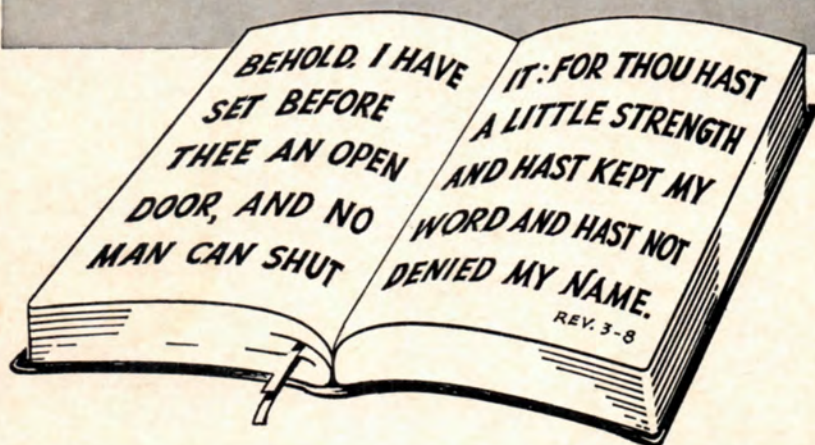


*L. Smith*

# TRUTH AND TIDINGS



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JANUARY, 1972

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**TIDINGS**

**CHANGE OF ADDRESS** — Due to the passing of our brother Protano, the new correspondent of the Assembly of Worcester will be Joseph J. Camarra and the new address of the Gospel Hall in Worcester, Mass is 20 Northboro Street, Worcester, Mass.

**VANCOUVER, B.C.** — John McCracken had a visit on the West Coast and on his return trip visited West Bank, Taylorside and Hardwick, Vermont. He expected to join David Swan in Bay St. Lawrence, N.S.

**VANCOUVER, B.C.** — Last word Hector Alves is improving in health.

**CALGARY, ALTA.** — We had a week of profitable ministry meetings recently here by brother Sydney Maxwell. Also a week of children's meetings by brother Gerrit Bergsma. Two believers, a husband and wife were baptised last week.

**BRANDON, MAN.** — The local Christians have put forth a real effort to get strangers out to gospel meetings. A good number of outsiders have heard the Word and some have professed during several weeks of meetings with Fred Krauss.

**CARGILL, ONT.** — "We are presently having gospel meetings with Mr. Sydney Johnston but find it very hard to get any unsaved to come, even christian's children seem unmoved but are praying and hope to see them saved."

**LONDON, ONT.** — David Adams just finished much appreciated ministry meetings on "Egypt to Canaan" at Chelsea Heights.

**TORONTO, ONT.** — Jack Hunter of Kilmarnock, Scotland has been having well attended meetings in Pape Avenue, Eglinton and Unionville Halls on the book of Colossians.

**LANSING, ONT.** — The brethren have carried on a Sunday School in a disused "church" building for the past year and were encouraged by the interest. Frank Percy and Sam Paton commenced Gospel meetings nightly and a nice number professed to be saved.

**NIPISSING JUNCTION, ONT.** — Arnold Gratton, after five months in Prince Edward Island, commenced Gospel meetings in Nipissing and was joined by Ken Moore.

(continued on page 20)



## FIRST MONTH OF THE YEAR

—A. W. Joyce

At this time we are brought to the beginning of the New Year — our January. There is something about the New Year to the Christian which produces anticipation as one asks, "what does the year hold for us?"

The Jews put great stress upon "days and months and times and years" (Gal. 4:10), paying attention to outward forms rather than inward reality. But we do find that certain times are stressed in scripture. No doubt Noah and his family would never forget, after the tremendous deluge which destroyed the old world, the time when the flood abated "And the ark rested in the *seventh month*, on the *seventeenth day of the month*, upon the mountain of Ararat." Here we are given both the month and the day.

About eight hundred and fifty years later, great stress was laid upon *the time* of a great event in Israel's history. This was their deliverance from the bondage of Egypt by the blood of the lamb and then by the power of God. Ex. 13:2 tells us "This day came ye out in the month of Abib." Abib was in the springtime either March or April.

God changed Israel's calendar saying, "This month shall be unto you the *beginning of months*; it shall be the *first month of the year to you*. The month was changed because at this time Israel became the people of God by redemption. It is as if God said, "All of the past year is wasted time." They only began to really live at this time. How like ourselves, we only began to live before God, when we were redeemed by the precious blood of Christ. All our time previous to our salvation was wasted time.

Israel's lamb was chosen on the 10th day, killed on the 14th day, and three days journey into the wilderness would bring them to the 17th day, into deliverance and rest from their enemies, on the day the ark rested on Mt. Ararat. So there are certain days God wanted His people Israel always to remember.

There are certain days we should never forget. Can we ever forget the day of our conversion, the time of our redemption by blood? The calendar date we may forget but the time should always gratefully and praisefully be remembered by us.

Another day we can never forget if we have learned the preciousness and value of being gathered to the Name of our Lord Jesus Christ, is the "first day of the week" when the disciples gathered to break bread, Acts 20:7. That gathering is

one for remembrance, for there particularly, we come to fulfill our Lord's expressed wish, "This do for a remembrance of me." Here we muse and meditate on Christ Himself — His glorious Person, His deity, His assumed humanity, His perfect walk among men, His death of shame and suffering, His glorious resurrection and His coming again.

As we noticed from Ex. 12:2 — It became the "first month of the year" to them. The previous months of bondage under Pharaoh in Egypt were lost time. We also remember the time past when we were in our sins (Eph. 2:11-12) and this, the dark background of our past lives was wasted time and only magnifies the grace of God that saved us from it.

This "*first month of the year*" introduced Israel to Redemption in Ex. 12. Then in chapter 13 we have the result of that redemption — the *obligation* of Redemption. In verse 2, the Lord said, "*Sanctify unto me all the firstborn . . . It is mine.*" All who had been delivered from death and judgment by the blood now belonged in a particular way to God. To be sanctified to God simply meant to be *set apart* by and for God to be used for Him.

As we commence the New Year of 1972, let us emphasize in our hearts and lives the *obligation* that accompanies our Redemption. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own*? For ye are bought with a price; therefore glorify God in your body" (I Cor. 6:19:20), or again as Peter wrote, "Sanctify (set apart) Christ as Lord in your hearts" (I Pet. 3:15).

As long as the people of Israel kept fresh and green in their memories "the first month of the year of their redemption and the obligation to their God what that redemption entailed, they went on well, they prospered materially and spiritually and were triumphant over all their enemies.

As long as we can sing from the heart

"We have known redemption Lord  
From bondage worse than theirs by far"

And by God's grace fulfill the obligations of redemption; we shall prosper spiritually, we shall grow in grace and in knowledge of our Lord Jesus Christ and for us 1972 will prove to be

A HAPPY NEW YEAR



## THE BURNT OFFERING

—Harold S. Paisley

This offering, like the Meal Offering and the Peace Offering, is known as a sweet savour offering. To grasp what this means our minds go to the first mention. When Noah came out of the Ark he was filled with gratitude and thanksgiving to the Lord for His preservation. He now built an altar, (Gen. 8:20 to 22) and offered a burnt sacrifice unto God. Here we read the Lord smelled a sweet savour of rest or satisfaction. Thus we learn on this early page that the sacrifice pointed with prophetic finger to Calvary and filled the heart of God with rest and pleasure as He beheld His Son in every type. God has rested entirely satisfied in the "Finished Work" of Christ. He has smelled a sweet savour of rest. What delight it must give to the heart of the blessed God and Father of Our Lord Jesus Christ when we seek to present this aspect of the death of His Son. It is the very highest note of our praise and song.

Not only was this sacrifice a sweet savour but it was entirely voluntary, (Lev. 1:3) as it was a grand foreshadowing of Him of whom the Holy Spirit through David spake "I delight to do thy will O my God". The Lord was the willing victim. How this should melt our hearts and bow our souls in adoration as we behold His dignity, calmness and submissive grace moving here in absolute obedience to the Father's will even to the death of the cross.

## THE VARIOUS OFFERINGS

The offerer could present a bullock, a sheep, a goat, turtle-doves or pigeons. Here we see the wide range to suit the conditions of all. In our worship there is a changing grade of intelligence and devotion, but all should and can present an offering unto the Lord. It was not the size of the offering that counted with God but the value to the offerer. A poor man bringing a goat which cost him something was more appreciated by God than a rich man who might present a sheep when he was well able to bring a bullock. God only can read the measure of our exercise and our ability to enter into the holy wonders of His death. All were accepted in the acceptability of the offering presented. In every offering absolute perfection and flawlessness is seen, for all of them shadow forth the holiness and purity of the Lamb of God. The Holy Spirit guards the Person of the Son so that all that speaks of Him must be clean and without blemish. May we ever thank the Father for the absolute *Sinless Perfection* of the Lord Jesus in Holy Manhood as His feet walked



in the world His own hands had made. Let us joy in the truth and hold it fast and proclaim it in this day of modernism, humanism and deniers of the "faith once for all delivered to the saints".

#### AT THE ALTAR

The Burnt Offering was laid in order upon the altar by the door of the tabernacle, there to be burned as incense during the whole night unto the morning. It is for our meditation to behold the offerer bring his gift, but to gaze upon the laying of the altar in order upon the altar should give exercise as to the spiritual meaning. My heart's affections should give me the desire to bring an offering, but my soul's intelligence should guide me how to present and offer my gift of worship. There was no part reserved for the offerer or the priest in this offering (except the skin). It was all to ascend up to God. As we see the fire slowly burn and consume the offering and see the smoke ascend as a sweet savour to Heaven our thoughts are turned to the suffering Lamb of God who offered Himself without spot to God. This fire was to be kept continually burning and the smoke to ever ascend anew until the morning.

#### OUR WORSHIP TODAY

There is nothing so precious to the heart of God as the pure worship of His people. To worship Him for what He has done for us is about as far as many seem to attain, but if the contents of Leviticus chapter one, were rightly understood and more appreciated we would come together upon the first day of the week with precious thoughts of what the Son is to the Father. Thus apart from all the blessings we have received, we will present to the Father our deepest appreciation of the Lord Jesus and this will provide God with joy and delight that no other ascription of praise can ever accomplish. Hymns concerning our benefits and consecration are out of place when we consider the Burnt Offering character of His death. Am I concerned with giving God His Father full joy and delight (as far as is possible)? This is a wholesome question to ask in light of our worship meetings. May it be our exercise to worship along the lines of presenting the sufferings and death of Christ to God as that which fully gladdened His heart and thus to keep the sweet savour of that sacrifice arising "all through the night" until He Himself comes in the morning.

One has felt recently that most companies of the Lord's people are poor in this aspect of worship and many gatherings for the remembrance of the Lord have deteriorated into prayer meetings or ministry meetings. When will we learn the fitness of things? This delightful offering considered more fully will be a



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guide to the saints in the matter and manner of our presentations of worship.

It was a solemn act to lay the hand upon the head of his burnt offering as the offerer became identified with all that it meant. He was accepted before God. If this was true of the type what of the antitype? Those of us who are identified with Christ, and are thus made accepted in the Beloved One, are responsible to LIVE CHRIST before men. We have a heart searching obligation to follow Him and to present our bodies wholly on the altar for this is well pleasing to God. May the solemn implications of this sweet savour offering produce worship and witness in keeping with our identification with His glorious Person.

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#### VESSELS UNTO HONOUR

No matter what our sphere of service may be, we must be in a right condition, before we can expect the Master to use us. A golden vessel unclean would be of no use in such a condition. It may have been destined to a place of special honour, but its filthy condition, for the time at least, unfits it for its honoured place. Yon earthenware mug, standing clean, on the kitchen shelf, with handle turned outwards ready for its master's hand, is more meet to bear the refreshing draught to some thirsty one, and is thus a vessel unto honour, and of far more use to its owner, than the golden cup unclean. Brethren beloved in the Lord, fellow-servants in His House and Kingdom, let it be for our first and highest business, to see that we are always clean, and always ready, so that when the Master hath need of us, He may not be disappointed in our state, and have to pass us by. Clean we are "once for all" in His blood; but we need a daily cleansing by the Word, the constant out-purging of self and pride, and all the impure thoughts, desires, and motives, that even in hours of busy service lodge themselves within us, necessitating constant heart-searching before God, and continued self-judgment and confession in His presence. Only thus shall we be vessels "meet for the Master's use," and know His hand uplifting us, and His power filling us. Clean and empty, however humble our sphere, we shall often be found in the Master's hand, and in the day when He reviews His workmen and their work, He will let it be known, what His estimate of such vessels has been.

\* \* \*

I have a great need of Christ; but I have a great Christ for my need.

## MEN OF NOTE — PHILIP

*—Hector Alves*

The Twelve Apostles. (5) Philip, the fifth apostle

We call Philip "the fifth apostle" because in each of the four lists given to us of the names of the twelve apostles Philip comes fifth in order. In Matt. 10:2, 3 the order is Peter, Andrew, James, John, Philip. In Mark 3:16-18 it is Peter, James, John, Andrew, Philip. In Luke 6:14 the order is Peter, Andrew, James, John, Philip. Then in Acts 1:13, Peter, James, John, Andrew, Philip. In John chapter 1 it is evident that the order is Andrew, and then the other of "the two" is John. James the brother of John apparently was sought out by John at that time, when Andrew "first findeth his own brother Simon". Then we read, "The day following Jesus would go forth into Galilee, and findeth Philip. So it is reasonably safe to conclude that Philip is fifth here also. Is there anything to learn from this? or is it a mere coincidence? In his book "Spiritual Arithmetic," the writer makes this statement, "The number five is signified of God's wonderful GRACE (five letters) and POWER (five letters)." Then he goes on to give examples of this. The number five also signifies human weakness and insufficiency. These things we will see in the mentions made of Philip. Very little is recorded concerning Philip the apostle; we will consider his conversion and call; his carrying the good tidings to Nathaniel; and his request in the upper room.

It is worthy of note that the words "findeth" and "found" occur five times in connection with these the first five of the apostles. Andrew, John, Peter, James, and Philip, in John 1:41-45. Andrew found the Lord, then he found his own brother and said to him, "We have found the Messiah." Then the Lord found Philip; Philip then found Nathaniel and said unto him, "We have found Him, of whom Moses in the law, and in the prophets did write," etc. When the Lord found Philip He said to him, "Follow Me;" and there was a ready response. Then, like Andrew, he is so overjoyed with his discovery that he immediately goes out to tell another about it. Although in this instance it was Philip himself who had been found, yet he also had done some finding; "We have found Him," etc. He was a man who was familiar with "Moses and the prophets". He uses the word, "We" speaking of what he had found; likely including the other four with himself; or perhaps using the word "we" in order to have more weight with Nathaniel than if he said, "I have found". Philip does not take the credit to himself.

Nathaniel's response was, "Can there any good thing come



out of Nazareth?" Apparently he was not greatly impressed. Philip replies with the same words the Lord used in answering the enquiry of the two disciples regarding His place of abode; "Come and see". Philip neither argued nor reasoned; he used wisdom. It was not merely a reply to the question, but an invitation; and so in spite of his doubts, Nathaniel came.

We have an insight into Philip's thoughts in John 14:8 when he asked the question, "Lord, show us the Father, and it sufficeth us". This took place in the upper room; the Lord had washed the disciples' feet, and Peter had been foretold of his threefold denial of the Lord. The Lord informs them that He is going to leave them, and would prepare a place for them, and come again. Then comes Thomas' question, "How can we know the way?" The Lord's reply opens the way for Philip's question, "Show us the Father, and it sufficeth us". Philip did not seem to be able to grasp the meaning of what the Lord had said to Thomas, "No man cometh unto the Father, but by Me. If ye had known Me, ye should have known the Father also". Philip was slow in grasping what the Lord meant about knowing and seeing the Father? His thought seemed to be that if the Lord would give them a visible sight of the Father then the disciples would be satisfied, with such a revelation until the day when He would return to them again. His question apparently did not please the Lord; "Have I been so long time with you, and yet hast thou not known Me Philip?" This was a very gracious answer; the vision Philip desired to see was before his very eyes. Had Philip known his Lord better he would have seen the Father more fully revealed in Him.

Concerning Philip's words, "Lord, show us the Father, and it sufficeth us," it has been said, "One can hardly read these words of Philip without feeling that, whatever he may have meant, it was the great cry of humanity voicing itself through this quiet, simple unobtrusive man. In a myriad tones still, many of them discordant, many of them sobs of agony or distress, that is what the world is saying: Show us God, and it will suffice us. The reply of Jesus, 'He that hath seen Me hath seen the Father', is what Christianity really stands for."

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The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish, if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel.



**WORK IN HONDURAS**

— *John Ruddock*

The Lord hath done great things for us whereof we are glad Ps. 126:3. When we left Honduras in August of 1970 for a complete rest we both felt utterly weary. I had been suffering from severe migraine headaches, and my wife was very weary. After spending several months at home in the delightful climate of Torrance, Cal., and enjoying being near our dear daughters and their families we made a quick come back to health. We did not travel around nor take meetings, as what we needed was really just rest, and it paid off. I have not had a headache for almost six months now, and life seems very different after so many years of suffering. My wife gained quite a bit of weight and is feeling real well.

While in Torrance we appreciated the love and consideration of our dear brethren in the different assemblies, and appreciated their kindness and consideration in not asking us to take meetings. As health returned so our thoughts returned to the work of the Lord in this land where we have spent so many years. The time came when we felt able to return — we must confess that although in California our hearts were with the work of the Lord in this adopted land. We knew the great need and the many opportunities, and the need for workers, and so praised the Lord after consulting with the doctor, that we could return.

And so here we are back in Honduras and among the dear believers in Tela again. We were given a warm welcome at the Hall when over three hundred gathered together to thank the Lord for His goodness to us, and for bringing us back. They were so happy to see us both look so well, and could not believe that my wife had gained so much weight while home.

Our first visit was to the Old Folks' Home. They all look well and happy and content, and we thank the Lord for this. Allister and Jean Shedden took our place while we were gone, and also took care of the Home. They were most faithful and did a good work, and we are most grateful to them for what they did, and know that the Lord will make it up to them. They have now gone to help in the Capital for there was no missionary there, and there was much need. Do pray for them. Allister not only cared for the work around Tela but also went to many of the out places. He told us about a journey up the mountain to a place that is most difficult to reach, but spoke of the joy of the believers there in receiving a visit. The brother who went with him insisted in taking two horses from here on the Coast, but it ended up with



Allister finishing the journey leading his horse, and the other brother rolled down a fairly steep place with his. It would have been wise to take mules that are used to mountain climbing and sure of foot. The brother was not badly injured but is still nursing his leg.

We have a meeting for young Christians on Thursday nights, and there were thirty out last Thursday. It is so good to see so many young people. At the breaking of bread meeting this morning our hearts were made happy to see so many gather to remember the Lord. There must have been over fifty children sitting at the back. We enjoyed our brethren as they led our thoughts to Christ. Please pray that we may be able to carry on for a few years more if it is His will. I noticed that the Old Folks' Home is pretty bad, and wonder if it is worthwhile repairing it. We are praying that the Lord will guide us in this. Do continue to pray for the work and workers here. We shall be praying for you all at home, and for a great revival there; truly one is needed.

Since our return 12 have been baptized in Tela and 5 in Progress.

Our warm love in Christ, and we thank you for your prayers and fellowship throughout the years.

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#### THE SECRET OF TRUE REST

The opened veil reveals the Throne  
Of Mercy stained with Blood,  
Which tells me that my sins are gone,  
Forgotten by my God;  
The opened veil reveals to me  
The dwelling place of Love,  
The home of all the matchless grace  
Which reached me from above.

Right to His bosom He did bring  
A sinful wretch like me,  
And made of me a "priest" and "king"  
For all eternity!  
And now, reposing on His breast,  
Confiding in His love,  
I find the secret of true rest,  
I find a home above.

"THE END OF ALL THINGS IS AT HAND" (I Pet. 4:7)

BUT

"THOU REMAINEST" (Hebrew 1:11)

—*Hector Alves*

"The Holy Spirit keeps as constant and proximate, not only the bright hope of the Lord's coming for the saints, but the close of man's day on the earth. The world refuses or ridicules the warning. Even the saints forget it" (W. Kelly). The present outlook of the man of the world, and that of the child of God ought to differ in a marked way, inasmuch as the Christian ought to view things in the light of the Scriptures, whereas the worldly reckons things according to his own reasoning; with him, "All things continue as they were from the beginning of the creation."

It has been well said that when Messiah was cut off (Dan. 9:2), the prophetic clock stopped. It is also true, in a certain sense, that we are not to be occupied with the signs of the times because we are not living in the times of the signs. For instance, the often referred to sign, the parable of the fig tree (Matt. 24:32) is applied to our day when in reality it is for God's earthly people in a future day; "When YE shall see all these things, know that it is near, even at the doors." Be that as it may, the signs of the times in which our lot is cast are ominous, and ought to give us much exercise of heart. There is the danger of paying too little heed to the appalling situation rapidly developing in the world. Everything around us seems to indicate an approaching climax, telling us that "the end of all things is at hand;" and Peter adds, "be ye therefore sober, and watch unto prayer."

While there will be no signs of the Lord's coming for His heavenly people, there will be signs of His return to earth with them, and for the deliverance of His earthly people. Because of this our Lord said, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:18). What about our redemption drawing nigh? Do we not see the day approaching? The prophetic utterances of Paul, Peter, and Jude may well be laid to heart by the professing church. Paul writes, "This know also, that in the last days perilous times shall come," etc. (see 2 Tim. 3:1-5). Peter's is a solemn prophecy, "Knowing this, that there shall come in the last days scoffers, walking after their own lusts," etc. (2 Peter 3:3). Jude tells us, "There shall be mockers in the last time, who should walk after their own ungodly lusts" (Verse 18).



Do we not see all this today? Society has sunk to a very low degree, morally.

Then there is the unrest among nations; this has reached a point where statesmen know not what way to turn, reminding us of the words of the Lord, "Men's hearts failing them for fear, and for looking after these things which are coming on the earth." Questions are being asked concerning Britain's entry into the European Common Market; and what will be the result of the war in Indo-China? And the war clouds looming over India and Pakistan? What is 1972 going to bring to Israel? and to Northern Ireland? By the time these lines come off the press we doubt not that more will be known about these things. We do know what the end will be for Israel; Isaiah said long ago, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17). Regarding Northern Ireland it has been said, "As long as blood flows in an Orangeman's vein the Ulster border will remain." Regarding borders, it is a significant fact that Ireland was not part of the old Roman Empire; will the boundaries be the same in the Revived Roman Empire? We are not told, so we dare not place any part of Ireland one way or the other; but it would appear as if Ulster may be severed from Britain, and become a part of all Ireland. Let this not discourage our dear brethren in that land; the Lord will come before many predictions come to pass. Let us fervently pray for God's heritage in that land where the Gospel has had far reaching results. This is a time of dire distress among the people of God in Ireland.

So we enter 1972 not knowing what it holds for us, but — "THOU REMAINEST". The outlook may be dark and gloomy but we have the blessed promise, "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6). "Hitherto hath the Lord helped us". A Happy New Year, in true sense of the words, is our wish for the readers of Truth and Tidings.

#### SPIRITUAL FRESHNESS

The words, "Thou hast the dew of thy youth" (Psalm 110:3), have special reference to the Lord Jesus as their context indicates. Of Him alone can these words be used in their fulness. But in measure they may be true of all His saints. It is the privilege of all to maintain a condition of spiritual freshness, to be like the green olive tree in the house of God, Psalm 52:8, or like the palm tree in old age (Psalm 92:14).



**YOUR NEW YEAR'S MOTTO**

—*Mervyn Paul* (Reprint)

Most of us talk too much . . . and admit it. So, if you would like to get an idea of the huge amount of really idle words you may be indulging, try the following experiment. Make a bargain with yourself to the effect that for one single day you won't start to talk about anything unnecessary. And when people talk to you, that you will say in reply whatever may be needful — but nothing more.

"Try it once," as some of my friends say: then unless you are of the quiet kind, you will discover that you have undertaken a really tough assignment! Almost surely you will nearly burst from an innermost urge to tell someone something you heard, did, saw or read. And the strange feature of it will be that neither you nor the other person will be benefitted in any way by talking about the matter. Instead, the result may be that your attention shall be diverted from something of importance, causing you to make a mistake later on; or you may say something unintended, and so cause harm. "Try it once," as I have suggested — and as I myself have done — and see if what I have said is not true. The experiment is quite interesting.

"Oh, I'd go crazy if I had to keep quiet all the time," one lady told me. (Albeit, since she was an accomplished "chatter-box", I found it hard to imagine that any such disaster was likely to befall her on that account.) However, no suggestion had been made that she should "keep quiet all the time" — merely that much of our talking was useless. She was on the defensive; and it was clear that what she really meant was that she would go crazy if she couldn't keep talking all the time.

Now why do we feel it needful to talk so much? It is because that, for many of us, talking is a real pleasure. We love to talk; for, quite apart from it being a communion between soul and soul, it has an entertainment value . . . particularly when spiced with a bit of the unexpected, or perhaps the scandalous? The blunt truth is that some of us, like Noah's raven, seem to find a secret delight in feeding our souls on the carrion of sin-spoiled man's disobedience, folly and shame. So, as I have said, talking, even when it be of trifling things, is one of man's chiefest pleasures.

And the thing easily becomes a life-controlling, personality — changing habit. As a somewhat extreme example let me cite the case of a certain Christian woman and her son. The mother's



chief character-defect was a trend toward being suspicious of other Christians and their motives — which to the best of her ability she kept under continuous scrutiny. Most likely this faculty gave her something of the same satisfaction that some folks find in solving knotty problems. The problems present a sort of challenge to their thinking; and the finding of the answers gives them a boost in that they realize their brain-power was equal to the task. So it is that, like Alexander the Great, they figuratively set themselves down and sigh for more worlds to conquer when the problem-supply runs low.

In some such familiar fashion this Christian mother and son sought to fathom what hidden meanings lay behind each look, gesture, or random word that came from this person or that. These deep mysteries were a constant challenge to their powers of detection. But now and then the supply dwindled, and they were reduced to rehashing the old occurrences so that they might re-live their disgust with the cunning evils latent in the bosoms of their brethren and sisters. Naturally in the re-telling of these stories a few fresh details crept in from time to time. Thus there seemed to be an ever-mounting sense of justification for their suspicions and motive analysis; and, little by little, they walled themselves off from those who would have been their friends, fastening their criticisms and fears so securely to their warped lives that when their life-journeys were ended, they depart "unwept, unhonoured, and unsung". "Out of the abundance of the heart the mouth speaketh," said the Lord Jesus when He spoke concerning idle words: Matt. 12:33-37. Since they had kept their minds filled with their subjects it was inevitable that they should occupy a major place in their discussions. And while they talked chiefly only to one another, it was the talking that kept their thinking going, even as it was their thinking that altered their lives (Prov. 23:7) — a so-called "vicious circle", indeed.

We might go on to speak of such damaging things as slangy talk, or the telling of my smutty stories. But the special angle that was brought to my attention lately was that of plain unvarnished tale-bearing . . . where the telling was justified, it was thought, because the story was true. Never! But is that all that is needed in order to warrant our making a story of a Christian's downfall the let-me-tell-it-first theme of our conversation?

Oh no, Beloved! "Tell it not in Gath", pleaded David, "lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" 2 Sam. 1:20. And how often our irresponsible chatter — our eager, "Oh, did you hear about . . . ?



— has gladdened unchristian hearts through their discovery of some unwary saints' mistake, folly or sin, and thus blighted the testimony to the Name of our Lord . . . just because the story was true.

Of course I'm not forgetting that some things require to be told to responsible persons, or to an assembly. This feature is not under discussion just now. Rather do I speak of that wholly unnecessary habit of talking about newsy items for no particular reason other than that we feel the urge to talk about something — items that can be harmful to the affected person, or persons, even if true. At the same time I remind my own heart of Prov. 10:19, "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise"; and Prov. 17:28. "Even a fool when he holdeth his peace, is counted wise." Striking counsel from the Lord, indeed!

