of Christ" (1 Cor 11:1). Paul lived it when it came to relinquishing his rights for the welfare of others. He displayed it when in prison: he willingly sacrificed the companionship of his loved fellow laborers to send them to meet the needs of other assemblies. He displayed it when in a Roman dungeon: the shadow of the executioner's ax above him, he graciously commends Mark as a profitable servant. In this kind manner, he forever cleared the name of the one time failing servant.

And what of Abraham who, upon hearing that his "brother" Lot was taken captive, armed all his trained servants and placed everything he was and owned on the line to recover him? And what of Joseph who, when wandering in the field, said, "I seek my brethren"? And what of David who was sent by his father to "look how thy brethren fare, and take their pledge"?

The life of the Lord Jesus and the lives of all who have taken character from Him have always exemplified this principle.

How far should I sacrifice in seeking to "keep" my brother? Paul abstained from meat, relinquished his rights and liberties, refused to take legitimate material bounty. Abraham went all night, sacrificing sleep and safety, to recover Lot. Joseph left his father and did not see him again for fifteen years. The Lord Jesus sacrificed the splendor of heaven for the shame and loss of Calvary. He gave His life. He gave it

without being appreciated or acknowledged. He gave it without striving or desire for vain glory.

### **The Limits which Encircle It**

But great care needs to be exercised in the matter of being my brother's keeper. There are dangers which surround every spiritual exercise. Some people show an interest in others to meet their own needs, needs of feeling useful, of having others indebted, of prying into the lives of others.

Being my brother's keeper means having a CARE, but not a CONTROL over his life. The Samaritan did not control the wounded man's life. He left him in charge of another to meet his need. Because I have a care, I do not have the right to dictate to another.

Being my brother's keeper means having a RESPECT for him, but not the right to RULE over him. When Paul was writing to Corinth, he expressed his desire that Apollos visit them. But since it was not Apollos' mind at that time, Paul simply left the issue between him and the Lord. He did not assume the rule of Apollos' movements.

Being my brother's keeper means I have an INTEREST in him, but do not have to press INTIMACY with him. The personal private details of a believer's life are not my concern if they do not fall within the province of Scripture. Far too often friendships have been ruined by one party going beyond the limits of interest and intruding into intimacy.

In a selfish, self-centered world we should seek to cultivate this Christ like quality: to be my brother's keeper. □

## Peter Speaks of Christ

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### John Norris

Christ is the substance of Peter's preaching in his first two recorded addresses in Acts chapters two and three.

Observe how he speaks of Him as

**1. Jesus of Nazareth** - "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (Acts 2:22). This is the name by which He was commonly identified by the people. Remember that when Philip found Nathanael, he said unto him, "We have found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael was not favourably impressed, and replied, "Can any good thing come out of Nazareth? (John 1:45,46). Nazareth was despised and had a negative reputation, the inhabitants being rough, ignorant and violent. It was in Nazareth that the people rose up and thrust Him out of the city and led Him to the brow of a hill to cast Him down headlong, though they were not permitted to achieve their purpose (Luke 4:29,30). Thank God, there was One who was good who came out of Nazareth - our blessed Lord Jesus!

When Saul of Tarsus met the risen Lord on the Damascus Road at the time of his conversion, he asked, "Who art Thou Lord?" and Jesus said, "I am Jesus of Nazareth, whom thou persecutest." The words of the Lord show that the glorified One still retains the virtues of His perfect manhood; He was the very same

Jesus who said, "I am meek and lowly in heart" (Matt 11:29).

**2. Lord and Christ** - "God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2:36). He was Lord and Christ before His birth and ascension, for He said He was the Christ the Son of the Blessed (Mark 14:61,62). God ratified this claim in heaven when He seated Him at His own right hand (Psa 110:1). He presently exercises these rights, and He will soon come to claim that which belongs to Him.

**3. His Servant Jesus** - "God hath glorified His Son (Servant, R.V.), Jesus, whom ye delivered up and denied in the presence of Pilate, when he was determined to let Him go" (Acts 3:13). What a terrible pronouncement of their guilt! Jesus is the Messiah-Servant of whom Isaiah spoke so much in his great prophecy. Although Isaiah also spoke of Israel as Jehovah's Servant, he makes numerous references to Jehovah's Servant, when only the Lord Jesus fully answers to the text, notably, Isaiah 42:1-9; 49:1-13; 50:4-11 and 52:13-53:12. The Lord Jesus assumed the Servant character for the fulfillment of the Father's will on earth, even unto the death of the cross. It is He who, by virtue of His work on the cross, will effect the restoration of all things and reign in righteousness (Acts 2:21) and be God's salvation to the ends of the earth (Acts 4:10-12).

**4. The Holy and Righteous One** - "But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you" (Acts 3:14, R.V.).

He was Holy in His eternity (Isa 6:1-5, compare with John 12:41).

He was Holy in His birth (Luke 1:35).

He was Holy in His life. No part of His being was ever yielded to Satan (John 14:30). He did no violence nor did one lie ever leave His lips (Isa 53:9). He was not merely innocent, but was expressly holy. He possessed real humanity, apart from sin that is in fallen man. It is significant, that when he asked the Jews, "Which of you convinceth me of sin?", none could take up the challenge.

He was Holy in His death; "He offered Himself without spot to God" (Heb 9:14). Of the sin offering, it is said, "it is most holy" (Lev 6:25). Though God "made Him to be sin for us," He "knew no sin" (2 Cor 5:21). He was Himself undefiled, nor could He be defiled. We have been redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot" (1 Pet 1:18, 19). His blood is precious because of the nature of the One who shed it. The value of His blood is beyond human comprehension. His holiness is declared even in His burial; Jehovah would "not suffer His Holy One to see corruption" (Ps 16:10).

He was Holy in His resurrection. After Pentecost, the believers prayed that "signs and wonders may be done through the Name of Thy Holy Servant, Jesus" (Acts 4:30).

He is Holy as our Great High Priest; "For such an High Priest became us (or, meets our need), who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb 7:26).

He is the Holy One Who anoints His people with the Spirit (1 John

2:20).

He is not only the Holy One, He is the Righteous One. John said, "He is righteous" (1 John 2:29). Stephen called Him "the Just One" (Acts 7:52); Isaiah called Him God's "righteous Servant" (Isa 53:11); Paul saw that Righteous One when he was converted (Acts 22:14); Peter said, that "He suffered for sins, the Just (Righteous) for the unjust (the unrighteous) that He might bring us to God (1 Pet 3:18). He will come to the inhabited earth as the Righteous Judge (Acts 17:30,31), and then as the Righteous King will reign in righteousness (Isa 32:1).

**5. The Prince of Life** - "Ye killed the Prince (or, Author) of Life, whom God raised from the dead" (Acts 3:15). "In Him was life and the life was the light of men" (John 1:4). He is the source of life, both physical and spiritual. See how men treated Him - they killed Him. By way of contrast, see how God treated Him - He raised and glorified Him (Acts 3:13, 15).

How delightful to dwell upon the Person, character and work of God's Son! □

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I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down to get His best gifts.

F. B. Meyer

## The Betrothed - Faithful or Unfaithful

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Allan Thompson

### Ezekiel 16

It is very possible for us as believers to lose sight of the relationship that we have to Christ, that we are His future bride. Failure to keep in sight this future event, results in Christians having relaxed attitudes toward the world. In looking at Ezekiel 16, we can see that man's relationship to God spiritually is likened to the relationship of a man and a woman being joined in marriage. This also is parallel to the relationship of the Lord Jesus and His church.