Perhaps, too, it might be a good thing if there were a revival of a custom practiced by some conscientious sisters of a past generation — the custom of having as a motto on their kitchen walls a text (sometimes crudely home-made) found in Lev. 19:16: "Thou shalt not go up and down as a talebearer among thy people".

So, what would you think of that as a New Year's motto? Many a time that passage has silenced mercifully the tongue of the writer.

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#### TO ALL OUR SUBSCRIBERS

Best wishes for the New Year! Thanks heartily for all who have already sent in their 1972 subscriptions. Those who have not done so as yet, please remit as soon as possible and this will greatly help our treasurer. The cost is as last year, Three Dollars per copy for the year. Where five or more copies are sent to one address, the cost is Two Dollars fifty cents per copy.

We expect the Bound Volumes for 1971 will be ready by the end of December or early in January. Price postpaid, Four Dollars. Older volumes in the 1960's Three Dollars, or four for Ten Dollars, from 1962 on. We have none before 1962.

Please send orders for the Bound Volumes to Harold Margerison, 110 Scibberas Road, Unionville, Ont.

Order for new magazines for 1972 or changes of address, send to Jack Joyce, Truth and Tidings, Box 389, Stouffville, Ont.



**JACOB THE CAREFUL SHEPHERD**

—W. Hutchison

(Genesis 31)

Jacob's experience as a shepherd was not encouraging. Love for the flock is what will sustain one in that work. The Lord Jesus Christ is a beautiful example of the good shepherd. "I am the good Shepherd; the good Shepherd giveth His life for the sheep" (John 10:11). In Psalm 22 we have the good Shepherd brought down to death for His love for the sheep. In Psalm 23 we see Him tending "with sweet, unwearied care, the flock for which He bled"; responsible to meet their need, to guide, to protect and to land them safe in glory. He will have *the whole* flock in glory with Himself, then He will *reward the under-shepherds*, for all their care, labor and love for the flock.

Jacob was a careful shepherd; he did not overdrive the flock (see Gen. 33:13). May we learn from Jacob as a shepherd not to overdrive God's people. In Genesis 31:38 we learn Jacob's faithfulness; he did not make a gain out of his work. He was responsible to restore to Laban the exact number entrusted to him. We are responsible for one another and for every child of God under our care. In a future day the Lord will require from my hand and your hand every sheep, every lamb that He has put into your responsible care and mine. "Of my hand didst thou require it" (Gen. 31:39). In verse 40 he endured suffering in his work and had his wages changed ten times. In 2 Cor. 11:26-29, Paul, a New Testament shepherd, had the "care of all the assemblies".

Did Christ rise in the world's estimation? No, they gave Him a felon's cross. Read John 10:15-16. Peter's unfaithfulness required the Lord's rebuke in *His look* and Peter wept bitterly, brokenly (Luke 22:62). About 27 years later Peter wrote as an elder to the younger (1 Peter 5:1-5). Young ones of today should heed the voice of this shepherd and seek to give reverence, subjection and assent to godly rule. From Acts 20:28 to 35 we learn to watch for anything that would turn us from Christ the Centre.

---

**TRUE GREATNESS**

The size of an assembly does not make true greatness; still less does wealth, or wit, or human skill of arrangement. Nothing makes an Assembly divinely great but the fact it has been gathered to the Lord's Name, and no poverty or feebleness or fewness, can prevent its being great, if it has been really thus gathered.

### FRETFULNESS

Beware of the spirit of fretfulness, for wherever it obtains a footing its first act is to put peace to death. Whether found in the individual, or the family, or the assembly, by its bitter fruit it soon discovers itself.

Three times in Psalm 37, the writer exhorts us to avoid fretfulness, and those who have ears to hear can discern the Spirit's voice in this exhortation. But mark the various steps. There are three.

1. Fret not thyself because of evil doers (v. 1).
2. Fret not thyself because of him who prospereth (v. 7).
3. Fret not thyself in any wise to do evil (v. 8).

Evil exists in this world, and will exist, for "evil men and seducers shall wax worse and worse", but our fretting ourselves into a discontented state of soul over these matters will not mend them. Again, some evildoers prosper in their evil doing, but if we would be kept from fretting, let us enter into the sanctuary of God (Psalm 73:17) and get there a thorough understanding of their end.

Again their is the danger of so fretting at the prosperity of the wicked, that we may fret ourselves into the doing of their wickedness that we may share their short-lived prosperity. Fretful, discontented souls often reason thus — "They do evil and prosper, why not I?" This spirit largely prevailed among the remnant in Malachi's day (3:14, 15) but some feared the Lord.

Brethren, where there is fretting their is little faith, and less fruit.

Fret robs the soul of rest,  
Fret fills the heart with care,  
Fret bids all comfort leave the breast  
Fret paralyzes prayer.

---

A marble cutter, with chisel and hammer was changing a stone into a statue. A preacher looking on said, "I wish I could change stony hearts as easily as you do the stones". The sculptor replied, "Maybe you could, if you worked like me, upon your knees".



## THE CHRIST OF GOD

I. Let us first consider THE ETERNAL CONDITION of our Lord, as described in the words — “Being in the form of God.” In this one pregnant sentence, the Spirit marks the greatness of the Person of Christ, and height of glory from which He stooped. It is important to seize the exact meaning of the word “form” (Gr. *morphi*) in this and the following verse. The word has various meanings in English. It often means simply — “shape” — (e.g., Ezek. 10:8. “There appeared in the cherubium the form of a man’s hand under the wing.”) But when we say that a substance exists in the form of gas, we mean that this is the usual condition in which it is found, or in other words, is its ordinary “mode” of existence. It is this latter sense that the word is used in both places in this passage. “Being in the form of God” does not mean that our Lord, before His incarnation, was in the shape of God, for God is a spirit, and has neither shape nor similitude. Nor does it imply, as some erroneously teach, that He had then any visible form, but that His eternal mode of existence was that of God, and in that, from Eternity He had subsisted (for that is the meaning of the strong word translated “being”), only as the Son of God, of the same substance as the Father, nothing lower, nothing else than a Divine Person. As had been well said, “He who was in the form of God, could only be God.”

How far we are and must ever be, from fully apprehending what is involved in “being God” — eternal self-existence and self-sufficiency, inexhaustible sources of wisdom, knowledge and power — infinite perfection of glories and excellencies, and how much more else! And yet it was One who “was God” (John 1:1), who “became in the likeness of man,” we are and ever will be only in the form of man. Though all believers do become “partakers of the divine nature” (I Pet. 1:3), having been “begotten of His own will by the word of truth,” there will always be an infinite disparity between the Deity and the highest of His creatures; that glorious privilege ever being to worship Him, His rightful due to receive their worship.

II. Now follow the words so poorly rendered in the Authorized Version — “thought it not robbery to be equal with God.” This sentence is ambiguous as it stands. It might mean that our Lord, before His incarnation, refrained from grasping at something He did not possess, namely, equality with God. But we have just seen that He was “in the form of God,” therefore equal with God, so that this interpretation cannot stand. Others, again, interpret the phrase to mean that our Lord did not consider it robbery to be what He really was, namely, equal with God; but this makes of the phrase a merely confirmatory statement of the truth of



the words "being in the form of God." The word "but" given in the following verse shows that the sentence we are considering is not confirmatory of what precedes, but preparatory to what follows. Alford's translation bears this out, and gives, I believe, the true sense. "He deemed not His equality with God a matter for grasping," or in other words, a thing to be held tenaciously.

The leading thought of the word translated "a matter for grasping" (*harpagmon*) is not "snatching from another," but "snatching for one-self." The words before us then mean, that our Lord determined not to insist on being, as had always been His undisputed right, only in equality with God. When did this become His determine counsel? We are not told. We might answer the question, did we know when the Book referred to in Psalm 40 was written: "Lo I come, in the volume of the Book it is written of Me, to do Thy will, O God." Doubtless it was one of the eternal counsels of God, that this should be. The Lord, on His part, would not stand on His Divine dignity and right though He had such in infinite measure. We have no rights to speak of, and the man who stands on his dignity has very little standing ground. But are there many who willingly forego their rights and leave their dignity in the hands of Him "who judgeth righteously?" Let this mind be in you, which was also in Christ Jesus."

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### POWER FOR DAILY LIFE

What is the life of the believer intended to be in this present world? "If ye then be risen with Christ, seek those things which are above." If you examine that verse in the third chapter of Colossians you find that by the sense you are sent back to the 15th verse of the previous chapter. The closing verses (16th to 23rd) of the second chapter form a long parenthesis. The apostle has been writing of the resurrection of Christ and the glory God has given Him, and now, after the parenthesis, he proceeds, "If ye then be risen with Christ".

There we have a divine intimation of what our life is to be, "Risen with Christ," it is to be a life resembling, as it brings out, the risen life of our Lord and Saviour Jesus Christ. Not "as He was," but *as He is*, so are we in this world. "Risen with Him." That is the power which is to rule in our hearts right throughout our earthly pilgrimage, lingering for a little while among the associations and friendships and employments of earth, ere we see His face. Death is abolished, and there is a clear line of vision between the present and the glory that is to be revealed.



"Risen with Christ." Thus our affections are to be set on things above, and we are to live as becometh dear children; not merely, as one might say, by way of duty, or as obeying a charge, but rather because it is our high and glorious privilege to regard ourselves in the faith of Jesus as "risen with Him."

## QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* Is it a right and a scriptural thing to do, to have what is called a "Watch-night Service" in the Gospel Hall?

*Answer:* Scripture lays down no rules as to time and place of meetings; any night, any hour may be well utilized for gathering together for edification, prayer, and giving of thanks. New Year's Eve is a good time to have a meeting; at that season there ought to be thanksgiving for "crowning the year with His goodness" (Psa. 65:11), also to offer up earnest prayer for His help and guidance during the year which is just about to be ushered in. We have attended such meetings, and while the embers of the dying year were burning low, hymns of thanksgiving were going up to God, followed by a season of prayer. Then brief and pointed testimonies were given relative to God's saving grace, and also to His faithfulness during the year and His daily care during the past 365 days. Then one or two short expositions were given from the Word of God by accredited brethren, suited to the occasion. These meetings have proved to be seasonable and profitable, and a commendable way in which to spend the closing hours of the year.

*Question:* Is it in accordance with the scriptures given to us relative to the Lord's Supper, for a brother to rise and give ministry before partaking of the emblems.

*Answer:* This question comes up from time to time and has been answered more than once in these columns. We would say it would be scriptural to lay down rules concerning this matter. In Acts 20:7 we read, "And upon the first day of the week . . . the disciples came together to break bread." Our Lord said, "This do in remembrance of Me" (Luke 22:19). Paul tells us, "For as often as ye eat this bread, and drink this cup, ye do shew (proclaim) the Lord's death till He come" (1 Cor. 11:26). In these scriptures we have the object of our gathering together on the first day of the week. The words which the questioner uses, "give ministry" are rather ambiguous; the Lord's Table is neither the place nor the occasion for a theological address. Oral min-



istry before the breaking of the bread is a matter of expediency. If it is given in the Spirit it will be marked by two things; (1) that which will be conducive to worship, relating to the Person, life, and death of the Lord Jesus, the One with whom we are occupied at that time. (2) Not too long, lest time be occupied that would debar some from functioning as holy priests in an audible manner. Ministry regarding the pilgrimage walk, and service of the saints should wait till after the breaking of the bread and the drinking of the cup. And then, let it be kept in mind that quality and not quantity is the Holy Spirit's ideal of ministry. It is usually unprofitable to detain the saints too long on the Lord's Day morning.

*Question:* Can a brother be excommunicated, that is, put away from the Assembly, because he operates his business on the Lord's Day?

*Answer:* While we do deplore such a thing, and would seek to preserve the sanctity of the Lord's Day, yet we find no scripture for such action. We believe that the only grounds for excommunication are found in Matthew 18:17, 1 Corinthians chapter 5, and 1 Timothy 1:19, 20. However, unless the "business" referred to comes under the heading of a necessity we believe that some disciplinary action ought to be taken. The brother ought to be remonstrated with and sought to be dissuaded from continuing in such a course. If he refuses to co-operate then he is walking disorderly. Paul writes, "That ye withdraw yourselves from every brother that walketh disorderly. (2 Thess. 3:6). A good deal would depend upon the nature of the brother's business; pharmacists, doctors, nurses, dairymen, railway men, firemen, etc., are expected to, and in many instances have to work on Sundays. We ought to do as little manual work as possible on Lord's Day; give as much of it as we can to the Lord.

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(continued from Inside Front Cover)

WAUBAUSHENE, ONT. — Ed Doherty and Gary Sharpe commenced meetings on October 14th; (the latter with the hearty fellowship of his home assembly in Midland).

NOVA SCOTIA — One day Conferences seem to be appreciated and suitable for small assemblies where accommodation is limited. Baddeck had one on November 21st and Oxford on the 28th. There will be another on December 12 in Weaver Settlement, D.V. The Avonport Conference was a little smaller than usual. Jim Currie of Japan had appreciated visits on his way back from Ireland at Weaver Settlement, Clementsvale, Avonport, Halifax and Moncton then on to Vancouver. B. Bingham and A. Hull had good meetings in Sydney with a little blessing. L. K. McIlwaine was in a Portable Hall at Cambridge with souls to Christ. J. McCracken and David Swan continue in a Gospel Trailer at Bay St. Lawrence with further blessing.



The latter brother was commended to full time labour by the Oxford Assembly. Noel Burden from P.E.I. flew to Ireland for his mother's funeral.

ELLERSLIE, P.E.I. — Noel Burden and D. McKenzie are preaching the gospel here.

CEDAR FALLS, IA. — Paul Elliott and Herbert Dobson plan, D.V., to start gospel meetings here at Cedar Falls around the first of the new year.

OTTAWA, KANSAS — David Petherick and S. Hamilton hope to see the Lord's hand in blessing in the gospel about 100 mi. from here.

DETROIT, MICH. — Stark Road had a good Conference. A. W. Joyce had ministry with an "Egypt to Canaan" chart. The Christians showed good interest and attended the meetings well. Four young Christians obeyed the Lord in baptism.

MATOACA, VA. — The Assembly week night meeting for prayer and Bible reading has been changed to Tuesday at 7.30 p.m.

JACKSON, MICH. — Jim Smith and John Slabaugh were encouraged by three professing to be saved in Gospel meetings.

BOSTON, MASS. — The recent conference at East Boston was larger than usual and the ministry was most helpful. It was described as "one of the best". Harold Paisley went to Hartford and had ministry on Zechariah with a chart and then on to Manchester, Conn. Bert Dobson also had a short, appreciated visit to East Boston.

TREDWAYS, JAMAICA — "We have had the unexpected pleasure of having Mr. H. Winfield Graham from Northern Ireland (formerly of Uruguay) with us in the gospel and ministry for the past six weeks. In spite of rainy weather we have had mostly good companies listening to the faithful exposition of the gospel though without any evidence of salvation. Our brother continues in ministry until he leaves on the 17th, D.V., for El Salvador. The saints have been greatly appreciative of the visit."

VENEZUELA — Neal Thompson writes, "Another assembly has just been formed in Venezuela. There are only 15 in fellowship, yet we rejoice that the Lord has raised up this testimony where there was nothing three years ago. The location is San Antonio, about 500 miles south-west, right on the border with Colombia. The nearest assembly is Valera, 200 miles away. The work started through a family in fellowship that moved there three years ago. Two of our Venezuelan workers from Maracaibo shared with us in visiting for gospel meetings in the home. When this family moved away again a year later, I went and we rented a room, 10 feet by 20 feet to continue the meetings, so as not to lose what we had gained. Visits have continued for the past two years, for preaching, teaching, and baptisms. Now last Sunday we met for the first time in the breaking of bread, and so the local Christians will continue now in the responsibilities of an assembly. I took with me two of the other missionaries for their first visit, Mr. Saword, and Mr. Turkington, and we had ministry and gospel meetings over the three days there.

We also ask your prayer for San Fernando, about 250 miles south from here on the plains. There is a portable hall, but nothing has been accomplished over the 6 years that it is there. Next week the Sawords and Turkingtons are going, and after two weeks when the Sawords have to leave, I purpose going to join the Turkingtons, Lord willing."

NOTE: Some of the above items of news arrived last month just too late to be included in the December issue.

#### WITH CHRIST

OSHAWA, ONT. — Our dear brother, David A. K. McColm, age 80, was called home to be with Christ on October 1. He was born in Black Cape,



Gaspe in 1891 and was saved at the age of 11. As a young man he was gathered to the Name of the Lord Jesus Christ at Black Cape. Upon coming to Ontario he was in fellowship in several assemblies before settling in Oshawa. Prior to his homecall he was gathered with the saints in the assembly at Albert Street. A carpenter by trade, he took a special interest in the care and upkeep of the building. His support and faithful attendance at all the meetings was a good example for us all. Frank Pearcey conducted the funeral service, speaking words of comfort to the family and preaching the Gospel faithfully to a large gathering of saved and unsaved.

**BANCROFT, ONT.** — Our beloved brother, Ernest Funk, aged thirty-four years and his 12 year old son, Irven, were called home suddenly November 9, 1971. Ernest was saved in the spring of 1969 during meetings held by M. McLeod and Irven professed last spring during childrens' meetings held by T. Kember. Our brother was in happy fellowship in the assembly at Lakeview and was going on well for the Lord. He will be much missed. The Gospel was preached to a large crowd at the funeral by M. McLeod and at the graveside by T. Kember.

**TORONTO, ONT.** — Mrs. Marion Stocker went suddenly to be with the Lord early in the morning of December 9th, aged 69. She was saved as a girl of twelve in Motherwell, Scotland and in fellowship in the Roman Hall assembly until coming to Toronto many years ago. She left a good testimony in the assemblies of Broadview, Highfield and latterly at Unionville, where she and her husband came to Bethany Lodge. F. Pearcey preached the Word faithfully to a large company at the funeral.

**TORONTO, ONT.** — Our dear brother Joseph Herbert White went to be with the Lord he loved on December 4th in his 94th year. He was saved over seventy years ago in Wisconsin and was for many years in assembly fellowship in various Halls in the city; Central, Brock, Bracondale, Birchcliff and lastly in Waubausheene, Ontario while living in Elim Homes. A year ago he was brought to Bethany Lodge, Unionville but weakness and ill health prevented his attending meetings. Frank Pearcey preached the gospel faithfully at the funeral service.

**MILTON, ONT.** — Our sister, Mrs. Emm McMurray, was called home on December 5, having been in failing health the last few years. She was saved eleven years ago, when the assembly was first formed. The funeral service was shared by R. Crarey and K. Moore.

**WORCESTER, MASS.** — Our beloved and esteemed brother, Domenico R. Protano correspondent of the Italian Gospel Hall, Worcester, Mass., was called home to be with the Lord, October 15th in his 87th year. Saved in 1937 and in fellowship with the assembly of Worcester for 34 years, our brother was one of the first to be saved among the Italians. The gospel was preached in English and Italian by our brethren Clay Fite and Leonard Netti. Many unsaved relatives and friends heard the Gospel. Please pray for three unsaved children and many grandchildren and great-grand children, also for his wife and daughter who are saved and in assembly fellowship here. Our brother was faithful in the Assembly fellowship and he will be greatly missed among us.

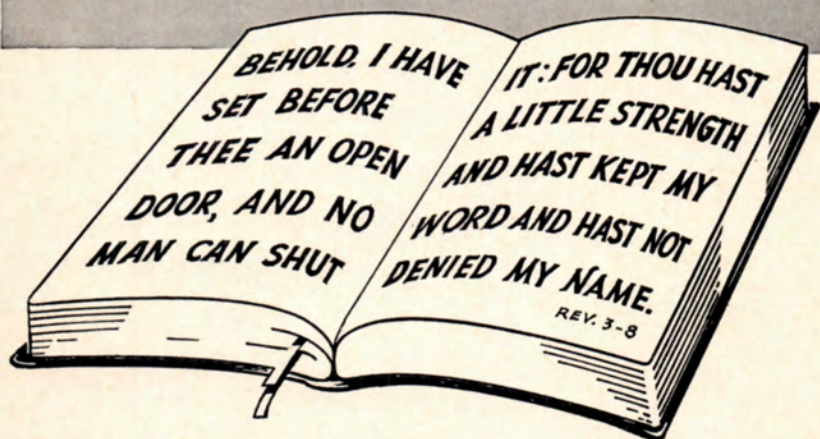
**WILLIAMSTON, MICH.** — Mrs. AliBelle Standley, aged 87, passed into the presence of the Lord from the Hospital in Lansing, Mich., on November 24th. She was formerly from Weir, Kansas and was saved early in life. After she saw the truth of being gathered unto the Name of our Lord Jesus Christ, she was received into fellowship at the Burkley Road Gospel Hall, Williamston, Mich., a kind and gracious sister who shall be much missed. John Elliott preached the gospel faithfully to a large number of unsaved friends and relatives at the funeral home in Weir, Kansas.

**INDIA** — News has reached us without detail of the passing of James Stewart who for many years laboured in India.



*L. Smith*

# TRUTH AND TIDINGS



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**TIDINGS**

**CHANGE OF ADDRESS** — Fisher Hunter, 810A North First Avenue, Arcadia, California. 91006

Frank Procopio, 30 Hamilton Street, Apt. 16, Saugus, Mass. 01906, correspondent of the Assembly at East Boston, Mass.

**EDEN GROVE, ONT.** — While we did not see anyone professing to be saved at the meetings held by Mr. S. Johnston, the Assembly has been encouraged by a number of children from outside homes coming to Sunday School, some of these in their teens.

**WELLAND, ONT.** — Bert Grainger saw the good Hand of God in a number professing to be saved in recent Gospel meetings.

**TORONTO, ONT.** — R. McIlwaine and N. Crawford commenced gospel meetings in Mimico Gospel Hall. F. Krauss and K. Moore are preaching the gospel in Highfield Gospel Hall.

**NIPISSING JUNC.** — In the meetings held by Arnold Gratton and Ken Moore, the Christians were encouraged and some souls were saved.

**BLIND RIVER, ONT.** — T. Kember had two weeks meetings in December.

**MARITIMES** — David Swan and J. McCracken are returning to continue the meetings at Bay Saint Lawrence on January 11th in the will of the Lord.

**CORNERBROOK, NFLD.** — The outside work on the new Hall is finished and a start has been made on the interior.

**FOGO ISLAND, NFLD.** — George Campbell visited Fogo where the work is encouraging but with oppositon. Bryan Funston is sticking at the work well. Albert Ramsay is expected to join him at the first of the year for meetings, to encourage the believers and reach the unsaved at Fogo. Fifteen were baptized at Lanse au Loop the fruit of the work last year by Bert Joyce and Albert Ramsay.

George Campbell plans to visit his parents in California whom he has not seen for six years.

**SAN DIEGO, CAL.** — The recent conference here was reported good, with five of the Lord's servants present to minister.

**CULVER CITY, CAL.** — "The assembly was helped and cheered by a visit from John Gray with the model of the Tabernacle. It would be nice if other of the Lord's servants would be exercised about the Southern California area for visits from them are few and far between."

**ARLINGTON, WASH.** — Douglas Howard and Eric McCullough had six weeks Gospel meetings and a number professed to be saved.

(continued on Inside Back Cover)



## THE NAME OF OUR LORD

—A. W. Joyce

There is one theme that rises far beyond the greatest human mind to fully comprehend or the mortal tongue of man to adequately express, and that is the preciousness and value of the Name of our Lord Jesus Christ. And yet that same Name can fill and thrill the youngest, humblest, lowliest child of God — *the Name of our Lord Jesus Christ.*

Sweetest note on Seraph's song,  
Sweetest Name on mortal tongue  
Sweetest carol ever sung  
Jesus, blessed Jesus.

(1) The Name of Jesus is most precious to the child of God *because* of its association with infinite greatness. Through Him, God created the universe, "By whom also He made the worlds" Heb. 1:2. "All things were made by Him and without Him was not anything made that was made" John 1:3. *He is the Almighty Creator* as well as the *sustainer of all things.*

(2) The Name of Jesus is dear to the child of God because of His *infinite Purity and Holiness.* While failure and imperfection is stamped upon all humanity and even the holiest saints of God, how wonderful to turn from all below and gaze upon One who is and was absolute in His perfection. "Holy and revered is His Name," wrote the Psalmist in verse 9 of Psalm 111. What presumption for mere man, even if a highly gifted preacher, to assume, without a shred of scriptural authority, the attribute of Deity and attach to his own name that of "Reverend". Paul the greatest of New Testament preachers, teachers and prophets, claimed the lowest place for himself, "*who am less than the least of all saints*" (Eph. 3:8). The humility of the creature exalts the greatness of the Creator — The exaltation of the creature lowers the dignity of the Creator.

(3) The Name of Jesus is most precious to the heart of the saint because *his salvation* depends alone upon the Person and Name of Christ. In Acts 4, after Peter and John were arrested for the offence of healing a man who was lame from birth, were brought before Israel's leaders. They attributed the miracle of healing alone to "The Name of Jesus Christ of Nazareth, whom ye crucified". Peter then added "Neither is there *salvation In ANY OTHER*: for there is *none other name* under heaven given among men, whereby we must be saved".

Every mercy and blessing from heaven to man is based

upon the Name of the Lord Jesus Christ. We were in the darkness of sin; He went into the deep darkness at Calvary. We were burdened with sin — the blessed Lord bore sins tremendous load for us upon the cross. We were by nature at an immeasurable distance from God. The Lord was forsaken by disciples and finally by God then we might be brought nigh. We deserved the fires of the divine wrath that we might joyfully sing the songs of Redemption in Heaven instead of uttering the sobs of the tormented forever. Why should our Saviour's Name not be precious to us as we sing:

“Sin atoning Sacrifice  
*Thou art precious in mine eyes,*  
 Thou alone my rest shall be  
 Now, and through eternity.”

(4) The Name of our Lord Jesus Christ is most precious to us as the *Centre of our gathering*. Denominationalism detracts from the Name of our Lord Jesus Christ. “For where two or three are gathered together *in My Name, there am I in the midst of them*” Matt. 18:20. Whether the Christian glories in the denominational name because of its past association with good and godly men who founded it, or whether he excuses it on the ground of expediency and convenience, “you must call yourself something so people will know who you are”, this can never make a wrong right. For the apostolic church of the first century, our Lord's Name alone was sufficient. For the church of the 20th century His Name should be sufficient still.

(5) Israel in the wilderness was a redeemed people. They were gathered out of Egypt, they had privileges above all other nations, but with all their blessings, there was always a distance between God and His people. At Mount Sinai God spoke to them but they had to stand “afar off”. When the Tabernacle was erected and later the Temple in Jerusalem, there ever hung a great curtain separating the “Holiest of all”. Thank God we love our Saviour *because He has brought us*, who were once afar off, *near to our God*. He has enabled us to draw near into the holiest. He who was and is equal with the Father receiving homage and worship, is now the One through whom we approach the Father. “Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ” (Eph. 5:20. Let us then in our prayers and thanksgivings approach God in *His full Name* — Lord Jesus Christ.

It is true that in the Gospels our Lord was often mentioned



by the name Jesus. They were the days of His humanity though, even then, there is no instance when any of His disciples addressed him as Jesus. "Ye call me Master and Lord: and ye say well; for so I am" (John 13:3).

Even when preaching the Gospel we may learn from Peter's first Gospel address in Acts 2:36 "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both *Lord and Christ*". It is true that He was referred to as Jesus of Nazareth in the Acts of the Apostles, but it was only that it might emphasize the more that this One Whom they refused was now in resurrection glory at the right Hand of the Father, thus proving His Deity, Messiahship, and acceptance with God.

(6) The Name of our Lord Jesus Christ is precious to us because of its *fragrance*. "Thy name is an ointment poured forth, therefore do the virgins love Thee," Song of Sol. 1:3. Throughout the earthly life of our Lord, His Words, His works, His beneficence were all associated with fragrance. When He spoke, His very enemies marvelled at the gracious words that came from His mouth, "and the officers said, never man spake like this man". His critics marvelled at his gracious wisdom. The fragrance of forgiving love flowed in his deeds toward the outcast, the fallen and even the Pharisees paid their unwilling tribute to His graciousness, "This man receiveth sinners and eateth with them (Luke 18:2). We see the fragrance of His compassion when His disciples said, "Send the multitude away" and our Lord said, "They need not depart, give ye them to eat". When some brought little children to the Lord to be touched, the disciples rebuked them, but He said, "Suffer the little children to come unto me" the fragrance of His care over the little ones. In the dark hour of His suffering on the cross we see the fragrance of His filial love as He committed Mary to John with the words "Behold thy Mother".

How often do "dead flies" get into the apothecary's ointment, even of those who had a reputation for wisdom and honour, Eccles 10:1, to mar the fragrance of an otherwise good life among men, but never, never was there anything to mar the sweet fragrance of the life of Christ.

(7) The Name of the Lord Jesus is precious at all times, but especially is it so in times of sorrow, trial and bereavement. To what Name shall energetic Martha and reflective Mary turn when their home is visited by darkness and sickness? Martha can do no more, Mary can pray no more, but they unite in sending the message, "He whom Thou lovest is sick". At first there seems to be no speedy relief and Lazarus dies. But the great

Comforter of His people is never before His time and never is behind. By the end of the chapter the weeping eyes are dried, the wounded hearts are healed and together with their Lord they rejoice in His presence. So the Lord comforted first by His presence and then by His power in resurrection. So *now* the presence of the Lord with us in sorrow and trial brings comfort as no human comforter can and bye and bye at His coming we will rejoice together.

Brethren and Sisters, we are nearing the shore. Soon it will be the end of the journey. The time is drawing near when we shall appreciate the Name of the Lord as we have never done before. When in John 20 the disciples drew near to the shore John cried, "It is the Lord". Peter's anxiety to get to Him caused him to cast himself into the sea.

"How shall I meet those eyes  
Mine on Himself I cast,  
And own myself the Saviour's prize;  
Mercy from first to last.

Like the bride we shall declare Him to be "Altogether lovely" and like the Queen of Sheba, but with deeper appreciation than either, we shall say, "The half hath not been told".

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#### WHERE ARE THEY ALL?

A great preacher is here; and what a number of believers turn out! From every corner they have come. "What a fine lot of Christians!" one feels inclined to say. But tarry for a little. A day or two elapses, and you drop unexpectedly into the prayer meeting. You look around, and you wonder where all the believers have gone. A few old sisters and a brother or two comprises all that are present! You ask what is the matter; and you are told that of course it is "only the prayer meeting". But, if the great preacher had been there, a large company of saints would have been there too. That is to say, believers run when some great man is to be there; but if it is simply to meet the King of kings and Lord of lords, how few feel constrained to go! Could there be a more conclusive evidence of the lukewarmness as well as the itching ears of these last days? We do not grudge the servant of Christ a goodly attendance of the saints. But why should the servant excel the Master? And why should we easily find time to hear some gifted brother, while it is so hard to come together to wait only on the Lord?



**JESUS IN THE MIDST**

—*Harold S. Paisley*

The sevenfold repetition of these words "In the midst" provide a meditation on the One whom our souls love. God delights to present His Son before our hearts affections. No subject is so glorious. The love and pre-eminence of the Man in the Glory of the Father's House, is the true compass to guide us through the desert until we stand in His Own glad presence. There are subjects which are needful, but the ministry of Christ is an anchor of the soul, both sure and steadfast. In a changing scene of departure how grand to become occupied more and more with the object of our Eternal Hope, the Person of Our Lord Jesus Christ. When the affections are set upon Him and His glories the pathway, though long and dreary, will seem but as a day for the love that we have for Our Lord. It is to be confessed that our love is often low and our joy still ebbs and flows. May our present meditation of Him be sweet producing comfort and worship as we journey home to the fair scenes of unclouded day. The present stress of modern living, the endless duties of home and business, the unhappy event in the world around, all are likely to rob the saints of the joy of the Lord which is our strength. The question of Jonadab to an Absalom has its searching application to us today; "Why art thou, being the king's son lean from day to day"? It was unbecoming for one in such an exalted relationship to appear thin morning by morning. The secret of his poor condition was soon discovered. The affections of his heart were fixed upon the wrong object. The challenging words of the apostle are worthy of special attention by every pilgrim: "Set our affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall be manifested then shall ye also be manifested with Him in Glory" (Col. 3:2-4 R.V.).

**IN THE MIDST OF THE TEACHERS (Luke 2:46)**

The Lord Jesus is the central Person in the thoughts and purposes of the Father, may He also be central in the minds of the little flock for which He bled.

Behold Him in the grace and lowliness of His moral beauty in manhood in this delightful scripture. Once only has the Spirit seen fit to give us an insight into the hidden years of the devoted One during the preface to His public ministry. We can be sure that all of His ways were of infinite pleasure to His God. He was as the fine flour in the Meal Offering, ever perfect in texture and refinement. O for grace to take a handful of His way and rejoice



in the beauty of the Lord. In this revealing of His movements under the eye of the doctors, God found infinite delight, and so may we, as we muse on the infinite treasures of wisdom and knowledge of the Christ. He astonished all that heard His gracious words by His understanding and His answer. Mary showed a great defect in her thoughts when she expressed herself that day with the words: "Behold thy father and I have sought thee sorrowing". The answer of the Lord is both amazing and heart moving. Here we listen to His *first recorded words* down here. In them there is a rebuke to Mary and an assertion to His absolute Deity. "Wist ye not that I must be in things of My Father?" (verse 49 R.V.). His Father was in Heaven. Joseph was not His father. This Mary well knew. It is of the utmost importance to appreciate that in His glorious Person, Manhood and Deity combine inseparably, even as the Ark of acacia *wood* was overlaid with pure *gold* within and without. How touching the thought that He Who was the Mighty God should reside at Nazareth and become subject to Mary and Joseph. Of His mother we read, "She kept all these things and pondered them in her heart". May we also ponder such condescending grace. The down-stooping of the Eternal Son of God, from scenes of purest light, to the poverty of the humble home at Nazareth, should fill our hearts with worship and adoration.

#### IN THE MIDST OF THE MALEFACTORS (John 19:18)

The language of John should melt our eyes to tears. How hard are our hearts that we can read the story of the Cross without the softness of spirit that should mark those who owe all their hopes to the work accomplished there.

"And He went out bearing the cross for Himself, unto the place of the skull, which is called in the Hebrew Golgotha: Where they crucified Him, and two others with Him, on either side one and Jesus in the midst" (John 19:17-18 R.V.).

What humiliation our wondering eyes behold. The Lord of Glory numbered with robbers. The One who was the object of angelic worship, and the delight of the Father's heart led forth in the company of two vile wretches to be nailed upon a tree of shame. The cruel thorns still upon His meek and loving brow, and the taunts of sinners in His ears as they jostled Him to Golgotha. There upon that hill beyond the gate He was placed upon the cross and uplifted between the thieves. *In the midst* the sinless Lamb of God expired in agony untold. What a sight for God, and what a sight for angels, but what a sight for sinful men. Who can comprehend it fully? He was on that tree by the design of cruel men, but He was there by the counsel of the Eternal.



His head was finally bowed in death and from that pierced side there flowed forth the precious blood. In the midst He sustained the whole of wrath Divine. No ransomed tongue will ever fully know or tell the depths of His heart's sorrow or the bitter agony of that tremendous hour. God saw to it that He was removed when the work was done and laid by clean and devoted hands in the garden tomb, where never man before had lain.

"Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore" (John 19:41).

We thank God that He who was placed in that tomb arose a mighty victor from the dark domain. He died for us between the malefactors, was buried by the rich men, but He triumphed gloriously on the third and appointed day and is gone on high. Well do we sing:

"Tis past the dark and dreary night  
And Lord we hail Thee now  
Our Morning Star without a cloud  
Of sadness on Thy brow."

All we are, and have, and all our hopes for Eternity beyond we trace to the love and mighty sacrifice of the Lord, who suffered *in the midst at Calvary*.

#### IN THE MIDST OF HIS DISCIPLES (John 20:19)

"Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood *in the midst*, and saith unto them: Peace be unto you.

And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord" (John 20:19, 20).

This special appearance of the Lord is a true foreshadowing of assembly privileges during this wonderful age. The disciples were gathered together upon the first day of the week, an indication that this was the day to be specially established during the new era brought in by His glorious Resurrection. It was on this day that the saints gathered at Troas to break bread and enjoy the ministry of Paul (Acts 20:7). *In the midst* of such a company gathered in separation from the world without, suddenly the Lord appeared. There He pointed to His hand and His side. He revealed Himself as a real man, now glorified. Then the disciples were filled with gladness as they received this special manifestation of the Risen Head. To prove the absolute reality

of His Manhood He ate before them broiled fish and honeycomb, and opened their understanding that they might understand the Scriptures. The whole appearance was a foreshadowing of His Personal presence which would be ever enjoyed wherever saints would be assembled during the present interval until His return to receive them unto Himself in the air.

IN THE MIDST OF THE LOCAL ASSEMBLY (Matt 18:20)

"For where two or three are gathered together unto My Name, there am I *in the midst* of them."

These precious words are still the Magna Charta of New Testament local churches, and His promise will continue to be enjoyed to the end of testimony. The gathered ones have been drawn by the Holy Spirit to His Persons as the centre of the company. The same Spirit who first brought them as sinners to the Lord Jesus for salvation, has further gathered them outside the camp of their religious world to the Person of the same Lord for fellowship and testimony. The two or three are not any two or three believers, but those who have submitted to the leading of the Spirit by the Word and have been separated to the Lord Himself. They are henceforth "gathered out". The gathering together of the gathered out ones in assembly is the glad occasion of the enjoyment of having His Divine presence in the midst. What a delight to have the privilege of forming part of such a circle. As we often sing and subscribe to the truth of the late R. C. Chapman's great song:

"With Jesus in the midst,  
We gather round the board  
Though many we are one in Christ  
One Body in the Lord."

There is no place on earth so near the Heavenly glories beyond. It is a sweet foretaste of our eternal home, where all the saints will gather unto Him and sing His praises with glad hearts and behold the Lord *in the midst*. Meantime may we appreciate assembly gathering and, filled with the fragrance of the presence of Christ, go out into the world saying: "We have seen the Lord". It is still true that in such gatherings for worship and the ministry of the Word, the Lord is made known in a way that the flocks of His companions have never experienced.

The Lord is also *in the midst* of the lampstands, surveying all the ways and practices of the assemblies. He trims the lamp and seeks to maintain the testimony and witness to the glory of His Name, (Rev. 1:13). He will also one glorious day be in the



midst of His people Israel in their future restoration and blessing. "Thus saith the Lord, I am returned unto Zion, and will *dwell in the midst* of Jerusalem and Jerusalem shall be called the city of truth" (Zech. 8:3). But we will mention in conclusion the Lord in the midst of the redeemed in Heaven.

#### IN THE MIDST OF THE GLORIES OF HEAVEN (Rev. 5:6)

"And behold in the midst of the throne stood a Lamb". Our Lord is presently in Heaven. His pathway of untold grief has been exchanged for the joy and bliss of the Father's House. We wait for His return, which may be at any moment. The hour and day is unknown by man or angel. The proper attitude of the saint is one of expectation. We look for the Saviour. It is highly possible that we may live to see His arrival, for the clouds that presently gather over the world, cause the waiting church to look up feeling that the coming of the Lord for us is near. How this Blessed Hope should cheer us in the hours of night, comfort those in sorrow, and cause us to win the lost as the time is short.

Today we continue in testimony on earth, tomorrow we may join the untold numbers in His presence. The everlasting song will then begin. The number of them will be ten thousand times ten thousand, and thousands of thousands, and their new song will be "Worthy is the Lamb, who didst purchase unto God with His blood men of every tribe, and tongue, and people and nation." In light of that happy day let us be faithful having our loins girded, and our lights burning and be like unto men that wait for their Lord. Soon, very soon, we shall be in scenes of delight with all the saints of all ages, but the crowning joy will be to see *Jesus in the midst*.

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#### SELLING THE TRUTH

The lapse of years does not change God's truth; and what He showed us ten years ago by His Word and Spirit to be evil, is still evil. In their religious world around us, we can see denominations selling principles which in by-gone years had cost them almost everything that earth holds dear. What is the explanation? It is simply this, that the power of God has gone out, and the world has come in. There is something there for us to learn. Communion with God must be maintained at any cost, else truth we once prized will be held lightly, and perhaps bartered away for the world's smile. Even now, one can almost see the beginning of a bowing down to Haman the Agagite, under the plea of commending ourselves to the people. There is need to be faithful. "Buy the truth, and sell it not;" and the truth is like the Lord Himself — it changes not.

### ODE TO LABRADOR

Written in the winter of 1971 during Gospel Meetings with brother Bert Joyce in Red Bay, Labrador, by G. Albert Ramsay.

Thou rugged coast of Labrador, with wind-swept hills and rocky shore!

Thy coves and bays doth secrets hold of fishing fleets in days of old;

Of hardships suffered on the seas, braved to feed men's families;  
Of sorrows, tragedies, and tears, the common lot of ancient years,  
Suffered by those who dared your clime in summer months, and winter time.

With dog and sled they braved your cold, these hardy settlers of old,

Of outside world, they nothing knew, while winter blasts and fury blew.

They nursed their sick on humble bed and lone grey hill received their dead.

Sir Wilfred Grenfell

From time to time, on mercy bent, a messenger of God was sent.  
No doubt, your hillside holds in trust till resurrection morn,  
the dust

Of those who trusted in the Lord through faithful preaching of the Word,

Though also from your rugged shore some lost will be for evermore.  
A brave man with zeal and skill sailed to your shores to treat the ill.

Through snow and ice and wind-tossed wave he laboured limb and life to save.

Where'er he went, he brought goodwill, founding the Cottage Hospital.

Along your coast on rugged reef many a mariner came to grief.  
More tales of hardship might be told by those who lived in days of old,

But we forbear, for lack of time, as we would turn to things divine  
And trace with wonder, love, and praise, God's working in these latter days.

W. Herbert Harris

A man of God with vision bold  
Oft to his fellow-workers told  
Of rocky harbours so remote which only could be reached by boat;  
And pressed them with himself to pray that God would open up  
a way

To preach the Gospel of His Grace to folk in coastal fishing place.



But those to whom he talked the most had little vision for your coast.

Many problems they could plead, but no solution for the need.  
 However, as the time went by, and he unto His God did cry,  
 The God who did Elijah feed, did undertake to meet his need —  
 Jehovah-Jireh, yes, my friend, supplied a boat — the M.G.M.  
 In Nineteen Fifty-Six and Seven.

W. Herbert Harris, Bert Joyce, George Campbell  
 and Douglas Howard

A crew of four all born from Heaven, cruised your coast from  
 place to place

Preaching the Gospel of God's grace.

But as it was in days of old. all did not believe the story told;  
 Some did oppose, but some did yearn to see the messengers return.

George Campbell

And on a bleak November day, a young man guided on his way  
 Took passage on a coastal ship making season's final trip.  
 Forteau village was the place God first displayed His saving grace.  
 At English Point, and L'Anse Au Loup men and women were born  
 anew,

Baptized and gathered to His Name they seek to spread the  
 Saviour's fame.

Carried on wings marked L.U.J. ( a small plane) Two men of  
 vision reached Red Bay.

George Campbell and Bert Joyce

The message of His love to tell and sinners warn to flee from hell.  
 God there displayed His saving grace, a church was planted in  
 that place.

Your rock-bound, foggy, wind-swept coast cannot of city  
 comforts boast;

Yet, for the Gospel's sake alone a family called such place their  
 home.

Bert Joyce and family

I write not now of other parts where God has opened human  
 hearts,

Where M.G.M. and L.U.J. carried messengers on their way  
 Around the shores of Newfoundland, the work of this devoted  
 band.

Is there for all who wish to trace the work of God in saving grace.  
 My Ode to thee on rugged coast is not of labours thus to boast,  
 But to declare what men despise — the greatest work beneath the  
 skies.

The mightiest schemes put forth by men and hailed in every cove  
 and glen  
 Must end with time, and be no more though costing billions to  
 procure.  
 But when to vapour these are turned and all men's mighty works  
 are burned,  
 The work of grace wrought on your shores shall merit praise for  
 evermore;  
 And those with vision to perceive, their homes and comforts thus  
 to leave,  
 In glory shall outshine the sun, and hear the Saviour's word —  
 WELL DONE!

### SPARE NOT

Saints in a carnal condition will tolerate your teaching, and perhaps enjoy it, so long as you keep to general truth, and to that easy far-off kind of preaching which seems never to alarm anybody. But, whenever you stand up and boldly testify against a sin or sins — whenever you “come to the help of the Lord” in showing the house of Jacob their sins, carnal believers will not stand it. What they want is to be left alone in their sins. The devil never desires to be troubled; and least of all does he care to be troubled when he has got some of God's people in his power. “Let us alone” said the man possessed with the demon (Luke 4:34). The comparison may be thought an extreme one; but this is exactly what carnal believers say when you preach against particular sins. “Let us alone — don't mind us — come down unsparingly on the unsaved — show them their terrible danger — but don't mind us, unless it be to prophesy smooth things”. It is clear that faithful ministry is not in demand in these days. But was it ever in demand? Whether God's people hear, or wether they forbear, let the Lord's ambassadors declare His counsel. In all quarters of the vineyard there is no lack of that kind of preaching in which the doctrines of grace are poured like oil on the heads of believers, while the *sins of worldliness, inconsistencies in private life, and the lust of the flesh*, are left untouched. Let the axe of God's truth be placed at the root of these evils, and let it be shown that God's people have been called with a holy calling, and that this is the will of God even their sanctification. It is no kindness to leave a Christian at peace in sin. Those who can testify for God, are called upon to do it. There is the utmost warrant from the Word so to do. But let it be done in the Spirit. “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins” (Isa. 58:1).



**EARLY ASSEMBLIES IN NEW ZEALAND**

—*Hector Alves*

Having been asked on two occasions to write a little account of the early days of the work of the Lord in New Zealand I feel I can do no better than copy from the writings of the late Mr. Franklin Ferguson in his booklet, "REMINISCENCES of Christian Experience and Service in New Zealand".

From the "FOREWORD". "The early and energetic efforts of the preaching of the Gospel, the godly and separated lives of the believers, the contentment with simple living and with such things as they had . . . were the characteristics of the generation now gone, for the most part."

**EARLY VISITORS TO NAPIER.** "Soon after our coming to Napier (1883), we were welcomed to join the little company of Christians gathered to the Lord's Name, meeting in the home of Mr. Alexander Campbell. Everything being quite in order, we most gladly did so, very thankful that we had found in the land of our adoption on the other side of the world, some believers like-minded with ourselves, gathering according to scriptural principles as in apostolic days . . . The little gathering in Napier was indeed a church in a house (Rom. 16:5), exhibiting the fact that the word 'church' is never used in the Scriptures to denote a material building . . . Mr. John McGill was the leading brother in Napier for many years, from the beginning. His influence had a considerable effect for good upon the Assembly, and its highest welfare was ever upon his heart. He was well supported by Mr. Alexander Campbell and Mr. Frank McGill, partners in a drapery business (McGill and Campbell), who came from Northern Ireland. In church truths and principles they were definitely firm, and separation from what cannot be supported from the Word of God, was quite decided. They stood for 'all the counsel of God' (Acts 20:27), as they saw it."

**THE WORK AT HASTINGS.** "The late Mr. William McLean, after ministering at the Napier all day meeting on Nov. 9th, 1895, went to Hastings for Gospel Meetings . . . A few believers had been meeting in a private house, but no special effort to reach the unsaved had so far succeeded. From the outset Mr. McLean obtained a good hearing, some souls were converted and others came under conviction of sin . . . One year afterward Mr. McLean paid another visit. What a change met his sight since he had his first meetings! From a handful gathered in a private house, he now sat in a hall with 40 believers remembering the Lord in His death . . . Hastings has had its trials in the years



following, nevertheless the enemy has not had all his own way." It was the privilege of the writer to visit Hastings in 1960, and again in 1961 when the brethren rented the large Town Hall for meetings. We set up a model of The Tabernacle and saints attended from Assemblies in Hastings and Napier. So the testimony continues to this day.

**EARLY PALMERSTON NORTH.** "With this town I have been associated for half a century. In January 1883 Mr. C. H. Hinman had Gospel Meetings at Terrace End. Many souls were saved under the simple yet powerfully delivered messages . . . a number of Danes being among the converts . . . An Assembly was formed, and a hall was built about two years later, seating about 150 people . . . By the year 1894 the Gospel Hall became too small for the Christmas meetings . . . In 1896 the present Gospel Hall on Main Street was erected, and there the annual meetings were held for 19 years . . . In 1906 we had reached the highwater mark, fully 600 gathering for the two days meetings. Mr. Alfred Clarke, the leading brother in Palmerston, came into fellowship about 1888 . . . He was a man of a sound and well balanced mind, well instructed in the Scriptures, and in the principles of local church order and rule . . . In an especial degree Mr. Clarke had the true interest of the Assembly at heart, ever watchful of anything likely to mar the testimony . . . Palmerston had a wide influence for good among other meetings, and was looked up to and regarded as a standard of Church testimony. Reception to fellowship was careful, and there was an avoidance of innovations for which there was no scriptural warrant." This was very manifest when the writer had meetings there, speaking on the subject of "The Seven Churches in Asia, and The Seven Parables of Matthew chapter 13".

**WORK AMONGST THE MAORIS.** "About 1897, or a little later, several brethren became much exercised concerning the spiritual darkness of the Maori race . . . Mr. H. Curran had settled in Hastings, and during a trouble in his throat that laid him aside from preaching for over a year, resolved to make use of the time in the study of the Maori language. He had native friends to help him and succeeded very well. As his throat recovered he was able to preach to the Maoris in their own tongue. He did much good among them, and being efficient in Professor Kirk's treatment he very successfully treated many of their complaints, gaining him much favour and opening doors for the gospel. He was used in leading a good number of natives to Christ . . . He wrote several good Maori tracts, and compiled a Maori hymn book . . . Of late years a good work has been carried on in and around Rotorua, and the effort has been much blessed of God." The writer was privileged to visit Rotorua twice, and was impressed



by seeing the grace of God among the Maoris. There was a ready response to the ministry of the Word amongst them. New Zealand brethren are carrying on a good work in those parts, preaching in both the English and Maori languages. These natives are beautiful singers; I was also impressed with their knowledge of the Word of God.

Mr. Ferguson closes with these words, "There can be no more befitting close to these 'Reminiscences' than the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake" (Psa. 115:1).

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#### "THERE CAME OUT THIS CALF"

Aaron professed to be greatly astonished that the calf should come out. But of course, the calf took its shape *from the mould in which it was cast*; and who prepared that mould except Aaron himself? Do we not see just the same thing today? Hear how that father laments over his son. "I could not have believed he would turn out so badly. He takes no notice of anything I say to him". But when he was a child he was allowed to have his own way if he only cried and teased long enough. It was much easier to give the child the sugar he cried for, than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits, than to take some care about these things; so as, at the same time, to keep his affection and maintain a wife and firm control over him. The mould was made, and the result might have been expected. Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man. Yet the mother suffered her child to go where she would not have thought of going herself. True the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure", was made the excuse for all sorts of worldly frivolity; and what has come out of the mould is nothing more than might have been looked for. When Eli was very old, he feebly remonstrated with his ungodly sons; and they did not heed him. But God's charge against Eli was that he did not restrain them when he might have done it (1 Sam. 3:13). How different to what God could say about Abraham: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).



## THE BOOK AND ITS RECEPTION

—*Joseph Trumper*

One of the best indications as to the state of souls of men is, the way in which they treat the Word of God. For many centuries God has been silent, having ceased to speak, as in former times He spake to "His holy apostles and prophets, by the Spirit" (Eph. 3:5), but His voice is still heard, through the pages of His Word, and those who despise, reject, or mutilate that Word, are bringing upon themselves the solemn judgment given in Rev. 21:18, 19, which relates to adding to, or taking away from the words of the prophecy.

It is well to notice how in a very dark period of history of God's ancient people Israel, a part of His law, marvellously discovered, evoked such different comments, and drew forth such diverse attitudes of soul. The narrative is found in two places, II Kings 22 and II Chron. 34, thus showing how extremely important the Lord considers such a portion, and how necessary it is for us to take heed to it. The history opens with the accession to the throne of Josiah, at the tender age of eight years. On reaching his sixteenth year, he commenced a vigorous campaign against idolatry, and spared no symbol, however ancient, of an alien religion. The temple especially, he found in a most dilapidated and unclean state. Heaps of rubbish, the accumulations of years of neglect, littered the floor, the woodwork was rotten, the stonework chipped and defaced, and the service of God was performed in a most slovenly and slipshod manner. Soon all this began to give place to a very different order of things. Carpenters, masons, and other earnest workers were employed, and the cleansing and repairing of God's house, advanced rapidly. Then to the great delight of the godly high priest, Hilkiyah, a most valuable treasure unexpectedly turned up. It was *the Book of the Law*, given by Moses. How much of Moses' writings was there inscribed, we know not, probably only the book of Deuteronomy; but whatever it was, it bore to him the impress of its Divine authorship. As he read its sacred pages, he was filled with holy joy, to think that God in His grace had not only arranged for His house to be cleansed and beautified, but had also given instructions as to how He should be worshipped, followed, and obeyed.

A few days later, a visitor from the palace of the king was announced, who had come by Josiah's instructions, to inquire as to the progress of the work in hand. This was Shaphan, the king's scribe, and while viewing the changes which had been effected



and the improvements made, he was informed by Hilkiab of the precious treasure which had been discovered in The Book. He was asked to convey it to the king, the priest believing that it would give him great joy, that such a volume had been rescued from oblivion. On the scribe's return, he informed Josiah of what he had seen, and how favourably the work was progressing. He told him that money was coming in freely, that carpenters and masons were busily repairing the breaches of the house; and then at last, as if it were something very unimportant, he said, "Hilkiab, the priest, hath given me a book", which he began to read. The king listened to the solemn truths read out by Shaphan, but instead of giving him pleasure or satisfaction, they caused him to rend his kingly robes in utter horror and distress. Why this awful sorrow? Had he not been doing very right things in the destruction of idolatrous altars and temples? Had he not been purifying, cleansing, and repairing God's house? Certainly: all this, and much more; but the thought of that terrible wrath of God, hanging over the nation, on account of the neglect, idolatry, and sinfulness indulged in, was what made him rend his garments in grief and despair.

How much do *we* know of this self-judgment, not only on account of our own sin, but also on account of the sins of others? Very little. To often we pride ourselves that *we* have not run to the same excess of riot with them, and forget how much we have to humble ourselves before God, for our own sins and those of our neighbours. There was, however, a gracious message sent from the Most High to the penitent young king. This was, that although the judgment so long threatened, *must* fall on the guilty nation, yet that it should be delayed, and that he should come to his grave in peace.

There is another spoken of in the Word who had to do with this same Book of the Law, and who praised God for its marvellous recovery. This was the prophet Jeremiah. In his great prophecy, written some nine years afterwards, he rapturously describes this discovery. "Thy words *were found* and I did eat them, and Thy word was unto me the joy and rejoicing of my heart" (Jer. 15:16). Such was his description of this precious book. He neither underrated it like Shaphan, nor did he rend his colthes on hearing it like Josiah; but he found it like honey to his taste, and esteemed the words of the Lord's mouth more than his necessary food. But the prophet also found, just as John discovered, that while the book was in his mouth sweet as honey, it led to considerable bitterness of soul, as he "read, marked, learned, and inwardly digested" its sacred truths. He experienced that it necessitated a very separated walk. Even the name by which



he was called was quite different from that used by others of God's people. He was called by the Lord's Name (Jer. 15:16, 18). He had found that standing in the way of sinners and sitting in the seat of the scornful was utterly contrary to the will of God, and that the path of separation was the only one that he could read in communion with the Lord. Well might he shrink from such a flesh-crucifying, self-denying life as this! To stand or sit alone, with all against him, was an outlook which might appal him. But God in His grace proved that He was equal to the emergency, and assured him that He would "deliver him out of the hand of the terrible" (v. 21).