Reading the chapter through, we can draw lessons from it for our day. The first seven verses can be applied to an unsaved person. Verse 4 clearly shows this in the statement, "neither wast thou washed in water". We connect this with Hebrews 10:22 where the believer is pictured as "washed with pure water". The place of birth is out in the open field (v 5) which in the natural sense would be a place of death for a new born. This pictures the world as a place of death for any unconverted person.

In verse 6, we can make an application to the work of the Holy Spirit as He enjoins the outcast to live and not die. Verse 7 is a scene of the maturing of an individual and the thought of reaching an age of responsibility when God requires each one of us to make the life-giving choice. As we look at verse 8, we see the beginning of a covenant, and it is likened to the marriage relationship between a man and his wife. In this covenant making, a man takes a wife to be his own, and God says of the believer, "Thou becamest mine." When we took Christ as our Saviour, we came into

the good of the New Covenant, and were put into the church which is His body, the soon to be bride of Christ. No longer are we our own, but we belong to Him, and our life should be in accordance to this principle.

Further in the chapter (v 15), the scene begins to change, and here we see the betrothed's affections have turned away from the covenant or marriage bond. This woman, pictured as a believer, has betrayed her trust and turned aside to other lovers. Sad to say, there are Christians today who are in the same state, ready to satisfy self, allowing their affections to wander from the Beloved. The thought of verse 22 shows that this woman has not looked back to where she has come from and to what she was brought into. The blessing bestowed on her has brought her out of death and into life, but she has turned back to the lifestyle of death. Her sad condition is enlarged upon in v 30-34. Here she is likened to a headstrong, whorish woman.

Although the thought is far from pleasant, God uses the illustration of an unclean woman as a portrait of His own people who have turned away from Him and are seeking their satisfaction elsewhere. If we who have been claimed as His own turn to the world for satisfaction, we are like this sinful woman. Her satisfaction is very shallow, and she has to return to partake of her pleasures again and again. Believers cannot get any satisfaction from the world. If we attempt to do so, we are like the unfaithful woman, and the cost will be very great. If we truly belong to the Lord, we will lose our

assurance, joy and usefulness now and our reward at the Judgment Seat of Christ.

Take note dear believer. Each time you are determined to enter the movie theatre, the concert hall, the dance hall, the video store or even to settle down to your favorite T.V. program, your affections are off Christ and on another. These desires to satisfy self or even to acquire material goods can turn your affections. In that state, you are walking arm in arm with the stranger, unfaithful to the Bridegroom, Christ. Some may say that is a bit too bold or too harsh for me, but it is the truth, is it not? We have to be careful as to where our affections are placed; we are the betrothed of the Lord Jesus Christ and must conduct ourselves accordingly.

Some may say, "I have done wrong, what can I do?" Go back to the Beloved; confess your wrong; confess that your affections have strayed from Him, and He will forgive you. This is the thought at the end of the chapter (v 60-63). Here we see a forgiving God saying to the unfaithful one, "I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." Praise God!

Think on this dear believer. Soon we will see the Saviour face to face, our Beloved Bridegroom. When we are before Him, will you feel joy at His presence, or shame for your unfaithfulness? You are the betrothed of Christ; faithful or unfaithful? □

**"And a Man Shall be" (Isa 32:2).**

O lovely man! None can with  
Thee compare,  
My hiding place from every wind  
that blows;  
In thee my heart is freed from  
anxious care,  
I know, Thy love to me unceasing  
flows.

My covert from the wild and  
stormy blast,  
Whose fury would my trusting  
soul alarm;  
In Thee I shelter 'till the storm is  
past,  
Safe in Thy keeping nought can  
do me harm.

From Thee the living streams of  
life abound,  
Whose healing waters make the  
spirit whole;  
Who drink of Thee eternal life  
have found,  
And ne'er again shall thirst the  
longing soul.

Thou Rock of Ages, here I find  
sweet rest,  
Beneath Thy shadow in a weary  
land,  
A pilgrim on my way, supremely  
blest,  
To that sweet Home which love  
for me has planned.

W. E. Earl

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**The Cross and the Glory**

God has given His children two eyes; one with which to gaze upon the cross, and the other upon the coming glory of Christ.

## The "Renewal" Movement

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### Norman Crawford

For the past four years, we have viewed with alarm the development of the so called "Renewal" or "Church Growth Movement", which is being championed by Interest Ministries to promote numerical growth in local assemblies by applying the methods used by the most rapidly growing denominational churches. If we are to be true to the principles of assembly order and function that we have been taught from Scripture, we must speak out against this dangerous teaching which, if accepted, would destroy what we believe to be scriptural assembly testimony. We therefore plan to publish a series of articles in Truth and Tidings which will address the teaching of the "Renewal Movement" and show what the New Testament teaches on each issue which we believe to be wrong.

Some of our readers may have had little contact with this movement, but many are frequently confronted with it. The influence of "Renewal" is not limited to North America, in fact, its "roots" may have been in England. Through its literature, it has reached to wherever assemblies are found throughout the world. We are not questioning the sincerity or judging the motives of fellow believers. It is sincerely intended that what is written will be factual and fair and prove to be a help to believers who are seeking to be guided alone by the Word of God. Although we cry to God for daily renewal in our own lives, this is a very different thing than the "Renewal" movement.

In his doctoral thesis, "Roots, Renewal and the Brethren" (Hope

Publishing House, Pasadena, CA 1986), Nathan Delynn Smith introduced the premise that a radical change in assembly functions would produce "Renewal". For this work he received a doctorate from Fuller Theological Seminary. It professes to be a statistical analysis of assemblies in North America based on interviews with over fifty people, many of whom, according to the book, had already left "chapel" assemblies. Statements taken from the sampling group indicate, among others, the following complaints: boredom with the breaking of bread meeting; dissatisfaction with what some called an unenlightened, uneducated ministry; discontent with elders who, it is claimed, lack incentive and resist using new methods, of whom many are old men whereas young men are needed in this work; a lack of shepherd care; a separatism that isolated them from other believers in denominations; complaints against the enforced silence of women in the church, that they are forbidden to be leaders and are required to cover their heads when an assembly meets; a general state of complacency, even deadness, and dwindling numbers. The major changes that Dr. Smith advocates to correct these real or supposed wrongs did not originate with him; in fact, it is very difficult to find anything new about them seeing they have been the practices of large denominational churches for many years. This is freely admitted by the advocates of "Renewal". We find it very strange that assemblies are urged to borrow from denominations or interdenominational groups that reject so much New Testament teaching.

"Interest" and "Interest Ministries" have adopted the "Renewal" movement and promote it zealously in their publications, however they disclaim responsibility for the teaching given in the articles they publish. We do not believe that any of us can escape from the responsibility of what we teach and advocate; in fact, not only our fellow believers but the Lord holds us responsible (1 Cor 3:10-17).

We do not want to quote anyone out of context, giving to words a meaning that was not intended by the author, so to avoid this blunder, the quotations given here are in context and are mostly in separate paragraphs.

Our quotations will be from five publications: 1. A booklet called, "Interest Ministries, Who we are, What we are, Who we serve", in which approximately 20 pages are devoted to answering the last two questions of the title. 2. Accompanying it is a second booklet that answers questions about "Interest Ministries". 3. A doctoral thesis, "Roots, Renewal and the Brethren" by Nathan Delynn Smith. 4. "Unity, Leadership, Change and Vision" by Kevin Dyer. 5. Interest magazine.