Are we willing to take this path of separation to God? Even the name by which believers are called is important. Men, alas, glory in the sectarian names, which divide and rend asunder the people of God; but our glory should be to be known only as Christ's, and to have no other Name but His. Then to find our rule for worship, service and daily walk only in the Scriptures of truth. Men get their rules for such too often from books of human authorship, and some have even been heard to say that if the Anglican church taught one thing and the Bible another, it should be the first which should be obeyed and not the other.

Woe to those who esteem the Word of such little account! Then comes the solemn responsibility, in every scripturally gathered assembly, of teaching young believers the immense value, besides the intense holiness of the written Word. How this can best be accomplished is an open question. Some advocate simple Bible readings in which questions may be asked by all and answered by those to whom the Lord has given wisdom and knowledge in the unfolding of His Word. Others believe very much in the more familiar plan of addresses by those qualified to teach. Both plans have their advantages and both their drawbacks. In the first, much time is sometimes wasted by inopportune discussions on subjects which inadvertently come up in the course of the reading. This needs someone who can, with tact and discretion, recall the hearts and minds to the subject in question. The disadvantage of the second plan (that of addresses) is, that it seldom happens that those who teach come down to the level of the very limited understanding of those who are babes in Christ. They frequently take up the higher and perhaps more doctrinal subjects of the Word, instead of the simpler, practical instructions of every day life and walk.

However, the important thing is to "Search the Scriptures" and then to bow in subjection to the Word.



## LETTERS OF MERVYN PAUL

Dear Sister:

One of the most amazing texts in the Bible is the *Whosoever of Trial* found in Matt. 11:6. How many hearts would be lifted up in their hours of perplexity if that verse were as well known as vs. 28!

At the time, John the Baptist was in the dungeon prison of Machera suffering bitterly for the testimony he had borne against the sins of Herod and Herodias. Yet he had been commissioned to make the paths straight for the coming Messiah; and he had seen heaven's sign (John 1:31-34) that Jesus of Nazareth was the Lamb of God. A minister of righteousness, he naturally expected that the Anointed One would far excel his ministry in upholding the right things of God's Law. Imagine, then, what his (John's) feelings must have been when he learned that His (Christ's) disciples ate with unwashen hands; that He, Himself, plucked ears of corn, as well as healed the sick, on the Sabbath day; and that (of all things!) He actually ate with publicans and sinners (v. 2). It must have troubled the austere prophet to no end. But more: had not Jesus announced in the synagogue at Nazareth that He had come to "heal the broken-hearted, to preach deliverance to the captives . . . to set at liberty them that are bruised"? (Luke 4:18). Was John not broken hearted? Was he not a captive needing deliverance? and a bruised one needing to be set at liberty? Had he not risked everything that "He might increase" while he, himself, "decreased . . ." But no deliverance comes for John . . . The Nazarene does not even come to visit him in prison, much less set him free!

Can you wonder that John sends two of his faithful followers to ask, "Art thou He that should come, or do we look for another?" (v. 3).

Again, how strange the Master's method of answering His distraught witness! How very different from all the ways of man. He replies:

1. Tell John about the miracles you have seen — an appeal to John's faith in the O. T. scriptures.

2. Tell him, "Blessed is he *whosoever* shall not be stumbled by anything that I shall say, or do". (Compare: John 13:7).

Many centuries have rolled by since John the Baptist's day. And with a full revelation of the will of God before us (the New Testament scriptures added to those of the Old) we find no difficulty whatever in understanding the ways of the Christ that so upset his mighty servant.

John did not know that he was the last of the O. T.

prophets; he did not know that the *Day of Law* was at an end and that the *Day of Grace* had begun; nor that Israel's branch was about to be broken off that Gentile believers might be grafted in. He had probably never heard of Christ's intention to build His Church, as distinct from Israel's fold. Nor yet would he know that in keeping with the era to which his testimony belonged, he, John, was about to win the high distinction of martyrdom.

*And so the call goes out to John's faith, as the Lord's answer to his problems: "Keep up your faith in Me, Don't be upset by anything that I shall say, or do". — that was all — Shall we not believe that it was enough?*

But it *wasn't only* for John any more than John 3:16 was for Nicodemus, alone.

The "whosoever" in both texts takes us both in . . . Thus there is a *whosoever* for perishing sinners, and another for perplexed saints.

Our heavenly Father has the eternal ages in view rather than the tiny span of our earth-bound days. *SELAH.*

Let us but gain a clear view of this great fact and we shall find the great answer to all of earth's inexplicables.

Not *years to come* but *ages to come* (Eph. 2:7) are His great objection. I cannot begin to tell all the reasons for it; but this I do know; heavenly days are to bring us into positions of service such as earth could never provide. Only one "the ages to come" has been dealt with in Scripture in any detail. It is, of course, the Millennial Age. Of that period we know that:

1. His saints will reign with Him OVER (margin) the earth: Rev. 5:10, etc.

2. *Life time is training time for reigning time* — Luke 19:11-27. The training servants obtained by trading with the pounds (whatsoever their Lord had entrusted to them) while their Lord was absent, was to fit them for positions of responsibility and authority in the kingdom, Pa. 37:7-11.

3. The light from the City Foursquare (the redeemed) is to shed light on the pathways of people on earth, replacing the present darkness of Satanic origin (Eph. 2:2); Rev. 21:23, 24.

4. "And His servants (ourselves) shall serve him; and they shall see His face; and His name shall be in their foreheads" Rev. 22:3-4.

Now then, dear sister, should I close this letter? Should I not stand aside and permit Him to speak? This, then, is His own word: "*OCCUPY TILL I COME*" (Luke 19:13). (Make the cost of whatever I have given you until I return.)



(continued from Inside Front Cover)

**CEDAR FALLS, IA.** — P. Elliott and H. Dobson commenced gospel meetings on January 2. S. Hamilton paid short visits to Coal Creek, Kansas City and Tylertown recently.

**McKEESPORT, PA.** — The saints here were encouraged recently when four young believers were received into fellowship.

**BARRINGTON, N.J.** — L. Mc Bain and J. Smith expect to begin gospel meetings at Barrington, N.J. on Jan. 16th and W. Gustafson and D. Oliver at Hatboro on the 9th.

**NORTHERN IRELAND** — On account of the poor health of both his parents, Harold Paisley has felt he should be with them for some months. His address will be there, c/o Mr. Wilson Jennings, Rathmourne, 310 Galgorm Road, Ballymena, Co. Antrim, Northern Ireland.

**NORTHERN IRELAND** — Brother Wm. Gracey of Lurgan writes, "One Lord's Day in October, gunmen shot out of a car at two soldiers, they ran and escaped but the shots went into the home of a neighbour two doors from our High St. premises, the next Lord's day during our afternoon ministry, they shot at two soldiers, killed one and wounded the other only 150 yards from our hall in Union Street. I mentoned the above matters that prayer might be increased on our behalf. It is very hard to get people to leave their own home to come under the sound of the Gospel so do encourage prayer for our land".

#### CONFERENCES

**CULVER CITY, CALIF.** — Our Easter conference will be held, D.V., on April 1 and 2 starting with the prayer meeting on Friday night at 7.45 p.m. March 31. Corr. Harry E. Bingham, 11138 Venice Blvd., Culver City, Calif. (also the Hall address) Phone 213-342-7594.

#### WITH CHRIST

**EDEN GROVE, ONT.** — Our dear sister Mrs. Gordon Wilson, age 47, very suddenly departed to be with Christ on December 13th from the hospital in Hamilton where she had been taken the previous day. She was saved in her home at Hough Lake, Ont., in 1941 through Rom. 10:9 following meetings held by the late Mr. Ben Widdifield. In 1944 she was baptized and received into the fellowship of the Charlton Assembly and for the past sixteen years was in fellowship with the Assembly here. Her husband, three sons and four daughters survive. Mr. Sidney Johnston faithfully preached the Gospel at the funeral.

**WINNIPEG, MAN.** Our esteemed brother George H. Keeling passed away on Jan. 3, aged 87. He was born in England and saved in Bengal, India 20 years later. He was a faithful witness for the Lord, personally and publicly, and was a real pillar in the church. He leaves his widow, just recovering from a serious illness, four daughters and one son. A large funeral was taken by Robert Boyle and John Hull.

**RIVER DENYS, N.S.** — The assembly was saddened by the death of our dear brother Donald J. MacDonald at the age of 63. He was saved in 1957 when L. K. McIlwaine and D. Petherick had gospel meetings near his home. He died very suddenly of a heart attack a short while after he and his wife had read and prayed together. He dearly loved the assembly and faithfully attended when health permitted. The funeral service was taken by Wm. Bingham and Albert Hull, and the gospel faithfully preached to a large crowd of friends and neighbours who had witnessed the change in our brother's life and before whom he had lived a good testimony. His widow and four children need our prayers.

**ALBUQUERQUE, N.M.** — Our dear sister, Marie Bandy, aged 88, went to be with Christ Nov. 21st. She was born in Austria and saved over fifty years ago, and had been in assembly fellowship since 1935. She loved the things of God and the people of God and was faithful in attendance at all the meetings. The funeral was conducted by local brethren.



**SAN DIEGO, CAL.** — Our dear sister Mrs. John (Hannah) Long went home to be with the Lord on December 30. She was 90 years of age and in Assembly fellowship over sixty years. She was well known in Philadelphia and for the last twenty years in San Diego. Given to much hospitality and faithful attender at all the meetings. Sydney Maxwell preached the gospel faithfully.

**CULVER CITY, CALIF.** — Our dear borther Elmer R. Schmitt went to be with the Lord on November 29th after a short illness. He was born in 1902 and born again in 1969 while attending tent meetings held by Wm. Warke and H. Paisley. He proved to be a real help in the Sunday School work, with his wife, by bringing in more children than we have ever had since the hall was built in 1959. He will be sorely missed in the assembly.

**LYNDEN, WASH.** — On December 28th our esteemed sister in the Lord, Mrs. Gilbert Lankhaar, departed to be with Christ at Seattle; aged 75 years. She was associated with the Assembly at Lynden from its commencement, and recently in the Assembly at Seattle. Mrs. Lankhaar and her husband were the first to attend Gospel meetings in the tent when Brother Alves went there in 1931. Following the tent meetings, Bible readings were held in the Lankhaar home until the Assembly was formed. A sister beloved, given to hospitality, and has left a good testimony behind her here. The funeral was large and the gospel faithfully preached by Hector Alves, assisted by C. A. Copp. Please pray for her husband who is an invalid as the result of a stroke.

**McKEESPORT, PA.** — Miss Caroline Gabelhart, age 89, went to be with the Lord on November 27th. She was saved over sixty years ago and in fellowship in the McKeesport Assembly for over twenty-five years, although unable to get out for the last four years due to ill-health. She was a cheery soul who will be missed. H. F. Clark and H. Peterson took the funeral service.

**WATERLOO, IA.** — Our dear brother Jack Sutherland, aged 79 went to be with Christ, December 14th. He with his wife have been for a good number of years in happy fellowship in the assembly of saints at Western Avenue Gospel Hall in Waterloo, Iowa. He was saved some thirty years ago largely through the testimony of John Dahlgaard and the preaching of Oliver Smith. Dahlgaard sold them milk and cheese for their restaurant business. Paul Elliott preached the Word at the funeral service.

**GARNAVILLO, IA.** — Our beloved brother Harvey Wirkler, Sr. aged 82, went home to be with the Lord on December 28th. He suffered a stroke about two months previous. He was saved in 1938 during meetings held by Lorne McBain at Garnavillo. His wife who preceded him in death seven years ago, was saved soon after. Both were baptized and received in the fellowship of the Garnavillo assembly. He was a good and faithful brother and will be missed. Paul Elliott preached the Word at the funeral service and L. H. Brandt spoke at the graveside.

**HAMPTON, IA.** — Our dear brother Robert Uhlenhopp, aged 64, departed to be with Christ on December 31st. He was saved in 1932 while cultivating corn in the field. He with his wife were in the fellowship of the Saints meeting together in His Name at Aredale for some years. Since retiring from the farm they have been in fellowship in the assembly at Hampton. His funeral was held at Hitesville and many unsaved heard the gospel. Harm Harms and Paul Elliott shared the services.

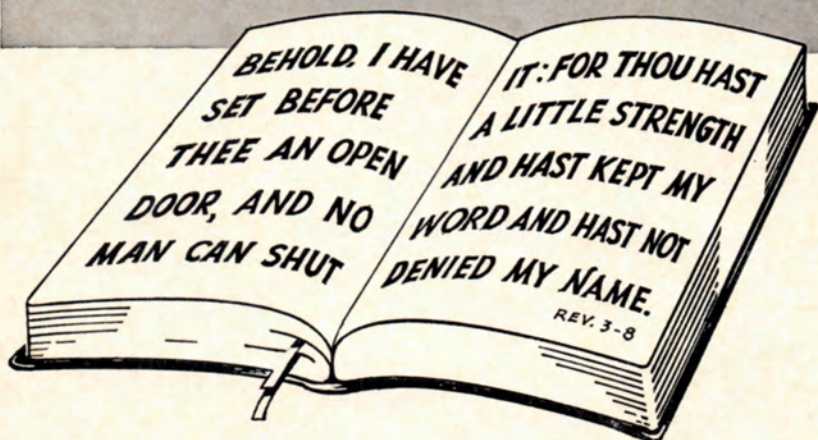
**CLEVELAND, OHIO** — Our dear sister Mrs. Beatrice C. Seater went to be with the Lord on December 12th at the advanced age of 96. She was saved in 1893 at meetings by the late brethren John Smith and John McFadyen. She had been in fellowship for over 78 years and was the eldest in the Monticello Assembly. Lorne McBain preached the Word at the funeral.

**LONGPORT, N.J.** — Our dear sister Mildred Craigie passed away at the Longport Home for Aged Christians. She had been in fellowship for 70 years and in Monticello Assembly for many years. W. H. Ferguson spoke at the funeral service.



*E. Schilling*

# TRUTH AND TIDINGS



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MARCH, 1972

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### TIDINGS

**WINNIPEG, MAN.** J. Webb and R. Robertson commenced here on Jan. 30th. Attendance is encouraging. J. Ronald and R. Boyle had ministry during January.

**GRAND BEND, ONT.** — A. Adams had ministry meetings here and purposes going on to Lakeshore.

**LONDON, ONT.** — Frank Pearcey and Bert Grainger are starting in their fourth week of gospel meetings here. Three outsiders have professed.

**ST. THOMAS, ONT.** — The Assembly enjoyed a recent visit from Murray McLeod for the Sunday School Treat and Lord's Day, and also the following Lord's Day with Brother T. Kember when five were baptized, none of whom had any assembly connections. Some of those were the fruit of tent meetings held during the past summer by brethren Jim Smith and Bill Snyder.

**MIMICO, ONT.** — N. Crawford and R. McIlwaine are preaching the gospel here.

**TORONTO, ONT.** — The saints at Highfield Road Gospel Hall have been greatly encouraged by good numbers of strangers coming to gospel meetings held by brethren K. Moore and F. Krauss. Some outsiders have found Christ and also a number of the saint's children have professed to be saved.

**FOGO ISLAND, NFLD.** — A. Ramsay is spending some time here with Bryan Funston in the gospel and also seeking to encourage the young Christians.

**TACOMA, WASH.** — V. Markle and Gerrit Bergsma had six weeks in the Gospel together in Tacoma, Wash. during which a few professed. Outstanding would be a young man of 35 who had been troubled about his soul all his life and had never had a previous profession.

**SEATTLE, WASH.** — Our Conference held at the New Year weekend was the largest we have had. Eleven of the Lord's servants were with us, and the ministry given was practical, doctrinal, and relating to the person of Christ. Harmony prevailed one lad professed faith in Christ on Lord's Day evening.

**TAMPA, FLA.** — Recent conference was reported excellent with good attendance. Bro. Calderhead stayed for ministry. L. Ballhagen and L. Debuhr have now commenced gospel meetings.

**MATOACA, VA.** — The brethren expressed appreciation of a visit and of ministry given by A. W. Joyce on "things most surely believed among us".

**DETROIT, MICH.** — Harold Paisley had two nights of ministry with us

(continued on page 60)



## PREACHERS OF THE OLD TESTAMENT

—A. W. Joyce

When we think of Biblical preachers our minds naturally think of the New Testament and men of God like Paul, Peter, Barnabas, Silas, Titus, Timothy, etc. Especially do we think of Paul who received the full-orbed message of the Gospel directly as a revelation from Heaven, as well as the commission to go and preach it.

We think of Old Testament worthies rather as prophets, teachers and writers. However, in searching the Old Testament it is remarkable the number of *preachers* who are mentioned. There was one absolutely perfect Preacher in the New Testament who began to preach and to say, "Repent for the Kingdom of heaven is at hand" (Matt. 4:17). But this same perfect Preacher is brought before us as the originator of the preaching in the days of Noah, I Peter 3:18-20. There Christ by, or in, the Spirit preached to the spirits (now in prison) who on earth were disobedient while the longsuffering of God waited in the days of Noah, during the years when "The ark was a preparing". Though the foregoing refers to a difficult portion of the Word, this is in keeping with all the rest of the World, while some of the speculations are not. There is no teaching in the scriptures of another chance after death for the disobedient (Rom. 2:8).

But if Christ was the *Originator* of the message to the antediluvians, *Noah was the channel* by which the message reached the people in his day. II Pet. 2:5 tells us God "saved Noah with seven others" (R.V.) *a preacher or herald of righteousness*, bringing in the flood upon the world of the ungodly. Peter's description perfectly agrees with Genesis 6 as to the extreme wickedness of the world. This would indicate the character of Noah's preaching — it condemned the sinfulness of the world and warned of judgment to come.

Another perfect Old Testament preacher is the *holy Scriptures*. In Galatians 3:8 we find there the Scripture personified as both a prophet and a preacher, "And the Scripture, foreseeing that God would justify the heathen through faith *preached the Gospel* beforehand (R.V.) unto Abraham saying, "In thee shall all nations be blessed".

In Psalm 40:9 David, whom the spirit used to write this Psalm said, "*I have preached righteousness* in the great congregation: lo, I have not refrained my lips". In common with many other utterances of the O.T. prophets, the previous verses show



that the great fulfilment is in Christ Himself. Yet never-the-less the Word was partially fulfilled in David, as the succeeding verses indicate in which he confesses his many sins (v. 12). David was a preacher of righteousness, a faithful shepherd and a man after God's own heart.

There is an immense variety of subjects covered by the well-taught preacher and we turn now to another — Solomon, the son of David, who was a very able preacher indeed. Eccles. 1 begins with, "The words of the preacher (or the great orator R.V.), the son of David, King in Jerusalem". Well might we listen while the wisest man who ever lived speaks to us. In the book of Proverbs this preacher encourages many virtues and exposes many frailties in mankind, as he covers all the range of human weaknesses and strengths. He begins in Ecclesiastes by exposing the world in all its emptiness and sham in three words, "All is vanity". He traces the laws of nature in the passing of generations, in the sunrises and sunsets, in the circuits of the winds, in the course of the rivers, in the unsatisfied eye and ear of mankind with all he beholds that is "*under the sun*". In verse 4, the preacher seeks and searches all things seen and done, and though he "had great experience of wisdom and knowledge" he finally decides that *increased knowledge* only leads to *increased sorrow*. James 3, contrasts wisdom from above to wisdom from beneath. Solomon goes to the depths of wisdom *under the sun*, or as it can be known here on earth. The true wisdom from above is seen in Christ Himself. The one who knows most of Christ finds increasingly love, joy, peace and satisfaction.

*Isaiah was a preacher of good tidings.* "The Spirit of the Lord is upon me, because the Lord hath anointed me to *preach good tidings* unto the meek: He hath sent me to bind up the brokenhearted (Isa. 61:1)." Who could better foreshadow the great Preacher from heaven than the "Evangelist of the Old Testament", whose portrayal of the humiliation, perfection, preaching, suffering, death, burial, resurrection and coming glorious kingdom, fills one's heart with wonder and awe.

Jonah must surely have been one of the most wonderful preachers of any age. The Lord's word to him was, "Arise, go unto Nineveh, that great city and *preach* unto it the *preaching that I bid thee*". Into that immense city of three days journey went the lone preacher. No huge advertising preceded him, no united campaign supported him, no massed choirs sang for him. From street to street he plodded on. What was his message? "He cried, and said, 'Yet forty days and Nineveh shall be overthrown'." What a stern messenger! What a solemn message! Never in the



annals of human history have so many people been affected so profoundly by one mere man.

Nineveh — sunken in sin, wallowing in prosperity, their wits sharpened by the commerce of the old world, yet high and low, the greatest and the least, the King on the throne, the whole vast city, came to a standstill. The King and his nobles decreed a complete fast, they put on sackcloth, they cried mightily to God as they acknowledged their sin. Where else in human history can we look for such a transformation from one preacher's message in the power of God. Jonah preached but the people "Believed God". "They repented at the preaching of Jonah" (Matt. 12:41).

What a marvellous privilege to be a preacher of the Word of God. In these days of prosperity, are we willing to turn our backs upon the world and hear the Saviour's call? But do not preachers need preparation? Most assuredly they do and the Word of God shows the preparation needed. 1st, A divine call. 2nd, Divine preparation. Mark 3:13 The Sovereignty of the Master's call. "He calleth unto Him whom He would." Then follows the obedience of the servant to the call "They came unto Him". He ordained (appointed R.V.) twelve. The preparation that no human training can supplant, "That they should be *with Him*," as the early disciples were. With Him in prayer, with Him in company, with Him in converse, learning of Him, following Him, submitting all to Him. Then, when Christ arose and sent them forth they could truly say, "Christ the Lord hath sent me to the midnight lands, Mine the ordination of the pierced hands".

Summing up of the messages of the Old Testament preachers:

Noah, the preacher of righteousness warned of sin and judgment.

David said, "I have preached righteousness in the great congregation".

Solomon witnessed to the absolute emptiness of this world and the impossibility of it bringing satisfaction to the heart.

Isaiah proclaimed the glorious tidings of grace, deliverance, liberty and satisfaction through the gospel.

Jonah warned of judgment to come.

All these subjects will be emphasized by the faithful preachers of the Word in 1972.

## CALLED CHRISTIANS

—S. J. Saword

Acts 11:26

After the name of our blessed Lord, this is the most beautiful of all names. According to Young's concordance the original Greek signifies "belonging to Christ", or Christ's own. Learned brethren of the past were not altogether agreed as to the origin of this name, first applied to the disciples in Antioch, but the present article is not for controversy. Christ is the official title of our Saviour; and "Christian" is the most intimate link with Heaven. Christ means the Anointed One; "Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows", Psalm 45:7. Christian also is a name that implies an anointing (see 2 Corinthians 1:21 and I John 2:20 and 27).

The Lord Jesus was begotten of the Spirit; and the true believer has been born again by the Word of God (I Peter 1:23) and the operation of the Spirit, John 3:5. This is what joins him to the Lord Jesus and apart from this no one can lawfully claim the precious title "Christian".

### THE CHRISTIAN LIFE

"Christian" is more than a name or an adornment — it is a LIFE. Throughout the so-called "Christian era" there have been genuine Christians and false christians. The latter have always been in the majority. We once read of an Indian prince who wore a precious jewel on his forehead and in course of time the reason for this was discovered — the jewel was hiding an ugly leprous ulcer. Many adopt the name Christian merely so as to distinguish them from pagans; and as an adornment to hide the loathsome sore of a sinful nature, with its natural pride, rebellion against God's Word and a manner of life devoid of Christ. Is it possible that the reader of these words is such a one?

Who are the true Christians? Those who are disciples of Christ, Acts 11:26. Who are the true disciples of Christ? Those who learn, practice and follow His teachings and example, I Peter 2:21. What is the distinguishing feature of the Christian from the rest of the merely professing religious world? The superiority of the virtues which accompany his testimony as a Christian. The name Christian is a symbol of moral and spiritual excellence. The true Christian insignia is not a cross of silver or bronze suspended from the neck, but the practical way in which he reflects the excellencies of His Lord: "That ye should shew forth



the praises, (excellencies, margin) of Him who hath called you out of darkness into His marvellous light, I Pet. 2:9.

Let us now consider some of the virtues which should characterize a true Christian:—

1) *Christian Love*. "By this shall all men know that ye are My disciples, if ye have love one to another, John 13:35. "If a man say, I love God, and hateth his brother, he is a liar", I John 4:20. How can a person call himself a Christian and at the same time by word or action injure another? The Christians in Antioch displayed their brotherly love by sending much needed temporal relief to fellow saints in Judaea.

2) *Christian suffering*, I Peter 4:13 and 16. We are told in II Timothy 3:12 that "all who would live godly in Christ Jesus shall suffer persecution". This involves reproach, temporal loss and sometimes physical suffering. The early Christians suffered joyfully the spoiling of their goods and the violent treatment meted out to them by their enemies only brought out the fragrance of their uncomplaining patience and loyalty to His name. On the other hand, in I Peter 4:15 the believer is admonished not to suffer as a murderer, or as a thief, or as an evildoer or as a busybody in other men's matters. These things are incompatible with the name Christian.

3) *Christian Honour*. The true Christian is one whose word can be depended upon, who is straightforward and upright in all his business dealings, and, like the "village blacksmith", he can "look the whole world in the face for he owes not any man". In Ephesians 4, we are first of all exhorted to "speak every man *truth* with his neighbour" v. 25; then "let him that stole *steal no more*", etc., v. 28. The true Christian is one in whom his employers have the utmost confidence because he conscientiously fulfills his duties toward God and men.

4) *Christian Courtesy*. "Love as brethren, be pitiful, be courteous", I Peter 3:8. There are persons who before conversion were very abrupt and ill mannered, causing unpleasantness and annoyance to other members of their families and everybody else, but the grace of God worked a marvellous transformation in their character; the rough diamonds had the sharp corners smoothed off and they became polished stones (Psalm 144:12). This divine process takes longer in some cases than in others, in fact the final touch will take place at the coming of the Lord. There are many ways in which Christian courtesy will shine out, as for instance in showing respect and consideration

for the aged and infirm. In Gospel meetings it is lack of courtesy for the believers to occupy the back seats and compel strangers to go up to the front, which in many cases is embarrassing to them. It is also lack of courtesy to sit at the end of an empty row and make others struggle to get past to the empty space. Should a stranger be seated beside a believer without hymnbook or Bible, it would be Christian courtesy to share the same with him. It would also lead one to give a warm handshake to a stranger attending a meeting, and a word of welcome to come back. This has often been a link in leading to the conversion of a person.

5) *Christian Generosity*. "The liberal soul shall be made fat", or "the generous soul shall be prospered" (Proverbs 11:25 Spanish). The Christian who is Christ's own cannot be an egoist: he should no longer live unto himself, but unto Him who died for him and rose again (see II Corinthians 5:15). The Lord Jesus Christ for our sakes (or out of love for us) became poor, that we through His poverty might be rich.

Now all that we are and all that we have we owe to Him. What, then is our privilege and responsibility? "That they do good, that they be rich in good works, ready to distribute, willing to communicate" I Timothy 6:18. It is through His faithful stewards and all His saints that God is sending forth the good news of salvation to earth's remotest bounds; and the Scriptures have been translated, published and distributed in more than a thousand languages and dialects amongst the millions. It is because of Christian generosity that there are Christian orphanages, Christian Homes for the aged, Christian hospitals, Christian schools and Christian publishing houses where tons of free Gospel literature are sent forth to counteract the awful tidal wave of damnable heresies which are being propagated world wide in these last days and perilous times. May the Lord stir us up and enable us to faithfully carry out the part that is ours in this day of opportunity, ere the dispensation of grace is suddenly brought to a close by the coming for His own of our Lord Jesus Christ.

*"Christians go and tell of Jesus, how He died to save our souls; How that He from sin might free us, suffered agonies untold."*

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When we cannot pray at all, then it is high time to pray. We honour God by fighting with inward difficulties, and show our faith in the intercession of the Lord Jesus by bringing our coldness of spirit to the great High Priest.



**I SAW, I CONTENDED**

—*Alex Monro*

**Nehemiah 13**

It is obvious to the reader of the book of Nehemiah that Nehemiah was a man of spiritual perception. He discerned the state of his people and acted accordingly.