For those who are not familiar with Kevin Dyer or Nathan D. Smith, the following background information may be helpful. Mr. Dyer came from Tasmania to the U.S.A. many years ago. He is not on The Board of Directors of Interest Ministries, but is Chairman of the executive council of "International Teams" (formerly called "International Crusades"). Part of the statistical material for Dr. Smith's book came from a survey of over 1,100 assemblies

done by "International Teams".

As a student at Dallas Theological Seminary, Nathan Smith first became interested in assemblies of believers that he identifies as "Brethren" through comments made by his Greek professor. He wrote in the Introduction to his thesis, "So it has been that for the past 25 years I have studied them and admired them and discussed their works with others". His wife was connected with an assembly from her earliest days as a Christian and Dr. Smith became a member of an assembly while he was a graduate student and continues in this fellowship until the present time.

These articles will address the following scriptural practices for which major changes are recommended by the "Renewal" movement: the Lord's supper; the prayer meeting; elderhood and pastoral work; assembly growth, and gospel work.

### **The Lord's Supper**

In the publications we are reviewing, there are contradictory statements about whether the breaking of bread is an assembly's collective worship or another meeting which is called a "celebrative style of worship". Booklet 1 says, "*The church remembers the Lord in a weekly celebration of the Lord's supper*" (page 7). Pages 12 and 13 link the breaking of bread with an assembly's "*active participation in worship*", using the words "*celebrate*" and "*celebration*". However, a very different kind of "celebration of worship" is described in several issues of "Interest" - a Sunday morning service that does not include the breaking of bread.

There is strong evidence that this new kind of "celebrative worship" is one of the frequent proposals of "Interest Ministries Consultants" who visit assemblies that request their help to try to revitalize their testimony.

The December 1988 "Interest" magazine has "Worship" as its theme. Bill Conard wrote, "*We are shocked to discover that the New Testament gives no directions on how a worship meeting should be arranged*" (page 14).

This is a very strange statement when we consider that Paul gave us very precise arrangements for the collective worship of an assembly which he had received directly from the Lord Jesus (1 Cor 11:23-34). In 1 Corinthians 14, a meeting of the assembly is described in which there is singing, giving thanks, praying and edifying teaching (v 1-4, 15-17). We are even told how each one participated under the control of the Holy Spirit (v 6). Do not reject this arrangement just because it is written to correct the abuse of tongues. All the teaching of 1 Corinthians about assembly order and function is corrective. The very first teaching of the Lord Jesus about an assembly is against a background of failure (Matt 18:15-20). The chapter that so plainly describes an assembly meeting contains three statements that contradict the assertion that God has not given us directions for a worship meeting. They are: "God is not the author of confusion...in all churches of the saints" (1 Cor 14:33); "the things that I write unto you are the commandment of the Lord" (v 37), and "Let all things be done decently and in order" (v 40). The

word "decently" means honestly, without any attempt to deceive. The word "order" is only used in the New Testament for divine arrangement (Luke 1:8; Col 2:5; Heb 5:6, 10; 6:20; 7:11, 17, 21). Paul had never seen the believers in Colosse face to face, but he could visualize their order because it was the same for all assemblies (1 Cor 4:17; 11:16; 14:33; 16:1; 1 Thess 2:14). Each of these passages must be understood in its own context, but they teach that all assemblies were the same in their order and functions.

In the same issue is an article entitled "Worship and Evangelism", in which Mark Porter writes, "*We usually think of worship in the context of the breaking of bread, and we exclude unbelievers*" (page 18). A "*Celebrative style of worship*" is proposed in which "an exuberant worship of believers" is the means by which at least one man "*commits his life to Jesus Christ*" (page 18). This is a contradiction to the teaching of the celebration of the Lord's Supper that is mentioned in Booklet 1 and in other parts of the same magazine. More important to us is the fact that it contradicts 1 Corinthians 11:26 which teaches that it is in the breaking of bread that we "proclaim the Lord's death till He come".

The article goes on to describe the "main preaching service" in which thirty minutes are spent in preaching and an equal time is given in transforming the "*traditional hymn singing to a time of joyous worship*". Thirteen "tips" follow which include: "*Select a worship leader - Select contemporary praise choruses - Simple scriptural choruses are ideally suited for long pe-*

*riods of worship - Don't be afraid to use all kinds of accompanying instruments. 'Praise Him with the strings and flute, praise Him with the clash of cymbals' (Ps 150:4, 5)"* (page 19).

In an accompanying article, an "Interest Ministries consultant" spent three months with an assembly. Again the expression, "worship and celebration" appears as a description of the main morning service (page 22). The author writes, "It was in no way presented as a substitute for worship at the Lord's table, but as a continuation of the morning's worship. The attendance at the 11 a.m. hour, predominantly believers, is more than twice the number at the 8:30 Breaking of Bread. So for a very large group, the only corporate worship experience is at 11 a.m."

The question must be asked, Should "a very large group" who neglect or reject the breaking of bread be encouraged in a "corporate worship" that, at least for them, is a substitution for it?

We do not limit worship to the Lord's supper, but the breaking of bread is the celebration of the assembly's worship. Colin Anderson, in this same issue, wrote, "The symbolic bread and wine spell out clearly that He should occupy our thoughts and stimulate our praise at that time" (page 13), a statement with which we agree.

However, in "Unity, Leadership, Change and Vision", under the subtitle, "The Changes We Must Make", Kevin Dyer wrote, "I have sat in at least 2500 Breaking of Bread services, and I think it is fair to say that the great majority of them have been

*slow, cold, unimaginative services that gave little worship or glory to God."* Some of the sampling group in Nathan Smith's book said that they felt it was morbid to dwell on betrayal, suffering and death. Many of us can testify that we have participated in the breaking of bread at least as often as Mr. Dyer and felt it was the nearest place to heaven we have ever been.

Mr. Dyer continues, "Our breaking of bread service is a product of 19th century English attitudes and is built around the culturally accepted qualities of that century. Solemnity, seriousness, silence, no music, no demonstrative action and a preference for meditation were all part of the lifestyle of the mid-19th century." To "revitalize" the worship meeting, he suggests "changing the whole pattern of our normal communion service to allow music, poems, testimony, drama and other forms of worship that lift up Christ and honor and worship Him... There is nothing in the New Testament which prescribes our form of worship in the Breaking of Bread service. We need to break into small groups and talk about the wonder of God. We need to clap and sing, making a joyful noise unto the Lord... Let's have the courage to bring about change at the Lord's supper. It will set a new, positive tone for the whole assembly."

We do not get the order for the breaking of bread from the 19th century, but from the New Testament. We admit that meditation is a great weakness with us, but it is the lack of it, rather than a "preference" for it that is our problem. Joshua was commanded that he must "meditate

day and night" in the Book; the Lord Jesus "meditated ...day and night" (Psa 1:1-2). As for most of what is suggested above, it will suffice to say that God's Word alone must direct us, and its pattern is, "the whole church be come together" (1 Cor 14:23), which is the opposite of the "small groups" suggested by Mr. Dyer.

I am amazed that anyone would think of "drama" as a form of worship. "Renewal" writers admit that this is an attempt to compete with the excitement of the entertainment world with its flashing, swiftly changing, visual presentations. C. H. Mackintosh wrote, "That which is born from excitement will die from the want of it."

Two very serious dangers are evident in these publications: the danger of removing the Lord's supper from its preeminent place in an assembly "till He come" and introducing a charismatic style of "worship". The night in the upper room (Luke 22:14-23) is very far removed from a setting where there is play acting, excitable flesh, music, shouting or clapping.

To be continued.