The captivity of Babylon, and the reason for it would still be fresh in the minds of those who had returned to Jerusalem. Forsaking the commandments of the Lord had brought disaster upon the nation of Israel from which it was, at the time of Nehemiah's writing, in some measure recovering. The theme of his book is, "They found it written". (See ch. 7:5, 8:14, 13:1.)

A consideration of the earlier part of the book will show what value was placed upon the Word of God. Nevertheless, when we arrive at chapter 13 we find that there are still certain things to be set right. There are three distinct things which this godly man records as having seen which were wrong, and about which he enters into contention in order to set right. These were:

- (1) That tithes had not been brought into the storehouses (v. 10).
- (2) That the sabbath had been profaned (v. 15).
- (3) That Jews had married those of other nations (v. 23).

In relation to the first of these, we see, from Numbers chapter 18 that the Levites were not to have any part in the land, but were to be supported by the tithes of the children of Israel. However, in the days of Nehemiah, this was not being done "for the Levites and the singers, that did the work, were fled every one to his field". This caused Nehemiah to contend with the rulers, to point out to them the error of their ways. He pointed out that the house of God had been forsaken, so he gathered the priests together and set them in their place.

For the people in their restored condition, this was sufficient. When the word of God was brought before them, the tithes of corn and new wine and oil were brought to the treasury.

We would suggest that there is a voice in this to the people of God to-day. We are not called upon, as was Israel to give a tenth — to tithe ourselves as they did. But should a child of God, redeemed at infinite cost, not feel obligation at least to as great an extent as the Israelites to those engaged in the service of God?

Has not God ordained that they which preach the gospel should live of the gospel (I Corinthians 9:14)? and that he who is taught in the word should communicate to the teacher in all good things (Galatians 6:6)? May we realize our responsibilities in this, knowing that our sacrifice, in communicating to God's servants, and to the poor of His flock, is well pleasing to Him.

Nehemiah's next observation is that the sabbath was being profaned. Some were treading wine presses, and performing other work upon the day of which God said "In it thou shalt not do any work" (Exodus 20:10). So again, Nehemiah contends, not this time with the rulers, but with the nobles of Judah regarding their profanity of the sabbath, pointing out that it was this very thing which in days past, brought God's judgment upon the nation.

But not only were there some in Israel engaged in sabbath trade, but there were enemies of God's people, the men of Tyre, bringing in their wares on the sabbath day to Jerusalem and selling them. These latter were effectively dealt with by closing the gates of the city at the beginning of the sabbath thus keeping out those who had no part nor lot with the people of God. But not only were they forbidden to enter in, but also to lodge about the wall. The stage was then set for the cleansing of the Levites, and for the proper observance of the sabbath.

Again, there is in this a voice for the people of God in our own generation. Christianity knows no sabbath as did Israel. There is no injunction upon the believer to rest upon the seventh day of the week. But the New Testament speaks of a day which is called in Revelation 1:10 the Lord's Day, and this undoubtedly the first day of the week, the day of resurrection, the day of assembling to break bread (Acts 20:7). Whilst the believer is under no legal obligation in respect to this day, should it not, so far as lies within him, in thankfulness to God for His great love, be devoted alone to His interests?

In connection with the sabbath principle, another point arises for the consideration of the people of God. To keep the sabbath was a divine command, and an Israelite's devotedness to God would be judged by his attitude to the sabbath day. Can it not also be said that our devotedness to Christ is measured by the keeping of His words? "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21).

Lastly, Nehemiah observed the mixed marriages of the children of Israel. "In those days saw I Jews that had married wives of Ashdod, of Ammon and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews'



language, but according to the language of each people" (Nehemiah 13:23-24).

Here indeed is a sad condition. God had decreed that the Israelites must not keep company with those of another nation. Therefore there was a breach of the commandments of the Lord and we see the sad result. The children could not speak in the Jews' language — but in the language of the other partner, the ungody thus gaining the ascendancy.

Again Nehemiah proves himself as the messenger of God. He contended with those in error, cursed them, smote certain of them and plucked off their hair and extracted the promise that these mixed marriages would not continue to the next generation. He reminded them of Solomon's sin in this regard and the sorrow it had brought.

Succeeding verses described how the priesthood was cleansed and the priests and Levites set in order, "every one in his business," the priesthood being cleansed from all strangers.

We believe that the New Testament application will be obvious. II Corinthians 6:14 exhorts (giving reasons) believers not to be unequally yoked with unbelievers. The results of this would be even more disastrous to the Christian than the Jew. It is significant to see what happened in Nehemiah's day — the wives of the heathen nations did not adopt the Jewish language — quite the reverse. The children spake half in the speech of Ashdod and could *not* speak in the Jews' language. This will be the sad result of the marriage of believer and unbeliever — the children will tend to favour and follow the latter. Such a union in Israel's day could be broken by divorce but there is no such let-out to-day for the disobedient believer.

Thus the contention of Nehemiah was used of God to the restoration of Israel in these three ways — and three times he uses the words "Remember me O my God". Nehemiah recognized that his service for God and his faithfulness would not go unrewarded. The God of Nehemiah is just the same to-day, and if we, as His saints seek to do His will, and walk in His ways, God will remember us, both in this life and in that which is to come.

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In looking out for opportunities of doing great things in the Lord's cause, we lose the daily, hourly opportunities for little acts of self-denial which especially require the grace of Christ. To be crucifying self when no eye but that of God sees us, this is the most acceptable service to our Lord and Master.

**EL SALVADOR**

THE FOLLOWING LETTER RECEIVED RECENTLY  
BY THE EDITOR AND WE FEEL IT WOULD BE OF  
INTEREST TO MANY — EL SALVADOR

"The work here has been richly blessed of Himself and we seek to give our God all the glory and praise, for who are we but mere worms of the dust to accept any of it. Paul could say: "For though I preach the gospel, I have nothing to glory of . . ." It has been our busiest year of the two we have been here, as in addition to making Christ known in the preaching of the gospel and also in seeking to build up the saints in their most holy faith by the ministry of His word, we had the task of directing the moving of the hall here in the city and the construction of the eight refugee dwellings on the same lot as the hall, plus the building of the hall out in Mizata. We have also had the job of registering the assemblies with the gospel and making application for both the Goatleys and our permanent residence visas which required extensive documentation and time spent running from one government office to another. We now have our permanent residence papers and trust the Goatley's papers will soon be approved.

So it has been a busy year but a most happy one as the Lord has given us a nice number of precious souls most of whom are making quite nice progress spiritually. There have been three baptisms in the year with a good number obeying the Lord on each of the occasions. The conference at Santa Rosa was very well attended and all seemed to have gotten a lift and received spiritual help from it. We hope D.V. this year to hold a conference here in the capital around Easter time. We also had the joy this year of seeing the planting of an assembly testimony in Mizata. The work in that place has been most rewarding and I believe I can safely say, has given us the most joy and their "branches have run over the wall", with the establishing of a number of gospel testimonies in various of the surrounding villages and hamlets up in the hills. Also a work has been started in the port of Acatula through the testimony of one of those that professed at Mizata. We have had to hold the meetings in Acatula in the open air in front of the house of the lady that opened it for the preaching of the gospel but we only were able to hold one meeting inside the house as the crowds got too large. We are looking for a building there to rent that is large enough but so far we haven't seen anything that is available that would be suitable.

Brother Goatley and I hope D.V. to get away to the eastern



part of the country around the Santa Rosa area as there are many wide open doors for the gospel over in those parts and, up to the present time, the denominations haven't penetrated and so we feel we must take advantage of the opportunities before someone else does. Please pray that we may have a fruitful season over in those parts.

We have the prospect of another family from New Zealand joining us in April to which we are looking forward. There is still room for plenty more workers, this being the seventh most heavily populated country in the world as far as density is concerned. May the Lord raise up others and thrust them forth in this ripe harvest field and into other fields as well. Many doors are beginning to close. The headlines in the paper today were "Thirteen years since Cuba turned communist", a reminder to us "The night cometh when no man can work".

Trusting this finds you both well in body and may the Lord richly bless you.

Your son in the faith,  
by grace undeserved.  
Warmest love in Him,

Jack and Ellen Saword  
Apartado 779  
San Salvador  
El Salvador, C. A.

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The Lord Jesus always finds service for willing hearts and willing hands: let us desire only that service for which He has fitted us.

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The sinner that comes with his own good works to God for eternal life is a debtor who brings a bag of base coin of his own forging to pay his creditor withal.

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Believers should so live and commune in secret with Christ, that all around may see Christ in them.

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Every saint is a vessel of mercy, but not every saint a vessel unto honour: yet it is his obligation to be such; lack of obedience gains nothing but harm and loss.

## ONE DAY OF MINISTRY

—C. E. Stuart

Mark 1:21-30

A life of untiring activity in service was that of the Lord after He began His ministry. He slept, but in the storm (Mark 4:38). He was so pressed by the multitude that they could not so much as eat bread (Mark 3:20). He withdrew with the apostles to a desert place, north-east of the lake of Galilee, that they might rest after their mission on which He had sent them; for again we read that they had no leisure so much as to eat (6:31). To Mark we are indebted for this information on both these occasions. Activity characterized the Lord in life. He came to minister, and, while it was day, He worked the works of Him that sent Him (John 9:4). To an illustration of this we would call the reader's attention, found in Mark 1:21-39, which gives us an account of *just one day in the Master's life of service on earth*.

It was a Sabbath day, and He was at Capernaum, after His rejection by the people of Nazareth. He entered, we read, into the synagogue, and taught. "And they were astonished at His doctrine; for He taught them as one that had authority, and not as the scribes". What He said is not here or elsewhere recorded, only the effect of it on the hearers is stated. It was so different from that to which they had been accustomed. He taught as one who had authority. Clearly it was nothing merely traditional, nothing conventional; no cold, formal utterance, as a scribe might have enunciated it. The speaker, they felt, had authority. We know He had, for He was the Prophet of whom Moses had written, and He was the Son of God as well.

But not only did He teach that day. For a man was there with an unclean spirit, as Mark states — a demon, as Luke calls it. If the congregation listened to the Lord in silence, struck by His teaching, that man could not keep quiet. He attracted the Lord's attention by speaking to Him in a language all could understand — the language of man, yet giving utterance to the thoughts of the demon within him: "What have we to do with Thee, Thou Jesus the Nazarine? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (1:24). The demon would bear testimony to the Lord; but the Lord would not receive it. What that Spirit made its victim utter was all true. The Nazarene was the Holy One of God, and He will deal in judicial and almighty power with that spirit in a future day. Testimony, however, from such a source He would not accept, so He rebuked



the demon, saying, "Holy thy peace, and come out of him" (v. 25). The unclean spirit obeyed, and came out, having first torn the man, and having cried with a loud voice. Demoniical possession is a reality. There was no illusion. That spirit's power was displayed, and its voice heard; but the power of the Lord was greater. And however unwilling to leave its victim, at the word of Christ, "Hold thy peace, and come out of him", it came out.

The effect of all present was marked, and has been recorded. And our Evangelist has depicted the astonishment which reigned in the synagogue, and has acquainted us with the words of the spectators on this occasion: "They were all amazed, insomuch that they questioned among themselves, saying, What thing is this? a new teaching! With authority He commandeth even the unclean spirits, and they obey Him" (v. 27). The demon obeyed the word of the Holy One of God. Men witnessed what passed, but did not intelligently understand it.

Teaching such as none heard from the scribes (Mark alone mentions them) they had listened to, and power such as mere men did not possess they had witnessed, and both in exercise for man's blessing. A *memorable Sabbath* that must have been.

Now, leaving the synagogue, the Lord entered Simon's house in company, as Mark tells us, of James and John; besides, doubtless, that of Simon and Andrew, who were brothers. His purpose in entering there was perhaps for refreshment and retirement. But Simon's wife's mother lay sick of a fever, and anon, i.e., immediately, they tell Him of her. Hearing of the sickness, the Lord thought of the fever-stricken one, and "He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them" (v. 31.) "He touched her hand", writes Matthew: "He took her by the hand", writes Mark. How perfectly independent is Mark as a narrator, though recounting the same history. Simon's mother-in-law was healed at once. She passed through no stage of convalescence; for the fever left her, and she ministered to them. Astonishment had reigned in the synagogue; joy must have pervaded that house.

The day declined, the Sabbath drew to a close, the shades of evening began to lengthen, when that house became a centre to which people might have been seen conveying with them the sick and those possessed with demons. The city was astir, alive, for the Sabbath was over. But why was the fisherman's abode the point to which all directed their steps? The Lord Jesus Christ was under that roof. Both Matthew and Luke tell us of the same



scene, but Mark alone informed us that "all the city was gathered together at the door". And now the happy quietness which had surely reigned within was broken in upon by the troops of people with their sick and afflicted. To their call the Lord was not indifferent, "for He healed many that were sick of diverse diseases, and cast out many demons; and suffered not the demons to speak, because they knew Him" (v. 34). Activity in blessing to men *characterized that day from morn to night*. All flowed from One — the Holy One of God; yet, withal, the Nazarene; who, as Peter afterwards described Him, "went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts 10:38).

Darkness settled on the city, night asserted its sway, and quietness reigned in the street of Capernaum. All went to rest. But how many must have lain down that night, some with hearts thankful to overflowing, and others with bodies at ease from racking, torturing pain. The morning came, and inquiries were made about the Lord; for even Simon, under whose roof He had been, did not know what had become of Him. Unknown to them all He had gone forth. But whither? He had passed beyond the city's precincts and went unto a spot alone. For we read: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (v. 35). Again have we to record our thanks to Mark for telling us how He was engaged. He who had shown such power was found as a man in the attitude of dependence on God. He had cast out demons and healed diseases in His own Name; He spake, and it was done. But now He prayed. The exercise of power, however wonderful, should never make a man renounce his position of dependence. If that could have been rightly done by any, it might have been by Him. But He has set the example of the opposite.

Sought after by Simon and those that were with Him, the Lord was found; and they tell Him of the favourable impression His works had made — "All men seek for Thee". The tide of popular favour ran high in His behalf on that day in Capernaum. To one who courted it, it would have been the moment to have returned to the city; and all the more since, as Luke informs us, "The people sought after Him, and came unto Him, and stayed Him, that He should not depart from them" (Luke 4:42). If possible, they would restrain Him. But neither Simon, nor those with him, nor the people knew what the Lord was. What He could do they had witnessed. What He was had yet to be learned. His answer to Simon brought this last out: Let us go elsewhere, He said, into the next towns, that I may preach there also: for



therefore came I forth (1:38). Popularity He did not seek. Indeed, Mark frequently notices His retiring character (1:44, 45; 3:12, 19; 5:32; 7:17, 24, 33-36; 8:23-26; 9:25, 28, 30; 10:10). Popular favour, so alluring to men, did not divert Him from His mission. We would pursue that. Dependent, perfect, obedient; that is *what* He was as a Man.

What He could do on men's behalf, we have said, had been seen in the city. What He was, Simon and others learned outside of it. He taught, and He delivered, as no one had done, or could do. But He was found, after all that display of power, to be a *dependent Man*, for He prayed; a *perfect Man*, (for popular favour did not attract Him, nor guide Him in His service; and an *obedient Man*, for He steadfastly carried out the mission He had undertaken upon earth; for "He went preaching", we read, "in their synagogues throughout all Galilee, and casting out demons" (v. 39).

We have thus had described about *twenty-four hours* of the Lord's life on earth, commencing with the morning of one day, and going on to the morning of the next. *What a day it was!* Astonishing to those who witnessed it; instructive to us who read about it.

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#### WAITING AND WATCHING

Waiting for Him in the darkness,  
 Watching for Him in the light,  
 Listening to catch His orders,  
 In the very midst of the fight:  
 Seeing His slightest signal,  
 Across the heads of the throne,  
 Hearing His faintest whisper,  
 Above earth's loudest song:  
 Dwelling beneath His shadow,  
 In the burden and heat of the day,  
 Looking for His appearing,  
 As the hours wear fast away;  
 Shining — to give Him glory:  
 Working — to praise His Name,  
 Bearing with Him the suffering,  
 Bearing for Him the shame.

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The prayers recorded in Scripture say much in few words; and the soul persuaded that "God is" cannot be wordy — takes hold of God, and prevails.

**MEN OF NOTE, BARTHOLOMEW***—Hector Alves*

The Twelve Apostles. (6) Bartholomew, the guileless disciple

It is generally accepted that Bartholomew and Nathaniel are one and the same person, and while this assumption is not altogether beyond the shadow of a doubt, there is little evidence to the contrary. Matthew, and Luke refer to this apostle as Bartholomew while John calls him Nathaniel. In the first three "Gospels" Philip (who brought Nathaniel to the Lord) and Bartholomew are named together. Some writers suggest that Nathaniel must be considered as his real name while Bartholomew expresses his family connection, Bar, meaning son, he is said to be "the son of Tholami". It was not an uncommon thing in those days to have a double name, several of the apostles had it; Matthew is also called Levi, and Lebbaeus is called Thaddeus, and Judas.

In a former article, "Men of Note in the Bible", in the April, 1970, Issue, we wrote concerning Nathaniel, his Call, Character, and Confession. We are not told if Bartholomew was a disciple of John the Baptist, it is likely that he was, and may have been closely associated with Peter, James, John and Andrew. The description given of Nathaniel in John chapter I, is more detailed than in the case of these other disciples mentioned before him. It is remarkable that so much is said of this apostle there and so little said of him afterwards. As soon as the Lord saw him, He said, "Behold an Israelite indeed, in whom is no guile" (John 1:47). It is a little surprising that a man endowed with this grace was the only one of the disciples mentioned in this chapter who manifested any hesitation about receiving Jesus as the Christ. When Philip told him that he had "found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph", Nathaniel seemed to discredit this, and asked, "Can there any good thing come out of Nazareth?" He was not greatly impressed by Philip's statement and was not slow to express his doubts about it. Nathaniel did not expect that the promised Messiah would come from Nazareth, a town despised by those in Judaea; Nathaniel himself was a Galilean and knew this.

There is a depth of meaning in our Lord's words, "An Israelite indeed". Nathaniel was in the same class of Simeon and Anna of Luke chapter 2, "Waiting for the consolation of Israel" (verse 25). The Lord knew that, and said, "When thou wast under the fig tree, I saw thee", knowing his downsitting and



his uprising and his thoughts afar off (cf. Psa. 139:2). The fig tree is figurative of the nation of Israel and from under that tree Nathaniel rose and went to the Messiah. It was out of a true Israelite's heart he said, "Rabbi, thou art the Son of God; thou art the King of Israel". His was a different confession to that of Simeon who said, "Mine eyes have seen Thy salvation . . . a light to lighten the Gentiles, and the glory of Thy people Israel". Philip had invited Nathaniel to come and see "Jesus of Nazareth", but he saw more than that. There was a real stir among the Jews at this time, John the Baptist was announcing the kingdom of heaven was at hand. In view of this he was calling upon the people to repent; so when the Lord said to Nathaniel, "Before that Philip called thee, when thou wast under the fig tree, I saw thee", that brought forth his remarkable confession of the Lord's deity and Kingship. The eyes of his understanding were opened to behold in Jesus of Nazareth the Son of God incarnate, and the true King of Israel.

The last mention of Nathaniel by John is significant in itself, it stands out in contrast to the first mention of this Israelite in whom was no guile. "There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples" (John 21:2). The question has been asked, "Why are only five of the seven identified, and apart from Peter, who was the spokesman, only two are mentioned by their names, "Thomas called Didymus, and Nathaniel of Cana in Gailee."? The significant thing is that Thomas and Nathaniel were there, the doubter and the guileless Israelite, mentioned alongside each other. It says they "were together". When Peter said, "I go a fishing," the others were unanimous in their decision, "We also go with thee". Peter had received no command for this, it appears to have been an act of self-will, and the guileless Nathaniel, along with the others, falls in with the idea. They went fishing when they ought to have been at the trysting-place arranged by the Lord, "into a mountain where Jesus had appointed them" (Matt. 28:16). Some think they went there and when tired of waiting went on the fishing expedition. Others think it was in order to obtain their "daily bread" as they were now left alone. If that was their reason the Lord taught them a lesson for it was in the providence of God "that night they caught nothing". We might have expected to find Thomas the doubting disciple there, but not Nathaniel, the man who might have been waiting for the One whom he confessed as "The Son of God and the King of Israel". It would have been better for him to have gone back and sat under his fig tree where Philip found him, doing a little meditating and



waiting for further instructions from the Lord, rather than go on a fruitless fishing expedition. However, this latter afforded another opportunity for "Jesus to manifest (R.V.) Himself again to His disciples" (John 21:1).

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### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* Is baptism a pre-requisite for acceptance to the Lord's Table? In other words, is the practice by certain denominations that by baptism the person is then eligible for membership to that specific group? I would think that it is LIFE and not necessarily LIGHT that qualifies a person to remember Him. Are there not real cases where it is impossible for a believer to be baptized due mainly to physical reasons? Should they be denied the joy and rejoicing of remembering the Lord?

*Answer:* "Acceptance to the Lord's Table" is an unscriptural term. The Lord's Supper is one of the ordinances given to the church, and the partaking of it is one of the privileges of those who are in "the fellowship" (Acts 2:42). The definite article is used here). Regarding baptism: we fail to find an unbaptized believer in a New Testament church. In Acts 2:41 we read, "Then they that gladly received His word were baptized". Following that they were "added" to the newly formed church in Jerusalem. In Acts 18:8 we read, "Many of the Corinthians hearing believed, and were baptized". In the house of Cornelius the hearers were converted through faith in Christ, and we read that Peter "Com-manded them to be baptized in the name of the Lord" (Acts 10:48). That is how converts, both Jews and Gentiles, were added to the early church. Regarding physical infirmities making it impossible for a believer to be baptized. In certain cases of this kind it requires "sanctified common sense". We have known of a bed-ridden child of God who was very desirous of obeying the Lord in baptism; her words were, "I do not want to go to heaven a disobedient believer". When warm weather came and the water was warmer, she was borne of four and lowered carefully into a small pond on a stretcher. Faith can overcome difficulties. Baptism is neither the door, nor the doorstep into Assembly fellowship; it takes place before one gets to the door; nowhere do we read that it is "life and not light" that qualifies one for church fellowship. Let us go by the Book.

*Question:* Is there any scripture for silencing a brother because his ministry along the lines of correction is not wanted?



The elders allowing him to come to all meetings, and to break the bread with them on Lord's Day mornings, but not to sing, pray, or minister the Word.

*Answer:* "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for CORRECTION, for instruction in righteousness" (II Timothy 3:16). Timothy was exhorted to, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine" (II Timothy 4:2, 3). In the light of these scriptures it is plain to see that "ministry along the line of correction" is both a scriptural and a necessary thing. But it must be given in the fear of God, and not in a manner that would antagonize the hearers. "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). There is scripture for internal discipline in the assembly, but to give corrective ministry in the fear of the Lord does not call for that.

*Question:* In the words of Acts 2:41, 42, do we have a pattern to follow? "Then they that gladly received His word were baptized: and the same day there were add unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers". Our young elders say this is not a pattern for us to follow.

*Answer:* The term "young elders" is a paradox; the word "elder" is a translation of the Greek word "presbyter", which means "an older person". We state emphatically that in the words of Acts 2:41, 42, we have a pattern assembly for all time, there is no clearer pattern found in the New Testament.

*Question:* Is it in accordance with "the apostles' doctrine" to pray for the salvation of souls at the evening Gospel Meeting while we are gathered to partake of the Lord's Supper?

*Answer:* There is the danger of losing sight of the purpose of our gathering together on the first day of the week. "And upon the first day of the week . . . the disciples came together to break bread" (Acts 20:7). Our Lord said, "This do in remembrance of Me" (Luke 22:26). Paul wrote to the saints at Corinth, "Ye do shew the Lord's death till He come" (I Cor. 11:26). Alas, too often hymns sung and prayers offered on this occasion have no bearing on the Object of our worship — the Lord Jesus Christ. There is a vast difference between the Lord's Supper and a meeting for prayer or the ministry of the Word of God. However, we believe that *after* the bread and cup have been partaken of



(and in many assemblies in this land the offering is taken up) the character of the meeting may take another form. Referring again to Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them". The occasion offers an excellent opportunity to minister the Word to edification because as a rule the greater part of the church is present. It would be quite in keeping with such ministry, in closing to pray for the salvation of souls at the evening Gospel Meeting.

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### THE FLESH IS NOT TO BE TRUSTED

Many go as near to the world — as near to sin — as they can go without going into it. But the Spirit taught Christian keeps as far away from temptation as he can get. He takes care to give the devil as few chances as possible. Some may think he is too particular; but none will think so who have God's reckoning of the flesh. It is not to be trusted; and those who worship God in the Spirit, and rejoice in Christ Jesus, have no confidence *in the flesh*. The carnal minded believer is not careful to avoid the appearance of evil. He is always doing things of questionable propriety, and stumbling weak believers, by his sailing near to the world. But this can only go on for a time; for, sooner or later, he finds that the way of transgressors is hard — be they believing or unbelieving transgressors. "Can a man take fire in his bosom and his clothes not be burned" (Prov. 6:27).

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(continued from Inside Front Cover)

recently on his way back to Northern Ireland, which were appreciated. The annual Sunday School Treat last Saturday evening was a happy time with the children and some of their parents. Robert Surgenor spoke a nice word in the gospel. We are expecting Brethren Sydney Maxwell and Eric McCullough to begin a series of gospel meetings with us here on Lord's Day, Feb. 13 (D.V.) and pray that we will see some souls saved.

CEDAR FALLS, IA. — H. Dobson and P. Elliott are continuing at Cedar Falls and S. Mick is at Grand View, Ia. L. Brandt and H. Wahls are at Lynxville, Wis. S. Hamilton called at Winnesboro, Tylertown, Coal Creek and Yates Centre, Kansas for a few meetings.

BARRINGTON, N.J. — J. Smith and L. McBain are in their third week of gospel meetings with good attendance.

NORTHERN IRELAND — W. Nesbitt is in Annabawn with a little blessing; H. Paisley in the Orange Hall near Ballymena, a good start. J. Thompson and S. Ferguson in an effort in Kilkeel and J. Brown and J. Lennox are in Dunmurry with blessing. J. Martin is still unable for special meetings. J. G. Hutchinson and T. McKelvey were in Rasharkin with some



blessing. Noel Burden is presently having meetings in Co. Tyrone with good numbers coming out, mostly outsiders and with some blessing in the gospel. For health reasons J. G. Hutchinson will have to be out of special meetings for some time. Prayer is valued for all the above efforts and especially for the state of the country.

### CONFERENCES

VANCOUVER, B.C. — The South Main, Deep Cove and West Richmond Gospel Halls plan, D.V., to hold their annual conference at Easter, March 31, April 1 and 2, in the John Oliver High School Auditorium, corner of 41st and Fraser Streets. A prayer meeting will be held in the South Main Hall, 8.00 p.m. Thursday, March 30, 60th and Main Streets. Visitors will be freely entertained. Corr. W. A. Boyd, 6540 Sophia, Vancouver 15, B.C.

TORONTO, ONT. — The Annual Conference at the East Side will be held, D.V., as usual in the Eastern High School of Commerce on Friday, Saturday and Lord's Day, March 31, April 1 and 2 with a prayer meeting in the Pape Ave. Hall at 7.30 p.m. on March 30. Bible readings will be held as usual. Corr. A. Walker, 15 Deepglade Crescent, Willowdale, Ontario. Phone 445-4306.

TORONTO, ONT. — The Annual Conference at the West Side will be held, D.V., in Royal York Collegiate, 675 Royal York Road, Etobicoke on Friday, Saturday and Lord's Day, March 31, April 1 and 2 with a prayer meeting in the Rexdale Gospel Hall. The usual order of meetings will prevail as well as Bible Readings, each day and Sunday School on Sunday. Corr. Nelson Brooks, 9 Sunplains Cres., Etobicoke, Ontario. Phone 621-3784.