### Simplicity of Heart

"Simplicity and godly sincerity" (2 Cor 1:12) are the two great elements of a happy life. Simplicity teaches us not to seek high things, and to be content with such things as we have. Through godly sincerity, we seek likeness to the Lord Jesus, and to make it our one aim to be well pleasing in God's sight.

### Sydney Maxwell

**QUESTION:** Would you please give help in the Truth and Tidings regarding the expression, "taken captive by him (the Devil?) at his will" (2 Tim 2:26). Are these the people of God that are viewed as captives?

**ANSWER:** The apostle is pointing out "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient" (v 24). In particular, instructing those that oppose themselves with a view to their possible restoration and acknowledgement of the truth.

In my judgment, this is a passage where the Revised Version adds to the difficulty by suggesting that the Lord's servant takes the person captive. The servant's responsibility is to teach the truth and the Word of God has the power to bring about sobriety and release from the snare of the devil, thus freeing the captive to do the will of God. The attitude of the servant must be proper in teaching; it must be done in meekness with a view to the awakening of the one that opposes, and is a work of the Spirit of God alone. The phrase, "the acknowledging of the truth" is evidence that they have escaped as a captive from the snare of the devil.

We surely have a sharp contrast in the passage that is worthy of note, on the one hand we have a person who is taken captive by the devil (v 26), a bondsman of the devil, on the other hand, we have the Lord's bondsman (v 24) in the happy liberty that redemption brings. I am reminded just now of the Hebrew servant who could say, "I love my master my wife and my children, I will not go out free" (Ex 21:6).

## Bible Reading Outlines

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**James K. Vallance**

### **The Sermon on the Mount (Part VI)**

#### **Matthew 7:12-29, The Responsibility to Respond to Revelation**

**Introduction:** The teaching is now complete, and the doctrine is so compelling that the Lord Jesus looks for a response: He demands a verdict from all who heard Him. Those who accept the truth will be liberated, fruitful, and secure for both time and eternity. Those who reject it will be lost, unfruitful in life, and ruined in the end.

#### **Vs 13-14, Two Gates, two Ways, and two Destinies.**

v 13, Obedience is required to enter the narrow gate. The wide gate is entered by default, and requires no effort. Failure to enter the narrow gate by accountable persons constitutes a choice for the wide gate. The broad way is open country with no fences, and is marked by self-indulgence and permissiveness. It is the way of the world. The end of the broad way is eternal and irrevocable ruin and loss.

v 14, The narrow gate implies difficult and restricted access. Luke stresses the urgency of entering the narrow gate while it is open, (Luke 13:24) and Matthew stresses the difficulty of finding it while it is open. The narrow gate allows only those who are poor in spirit, mourning over sin, and hungering and thirsting for righteousness to enter as individuals.

The narrow (restricted and confined) way is characterized by persecution and opposition (Matt 5). It is also confined by the constraints of the Word of God.

Life is the governing principle of character and conduct, and the few who find it will have perfect fulfillment, beginning in time and proceeding into eternity.

#### **Vs 15-20, Warning against false prophets.**

v 15, Dangerous and deceptive men.

Their message is smooth and peaceful, but they are merciless men marked by self interest and greed. Their intent is to obscure the narrow gate. (Luke 11:52)

v 16-20, The test for reality and truth.

Two trees - the test of fruit bearing. Good doctrine will produce godliness. (1st Tim 6:3) False prophets demand no change in the life because their doctrine cannot produce it. The Lord demands conduct rather than clothing.

Fruit will eventually appear to reveal the character of the tree. The tree is judged by the fruit, and not the fruit by the tree. Everything expresses itself by its nature, therefore recognition is determined by production.

Vs 21-23, Warning against self deception

The Lord demands obedience rather than profession. It is not what we say

or what we do that ultimately counts, but what we are. The true believer is only concerned with doing the will of the Lord. Good works can only issue from obedience, and obedience can only issue from knowing Christ, and hearing His word. Self deceived professors had no history of contact with Christ. "I never knew you".

**Vs 24-27, Two foundations tested by the storm.**

It is not what we appear to be, but what we rest upon that matters when tribulation tests our profession. Christ alone, His Word, and His teaching provides the only foundation that will endure the tests of crises in this life, and the judgment of God in eternity. Vital contact with Christ, who is the rock, is the critical difference here as well.

**Vs 28-29, The uniqueness of the Lord and His doctrine.**

The reality of the Lord's life, His person, and His authority were consistent with His doctrine, and He was recognized by all who heard Him as the Lawgiver himself.

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## **The Basis for Assembly Fellowship - Part 2**

### **R. G. Lawford**

In the first part of this article, we considered the meaning of fellowship and the way in which it was practiced during the times of the apostles. In the following paragraphs, we shall consider the principles of assembly fellowship which were recovered in the 1820's and continue to this day. These principles are considered in light of the Word of God and assessed by their fruits. In the third and final part, we will review the scriptural basis for fellowship which the writer would commend to every reader.

### **Unity of the Body of Christ**

In spite of the widespread departure which took place amongst assemblies after the first century A.D., it has been suggested that God had a faithful testimony to His name throughout the centuries. However, the first comprehensive written

record of believers withdrawing from the organized churches of their day to gather in the Name of the Lord Jesus Christ to break bread in accordance with His command, "this do, in remembrance of me" (Luke 22:19), dates back to Dublin in 1827. At that time Messrs Groves, Darby and Bellett along with others who were concerned that gathering to names such as Baptist and Presbyterian was not scriptural, separated themselves to gather in the Name of the Lord Jesus Christ alone. After gathering in this way for some time, they concluded that they were gathering on the basis of the unity of the body of Christ. They agreed that anyone who professed to be a member of the body of Christ should share in the breaking of the bread and hence in their fellowship. For example, they did not feel that believers should be denied fellowship because they were not baptized.

Is the unity of the body of Christ a scriptural basis for gathering? Is it comprehensive enough to serve as a

basis for assembly reception and government? The simple answer is no. The body of Christ is described in Ephesians 5:25-27, where Paul wrote, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that he might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He was describing a glorious entity to which souls are being added daily, the body which will finally be completed when the Day of Grace closes. This body will be manifested in its glory for the first time when we, its members, are brought into the Lord's presence at the marriage supper of the Lamb. Today that body is incomplete because the Lord is still saving souls and adding them to the His body, often called, "the universal church". It is inappropriate to speak of preserving the unity of something which is still incomplete. Furthermore, the body will only be perfect and complete because the Lord will make it without spot or wrinkle. No human effort is able to produce or maintain unity in this mystical body. The Lord alone has the capability to produce and maintain its unity.

Brethren who apply the principle of the one body to the local assembly appear to use the term, "body of Christ", to refer to all the saved ones on earth at any instant of time. The term is also used by many churches to describe the collectivity of companies which come under the central authority of their headquarters. We know of no scriptural basis for a headquarters or for a few men in a

central location to exercise control over all believers and companies. In fact, the New Testament teachings indicate that each assembly is autonomous and responsible to the Lord alone for its actions. For example, in Revelation 1, the Lord is seen in the midst of the lampstands, indicating that each assembly is responsible to Him alone. How wise God is, for only the Lord has the capability, wisdom and power to exercise such control!

Brethren who consider the unity of the body to be a sufficient basis of fellowship between assemblies implicitly assume that there is a group of "assemblies or believers" which collectively qualifies as the body of Christ. This implies that any company of believers outside this group is not part of the body of Christ. Only the Lord knows which companies are truly gathered to His name. Men cannot assume the authority of central control and judgment without going beyond the example and teachings of the New Testament.

During the 1827-1850 period, some teachers took the position that it was their responsibility to maintain the unity and purity of all assemblies which were part of the body of Christ based on the "unity of the body" concept. They took this position in connection with the disciples of Mr. Newton from Plymouth. About 1845, Mr. Newton wrote a tract that contained some erroneous teaching. Mr. Darby and others believed that this issue was too important to be left to the judgment of the elders in the local assembly; consequently they sought involvement in the discipline of Mr. Newton. Needless to say this led to considerable tension between Mr. Darby and the elders in

the Plymouth assembly.

Contentions resulting from these and several related matters led to a major division of these companies in 1848. Further division and fragmentation occurred in 1884 in Montreal, Canada in a dispute subsequently known as the Grant division, in 1890 in Europe and at other times. In each case the decisions were steered by a few men who acted as a central oversight for all the companies still in the "circle of fellowship". They called upon each company to make an immediate judgment on the issue even if they were not in possession of all the facts. If a company sided with the offending company or individual it was cut off from the "circle of fellowship". Had the premise that they were responsible for the body of Christ been true, then these few brethren would have been making judgments regarding which companies were and which were not part of the recognized so-called "body of Christ". Of course this is a judgment which only the Lord can make. As the years went by, this central oversight became more visible, issuing rules and regulations to those who remained in "the flock". As a result of the nature of many of these rules, these brethren became known as "exclusives". As noted earlier, the practice of a central oversight with authority to judge or overrule elders in a local assembly and to set policies which were based on individual preferences and private interpretations of the Word of God is not in keeping with the teachings of the New Testament.

The Lord will maintain the unity of the body; our responsibility is to maintain unity in the assembly

where God has placed us. It is described as the dwelling place of God and, as such, unity and purity should be maintained in it. Paul exhorted local assembly testimonies, such as the church at Philippi to manifest the unity which is found in the Lord Jesus Christ. They were encouraged to do this by having the mind of Christ, the one who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil 2:7, 8). The first steps in developing unity are humility, love for one another and a desire to do the will of God at any cost.

Purity is required to promote unity in an assembly. Elders in an assembly are responsible for ensuring that the purity of the testimony is maintained. In 1 Corinthians 5:13 Paul, speaking with apostolic authority, exhorted the elders, "Put away from among yourselves that wicked person." Rather than glorying in the Lord, they had been proud that they were getting along with sin in their midst (1 Cor 5:6). Unity is also pleasant to the Lord. The Psalmist could write "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa 133:1).

While the unity of the local assembly is a precious truth, we must conclude that a fellowship between assemblies based exclusively on the principles of the unity of the body of Christ does not provide a scriptural basis for fellowship between assemblies nor does it allow the New Testament pattern as given in Acts 2 and elsewhere to be fully carried

out. In attempting to apply this principle, men assumed the responsibility of a central oversight and proceeded to take the position that they should decide who was in the body of Christ and who was not. The results of this action were division and fragmentation of the testimony. In the end it led to a structure and sectarian spirit which was similar in many ways to the very system from which these brethren had separated themselves. In summary, we would conclude that neither the Word of God nor the outcome of attempting to apply this principle of the "unity of the body" support its use as an exclusive basis for gathering and fellowship.

### **The Blood of the Lamb**

Another principle of gathering to the Lord's table was set out by ten brethren from Bristol in 1848. They were responding to charges by Mr. Darby and others that they had erred in the matter of assembly reception. They stated their belief that reception to the Lord's supper should be open to every born again believer regardless of their affiliations or associations. Believers, they said, should be received on the basis of their own testimonies of being washed in the blood of the Lamb. They asserted that neither an individual's assembly nor church connections, nor their doctrinal views should be a factor in determining whether they should be received to the "breaking of bread." Their position was described by Darby and others as the "open table" policy of reception.

To assess the scriptural validity of this position, we again compare it to the New Testament practice of Acts

2:42 where we read, "And they continued steadfastly in the apostles doctrine and in fellowship, and in breaking of bread, and in prayers." In New Testament times, believers considered it a great privilege to be in the fellowship of an assembly. Before being received each believer was baptized. Reception in the Book of Acts was not based on an "open table" policy: each believer in fellowship met certain standards, namely being baptized and continuing in the apostles' doctrine.

Another evidence that assembly fellowship involves more than being washed in the blood of the Lamb is given in 1 Corinthians 14:15-25 where unbelievers and unlearned occupy special seats where they are to observe the activities of the assembly. The "seat of the unlearned" was occupied by those who, while saved, did not understand that God was in the midst of the assembly (v 25) and were not taught in the apostles' doctrine. Before becoming part of the fellowship, they had to come to a more complete understanding of these doctrines. Another example was the willingness of the assembly at Jerusalem to receive Paul only after he was commended to them by Barnabas. In summary, the teachings and practices of the New Testament indicate that while being washed in the blood of the Lamb is essential for being in assembly fellowship, there are other conditions pertaining to baptism, the apostles' doctrine and testimony which must be satisfied before assembly fellowship can be extended to a believer.

What are the practical results of receiving every professing believer into the fellowship? Frequently

groups which have practiced this principle have encountered either inconsistency in the principles being applied or difficulties in maintaining scriptural standards. In some cases they have found that receiving every professing Christian regardless of doctrinal belief has led to the introduction of unscriptural teachings and behavior into their groups. As an example, some have received people with charismatic practices and have found they could not continue to function with any semblance to New Testament order. In some cases, the situation has become so severe that brethren in wisdom, have departed from the principle of receiving every professing believer and have severed their ties with those who were having an evil influence on the company. Such actions indicate that more than just faith in the blood of the Lamb is needed as a basis for fellowship, government and discipline in an assembly. To continue to promote reception on the basis of this principle while practicing other principles in administering the assembly's government is contradictory, especially when the apostles' doctrine provides a comprehensive basis for reception and assembly government.

Companies which received every professing Christian have lost their pilgrim character. Rather than responsible brethren discouraging or controlling men who taught or promoted non-scriptural practices, they have been allowed to promote their ideas amongst believers in private conversations and public teaching. In time their ideas were accepted and followed with the result that New Testament principles

were compromised or ignored.

It should be noted that there is no reason for complacency or a superior attitude on the part of those of us who practice New Testament principles. Cases of failure and departure have also arisen where the New Testament principles of reception and fellowship were held. Responsible brethren have failed to exercise diligence and spiritual judgment in the application of these principles, however, experience has shown that a scriptural standard for reception serves as a safeguard against the intrusion of unscriptural practices into the Lord's assemblies. Furthermore, when brethren, motivated by a sincere desire to honor the Lord Jesus Christ alone, have maintained scriptural standards in an assembly while having a spirit of love and humility, the Lord has been pleased with their exercises.

During the period from 1840 to 1870 those who gathered on the grounds of the unity of the body or the blood of the Lamb both gave a preeminent place to the meeting on the Lord's day for the breaking of bread. In some cases, elders who believed in the unity of the body principle would allow a brother to break bread on the Lord's day, but not allow him to pray or minister in any meeting of the assembly. The criteria for fellowship varied according to the gathering in question. Acts 2:46, quoted earlier, indicates that the fellowship in a New Testament assembly extends beyond the breaking of bread to prayers and all the functions and responsibilities of the assembly. The same principles of fellowship apply to everyone and govern participation in every meeting.

These comments are not meant to diminish the importance of the gathering for the breaking of bread. It is the gathering where God delights in our appreciation and worship of His Son. As a company of worshippers we participate in the highest occupation which humans can ever have while upon this earth. This meeting is a privilege to be enjoyed by all who are in assembly fellowship. However, assembly fellowship is also a more comprehensive commitment involving our conduct, interactions and testimony, not just our participation in a single assembly function.