MONCTON, N.B. — The conference will be held, D.V., Easter weekend March 31, April 1 and 2 with a prayer meeting on Thursday, March 30th at 7.30 p.m. Time of meetings each day will be 10.00 a.m.; 2.30 p.m.; and 7.30 p.m. with a Sunday School also on Sunday at 1.00 p.m. Corr. Eric F. Adsett, 477 Lutz St., Moncton, N.B.

CULVER CITY, CALIF. — Our Easter conference will be held, D.V., on April 1 and 2 starting with the prayer meeting on Friday night at 7.45 p.m. March 31. Corr. Harry E. Bingham, 1138 Venice Blvd., Culver City, Calif. (also the Hall address) Phone 213 - 342-7594.

WATERLOO, IA. — We purpose having our conference, D.V., on April 22 and 23 with a prayer meeting on Friday night. This is one week earlier than usual. Corr. Clifford Smith, 3466 Hammond Avenue, Waterloo, Ia.

MANCHESTER, CONN. — The 55th Annual Conference will be convened, D.V., on March 31, April 1 and 2 with a prayer meeting in the Gospel Hall, 415 Centre Street, at 7.30 p.m. Thursday, March 30. Corr. Everett S. Glenney, 696 Forest Street, East Hartford, Conn. 06118.

### WITH CHRIST

WESTBANK, B.C. — Our brother, Frederick H. Griffin, departed to be with Christ on December 21, 1971, in his 89th year. He was born in London, England in 1883 and born again in 1903 in Saskatchewan and came to Westbank in 1933. He is survived by his wife and three daughters — all saved. The funeral service was shared by A. Stewart and J. Griffin.

VANCOUVER, B.C. — Our dear sister, Mrs. Lucille Catherine Peacock, wife of our brother Willie Peacock of the South Main Assembly, passed peacefully into the presence of her Lord, January 16, 1972, aged 61 years. The home-call was sudden and a great shock to us all. Our sister was born in Canon City, Minn., U.S.A. and born again in Ireland, Sept. 12, 1938. Our sister remained steadfast to the end and saw all her children but one son saved and in fellowship. The family of seven children and relatives all attended the very large funeral taken by John Harris and Sydney Maxwell. She has gone to her heavenly home until the day break and the shadows flee away. Much missed by a loving husband and family. Prayer is requested for son Bobby at this time.



**PORTAGE LA PRAIRIE, MAN.** — Our dear sister in the Lord Mrs. James Watson went to be with the Lord on January 11th. She was saved over 70 years ago and gathered unto the Lord's Name in the Topper district. The last thirty years she has been associated with the saints here. S. Rey preached the Word faithfully at the funeral. It was a happy release for her as she has been confined at home for nine years.

**LONDON, ONT.** — Our esteemed brother John Forrester went home in his 93rd year on January 15, 1972. He was active to the end, taking part three times on the Lord's Day morning previous to his passing with a short word of exhortation to feed my sheep. He never tired recounting how in Motherwell, Scotland, shortly after he was married, "a man walked four miles to tell me God loved me". He was saved that day and has been a man of the Book ever since — a Godly old man, a brother beloved, a true father and shepherd. His widow, two sons and a daughter remain. Brother Frank Pearcey and Bert Grainger took the funeral.

**HAMILTON, ONT.** — Our dear sister, Mrs. Edith Jacklin went to be with the Lord on Dec. 28, 1971, aged 84 years. She was saved in June, 1916 when Frthren Bruce and Sylvester were holding cottage meetings a few miles outside Parry Sound. Later she was baptized and received into assembly fellowship in Parry Sound, where she was until coming to Hamilton around 25 years ago. Our sister was in fellowship in Kensington Assembly until she fell asleep, although unable to be out to meeting during the last two or three years because of infirmity. She was a faithful sister and often spoke to unsaved friends and relatives about the Saviour. The funeral service was taken by J. M. Beattie, at which a good number of unsaved heard the gospel.

**CULVER CITY, CAL.** — Our sister, Mrs. Isabel Stewart went to be with the Lord, January 12th in her 89th year. Saved early in life, she was over 70 years in Christ. She was the widow of Robert Stewart formerly of the assembly in Long Beach but in recent years in the fellowship of the assembly in Culver City. She and her husband showed much hospitality and fellowship to the Lord's servants and His people over the years. Funeral services were conducted by Thomas A. Hay and Allen C. Ferguson.

**ARLINGTON, WASH.** — Our dear sister, Mrs. Wm. Klein, aged 61, has been called home to be with the Lord, December 17. She was born in Winnipeg and saved there in 1935. She was in fellowship in Winnipeg, Vancouver and for the last fifteen years in Arlington. A. Wilson and E. Billingham preached at the funeral.

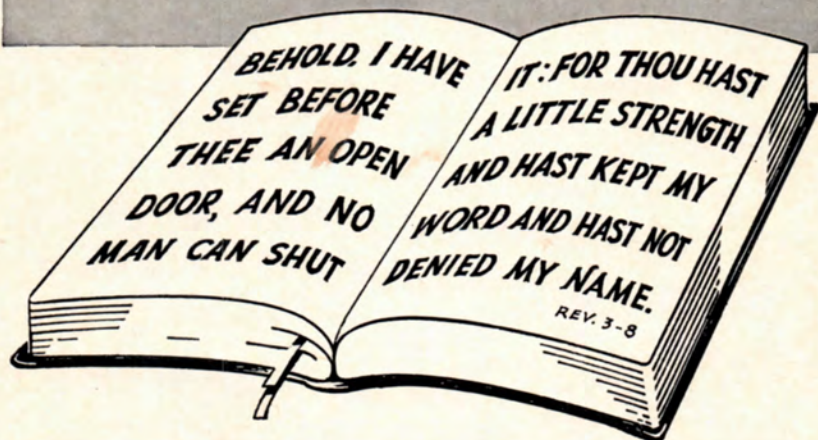
**DECKERVILLE, MICH.** — Our dear sister, Mrs. Jennie Levitt, of Crosswell, Mich., passed away December 28, 1971. She was born February 3, 1888, and saved while a young woman. She has been in fellowship with the saints here in recent years. She is survived by four sons, four daughters and one brother. Norman Crawford spoke at the funeral in Crosswell.

**SAN DIEGO, CAL.** — Our dear sister Mrs. John Long, formerly from the Philadelphia area just passed away and was buried Monday, January 3, at the age of 90. The funeral service was taken by Sydney Maxwell.

**NORTHERN IRELAND** — On January 19th our dear sister Mrs. Thomas McKelvey, of Ballymena, N. Ireland went home to be with the Lord. She was saved in Newry in 1908, at meetings held by the late George Gould Sr. and the late Robt. McCracken Sr., and has been in assembly fellowship ever since, the last 23 years in Harryville assembly, Ballymena. She was a quiet, godly woman, who commended and endeared herself to the Lord's people wherever she went and whose happy christian spirit was a testimony amongst her neighbours. Throughout all the years of her married life, she encouraged and helped her husband in the work of the Lord. She will be greatly missed. The large funeral was from the gospel hall in Harryville, Ballymena, when a sense of God's presence was felt and help was given to R. Beattie and J. G. Hutchinson to give words of comfort and gospel truth. Prayer will be valued for our esteemed brother in his bereavement.



# TRUTH AND TIDINGS



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**TIDINGS**

**VANCOUVER, B.C.** — Brethren Gerrit Bergsma and Ed Billingham are preaching the Gospel in the Carleton Gospel Hall following good children's meetings by the former the previous week.

**ABBOTSFORD, B.C.** — Hector Alves had two weeks of ministry meetings.

**WINNIPEG, MAN.** — Gospel meetings are continuing with some fruit by Dick Robertson and Jim Webb with strangers in nightly in response to much visiting.

**KENORA, ONT.** — The assembly enjoyed and appreciated a weekend and five nights of ministry with J. A. Ronald.

**ST. THOMAS, ONT.** — The saints enjoyed a visit from Wm. Warke and Robt. Surgenor for Lord's Day and a week of ministry. At the closing meeting a middle aged couple were baptized, who were saved since tent meetings closed last summer. The Assembly has also been encouraged lately with blessing in the gospel.

**NEWMARKET, ONT.** — The Assembly has been continuing in children's meetings with well over 100 children attending with some fruit in the Gospel. A number recently have been baptized. They look forward to their Conference Day, May 7th.

**MIMICO, ONT.** — Norman Crawford and Robt. McIlwaine are preaching the gospel here.

**HUNTSVILLE, ONT.** — In recent months E. Doherty and Gary Sharp have had gospel meetings in Waubaushene and Strongville with a little to encourage. In addition they have a Tuesday afternoon meeting for children in Elmvale and one on Thursday afternoon in Port McNicoll. D.V., they start in Huntsville for a series in the gospel on March 5th. E. Doherty had ten days in Welland for ministry, where they have been seeing blessing in the Gospel.

**CLINTON, ONT.** — The Joseph St. Assembly enjoyed recent visits from F. Holder, T. Kember and L. K. McIlwaine.

**ARNSTEIN, ONT.** — J. Adams had a week of ministry.

**MARITIMES** — The interest still continues at Bay St. Lawrence after nine months. J. McCracken and D. Swan being cheered by a man professing faith in Christ who opened his house for the gospel before they brought

(continued on page 79)



## ME AND MY HOUSE

—A. W. Joyce

Those were noble words indeed of Joshua 24:15, "But as for me and my house, we will serve the Lord." Well would it be for every Christian head of a household, if at the early part of a new year, this decided confession were to come not only from the lips, but sincerely from the heart. Because of the wrong or forced application of the "household", introducing "household baptism," etc., we are liable to miss the importance of the teaching of the Scripture in regard to the households of believers. When a brother is married and with his bride sets up a Christian household for the first time, he is assuming responsibilities, as well as entering into privileges, which will result in much spiritual blessing and joy, if the Word of God and the Spirit of God becomes his guide. His reward at the judgment seat of Christ will be affected by the regulation of the household and, if the Lord be not come, unborn generations may be affected for all time and even for eternity.

The circumstances under which the words, "As for me and my house, we will serve the Lord," were spoken must have been most impressive. In the preceding chapter Joshua had said, "I am old and stricken in age . . . and, behold, this day I am going the way of all the earth." The listeners would realize that the godly man who had been with them so long and who had led them so well from the time Moses' mantle of leadership fell upon him, was about to leave them by the way of death. They were listening to his last words. What a company was gathered to hear them; "all the tribes of Israel," the leaders of Israel, their heads, their judges, their officers, "presented themselves before God" (Josh. 24:1).

Joshua recounted to the vast audience the faithfulness of God to His people from the call of Abraham from idolatry. He reminded them of their deliverance from the bondage of Egypt, of the triumphant overthrow of the Egyptians in the waters of the Red Sea, of His care over them in the wilderness, of the victories obtained over the Amorites, Moabites and the inhabitants of Canaan. Following this in verse 14 he gives them

### EXHORTATION

- (1) Fear the Lord.
- (2) Serve Him in sincerity and truth.
- (3) Put away the gods which your fathers served.
- (4) Serve ye the Lord.



How up-to-date is this four-fold exhortation! It was spoken *TO* Israel, it is written *FOR* us. First, we have the *SANCTITY* which should characterize our attitude before the Lord. Second, we have our *SERVICE*, and the manner in which it should be rendered, "in sincerity and truth". Third, we have our *SEPARATION* from spiritual idolatry. "Little children, keep yourselves from idols" (I John 5:21). Lastly, we have emphasized the One to whom our *SERVICE* should be rendered, "Serve ye the Lord". Then in verse 15 we have

#### THE CHOICE

"Choose you this day whom you will serve." For the people of Israel there was no middle path, it was a definite choice between the Lord and idolatry. In a later day, Elijah the prophet presented a similar choice, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him" (I Kings 18:21). It was not a question of serving Baal less and serving God more, but it was one thing or the other. Just so today, to every child of God is presented a definite choice, shall I acknowledge Christ as Lord of my life, and follow Him? or shall I acknowledge and bow to the claims of the *WORLD*, by adopting its maxims, by following its fashions, by pointing with its movements, by using its methods, by imitating its religious worship? The Lord Jesus said, "No servant can serve two masters" (Luke 16:13). Joshua did not wait to hear the people's choice before making his own. He exclaims, so to speak, "Whatever your decision may be, *this is mine!*" This brings us to

#### THE CONFESSION

"As for me and my house, we will serve the Lord." Before looking further at this noble confession we might notice *THE RESULT* upon others. The people were swayed by Joshua's example and said, "Nay; but we will serve the Lord", (verse 21), and entered into a covenant that day. How well it would have been for Israel had they followed faithfully the wise counsel of Joshua! It would have saved all the sorrowful tale of the book of Judges with its defects, bondage, misery and sins, recorded against them.

Thrice happy is the household in which all its members are saved by God's grace and are living for His glory. The first recorded convert in Europe was Lydia in Acts 16. Previous to her conversion it is evident that like Cornelius in Acts 10, she feared the Lord and was seeking for light. It is recorded that she worshipped God and as soon as the Gospel reached Philippi, her heart opened to the message. But she was not saved alone, for the grace of God *reached her household*. "And when she was



baptized and her household", she opened her house to the servants of the Lord. Among her household were men (presumably servants as she was a business woman) for at the close of the chapter, from prison Paul and Silas went to her house, "and when they had seen the brethren, they comforted them, and departed" (Acts 16:40).

In verses 16 to 34 of the same chapter we have recorded the salvation of the jailor and all his house. We have the house mentioned four times in three verses. It might be remarked in passing, whatever ages were included in the jailor's household, they were old enough to hear the Word, verse 32, to believe the Word, verse 34, and to rejoice, and they were all baptized. No sooner was the jailor saved, but like Lydia, he brought the servants of the Lord into his house and entertained them at his table. Thus we have an example of hospitality in both these households which were won for Christ. Hospitality to the people of God, and especially to the servants of the Lord who are preaching the Gospel, is a mark of a Christian household.

Sober reflection could not do otherwise than convince every Christian parent that the salvation of their sons and daughters is of Paramount importance. Better not to have seen them born at all, than to see them die without being born again! No matter what earthly ambition is attained, no matter what worldly gain is secured, if they miss the salvation of their souls, they lose everything worth while. To die and go down to Hell from a Christian home will surely result in the remorseful cry, "I have played the fool, and have erred exceedingly." All this seems to be so self-evident that one may ask, "Why the necessity of emphasizing it?" Sad to say there are many Christian homes where the foregoing truth seems to be either forgotten or shelved. The pleasure of the child is considered rather than the soul of the child. The prospects of the child in this world are planned, rather than the preparation of the child for eternity. But again the objection may be raised, "We cannot save our children". Others may say, "The very subject upon which you are writing gives me great comfort, 'thee and thy house'." Certainly this truth, rightly held, should indeed be a comfort to the exercised parent in the intervening time till the soul of the child is saved. Salvation is of the Lord, when God saves it is entirely on the ground of His free, sovereign grace; nevertheless God does hold us responsible to carry out His word in the home and so to live and act before the family that the soil of the young hearts shall be prepared for the reception of the Gospel seed.

(Reprint)



## HONDURAS

*James Scollon*

The work in Honduras progresses and we must give a lot of credit to the national brethren who faithfully spread the Gospel and hold fast to the simple truths they have learned through the years. While I dislike counting, I believe there are about seventy assemblies in this country — some quite strong and others seeking to build up a work in remote places with the Lord's help.

We have been looking to the Lord for new, but God-sent help in these parts, because of a truth the fields are white and the labourers are few. There are all kinds of sects and missions coming in and with their trained workers are spreading out, but few who know the New Testament principles of gathering and working are entering these fields. "Pray ye the Lord of the harvest!"

God's ways are past finding out and many are puzzled as they heard Brother Shedden being laid aside with three heart attacks — a well beloved and steady brother who kept busy for the Lord. Now by doctor's orders he must have complete rest for some time. We realize God esteems His servants more than their works and has a plan, a lesson for all in the laying aside of an esteemed brother. Much prayer has ascended on his behalf and we seek your fellowship in prayer for him and his family.

As we finished printing the December issue of our little Spanish magazine — "Verdades Biblicas" or Bible Truths — we reached and passed the 1½ million mark since we started 24 years ago. The Lord has given much help and blessing in this labour. Although the magazine is especially for the edification of believers, we do print some gospel and hear of the Lord saving souls through his printed page. We send out free about 12,000 copies monthly. Gospel tracts are also distributed in abundance and the Lord uses the printed page. Pray much for the Seed sown!

We came to Central America about 39 years ago, and have lived in these parts for the past 33 years, and we can truly say the Lord has blessed His work here. We have seen many changes since those early days when we had few roads and travelled much on foot and by the Fruit Company railroads. Travelling took up a lot of time, but there were more opportunities for interesting conversations on these long train journeys and many more tracts were distributed. It was not unusual to see the brake-man on the train come along through the coaches, bring someone who wanted to talk about the Gospel. On one journey, a young man interrupted my reading on the train asking if I knew him. I had to



confess that I didn't but he told me he had accepted the Lord some time before while I was preaching in a country place. These incidents could be multiplied and it gives us much joy to see the Christians going about as living epistles, letting the world know whose they are and whom they serve.

At the end and beginning of the year there is much to keep us busy. It is time for Sunday School treats in many places and then come the official papers — permits for so many things, all requiring typed petitions, photos, stamps, etc. on sealed papers, and then the long wait in their respective offices. Yesterday we spent the whole afternoon in the Police Station just to have our driver's license renewed. Our certificate of good conduct hadn't come from the capital and we did not have much hope of getting the license until it did, but the Lord answered our prayer and we were given the licenses, and a little cheaper than others say they paid, but still \$15.00 each for two years. But the time wasn't entirely wasted as we talked about many things with the secretaries and others as we waited. One promised to come to the meetings and the chief was very friendly and we were able to give him an invitation to the meetings. We don't find it difficult to introduce our business to others here.

Our home is next to the hall and we have many visitors who come with their problems and hard questions. We also try to keep on hand a good supply of Bibles as there is a great demand for the Word these days. Our best seller is a Bible for \$1.00, which many buy for their friends or to take the place of their Bible which they have already given to someone else. We were sorry to hear the price of this Bible is going up to \$1.25, but it is still the best bargain in the world.

We ask your prayers for special Bible Studies for brethren in Tela and Trujillo. Brethren Hanlon and Hanna will be responsible this year, with a week in each place. As the rainy season ends, the brethren in a number of places are thinking of local conferences and these gatherings are always times of refreshing.

We ask your prayers that in this year we might see a mighty ingathering of souls and a stirring up and cleaning up of the saints in view of His soon return.

---

The sense that we are nothing makes us glad to forget ourselves; and then it is that Christ becomes everything to the soul.



## PREPARATION FOR PETER'S PATH

—Douglas Howard

John 21:18-25

While this chapter, which is an appendix to John's marvelous treatise on the Deity of the Son, describes two occasions on which the Lord, in resurrection, shewed Himself to His disciples, there is one disciple among them who is in the limelight — Peter. For example, it was Peter who led that fishing expedition, and who jumped into the shallows to reach His Lord, and who drew the net of 153 fishes to shore. After dining, it was Peter to whom the Lord addressed that memorable 3-fold restoring question, *lovest thou Me?* Further, it was Peter who was informed of the manner and time of his death, and who then asked what John was to do. The role of John, the disciple whom Jesus loved, however, is closely linked with that of Peter in the chapter, and thus is formed a nice prelude to the succeeding early chapters of the Acts in which the combined ministries of Peter and John are conspicuous.

When John, in his 90's, wrote this last New Testament document, Peter's death was already a matter of history. John knew that Peter had been crucified (upside down as history says) and this would account for his ready understanding of the Lord's prediction of Peter's death, as given in v. 18. We must not, on that account, think that John was talking behind Peter's back, for John dearly loved Peter, we are convinced. Rather, what John wrote, is written for our learning.

Whether or not the various three's in the chapter — one hundred fifty and THREE fishes, the THRICE-repeated *“lovest thou Me?”* the THREE-fold description of Peter's life and manner of death — are a counter to Peter's 3-fold denial, the reader may judge. It is the following items of preparation for Peter's service I wish to point out:

1. *Mind your Master*: Even though 3½ years ago Peter heard, for the first time, the Saviour's call, *“Follow Me”*, and responded physically, he must hear it again (v. 12, 22). The repetition is more than a reminder. Coming now from the resurrected Christ, it is a spiritual challenge. The Son was going to the Father, and the *“greater works”* Peter must now do demand following with the eye and ear of faith, the One Whom not seeing he loves. When the eye and ear (largely *“intake”* members), are doing their part aright, feet, hands, and tongue (the *“output”* members), will also do their part aright. *“Shewing forth the*



virtues of Him who called us out of darkness into His marvelous light", including loving obedience to all His precepts, and prayerful waiting upon God, when the way is obscure, will be the result of true following. This is discipleship.

2. *Mind your business*: "What is that to thee" (v. 22, 24). In the matter of service, God has a separate plan and purpose for each life. Each member in the "body" has its own proper place and function. If this truth were recognized by believers today, what a mighty power against an atheistic world our united testimony would be. Alas, it is much otherwise. It is imperative, therefore, that we ask, as did Saul of Tarsus, "Lord what wilt thou have *ME* to do? and not "What shall this man do?". When the answer to Saul's question is applied, our worship, as well as our service, will be conducted in the right manner, among the right people, and in the right location. And, instead of condemning and disdaining the failures of our fellow-servants, we will, by praying for them, gain the victory over this strong human trait.

3. *Mind your Conclusions*: Did you ever notice that Peter was actually questioning one who was "following" when he asked: "Lord, what shall this man do?" (v. 21). Could any more be expected of one thus described? "Judging thy brother" is a thing that ought not to be done, neither by word of mouth, nor by pen, (either publicly or privately). "Why dost thou judge thy brother, or why dost thou set at nought the brother?" "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, **HE SHALL BE HOLDEN UP**; for God is able **TO MAKE HIM STAND** " (Rom. 14:4, 10).

4. *Mind your Defenses*: Peter's question brings up something else — implicating others. "What shall **THIS** man do?" We can almost hear Peter say: "Why pick on me? How about speaking a Word to John, Lord?" This human trait is often a first line of defense under adverse exposure. Sometimes a brother, respected for years, unexpectedly comes under pressure of suspicion, and, to protect himself, hides behind the seeming failure of another. A dark shadow in his character, heretofore unknown, is thus revealed. In these circumstances, "the other" may come out worst than the first. How cruel this can be! "Why do ye not rather take wrong? (I Cor. 6:7), Why do ye not rather suffer yourselves to be defrauded?" A suspicion or accusation, prompted by jealousy, could die a natural death, often, if we would hold our tongue and go on quietly. Whole assemblies have suffered much simply by implicating others. The Lord preserve us. Eph. 6:12-18, and Romans 12:19 afford good defenses any time.

5. *Mind your Allotted Time*: I refer to v. 18. At least,



from this prediction, learning that he was to be martyred, dear Peter would be encouraged to know that he would die a faithful death and not deny his Lord again. But, because this was to occur "when thou shall be old", a life of service lay ahead, and he must apply himself. It may have been the sudden sense of this responsibility that caused him to try to divert the Lord's attention to John. On the other hand, this rare knowledge, through the years, must have strengthened him again and again in carrying out an exercise which, had life been uncertain, he might have left for someone younger. One thing is sure, Peter never lost sight of the unique prophecy. It was like a guiding star, for in his written ministry to the saints — a ministry that seems to have characterized his latter years — with heavenly calm, he makes reference to it: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Today, we have no such lease of life. We look for His return. Ours is simply to "Occupy till I come". How many will be found idle when He comes, saying "My lord delayeth his coming"? In view of that coming, our constant thought while serving Him should be "Perhaps TODAY".

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### SAMUEL IN THE SCRIPTURES

—*John J. Stubbs*

Outside the 1st book of Samuel itself we have five most interesting and helpful references to this man of God, Samuel. These are spread out throughout Scripture and will well repay study. Samuel himself as the actual history of his life records, filled various positions and functions which go to prove his usefulness for God in the time in which he was raised up. Note the following:

1. A Nazarite — ch. 1:11.
2. A Prophet — ch. 3:20.
3. A Judge — ch. 7:15-17.
4. A Priest — ch. 2:18, 10:8
5. A Levite — 1st Chron. 6:28 and 34.
6. A Man of God — I Sam. 9:6-10.

But while much of help and profit has been gleaned by many from the sacred history of this godly man, so that not a few are quite familiar with it, it is rather our purpose to claim the readers' attention to the scriptural references to him, to make



comments on the same in a suggestive way, and cause us to realize the important lessons God has for us.

1. HIS PARENTAL MISTAKE. Ps. 99:6 with v. 8 — "Tookest vengeance on their inventions". Samuel is here linked with both Moses and Aaron in this Psalm. They are specially singled out as great men of prayer — "them that called upon Thy Name"; this suggests dependence upon God. A glance at I Sam. 12:6 shows that Samuel had a knowledge of the ways of God in using Moses and Aaron, and from this we would gather he must have known of the mistakes of both these men. Moses smote the rock instead of speaking to it (Num. 20). Aaron was the instigator in causing the people to make the golden calf (Ex. 32), and yet instead of Samuel profiting from these mistakes of earlier men of God and seeking to look well to his own ways, he failed so badly after such a successful beginning. The invention of Samuel to which the Psalmist refers is undoubtedly that of I Sam. 8:1-5 — "He made his sons judges over Israel". It would seem that his sons were no better than Eli's, but the simple and solemn lesson we learn is that a father cannot transmit faith to his Son. Godliness does not run in the blood. The sorrowful consequence of this was that it prompted Israel to ask for a king, thus copying the gentile nations. We have an influence for good or evil upon our children. One mistake in bringing up our children can have far-reaching consequences which may cause us to be much humbled before the Lord. By paying heed to that timeless, wise injunction of scripture — "Train up a child in the way that he shall go and when he is old he will not depart from it", may save us much sorrow of heart.

2. HIS PRIESTLY MEDIATION. Jer. 15:1. The people of God in Jeremiah's day had got into such a state that God had to say to him, "though Moses and *Samuel* stood before Me, yet My mind could not be toward this people . . ." Again Samuel is singled out, this time along with Moses as men that had great power with God in the mighty intercession of prayer. More than once each of these had saved the nation from disaster by their intervention and powerful appeals to God. Indeed Samuel had said, "God forbid that I should sin against the Lord in ceasing to pray for you", I Sam. 12:23. The people must have known him as a man in touch with God for more than once they had requested him to pray for them, I Sam. 7:8, 12:19. But alas, in Jeremiah's day three times over God expressly said to him, "Pray not for this people" (ch. 7:16, 11:4, 14:11). So that even a powerful intercessor like Samuel would not have changed the divine disposition. It is clear that Samuel was a priestly man at heart and in ways, if



not actually functioning as such in office. This is proved by the following: The linen ephod (I Sam. 2:18), by offering sacrifice (ch. 7:9-10), by benediction (ch. 10:17-25), and by anointing the king (ch. 16). However, the main lesson we learn from this reference is the failure of human mediation and intercession. How delightful it is to contrast this with our Lord Jesus Christ as our Great High Priest who never fails and as our Advocate with the Father. His ministry in this capacity is always successful, blessed be His Name, because of His PERSON "Jesus Christ the righteous", and because of His WORK, "He is the propitiation for our sins" (I John 2:1-2). Therefore the ground on which He presents Himself to the Father is the efficacy and abiding value of His own sacrifice. This is where such a mighty man of God as even Samuel pales into insignificance in the light of our Lord's present mediatorial work.

3. HIS PROPHETIC MESSAGE. Acts 3:24. "All the prophets from *Samuel* and those that follow after . . ." This New Testament reference to Samuel is of value because it lets us see that Samuel had predicted the coming of the Messiah. Reading through the life of Samuel it is not easy on the surface to find any definite clear messianic glimpse, but as the first of the prophets he must have had something to contribute to the Old Testament messianic testimony. If, as many think, Samuel wrote both the book of Judges and Ruth, then if the reader looks carefully in these precious details of history he will find references to our Lord Jesus Christ. In the victory over Sisera we are surely meant to see a foretaste of final victory over sin and death (Judges 5:31). In Boaz in the book of Ruth we have a picture of Him who is our true spiritual Kinsman. In the song of Hannah we have a prophecy of the punishment inflicted on the wicked, and God will do this in the Person of the Messiah (I Sam. 2:10). In I Sam. 15:28 the reader may find in Samuel's words to Saul a veiled reference to our Lord Jesus Christ as David's Son and David's Lord. "The Lord hath rent the kingdom of Israel from thee this day and hath given it to a neighbour of thine that is better than thou".