While we respect these godly men of the previous century who saw the truth of "gathering outside the camp", the principles of assembly fellowship and government which they advanced did not always benefit the Lord's people nor were they fully founded on the principles and practices of Scripture. The assemblies with which we are associated have no historical link with either the "exclusive" or "open brethren" groups which we have described. North American assemblies were originally the result of the work of gospel pioneers from Scotland who, when they learned the truth of gathering to the name of the Lord Jesus, knew nothing about Mr. Darby or Mr. Newton, but were guided alone by what they found written in the Word of God. In the final part of this article, we shall consider how New Testament principles of fellowship can be applied today. □

"What feeds the flesh, starves the soul."

T. S. Henry

## Tidings - Canada

### British Columbia

**Fleetwood**, At the monthly ministry meeting on October 21, the ministry was shared by David Jones, Sydney Maxwell and Tommy Thompson.

**Vancouver**, On October 21, John Hawthorne and Leslie Wells started a series of gospel meetings.

### Alberta

**Calgary**, Lorne Mitchell and George Patterson commenced a gospel series on October 21. **Edmonton**, A large number attended the October conference with a good number of young believers present. A. Bergsma, B. Funston, D. Gray, S. Maxwell, L. Mitchell, G. Patterson and J. Webb shared in ministry.

**Fort McMurray**, Albert Ramsay and Bryan Funston are labouring in the gospel.

### Saskatchewan

**Maidstone**, A good number were present at the conference in October and the Lord gave help to those who ministered. Following the conference, Sydney Maxwell had a few nights of ministry at Mervin.

### Manitoba

**Austin**, In early November, Jack Gould had a week of encouraging children's meetings.

**Portage la Prairie**, On November 4, Allan Christopherson and Murray Pratt started a series in the gospel.

**Winnipeg**, Four souls, including three outsiders, professed faith in Christ during three weeks of gospel meetings by Allan Christopherson and Jack Gould.

### Ontario

**Arnstein**, Prayer is requested for gospel meetings which Don Nicholson and David Gray expect to commence on January 20.

**Chatham**, A weekly gospel meeting has

## Tidings

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started in a school. This is a cooperative effort by the Newbury, Merlin and Wallaceburg assemblies. As a result of the first meeting, a young man of 23 requested a visit and this visit led to his confession of faith in Christ.

**Clinton,** Although the conference was two weeks later than usual, the attendance was very encouraging with a nice number of younger believers present. A. Dryburgh, A. Grainger, A. Gratton, D. Kember, Steve Kember, Shad Kember Jr., W. Metcalf and K. Moore were present to minister the Word. The Bible readings were very helpful. The assembly hopes to return to the normal conference date next year, D.V.

**Guelph,** Three weeks of gospel meetings by Norman Crawford and Stuart Thompson were encouraging with a number of unsaved present.

**Kapuskasing,** On October 14, the saints enjoyed a one day conference with ministry given by Bruce Rodgers, Clarence Black of Nipissing Junction and local brethren.

**Lake Shore,** David Kember and Alan Brandon of Lake Shore had a gospel series with good turnouts and some blessing in salvation.

**Midland,** Larry Steers and William Metcalf expected to commence gospel meetings on November 18.

**Milton,** Prayer is requested for a series in the gospel which William Lavery and William Metcalf expect to start on January 6.

**Newbury,** In October, Arnold Gratton had a few nights of ministry and spent a Lord's Day with the saints. His visit was very much appreciated.

**Picton,** John Slabaugh and Noel Burden are preaching the gospel to good numbers and there has been some blessing in salvation.

**Sarnia,** On October 28, eight believers obeyed the Lord in baptism, bringing much joy to the saints.

**Sault Ste. Marie,** During the summer, the assembly appreciated visits from Fred Krauss, Lorne Langfeld and Paul Kember, as well as a week of ministry by Dave Richards on Philipians. The Labour Day conference was blessed with good practical ministry by six of the Lord's servants. A midweek children's meeting is proving very fruitful in good numbers attending with some parents also coming along.

**Toronto,** Fourteen souls professed faith in the Lord Jesus during four weeks of gospel meetings by David Oliver and Gene Higgins. Midweek meetings were in various gospel halls and weekend meetings were in the Minkler Auditorium of Seneca College, where scores of strangers heard the gospel. Following this effort, James McColl, Phillip Harding and Leary Telesford had ministry meetings in various assemblies. Prayer is requested for gospel meetings which Murray McCandless and Peter Orasuk expect to commence at Bracondale in January.

**Welland,** Phillip Harding had a week of helpful ministry. The saints also appreciated visits by Bruce Cottrill and Gary Sharp.

**West Hill,** Timothy Walker expected to have ministry meetings in late November.

### New Brunswick

**Fredericton,** On November 4, Murray McCandless and James McClelland commenced a gospel series.

**Shediac,** In September, James Smith gave appreciated ministry here as well as in Tracadie and Green River. The saints were greatly encouraged at the October conference when the Word was ministered by Larry Buote, Leon Comeau, Yvon Poirier, Gerard Roy and Leslie Wells. Following the conference, G. Roy and Y. Poirier started a series of gospel meetings.

### Nova Scotia

James Smith gave excellent ministry at Clementsvale, Nineveh, Avonport and

## Tidings

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Halifax during September.

**Hubbards Point**, The Christians recently added an extension to the portable hall, which is most commendable. While an assembly has not yet been formed, there is considerable exercise about this. Albert Hull and Jack Nesbitt had four nights in ministry and were cheered to see the interest in the Word.

**Nineveh**, A baptism in October brought joy to the saints.

**Sydney Mines**, The Cape Breton conference over the Thanksgiving weekend was encouraging and profitable with 14 of the Lord's servants present to give timely messages for the upbuilding of God's people. Following the conference, Dave Richards and Peter Orasuk commenced a series in the gospel. At last report, numbers were increasing, interest was good and some appeared to be concerned.

**Weavers Settlement**, Timothy Kember had one week of appreciated ministry meetings. While in the area, our brother also visited Nineveh and Halifax.

**Wilmot**, As a follow-up to the summer work, Albert Hull and Jack Nesbitt had a gospel series in a community hall with an encouraging interest and one soul professed salvation. Meetings continue each Monday night, carried on by local brethren.

### Tidings - U.S.A.

#### Alaska

**Anchorage**, Andrew Bergsma expected to start meetings on November 11.

#### Oregon

Recently, James McColl visited Salem, Tacoma and Seattle, giving helpful ministry from the Word of God.

#### California

**Culver City**, John Gray had a week of appreciated ministry on the Work of the Holy Spirit.

**San Diego**, The saints enjoyed a visit from William Halliday who gave ap-

preciated ministry and an interesting and informative report on the work of the Lord in Zambia. Brother Halliday also visited the two assemblies in Phoenix.

#### Nebraska

**Burwell**, Roy Weber expected to have a few meetings here.

#### Minnesota

**Fergus Falls**, Gavin Collins preached the gospel Wednesday, Thursday and Friday evening for six weeks with a good interest.

#### Iowa

**Marion**, At last report, Joel Portman and Bruce Collins were in their second week in the gospel.

**Waterloo**, Robert Orr and Roy Weber expected to start a gospel series on November 11.

#### Wisconsin

**Blue River**, Following the conference, James McColl had four nights of appreciated ministry.

**Janesville**, On October 16, Robert Orr and Arthur Ward commenced gospel meetings in a home and have seen some unsaved coming out.