4. HIS PIVOTAL MINISTRY. Acts 13:20. "Until Samuel the prophet". Samuel has often been called 'God's emergency man'. He was certainly raised up for his times but in this reference we see he played a most important role in the purposes of God. He was the first of the great line of prophets, but from Amos 2:11-12 we see that the official ministry of the prophet began after Israel's deliverances from Egypt, so the great line of prophets commenced with Samuel and ended with John the baptist



(Matt. 11:13). Thus Samuel was a key man with an important ministry. In Acts 13 it will be of interest to some to note that we have a number of references to prophets. Verse 1, prophets in the local assembly (the New Testament gift), verse 6, a false prophet. We may be sure Satan has his counterpart. Verse 20, Samuel the prophet, verse 27, voices of the prophets — the whole range of prophetic scriptures. Verse 40, "spoken in the prophets" — a citation from the prophecy of Habakkuk follows with its application to the circumstances then. Before the man with such a pivotal ministry commenced his service he was weaned, and then associated with the house of God (1st Sam. 1). This is a good lesson for servants today. We must be weaned from the things of the world and know the joys of the house of God. Such men are best fitted to stand for God in difficult days.

5. HIS PRINCIPAL MOTIVE. Heb. 11:32. How wonderful to see Samuel's name in this great list of faith's worthies. Samuel is mentioned along with other great men of sacred history. The reference to the six men in this verse is prefaced by the words "And what shall I more say". This indicates the greatness of the subject matter in hand, namely how men of God spake, moved and acted on the principles of faith. This gives us the inner secret of Samuel's great success in the nation of Israel — he was essentially a man of faith. Difficulties abounded when Samuel emerged on the scene at that time in Israel's history, but he triumphed, because his faith linked him with a God to whom nothing was impossible. When the Philistines were closing in on the Israelites to do battle with them as recorded in 1st Sam. ch. 7, Samuel took a sucking lamb and offered it as a burnt offering. At the same place much earlier Israel had miserably failed and were defeated, but now Samuel is obviously moving in faith, and even as he does so the Lord graciously and wondrously intervened. This sucking lamb speaks of Christ who was dependent on His Father God, and yet crucified through weakness. No wonder Israel won the battle that day. It was due to a man that acted by faith, and God always honours this. No matter how dark the day, or how difficult the circumstances let us seek to emulate Samuel in his faith.

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#### NO WILL BUT GOD'S

Payson said, "O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished".

**ONE THING**

—Alex Monro

It is our purpose to consider four occurrences of these words in the scriptures. Two are spoken by the Lord Jesus Himself, one by the sweet Psalmist David and the fourth by the apostle Paul.

The first occurrence to be considered is in Mark 10:21 where the Lord Jesus says to one who asked Him of eternal life.

*“One Thing Thou Lackest.”*

The Lord had quoted to him the commandments (see v. 19). He could say, and we believe quite truthfully (v. 20) “Master all these have I kept from my youth up”. His outward life had apparently been beyond reproach. Surely if salvation had been of the law instead of the Lord this one would have, to use a common expression “stood a good chance”. But Jesus looked on him and loved him and said “One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven: and come take up thy cross and follow Me”. The following verse tells us that he went away grieved “for he had great possessions”.

It is well that we should look at this passage objectively and consider exactly what Jesus meant when He told the young man to sell all his possessions and give to the poor. This does not mean that riches were this man's stumbling block; it was riches which were keeping him from surrendering his will to the claims of Christ.

Perhaps there are some reading these lines to whom the Spirit of God would say “One thing thou lackest”. One may have all the desirable qualities of morality, uprightness and much more, but still not be the possessor of eternal life. It may be that the “one thing” the vital, essential living faith in Christ may be lacking, and he who lacks this is still on the broad road which leads to destruction. May each reader ponder, and consider his latter end and if still out of Christ and exposed to God's wrath and judgment come to Christ for salvation before it is forever too late.

Our next consideration is Luke 10:42 where the Lord said to Martha

*“One thing is needful.”*

Our readers will be familiar with the incident recorded.



Jesus came to a certain village (Bethany) and a certain woman named Martha received Him into her house. Martha had a sister, Mary, who sat at the feet of Jesus and heard His word. We note the attitude of these two women, one cumbered about much serving, the other content to listen to what the blessed Lord would say to her. The character of Martha stands thus upon the sacred page — see also John 12:2.

What a privilege to entertain the Lord of glory, God manifest in flesh, in the home. Is it any wonder that Martha served with such diligence? Doubtless the food and drink, the meal prepared would be the best of which Martha was capable, and the Lord had not one word of criticism in regard to this. But Mary perceived that there was a deeper, a more intense need than that of meat and drink, a deeper hunger than that of the body, and this she sought to satisfy by sitting at the feet of the Lord.

Martha was somewhat put out by the fact that she was left alone to serve, and sought that the Lord should bid Mary to assist. How often have the words of Martha been uttered by saints throughout the ages "Dost Thou not care?" Do not we often, in the circumstances of life think that God has forgotten to be gracious? that He is taking no account of our needs, and our activities? But it can never be so. Notice how gentle is the rebuke, the exhortation of the Lord. "Martha, Martha, thou art careful and troubled about many things". Is this not the state into which one can lapse, even in service for the Lord? But whilst service is right, proper and commendable, there is something even more necessary, and that is to know the will of God, the manner in which He desires us to serve. This can only be known by adopting the attitude of Mary — sitting at the feet of Christ and hearing His Word. This He calls "that good part" and just as in the home at Bethany it would not be taken away from Mary, so if we desire to know and do the will of God, He will reveal Himself and His way to us.

We now consider Psalm 27:4 where David says

*"One thing have I desired*

*of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to enquire in His temple".*

This Psalm is a psalm of faith. It is based upon the name of Jehovah; and it shows the connection between His name and His house. Now David, though he were a king, and a prophet, was not a priest and could not enter into the holy place to offer



a sacrifice. Though King of Israel he was of the tribe of Judah, of which tribe nothing was spoken concerning the priesthood. But he could enter into the outer court, the court of the people, and it was his desire *to dwell* — not just be a casual visitor — *there*. He desired that all his days, this would be his perpetual dwelling place; his object — to behold the beauty (margin, delight) of the Lord and to enquire in His temple.

Whilst David, as we have said, could not enter into the holy place, he could, from his position in the court apprehend in measure that which was within. He would, as he conversed with the priests of the Lord, learn of the glory within, and seek to enter into, by faith, that which was hid from the sight of the eye.

It is considered that this verse can be applied to the day in which we live, for, wherever there is a type there must be a reality. Where is the house, the dwelling place of God in our day? It is not in a temple made with hands, for we read in Stephen's address before the council in Acts 7 that the most High dwelleth not in places made with hands. But no intelligent reader of the New Testament will deny that God has a place on earth today where His honour dwells. Is this not amongst His people gathered together in the name of our Lord Jesus Christ (Matthew 18:20)? Throughout Paul's epistles the theme of the house of God, both in its universal and local aspects, is prominent. With this latter we are more immediately concerned, as we view the subject we shall see that local companies are established for worship and testimony. Such companies, reflecting the truth of the one body (Ephesians 4:4) are alone recognized by God today. Can the reader say, as David in relation to the earthly house, that his one spiritual desire is to dwell, not merely as a casual visitor, but as a settled inhabitant in the house of the Lord — to put all his energies into the building up of God's assembly?

But our privileges are far greater than those of David. King and prophet though he was he could only stand without and enquire. However, the believer, as a priest, is permitted to enter, not merely into the holy place, but through the rent veil into the holiest of all, and there behold in full measure, the glory of the Lord. May it be our portion, in ever increasing measure, to be in the presence of the Lord, beholding His glory and entering into that which God has for us in the person of Christ.

Our last consideration will be Paul's words in Philippians 3:13,



*"One thing I do*

forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul wrote the Philippian epistle towards the end of his career when he was imprisoned in Rome. Yet in spite of circumstances, one object was before him — that was the "prize of the high calling of God". Behind him was his life as persecutor of the church of God; and also since the day God met him in grace and saved him, a life of service to be reviewed at the Bema. But these are not his immediate concern. It is not the past but the future which occupies him. He reaches forth to those things before — he has a goal in view, the commendation of his heavenly Master.

The life and writings of Paul are upon the inspired page for our instruction — that we might know the way in which God desires His saints to walk. Can we say, with Paul, that we are pressing on to the mark of God's high calling in Christ — that we are more occupied with the future than with the past — and that our aim is to earn His commendation? May this be the supreme object in our life.

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**MEN OF NOTE, THOMAS**

—*Hector Alves*

The Twelve Apostles. (7) Thomas, called Didymus

Character is soon manifested in a man, temperament makes itself known by actions. The apostle Peter was impetuous; John, the apostle of love, leaned on Jesus' bosom; Andrew brought Peter to the Lord, and he also brought the lad with the fishes and loaves, he was marked by enthusiasm; Nathaniel was without guile; Matthew the tax gatherer became a historian. What shall we call Thomas? Some would call him gloomy because he said on one occasion, "Let us also go that we may die with him". Others might say Thomas was a pessimist, or an incredulous person, because when he said, "We know not whither Thou goest; and how can we know the way?" Was he of a melancholy nature because after Mary Magdalene had told the disciples that she had "seen the Lord", he seems to have gone off by himself somewhere and was not present when Jesus came and stood in the midst, and said "Peace be unto you", and showed to them His hands and His side? Certainly he has earned the name "Doubting Thomas",



because he refused to believe the other disciples when they told him that they had seen the Lord. All of this is true, but in each instance Thomas seems to have recovered himself, so we feel that the best title we can give him is given to him on three occasions by the apostle John, "Thomas, which is called Didymus".

In the list of the twelve apostles given by Matthew, Mark, and Luke, we find Thomas' name associated with that of Matthew. We might safely gather that these two disciples were linked together in service. Nothing is recorded concerning Thomas on the three synoptic Gospels, and we know nothing at all about his call to be an apostle of the Lord. It is to John, who mentions him four times that we are indebted for all we know about Thomas.

**CALLED DIDYMUS.** This was not a surname; he was not Thomas Didymus. We understand that the name "Thomas" is Hebrew, and "Didymus" is Greek for "Twin". It is quite probable that Thomas was a twin, and, as a good brother now with the Lord, used to say, "This means, there was another one like him". Perhaps we all are like him in one way or another, in the light of the things mentioned above, unbelief and faith contending with each other.

**JOHN'S FIRST MENTION.** "Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him" (John 11:16).

Is there really a suggestion of gloominess in these words addressed by Thomas to the disciples? It would appear on the surface that he had become despondent when he learned that Lazarus was dead. Some have said, "Better that he had waited before giving vent to his feelings, and he soon would have learned that the Lord was on the way to Bethany to give life. That is quite true, but it will be well for us to look at the "him" in the verse. Some tell us it refers to Lazarus; that is wrong. They could not very well die with Lazarus, he was dead already, and Thomas knew that the Lord had just said, "Lazarus is dead". The margin of the Newberry Bible correctly gives die "with Jesus". In verse 8 of this chapter we read, "His disciples say unto Him, Master, the Jews of late sought to stone Thee, and goest Thou thither again?" W. E. Vine has this to say, "Let us go, that we may die with Him, evoked by Christ's decision to go, was not a case of melancholy forboding, but of downright and cheerful loyalty. Jesus was more to him than life itself. What a lesson for us". So in this incident we see that Thomas was ready, and had the courage to go even to death with the Lord, thus showing his affection for, and his fidelity to, the Lord.



**JOHN'S SECOND MENTION.** "Thomas said unto Him, Lord, we know not whither Thou goest, and how can we know the way?" (John 14:5). Thomas was slow to take in the meaning of the Lord's words in the previous verses. The Lord had said, "And the way ye know". Thomas' reply was, "How can we know the way". He takes for granted the other disciples feel the same way he does, he uses the word "we", speaking for all of them. Thomas knew that the Lord was returning to His Father in heaven; he knew He would be leaving His disciples behind Him. Although he had spoken of dying with the Lord, yet he cannot understand how they could go the way the Lord was going. Thomas is in the dark, and he seems quite downhearted. The Lord does not rebuke him, but gently says, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me". That appears to have satisfied Thomas, while Philip makes a further request, "Lord, show us the Father, and it sufficeth us".

**JOHN'S THIRD MENTION.** "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (John 20:24).

No reason is given for Thomas being absent on this occasion. This appearing of the Lord is not mentioned by Paul along with the other appearances in I Cor. 15:5-8. Mention is made of His being seen "of all the apostles"; that took place eight days after this appearing in John 20:24. This later appearing may have been for the benefit of Thomas, as the narrative seems to show. Thomas ought not to have been absent on the occasion of the first appearing to them, emphasis seems to be on the words, "was not with them when Jesus came", as if he himself was to blame. Was he absent because he was melancholy, cast down, broken-hearted? We are not told, perhaps it was accidental; some writers suggest it was intentional, that "He was indulging himself in the luxury of solitary sadness . . . on such a day, and in such a man such an absence must have been designed" (Dean Alford). Whatever the reason for his absence we find the other disciples taking the opportunity to get the news to Thomas. "We have seen the Lord". John summarizes it in these words but we doubt not Thomas was told the details of the incident, and of what he had missed. Then we have the reply, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe". This is not "doubting Thomas", this is unbelieving Thomas, unbelief is usually unreasonable. Thomas here challenges those who had seen with their own eyes. We wonder why Thomas was



so incredulous, and what could be the reason for his unbelief; was it the effect of deep grief? One would think that the testimony of the ten disciples whom he had known so intimately would have been sufficient evidence for Thomas to be convinced that the Lord had risen from the dead. A week passed by and nothing further is recorded, no new appearance of the Lord, nor any new attitude on the part of Thomas. Why the Lord waited a full week, we do not know. "After eight days again His disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in their midst". There is no suggestion that they were actually expecting another appearing of the Lord because it was the first day of the week; but He did appear and immediately directed His remarks to Thomas. No question is asked about his absence the week before, nor if he still wants to put his finger into the print of the nail, He simply tells Thomas to do that very thing. Whether he did or not we are not told; it is not at all likely that he did, seeing the Lord was enough for Thomas. Our Lord later said, "Because thou hast seen", etc. Perhaps it was for Thomas' sake the Lord came again "after eight days"; nothing else is recorded of that visit apart from His interview with His unbelieving disciple. Thomas is convinced, He has both seen the Lord and heard His command. His immediate and voluntary confession, "My Lord, and my God", is one of the briefest and fullest of all confessions made by His disciples during His life on earth. Nathaniel's was, "Thou art the Son of God, Thou art the King of Israel". Mary Magdalene had spoken of Him as, "My Lord", Thomas acknowledges both the Lordship of Christ and His deity.

JOHN'S FOURTH MENTION. "There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples" (John 21:2). This fourth mention of Thomas is of real interest, his name is mentioned next that of Peter who was the spokesman and the instigator of the expedition. What prompted Peter to say, "I go a fishing,"? we are not told. It may have been in quest of food, it may have been on account of discouragement, but in any case it was a return to his former occupation. If the two unnamed disciples were Andrew and Philip, who were fishermen, we may conclude that all were fishermen except Thomas. What must have been the thoughts of these men as they sailed out into familiar waters for the night? Did they decide that after all it was better to be a fisherman with some certain result for their labours than to be an apostle of One who was rejected by many? No doubt they would think of bygone



days on that lake, this would be quite natural for them, but what must have been their thoughts when after toiling all night they caught nothing? Since no further mention is made of Thomas on that occasion we leave that interesting scene.

The last mention of Thomas is found in Acts 1:13 where we find him with the other ten disciples in the upper room. In verse 14 we read, "These ALL continued with one accord in prayer", a nice scene as the curtain falls upon the eleven disciples, with the exception of Peter, James and John, of whom we read a good deal later on.

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### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* I have been puzzled over the words of Paul in I Cor. 11:16. "But if any man seem to be contentious, we have no such custom, neither the churches of God." Can one take from these words that a person is at liberty to have their own personal conviction regarding the matter mentioned in the preceding verses?

*Answer:* No doubt many would like to think that. When Paul writes, "We have no such custom, neither the churches of God," he gives no liberty to exercise any personal conviction in any Assembly matter. Rather, this is a strong pronouncement, and is not a matter of personal opinion. This is a plain declaration that there is no need for contention; the doctrine is plain regarding the subject of verses 1-15.

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(continued from Inside Front Cover)

the Gospel Trailer along. Floyd Stewart and Gordon Swan are holding forth the Word of Life in a home at Streets Ridge, near Oxford, N.S.

ENGLISH POINT, LABRADOR — Bert Joyce was helped by Shad Kember in making calls along the Quebec shore at Harrington, Tabotiere and Old Fort. They had the privilege of pointing a man with throat cancer to Christ. Although the man could not speak he wrote, "I am a big sinner". I Tim. 1:15 and other Scriptures caused him to find rest. The brethren started in English Point and one already has professed. Winter has been exceptionally cold with wells frozen up and water carried to houses in pails.

NEWFOUNDLAND — B. Funston and A. Ramsay finished five weeks gospel meetings at Fogo rejoicing to see a number profess faith in Christ including some teenagers. G. Goff and S. Simms are getting a good hearing at St. Johns.

PALM SPRINGS, CAL. — The Lord's people are happy to announce that they have a new and more convenient assembly meeting place at 320 West



Racquet Club Road, Palm Springs, Cal. Lord's Day, S. S. 9.15; B. of B. 11.00 a.m.; Gospel 7.00 p.m. Wed. 8.00 p.m. for prayer and Bible reading. Corr. Chas. Spataro, 245 N. W. Cerritos Drive, Palm Springs, Cal. 92262.

IOWA — H. Dobson and Paul Elliott have had seven weeks at Cedar Falls when a good number professed to be saved. Brother Dobson starts in McKeesport with Harold Clark in the Gospel on March 5th. L. Brandt and H. Wahls saw some reached at meetings they had at Lynxville, Wis. S. Mick helped by a local brother had two weeks at Grand View but the weather was too cold to get many out. S. Hamilton had ten days at Omaha with a little blessing followed by a week at Grand View to help the saints. Later he had a few nights in Loves Park, Ill. and Brodhead.

DETROIT, MICH. — S. Maxwell and E. McCullough were happy to see three young people professing to be saved in the Stark Road Hall.

EAST BOSTON, MASS. — Bren. Hull and Bingham are preaching the Gospel here.

HATBORO, PA. — W. Gustafson and D. Oliver rejoiced to see good attendance and some professing to be saved in gospel meetings.

ITALY — Our brother F. Carboni writes of recent blessing in various Italian cities. He is 86 years of age yet maintains an active interest in the Gospel, particularly in the district around Genoa.

NORTHERN IRELAND — Bren. McNeil and Graham are preaching in Larne with good interest and some saved. Bren. Lytle and Hawthorne are in Martary — a difficult place. The Easter Conference in Belfast will be held, D.V., in three Gospel Halls as Belfast is a dangerous place for visitors at present. In the Glebe Orange Hall near Ballymena, in spite of adverse conditions Harold Paisley writes that God has moved in an unusual way. The Hall is packed nightly with large numbers of outsiders attending. Quite a number have got saved including five men, and adds, "It is the Lord's doing". Pray for Northern Ireland.

### CONFERENCES

CALGARY, ALTA. — Lord willing, we plan to have our first conference in the West Hillhurst Gospel Hall, May 20, 21 and 22. Servants of the Lord teaching the right ways of the Lord are welcome.

SARNIA, ONT. — Our annual conference will be held commencing with a prayer meeting on May 26 in the Gospel Hall, cor. of College and Davis St. at 7.45 continuing in the Central Collegiate, East St., May 27 and 28. Corr. Robert W. Kember, 1742 London Road, Sarnia, Ont. Phone 519-542-9407.

NEWMARKET, ONT. — The eleventh annual conference will, D.V., be held on Lord's Day, May 7th, with a ministry meeting from 2.30 to 5.00 p.m. and a Gospel meeting at 7.00 p.m. A light lunch will be served and supper following the ministry. Any coming in the A.M. for the Breaking of Bread and S.S. please note the time 9.45 and 11.30 a.m.

MIMICO, ONT. — A weekend of Bible Readings will be convened again this year, D.V., April 7, 8 and 9. Subject: "The Ministry of the Lord Jesus in the Upper Room" John 13:17. Accommodations and meals as usual. Corr. R. T. Hill, 30 Struthers Avenue, Toronto 14, Ontario.

DESERONTO and PICTON, ONT. — Lord willing, we plan to hold our conference May 20, 21 and 22 in the Legion Hall, Main Street, Deseronto. Prayer meeting Saturday, May 20th at 3.30 p.m., Ministry 7.00 p.m. Lord's Day — Breaking of Bread at 10.30, Ministry at 2.30 and Gospel at 7.00 p.m. Monday — Ministry, 10.30 and 2.30 p.m. Corr. W. Root, Box 241, Deseronto.

McKEESPORT, PA. — The annual conference will be held, D.V., April 29th and 30th with a prayer meeting on Friday, April 28th at 7.30 p.m. All meetings will be held in the main Pavilion of Renziehausen Park. The Lord's



servants walking in the old paths of the Word of God are welcome to minister. Please advise before hand of your coming. Corr. Wm. H. Moore, 2705 Hill St., McKeesport, Pa., 15132. Phone 672-7575.

**OTTAWA, ONT.** — The conference this year of the assembly at River Road will be held May 13th and 14th with a prayer meeting May 12th at 7.30 p.m. Corr. K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont.

#### WITH CHRIST

**VANCOUVER, B.C.** — Our dear brother Arthur Vollans went home to be with the Lord on Feb. 17th. Born in Yorkshire, England, he came to Canada in 1905 and was saved in 1914 while reading alone Rom. 10:4. He was received into fellowship at Abbotsford in 1933, then was in Westbank, Hastings East, and finally Carleton. Our brother loved the gatherings of the saints and died in a good old age. The funeral service was shared by H. Hanan and S. McKillop.

**VANCOUVER, B.C.** — On Feb. 15th our beloved sister, Mrs. Gladys A. Taylor, departed to be with Christ at 78 years of age. (She was the widow of the late George Taylor.) Mrs. Taylor was saved during Tent Meetings held here by the late D. R. Scott, in 1912, and was in fellowship in the old Cedar Cottage and Victoria Drive Assemblies from 1912 to 1965. In later years was in the assemblies at Seattle, Wash., and Long Beach, Calif., when living with her family. The Taylor home was for many years a home away from home for many of the Lords' servants when visiting Vancouver. Our sister was warm hearted, given to hospitality and active in Sunday School work. Hector Alves and Adam Dixon conducted the funeral services.

**VANCOUVER, B.C.** — Our highly esteemed brother in the Lord, Mr. William Boyd, passed into the presence of the Lord on Feb. 18, age 94. He was saved in 1902 while attending Gospel Meetings being held in Dublin. He came to Canada in 1907 and was in fellowship in Winnipeg till 1910 when he moved to Vancouver and was connected with the Cedar Cottage and Victoria Drive Assemblies for almost 62 years. Our brother was confined to his home during the past few years and was always ready to converse about the Lord's things, in which he took a deep interest. Soon after his conversion Mr. Boyd associated with the late George Gould Sr. and John Poots, helping these servants of the Lord in the spread of the gospel in and around Belfast. He earned the nickname of "George Gould's curate" because he went around so much with that good man. Brother Boyd had a unique and interesting way of presenting the gospel, he was easy to listen to and used apt illustrations in his preaching. Hector Alves and Matthew Murphy spoke goodly and solemn words at the funeral services.

**CLINTON, ONT.** — Our dear brother Garrett went to be with Christ on Feb. 16th. He had been in poor health for a number of years and confined to his home but enjoyed reading the Word. Pray for his widow, and a large family, most of them unsaved as yet. David Kember and Hugh Kersey preached the Word faithfully.

**GUELPH, ONT.** — Our brother, Bill Cashel, as a result of a motor accident was killed instantly and was buried Feb. 12th. He was born in Omagh, N. I., 31 years ago and leaves a wife and boy 18 months old. J. Adams preached the Word at the funeral, which, because of the circumstances was very large with many unsaved present.

**TORONTO, ONT.** — Our dear brother Tom Hamilton, (Brother-in-law of the Editor), went to be with the Lord on January 21st at the age of 84. He was born in Annalong, N. Ireland, came to Toronto 67 years ago and was saved at 17 under the preaching of Mr. R. Telfer in meetings on the chart, "Two Roads and two Destinies" which has been so greatly used of God in N. America. He was received into fellowship in Toronto and went on well for the Lord. He was was a consistent, godly brother in the various assemblies in Toronto and latterly in Waubauskene, Ont. D. L. Adams spoke the Word faithfully at the funeral.



WAUBAUSHENE, ONT. — Mrs. (Alice Jane) Steward, a resident of Elim Homes, passed away on Feb. 24th in her 99th year. Saved as a girl in England she came to Canada 56 years ago and was in fellowship in Central Hall, Toronto until coming to Elim Homes.

MIDLAND, ONT. — Our dear brother, Simon Morrison, passed away on Feb. 25th. He was saved 63 years ago and has been identified with the assemblies in this area since. He was in his 88th year, a faithful attender at all meetings and an example to many younger believers.

OWEN SOUND, ONT. — Our beloved and highly esteemed brother, George Isaac, age 66, passed suddenly and peacefully in his sleep into the presence of the Lord, March 3rd. He was saved at the age of 14 through Rom. 10:9 and has been in Assembly fellowship for 51 years, 42 of these in Owen Sound, and about 30 years as Assembly Correspondent. A quiet, kind and considerate brother, given to hospitality and one who knew the truth of God and sought to uphold it. Attending prayer meeting the previous evening he had ministered the Word to the edification of the saints and at the close gave out the hymn "All the way my Saviour leads me" possibly little realizing that before day break his spirit, clothed immortal would wing its flight to realms of day. The funeral which was large was shared by F. Holder and S. R. Purdy. Employees of the city work's department, about thirty in number, where our brother was employed until his retirement two months ago, attended in a body also some officials of the city, and many relatives and friends, showing the high esteem in which he was held in his place of employment. Please remember his wife in prayer, also that God may raise up others to take his place as he will be sorely missed in the Assembly.

MONROVIA, CAL. — Our dear brother in the Lord, William Brown, went home on Jan. 28th at the age of 81 years. He loved the Assembly and was loved by the Lord's people as a true shepherd. The Phoenix, Arizona Assembly commenced in his home, he saw blessing in the Gospel and with his now ailing wife, was a lover of hospitality.

PALM SPRINGS, CAL. — Our dear young brother, Charles David Spataro was called home to be with the One he loved on Feb. 1st. He was born in 1949 and saved in 1964 through the preaching of our late brother Herb Harris and was gathered to the Lord's Name here. He was afflicted and suffered during his short life but had always a bright smile and left a good testimony. Over 250 attended the funeral. The Gospel was faithfully preached by Fred Burnside and Brother Denner spoke at the cemetery.

MANCHESTER, IA. — Mrs. Pearl Foster, aged 81 years, went home to be with the Lord Feb. 17th as the result of a stroke. Her husband preceded her seven months ago. She was saved May 15, 1916 largely through the testimony of Silas Smith who was one of the early brethren at Manchester. She was in happy fellowship for years in the Manchester assembly and will be missed. Paul Elliott preached the Word at the funeral service.