**LaCrosse**, The October conference was profitable with help given by J. Clarquist, B. Collins, P. Elliott, F. Krauss, J. McColl, J. Portman, H. Wahls, A. Ward and R. Weber.

#### Mississippi

**Baxterville**, Helped by another brother, Lloyd Ballhagan commenced tent meetings on October 15. Baxterville is 40 miles from Tylertown.

#### Michigan

**Saginaw**, At the monthly meeting on September 30, two believers were baptized, and appreciated ministry was given by Alex Dryburgh and Brian Owen. Brother Owen remained with the assembly for a week of ministry.

## Tidings

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### Maryland

**Cumberland,** A baptism was held on September 16, and Robert Surgenor and George Graham were with the assembly for this happy event.

### North Carolina

**Hickory,** At last report, Robert Surgenor and William Seale were in their third week in the gospel with some outsiders attending.

### Connecticut

**Manchester,** The assembly was greatly encouraged recently when three young believers, the Rice brothers, were baptized. Matthew Brescia gave a timely word on baptism. The saints also enjoyed a visit by James McClelland.

**Terryville,** The October conference was profitable with helpful ministry given by M. Brescia, A.J. Higgins, M. McCandless, J. McClelland, J. Smith and K. Taylor.

### Massachusetts

**Methuen,** A husband and wife were baptized on November 10, bringing joy to the saints. This was the first baptism in the newly renovated hall. The area Bible reading on Colossians 1 was held on November 11.

**Saugus,** The saints appreciated recent visits by James Beattie, William Bingham and David Gray.

### Vermont

**Hardwick,** Since the September conference, the assembly has enjoyed helpful visits from Ernie Dellandrea, Larry Buote and James Smith.

### Maine

**Augusta,** On November 4, Albert Hull and David Hunt commenced a series in the gospel.

## Tidings, Other Countries

### Northern Ireland

**Annalong,** T. McNeill is preaching the gospel.

**Ardmore,** There was a good attendance at the conference on September 29, and helpful ministry was given by nine of the Lord's servant's.

**Ballinamallard,** The conference on October 3 was large and five of the Lord's servants ministered the Word.

**Ballybollan,** J. Thompson and L. Carswell commenced gospel meetings on September 23. At last report, interest was growing and a good number of unsaved were attending.

**Ballykelly,** Some blessing in salvation is being seen in gospel meetings by J. Martin and W. Jennings. Following this effort, our brethren expect to start in the gospel at Portavogie.

**Ballymena,** Gospel meetings are being held by J. Flanigan.

**Bellaghy,** B. Glendinning and B. Smyth are having a gospel series.

**Blackskull,** Brethren Tinsley and Barr are labouring in the gospel.

**Cookstown,** A. Aiken and J.G. Hutchinson have commenced a series in the gospel.

**Dundonald,** A. Carew is preaching the gospel.

**Killycurragh,** Brethren Luton and Wallace are having gospel meetings in the new hall.

**Lurgan,** The October conference was large and profitable. Brethren Allen, Stallan, Hinton and McShane conducted the readings. Brethren Ferguson, Hinton and Stallan shared in ministry and J.E. Fairfield and R. Eadie preached the gospel.

**Martray,** G. McKinley and S. Maze are having encouraging gospel meetings.

**Newtownbutler,** N. Turkington and S. Ferguson are expected for a gospel effort in this area.

**Shanaghan,** The hall was crowded for the conference on October 4. Brethren McShane, Hutchinson, McBride, McNeill, Wright (Brazil) and Kane took part.

## Tidings

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### Chile

**Talca**, William McBride and a Chilean evangelist completed a series of gospel meetings on October 28. Attendance of unsaved was very good and a number professed faith in the Lord Jesus.

**Tome**, On October 28, Richard Hanna commenced a short gospel series. Following this effort, Brother Hanna expected to have a similar series at Lota.

### Japan

Tom Bentley had four weeks of encouraging ministry meetings in a number of assemblies in Japan. Jim Currie, who was interpreting for Brother Bentley, was suddenly called to N. Ireland because of the homecall of his mother. On his return trip to Japan, Brother Currie visited the assemblies in Hong Kong and a very small assembly in Naha in the Okinawa Islands.

### Netherlands

Hans Bouwman reports that the tent meetings at Schoonoord during the summer were very encouraging. The first of the fall and winter conferences at Zeist was well attended and helpful. Brother Bouwman's book in the Dutch language entitled "Golden Lampstands" has now been published.

### South Africa

**Port Elizabeth**, On October 23, Robert Neill wrote, "The Christians have been greatly strengthened and encouraged by the visit of our brother Harold Paisley. All five assemblies in Port Elizabeth are supporting the meetings. Hundreds of peoples of all races attended and many precious souls have professed faith in our Lord Jesus. Our brother also gave ministry in the various assemblies and is going on to preach the gospel in Cape Town where many assemblies are giving support."

### St. Lucia

Jack Gould and Jack Nesbitt expected to start a month of meetings in November.

### Conferences, D.V.

#### Seattle, Washington

January 26 and 27 in the West Woodland Gospel Hall, 516 N.W. 56th. Prayer meeting on January 25 at 7:30 p.m. Breaking of Bread on Lord's Day is at 10 a.m. Bible reading subjects will be "The Lord's coming again for His people" (John 14:1-3) and "The Lord's appearing in glory with His people" (Col. 3:4). Corr. David C. Hale, 16813 19th S.W., Seattle, WA 98166, phone (206) 243-0557.

#### Fergus Falls, Minnesota

January 1. All day Bible readings on Discipleship, commencing at 10 a.m. Corr. Reed Schoephoester, RR 5, Box 240, Fergus Falls, MN 56537.

#### Matoaca, Virginia

February 16 and 17 in the Gospel Hall, River Road. First meeting is on Saturday at 2 p.m. On Lord's Day, Breaking of Bread is at 9:30 a.m. For accommodation, please notify John Nobles, 5735 Beechnut Avenue, Matoaca, VA 23803, phone (804) 590-2988.

Note: Kindly remember the following conferences as mentioned in detail in the November magazine:

**Long Beach, CA** - Jan. 12 and 13

**San Diego, CA** - Dec. 29 and 30

**Hitesville, Iowa** - Jan. 1

**Pennsauken, N.J.** - Jan. 5 and 6

### Change of Address

**John Dennison**, 1950 Norma, Westland, MI 48185

**Jack Saword**, 115 Haller Street, Unit 6, Arlington, WA 98223

**William Seale Jr.**, 2950 Rte. 422 West, Indiana, PA 15701

**Danny Ussher (Trinidad)**, 2 Twinburn Way, Monkstown, Newtownabbey, N. Ireland, BT37 0EH (until May, 10, 1991, D.V.)

**Dale Vitale**, 13640 Ridge Road, North

## Tidings

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Huntingdon, PA 15642

### Change of Correspondent

**Merlin, Ontario**, David Robertson, 315 Baldoon Road, Chatham, Ontario, N7L 1E5

### Change of Address of Gospel Hall

**Waianae, Hawaii**, 85 - 794 Farrington Hwy, Rm. D, Waianae, Hawaii 96792  
Change of Meeting Times

**Waianae, Hawaii**, On Lord's Day, Breaking of Bread is at 10 a.m. followed by children's meeting. Gospel meeting is at 7 p.m. Prayer and Bible study is on Wednesday at 7 p.m.

### With Christ

**Mrs. Margaret Corken of Larne, N. Ireland** on September 18, age 81. Our dear sister was saved 65 years ago, at the age of 16, while reading Isa. 53:5. She was in fellowship in Pound St. assembly, Larne and later in Craigy Hill assembly, Larne. Mrs. Corken was a godly, exercised sister, consistent in life and testimony, and ever contributing all possible to further the assembly testimony and every scriptural aspect of the work of God. She was a sister of the late Mr. L.K. McIlwaine of Nova Scotia. The largely attended funeral was shared by John Thompson and Wilby Mayne.

**W.G. Herdman of Mullafernaghan, N. Ireland** on October 4, age 58. Our dear brother was saved in 1951 at meetings by Mr. Baillie and was in the Mullafernaghan meeting ever since. He was deeply interested in the spread of the gospel at home and abroad, and visited many of the missionaries, encouraging and helping in a practical way. His funeral was one of the largest seen in the district and it is estimated 1,000 men were at the graveside. A. Aiken, T. Alerdice and J.G. Hutchinson conducted the services.

**David Leslie Jones of Vancouver, B.C.** on October 4, age 82. Our beloved brother was identified with the South Main assembly and previously with Deep Cove for many years. He was a faithful and devoted elder, who was always ready to help in any way he could. He preached the gospel, ministered the Word acceptably and was excellent in personal work and in a Bible class. Mr. Jones was hospitalized for a number of years. His son David, who serves the Lord in Chile, and William Hague spoke at the large funeral. His wife Mary will miss him very much as she attended him daily.

**Mrs. Emily Currie of Bangor, N. Ireland** on October 10, age 83. Our much loved sister was saved at meetings by H. Paisley in 1948 at Parkgate, Belfast. Her late husband, William, was saved shortly afterwards. They bore a great testimony in the district where they were well known and were a good help in the Parkgate assembly. Our sister moved to Bangor 13 years ago where she endeared herself to the Christians in the Ebenezer assembly. Her son Jim, the first to be saved in the family, has served God in Japan for over 40 years. The funeral from Parkgate was very large.

**Twila Boldt of Waterloo, Iowa** on October 13, age 66. Our dear sister was saved in July, 1967 during gospel meetings by William Warke and Harold Paisley in a tent near Cedar Falls. She was in the fellowship of the assembly for over 23 years, a happy Christian who appreciated her deliverance from spiritual darkness. She is survived by her brother Leonard who is in the assembly, and also by three sisters. The funeral service was shared by Paul Elliott and Robert Orr.

**Paul A. Cone of Waltham, Massachusetts** on October 16, age 88. Our esteemed brother was born in 1902. While working as a chef at Harvard University, he was approached by a fellow employee who said, "I'm going to heaven. Are you, young man?" Fur-

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ther conversations followed and Paul was saved on Dec. 28, 1928. In 1930, he was received into fellowship in the Cliff Street assembly and from 1933 to 1943 was part of the old Cambridge assembly. In 1943, he returned to Cliff Street (now Mt. Auburn, Watertown) where he was an elder, and served as correspondent from 1984 to 1988.

**Mrs. Olive Frederick of Cylinder, Iowa** on October 19, age 94. Our beloved sister was saved in 1934 as a result of meetings by Oliver Smith at Cylinder. With her husband Mark, she was in the assembly at Cylinder from its beginning. He preceded her to heaven in 1968. Mrs. Frederick was in a Rest Home for the past 13 years and was unable to attend meetings for most of this time. She is survived by her brother Marlow Olson also in the assembly but very ill at the same Rest Home. Also surviving is a widowed sister. The funeral was taken by Paul Elliott.

**Mrs. Elizabeth Rank of Frostburg, Maryland** on October 19, age 84. Our dear sister was saved in April, 1934 while John Conaway was having gospel meetings in the area. Shortly after, she was baptized and received into assembly fellowship where she continued until her homecall. She was a wonderful person and had a lovely testimony. Like Dorcas, she was "full of good works and almsdeeds which she did" (Acts 9:36). Mrs. Rank was at the meeting on Wednesday evening and had a massive heart attack on Friday and went suddenly to be with the Lord. She will be greatly missed.

**Fulton Grantmyer of New Glasgow, N.S.** on October 20. Our dear brother was born in 1908 and was saved as a lad of 17 through the golden text of John 3:16. After being in the assembly in Montreal for years, in 1947 he came to reside in New Glasgow, where he was faithful to the assembly until his homecall. In his retirement, he visited many rural areas with gospel booklets and was often found in parking lots,

placing tracts on the windshields of cars. The day will declare it all. Fitting words were spoken at the funeral services by A. Hull, J. Nesbitt and D. Swan.

**Mrs. Mary West of Sault Ste. Marie, Ontario** on October 21, age 73. Our dear sister was suddenly called home to heaven as a result of a car accident. After the homecall of her husband George in 1970, Mrs. West continued in happy fellowship with the saints in the Sault, being a good help in the children's meetings. Also, she was a great help and encouragement to her family, two sons and three daughters, some of whom need salvation. The funeral service was taken by Ernie Sarlo.

**William Smith of Akron, Ohio** age 95. Our dear brother was saved for over 68 years. He had a deep interest in the Tabernacle and made over a dozen models which he gave to preaching brethren and assemblies. Mr. Smith is survived by his second wife Julia to whom he was married for more than 25 years. He had no children. The funeral service on October 22 was shared by John Slabaugh and Kenneth Webb.

**Mrs. Robert Brown** (nee Stella Gratton) of **Lakeshore, Ontario** on November 4, age 86. Our dear sister was saved in 1923 when Albert Joyce and Tom Wilkie first came to Grand Bend with the gospel. Mrs. Brown always had a great exercise about missionary work and faithfully supported it. At her funeral, William Metcalf preached the gospel to a large audience in the Lakeshore Gospel Hall.

## Truth & Tidings

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*Founding Editor*

**A. W. Joyce**

*Honorary Editor*

**John Norris,**

83 Marconi St.,

Sault Ste. Marie, Ontario, P6B 1N7

*Editor*

**Norman Crawford,**

2148 Creglow Drive,

Jackson, Michigan, U.S.A. 49203

*Treasurer*

**Robert Reilly,**

30 Caronridge Crescent,

Agincourt, Ontario, M1W 1L2

*Associate Editors*

**Sydney Maxwell,**

5452 Barker Ave.,

Burnaby, B.C. V5H 2N9

**Norman Lorimer,**

68 Anewen Drive,

Toronto, Ontario, M4A 1S3

**Alex Joyce,**

31626 Myrna,

Livonia, Michigan, U.S.A. 48154

**David W. Oliver,**

105 Landover Rd.,

Bryn Mawr, PA, U.S.A. 19010

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Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.**

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**68 Anewen Drive,**

**Toronto, Ontario**

**Canada, M4A 1S3**

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## Gospel Tracts

An increase in the selection of gospel tracts from Robert Surgenor will soon be available to the Lord's people, beginning in January of 1991, God willing. There will be a selection of 116 titles from which to choose of which 13 are new titles. All these tracts are on high quality "Hammermill Paper" and attractively presented in two colors (red and blue) on white opaque Laurentine finish. Most of the older tracts will appear with new art work. After the next printing, there will be four million tracts in stock.

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Many of the tracts offered have appeared in the Truth and Tidings and Words in Season magazines.

Our brother has been very encouraged in this work. Over a million tracts are being shipped each year, and occasionally word is received from a person who has been

saved through reading them. He trusts that others of the Lord's people who are not presently engaged in tract distribution will avail themselves of this opportunity of sowing the good seed in tract form to the glory of God and the salvation of precious souls.

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Among the many Gospel verses explained in these tracts are the following:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" I Tim 1:15.

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" John 5:24.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" John 3:3.

"Ye must be born again" John 3:7.

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" John 3:16.