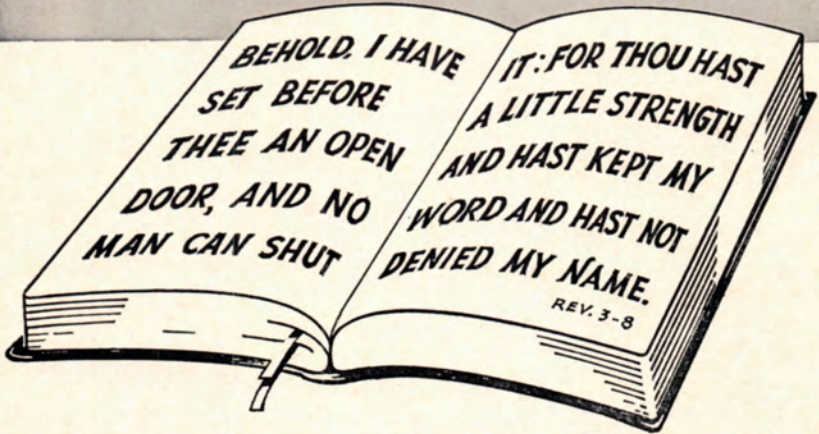
DETROIT, MICH. — Our dear brother, Stanley Murch, aged 71, went home to be with Christ on Feb. 9 from the hospital after undergoing surgery some weeks previous for brain tumor. He was born in Wales then lived a few years in Northern Ireland, and Canada and was saved at West Chicago Gospel Hall 20 years ago. After being received into Assembly fellowship he continued steadfastly and faithfully in attendance at all meetings. He was a beloved brother, quiet, godly and kind. He will be much missed by his widow, son and daughter as well as in the Assembly here. The funeral service was taken by Alexander Stewart and Samuel Barr.

LONGPORT, N.J. — We heard without particulars of the homecall of our dear aged sister, Mrs. Martha Rohrheimer (sister of the Lord's servant, Frank Knox of N. Ireland). She went to be with Christ on March 1st from the Home for Aged Christians in Longport.



*E. Schilling*

# TRUTH AND TIDINGS



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MAY, 1972

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**TIDINGS**

**CHANGE OF ADDRESS** — John Gray, 114 Langton Road, London 32, Ontario.

**KENORA, ONT.** — We recently enjoyed a couple of nights with our Brother R. Boyle while passing through, and also one week of children's meetings with J. Webb and R. Robertson.

**GRAND BEND, ONT.** — R. Booth had Gospel meetings here. One professed to be saved.

**TORONTO, ONT.** — The Conference at the East End was larger than usual with 6,000 meals served. Ministry was varied and profitable. Some professed to be saved. Also, good reports were received of the West End Conference with blessing in the Gospel. Also please note! Many articles were left at the East End conference which may be recovered by contacting Harry Taylor, 291 Kingswood Road, Toronto 13, Ontario.

**REXDALE, ONT.** — A number professed to be saved at gospel meetings by Ben Sutton.

**GORE BAY, ONT.** — Sam Patton and Allan Adams had good gospel meetings with fruit in the salvation of souls.

**SUDBURY, ONT.** — L. K. McIlwaine helped by P. Kember, had gospel meetings here.

**MARITIMES** — Vern Markle is busy with house to house visitation at Gabarous. He recently had a week of ministry with the saints at Port Bickerton. J. McCracken and D. Swan continue at Bay St. Lawrence with encouragement. They hope to have a baptism soon.

**STOUT, IA.** — Eric McCullough and J. Norris hope to commence the gospel here. S. Hamilton and R. Orr have started gospel meetings at Blue River, Wisc.; earlier R. Orr had three weeks at Woodman, Wisc. L. Debuhr has started at Beetown with gospel meetings where there appears to be some exercise.

**BOSTON, MASS.** — A. Hull and B. Bingham finished eight weeks gospel meetings with a few souls professing to be saved, some of whom were children of the Christians.

(continued on page 100)



## LET THIS MIND BE IN YOU

—A. W. Joyce

Thoughts concerning the mind are greatly stressed in the Epistle to the Philippians, and the repetition of the word indicates its importance. The first occurrence of it is in Phil. 1:27 — a different word from the other occasions when it is used in this epistle and is usually translated "soul". However using it as in the authorized we may speak of it as

## THE GOSPEL MIND

The Apostle Paul greatly desired to hear of the state of the Philippians, "That ye stand fast in one spirit with one *Mind* striving together for the faith of the Gospel. There was evidently a very close bond of love and affection between Paul and the Philippians from the time of their conversion recorded in Acts 16, that had been maintained consistently for about eleven years. He could joyfully thank God in his prayers for them "For your fellowship in the Gospel from the *first day until now*" (Phil. 1:5).

Though Paul refused to take this place, his gift and "care of all the churches" would place him in the very first rank of the apostles as a teacher and shepherd, yet none excelled him as a preacher of the Gospel from the beginning of his life after conversion, Acts 9:20. The Gospel mind that was manifested so early in Paul's spiritual life continued unabated to the end. As "Paul the aged" he still manifested the Gospel mind even in a Roman dungeon. In the case of the Philippians that soul winning spirit of the father seemed to be communicated to his children.

It was not always so with others saved through Paul's ministry. The Corinthians and the Galatians began well but later cooled off in their affection and occasioned him distress and tears but not so with the assembly at Philippi. In this epistle the *Gospel* is mentioned nine times and *joy and rejoicing* some fifteen times. These things always go together. The preachers and the assemblies who are Gospel minded will be joyful ones. While the gift of the evangelist is distinct from the gift of the teacher yet these gifts are most effective and fruitful when they are combined. There is a warmth in the ministry of the teacher who has travailed in birth for souls that the most able exposition of scripture lacks if the speaker has not been a soul winner.

Paul wrote to his "genuine child in the faith" Timothy. "Continue thou in the things which thou hast learned and hast been assured of, *knowing of whom thou hast learned them*" (2 Tim. 3:14). The apostle John wrote, "I have no greater joy than

to hear that *my children* walk in truth." So the apostle Paul had this joy also in the Philipians.

### THE BROTHERLY MIND

In Phil. 2:2 we read, "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of *one mind*." While in this precious epistle the writer does not have to correct wrong doctrine or evil morals, as he had in writing to Corinth and Galatia, yet it is evident that the apostle, with godly prescience, could discern future trouble that would mar the unity of the assembly. What havoc has been wrought by those who have sown "discord among brethren" and solemnly in Proverbs 6:16 we are told that this is one of the things the Lord hates. So in the second chapter of our epistle, verse 14, we read, "Do all things without murmurings and disputings: that ye may be blameless and harmless."

Again in chapter 4:2 Paul appeals, "I beseech Euodias and beseech Syntyche, that they be of the *same mind in the Lord*." It is evident that these women were not carnal but had been spiritual, helpful women. They had "fallen out" with one another, and in verse 3 Paul entreats his true yokefellow to "help *these* (R.V.) women which laboured with me in the Gospel". It is sadly possible for good men and good women not to be of the *same mind in the Lord*. Paul had proved this in his "sharp contention with Barnabus, (Acts 15:39). How very, very important it is to avoid being a cause of contention and strife among brethren which could lead to permanent alienation of mind and even division among assemblies.

### The Humble Mind

Phil. 2:3 we read, "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other *better than himself*" (R.V.) Strife and vain glory has been simply defined as "strife" — putting another down and "vain glory" — putting self up. How very natural this is and it is something against which we must always be on guard. What a high standard of unselfishness is here raised! "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others". All this is so contrary to nature.

The writer is reminded of the late, esteemed brother, W. P. Douglas who, at a conference told of a fellow labourer on one occasion, saying to him, "Brother Douglas I have learned that as long as I think you are a better man than I am, we get along



fine together. But when I begin to think I am a better man than you — things don't just go so well." Lest we might think that humility to this extent is beyond human attainment altogether, we have brought before us the greatest example of humility in the Bible. Well might the poet write:

"Would'st thou be first, then lowly serve  
 Would'st thou go up, go down  
 But go as low as e'er you will,  
 The Highest hath been lower still."

#### THE CHRISTLIKE MIND

"Let this mind be in you, which was also in Christ Jesus." Our thoughts in verse 6 are directed to the unscaleable heights from which He came to earth: absolute Deity and perfect equality with God. From such a place He came to the lowly cattle shed of Bethlehem. Seven steps downward may be traced to the final last step downward "Even the death of the cross."

The greatest renunciation of the most devoted servant of Christ, pales into insignificance before the mighty stoop of our blessed Lord. Moses stepped from the palace of Pharaoh and the possibility of sitting upon the throne of Egypt to take his place beside Israelitish slaves. A wonderful step indeed! Yet nothing to that of our blessed Lord in his life on earth — even apart from the shameful death of the cross, in which he stands alone.

Little wonder that verses 9 to 11 exalts the Saviour to the highest place in glory; His Name, to that of universal supremacy and His Lordship, to be acknowledged by all created intelligences in heaven and earth and hell. Our Lord becomes the greatest example in the universe of that Word, "He that humbleth himself shall be exalted" as the devil is the greatest example of the rest of the verse, "He that exalteth himself shall be abased" (Isa. 14:12-20). So the humble mind of verses 3 and 4 can only be attained by *constant contemplation* on the Person of verses 5-8. See also Hebrews 12, "*Looking unto Jesus the Author and Finisher of our faith . . . For consider Him.*" Peter also wrote "Who when He was reviled, reviled not again, when He suffered He threatened not. but committed Himself to Him that judgeth righteously" (1 Pet. 2:23).

#### THE MATURE MIND

In Phil. 3:15 we read, "Let us therefore as many as be perfect, be thus minded: and if in anything ye be otherwise minded,

God shall reveal even this unto you, . . . Let us walk by the same rule, *let us mind the same thing.*" Paul never claimed "sinless perfection. 3:12: sinless perfection in the absolute sense is only found in our Lord Jesus Christ. But perfection in the sense of maturity in spiritual growth, he went in for and desired also for others. The mature Christian will never be a quarrelsome person, "he will seek peace and pursue it" ( 1 Pet. 3:11). The God of peace looks for this growth in His sons. "Blessed are the peace makers: for they shall be called the *sons* (R.V.) of God. Then Paul added, "Brethren be followers together of me" Phil. 3:17. Finally, while the man of God will be a man of peace it will never be at the expense of truth and righteousness, so Paul sounds the word of warning concerning the "enemies of the cross of Christ". There end is destruction. They are self seeking men, the very contrast to those in chapter 2 verse 4 who unselfishly look on the things of others. He sums these unconverted men up in four words "*Who mind earthly things.*"

Though we would all agree that these are unsaved men, we have to confess how at times the spirit of the world creeps into our hearts and we need to be weaned away from "earthly things." The less we are occupied with earthly things, the more we will be occupied with *heavenly things*. So the apostle points us *upward*, 3:20 "Our citizenship is in heaven" and points us *forward* to look for the Saviour. Similarly he writes to the Colossians "Set your *mind* (R.V.) on things above, not on things on the earth," to which we have died. This portion goes a step farther than the coming of the Lord and the change in our bodies — on to His manifestation when we shall be manifested with Him in glory.

The Lord occupy and fill our minds with *HIM*.

---

When we ask for conformity to Christ, and are not content to be stripped and emptied, it is prayer going out of feigned lips (Ps. 15).

\* \* \*

Much prayer for the ungodly is a sign of a thriving soul. Christ prayed for His enemies, "Father, forgive them; for they know not what they do" (Luke 23:34). Paul prayed for the Jews; his heart's desire and prayer to God for Israel was, "that they might be saved" (Rom. 10:1). God's precepts (not His decrees) are the rule for our prayers. He would have us pray for all men (I Tim. 2:1).



**CHRISTIAN PREFERENCES**

—Douglas Howard

Our late and esteemed brother, Mr. George Shivas, in his inimitable way, related an experience he had while travelling one time by train. It seems, he sat alone in a four-seat compartment. At a certain stop, three nuns boarded, and occupied the three seats around him. As only Mr. Shivas could, he lifted his heart to God and prayed: "Oh God, what'll I do now?" The Lord said: "Read the Proverb." So he pulled out his Bible and read aloud the chapter corresponding to the date of the month. He hadn't read more than 8 or 10 verses when one of the nuns, unable to stand it longer, blurted out: "Do you HAVE to do that?" "No", he replied, "I don't HAVE to, but I'll tell you how it all started," and forthwith proceeded, as he was wont, to tell them how God saved him.

God has saved us by His sovereign grace. Free forever from sin's penalty, and assured of heaven, we can sing:

"Nothing can the ransomed sever,  
Nought divide them from the Lord."

Works we do, or fail to do, cannot improve or disturb our standing in Christ. We don't *HAVE TO* do anything. There was once a frail teen-age girl, who toiled to care for her now-orphaned younger brothers and sisters. To the question of a chiding visitor: "Do you HAVE TO do that?" replied: "No, I don't HAVE TO, er — uh — but what about the 'HAVE TO' that's inside me?" So all Christians have a built-in 'HAVE TO' from conversion's day. Through life, the decisions to respect or deny this 'HAVE TO' within, chart our character, for as one has said: "The will is the supreme expression of a man's character." Our Bible has many guide-lines as to what the exercised Christian will prefer in a given crisis, some of which appear below.

But, at first, a word about Him who is *THE PREFERRED ONE* above all (John 1:30). Preferred before John because He was the eternally-existent One, He was also before Moses (John 5:46), before Abraham (John 8:58), before the angels (Heb. 1:4,7), and David's LORD (Matt. 22:43-45). Indeed, "He was before all things, and by Him all things consist" (Col. 1:17). Like Jerusalem, the city of the great King, where He chose to place His Name, He is to be preferred above our chief joy (Psa. 137:6). The bride of the S. of S. expressed her preference for her beloved when, seemingly dissatisfied with her own description of



Him, exclaimed: "Yea, He is altogether lovely, this is my beloved."

1. *Preferred Food*: "Yea rather, blessed are they that hear the Word of God and keep it." (Lk. 11:27-28). As blessed above women as Mary was, he who hears and keeps the Word of God is RATHER blessed, because, through Him who shall see of the travail of his soul and shall be satisfied, he is a child of God. Mary, by giving birth to, and nourishing, the One we know as the Saviour of the World, was not as preferred as those born again, nourished, and guided by the Word of God. The Word of God, assimilated, will do to the soul what food does to the body — make it healthy, and a healthy soul will radiate Christ. "Keeping" the Word of God, which is more than hearing it, means "to isolate for preserving", "to obey", "to avoid", "beware", "to guard". The Lord Jesus Christ yearns for "keepers" (in all these meanings) of His blessed Word, amid a satan-dominated scene. Remember, appetites and tastes for the Word, as in the natural, are due variously to our nature, environment, and training, and so are capable of development. Appetite, certainly, comes with the New Birth, but environment will enhance that appetite — assembly meetings, ministry meetings, conferences, etc. (go to all you can). Then training — the private study of the Word, will further regulate it. Oh, for a constant ear for His Word, and a consummate desire to keep it!

2. *Preferred Exercise*: "Exercise thyself rather unto godliness" (1 Tim. 4:7). The exercise of godliness is here mentioned to offset indulgence in "old wives' fables" and is contrasted with physical exercise. In these modern times of high speeds and tensions, much is made of recreation of body, and the young believer is apt to be taken in. These friends will suggest a party — skiing, sleighing, boating, etc., and unwary will succumb. Sure, the body requires exercise for circulation, muscle, sinew, nerves, in general — health, but if we aim mainly in that direction our sights are low. Bodily exercise profits in a few things for a limited time, and Paul would RATHER that his son in the faith exercise himself unto godliness because it has promise of both worlds — "the life that now is, and of that which is to come". Saved people belong to a heavenly country, and, like Abraham, the passer-through, confess that they look for a city which hath foundations, whose builder and maker is God.

3. *Preferred Communion*: "I had rather be a doorkeeper in the house of my God" (Psa. 84:10). This son of Korah could not function as a priest because he was not of the priestly family.



Nor does he presume to do so in this Psalm, having learned the lesson of Num. 16, but as a Levite, he certainly could serve, and gratefully he would have preferred a place at the door of the house of God *RATHER* than the fellowship of the wicked. Long ago, the disciples being let go, went to their own company. If, in our hearts are the ways to Zion, we will find it. For "where your treasure is, there will your heart be also".

4. *Preferred Message*: (1 Cor. 14:19) This public servant would *RATHER speak five words* with his understanding — a short, clear, message, than ten thousand words in a tongue — a lengthy, unintelligible oration. For if the trumpet give an uncertain sound who shall prepare himself to the battle? Words easy to be understood are much to be preferred to words that darken counsel.

5. *Preferred Delight*: (Lk. 10:20) It may be human to revel in insults but says the Lord: "*RATHER rejoice* because your names are written in Heaven." While this joy might be preferred above casting out demons especially, since one does not have to be saved to do this (Matt. 7:22), the principle remains nonetheless that our salvation in this particular phrase is interesting. Something in writing is more durable than a moment's excitement, and, being written in Heaven makes it eternal, whereas earth is passing. Then, besides assuring one of his heavenly birth, he is reminded that He who wrote his name there made choice of him and delights in him as His own possession. We are His! Greatfulness should quickly give back to Him the results graciously granted in service, and a constant memory of one's salvation should keep him sweet and happy.

6. *Preferred Boast*: (2 Cor. 12:9) Being thrice denied removal of a thorn in the flesh, this devoted servant of Christ, assured, instead, of the sufficiency of God's grace, declares he would "*RATHER glory*" in his infirmities, and gladly too, that the power of Christ might rest upon him. The religious world glories in physical beauty of ceremony and person. Let us beware that we do not cater to it. Paul wouldn't. His glorying in his infirmities was a very confession of power — the power of God!

7. *Preferred Attitude*: (a) To the World (Heb. 11:25) Moses chose "*RATHER to suffer affliction* with the people of God "rather to sin with the affluent of Egypt. The world offers many comforts of one kind or another today. It is so easy to succumb to them and thereby lose our power, perhaps because we

do not want to bear a little suffering. (b) To my brother (1 Cor. 6:7) To a defrauded servant, the Apostle pleads: "Why do ye not **RATHER** suffer wrong?" Better to suffer for righteousness' sake than to have a court of unsaved men defend it. Since, one day we are to judge the world, how can we accept its judgments? We condemn it now by our very separation from it. Elsewhere, the apostle urges us to give place unto wrath and avenge not ourselves for: "Vengeance is mine, I will repay, **SAITH THE LORD**".

8. *Preferred Appeal*: (Philemon 9) What Christian courtesy and respect is in that expression: "*I **RATHER** beseech thee*". Such a spirit goes a long way toward fostering fellowship. A proposal in itself may be good, but if pressed in an overbearing manner may be resented and never carried through. Wisdom and self-control may be needed to apply a principle of this kind.

9. *A Preferred Home*: "Willing rather . . . to be at home with the Lord" (2 Cor. 5:8). Here the weary servant thinks of "home". And why not — it is far better (Phil. 1:23). The memory of his 'rapture' to the third heaven 14 years earlier would convince him of that. The man who walks by faith and not by sight will have livid thoughts of "home". No wonder Paul was of good courage and *willing **RATHER** to be absent from the body and "at home" with the Lord.*

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## MR. ETERNITY

—Hector Alves

A few days ago I received a letter from a brother in the Lord who lives in Michigan. He asked, "Could you give me any information regarding a Mr. Eternity of Sydney, Australia?" This I was very pleased to do, and thought it might be well to publish the story so that our readers will know it too.

While holding meetings in the Goulburn Gospel Hall in Sydney, in April, 1961, one Lord's Day afternoon I went for a short walk between the afternoon ministry meeting and the evening gospel meeting, supper having been served in the Hall. When I reached the corner of Goulburn Street at the intersection of one of the main streets of the city, on that beautiful evening, I saw written on the sidewalk with white chalk and in excellent hand-writing, the word "Eternity," stretching across about three feet, and under it the words, "Where will you spend it?". I gazed at the writing and silently thanked God for it as the people



walked by going in both directions. Returning to the Hall I wondered who would have written that silent message on the sidewalk. Three brethren were conversing together just inside the door of the Gospel Hall; I told them what I had seen, and asked, "Do you know who might have written those words on the sidewalk?" Each smiled and one said, "So Arthur Stace has been in this part of the city today?" Then they told me the story which I here relate along with added information acquired in later years.

Arthur Stace was a little man; he had been a stretcher-bearer in World War 1. For about forty years he lived a life of sin, filthy sin, on the streets of Sydney. Drink and debauchery had reduced him to a human derelict, dogging his footsteps from the sad and sordid home of his childhood. God's eye was upon His poor fallen creature. On August 6, 1930, when 46 years of age, Stace wandered into St. Barnabas' Church of England on Broadway in Sydney. Sitting amongst 300 other men he listened to Archdeacon R. B. S. Hammond at that meeting which was convened for "needy men." At the close, with the others, he was given a cup of tea and a piece of rock cake. Later on he said, "I went for the rock cake, but I met the 'Rock of Ages.'" Arthur Stace was transformed by grace divine; he soon became an active street-corner preacher. A little over two years after his conversion, on Nov. 14, 1932 he heard an evangelist preach in the Burton Street Tabernacle; his subject was, "The Echoes of Eternity." The speaker remarked, "Oh that I could go out into the streets of Sydney and say to every person I met, 'Eternity, eternity! Where will you spend eternity?'" Said Stace, "That word 'eternity' went ringing through my brain, and while I could hardly write my own name at that time I felt a powerful call from God to write the word 'Eternity' so that all Sydney could read it." He took up the challenge and there and then began to spend his free time spreading the word "eternity" across the great city.

Fifty times a day for over thirty years Arthur Stace wrote the word "Eternity" with the additions, "You have got to meet it;" "Where will you spend it?" "Saved or lost forever," etc. on the sidewalk pavements of Sydney. With pieces of white chalk he usually went out in the early hours of the morning to perform this remarkable work. His handwriting had so improved it was always in faultless "copperplate script," easily read by young and old. On 23 different occasions the police questioned him, only to hear his clear testimony to the saving power of Christ. He never

once was arrested. Up and down the city he went, day in and day out.

When Stace died in 1967 at the advanced age of 83 years he was well known throughout the very large city. His passing was broadcasted over the radio stations and on television broadcasts, as well as in the newspapers. The Australian correspondent of "The China Post" in Tapei, Taiwan, mentioned Arthur Stace in his weekly dispatch. The City Council of Sydney acknowledged his unusual vocation, that of "Writing the word 'ETERNITY' on the sidewalks throughout the city for many years." The "Sydney Morning Herald" carried a front page article with the heading, "Mr. Eternity has WRITTEN HIS LAST WORD."

Only eternity will reveal the full results of Mr. Eternity having written the word "Eternity" those thousands of times in the sight of many thousands of the pedestrians of Sydney.

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## THAT NO MAN TAKE THY CROWN

—*Alex Monro*

In the book of the Revelation chapters 2 and 3, we are given, by the inspired pen of John, messages primarily intended for seven of the churches in Asia, but also having instruction for all local companies of this dispensation. The words comprising our title are found in chapter 3:11 in the message to Philadelphia. This message is one which is full of commendation for faithfulness to God and His word, and thus the exhortation is given to "hold that fast which thou hast that no man take thy crown".

There are four crowns mentioned in the New Testament which we would like to consider in connection with our Christian pathway. The first of these is in I Thessalonians 2:19 and is called a

### "CROWN OF REJOICING"

Paul asks the question "What is our hope, or joy or crown of rejoicing?" — and he answers it by asking another "Are not even ye in the presence of our Lord Jesus Christ at His coming?"

In order to grasp the significance of these two questions we must refer to Acts 17 and also the earlier portion of I Thessalonians 2. Prior to coming to Thessalonica Paul was "shamefully entreated at Philippi"; nevertheless his courage in the preaching of the gospel was undaunted. His first recorded action is to



go into the synagogue of the Jews and there, three sabbath days, reasoning with them from the scriptures. As a result, some of the Jews, a multitude of devout Greeks, and not a few of the chief women believed.

Because of opposition, Paul's stay in Thessalonica was short, yet long enough to see a virile, active local company established and testifying for God. A year later he writes this letter of encouragement and instruction, commending it for its "work of faith, labour of love and patience of hope".

And in all that this company is, through the work of Christ and mercy of God, Paul is conscious of the part that, by divine sovereignty he has been allowed to play. So he speaks of these saints as his crown of boasting (rejoicing or glorifying). But this is not merely a present boast, but points forward to the display of the riches of God's grace in the day of manifestation.

So as it was with Paul and the Thessalonians, as well as other churches of saints, may it be our portion to present our sheaves, our glory and joy, before the Lord in that day when every man's work will be tried, and all receive, at least in some measure, the praise of God.

We next consider.

#### "A CROWN OF RIGHTEOUSNESS"

of which we read in II Timothy 4:8. Again the words are spoken by Paul, this time at the end of his career and some twelve years after his first letter to the Thessalonians. If these words were the mere opinions of Paul regarding himself we might well regard them as an idle boast. But they are God's assessment of the work of His servant though written by the inspired pen of the servant himself.

Paul writes from a prison in Rome, and is about to face execution at the hand of Nero. He is well aware of, and resigned to his fate. In verse 6 of II Timothy 4 he says "I am already being poured out and the time of my departure has arrived". Of his life he says "I have fought a good fight, I have finished my course I have kept the faith". Therefore he can look forward to receiving a "crown of righteousness" from the hand of the Lord Himself — the righteous judge — in that day — the day when all the people of God will be at home with the Lord and rewards for service will be handed out.

But Paul in receiving this crown is not alone. He says "not to me only, but unto all them that love His appearing". Here

is the blessedness of being a good soldier of Jesus Christ, of "fighting the good fight of faith". A crown is laid up to be received, but only to be cast at the feet of Him Who alone is worthy, for it is only through Him that the believer can live the life which will assure reward in that day.

The next crown is found in James 1:12 and it is

#### "THE CROWN OF LIFE"

This is not the soul winner's crown as in I Thessalonians 2:19, nor yet the warrior's crown as in II Timothy 4:8 but the overcomer's crown. James brings before us the man who endures trial. He exhorts in verse 2 to "count it all joy when ye fall into divers trials" because trial works patience, leading to full growth.

It may seem a paradox that one who is brought into trial can be spoken of as "happy" or "blessed". From a human standpoint it would be supposed that the happy man is the one into whose life there never comes trial and testing. Not so from the divine side. It is trial, borne with fortitude and faith, that leads to development in Christian experience.

Notice however, that the crown of life is for the one who endures trial. The word "endure" means to "bear up courageously under"; and it is to these that the crown of life is promised — to those who have shown their love for, and faith in, God despite the difficulties of life's pathway. Peter tells us in his first epistle chapter 1:7 "that the trial of faith is much more precious than of gold that perisheth" because it will be found unto praise, and honour and glory at the appearing of Jesus Christ.

May we then, as we endure the trials and temptations of life's pathway, realize that these are allowed of God so that our Christian character may be moulded and we may be the better fitted in service for the Lord, and also, in the day of manifestation receive that crown of life, promised to those who love the Lord.

Lastly we shall look, in I Peter 5:4 at a

#### "CROWN OF GLORY"

Now whilst the three crowns previously mentioned are available to all believers, this one is of limited application. It is for the "elders". Now let us make no mistake in the use of this word — it denotes not an office nor a position in the assembly, but merely an experienced person, who does the work of an "overseer".

Peter in the passage before us is writing to the "elders"



(experienced men) among the "strangers scattered throughout Pontus etc.," (ch. 1:1). He writes as one "who am also an elder, and a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed" — in other words, from the fulness of his experience, he exhorts those elders to whom he writes to "feed (i.e. tend as a shepherd) the flock of God which is among you". His next words are, "not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage but being ensamples to the flock". Here we see the work of a true Holy Ghost equipped overseer — to feed and to be an example; and to do such work willingly not for an earthly but a heavenly reward, not from the hand of man but from the chief Shepherd, at whose appearing the unfading crown of glory will be received.

May this be an encouragement to those who by their work and example seek to be leaders of God's people. As with any service, this will not go unrewarded, and God's heavenly reward will far outstrip any earthly recognition.

### TRUTH AND TIDINGS GOSPEL TRUST

Receipts and Disbursements From 1 January, 1971 to  
 RECEIPTS 31 December, 1971

Balance 1 January, 1971 .....	\$ 1,247.87
Gifts for Lord's Servants etc. ....	39,617.00
Gifts for Expenses and U.S. exchange .....	961.79
<b>Total Receipts .....</b>	<b>\$41,826.66</b>

### DISBURSEMENTS

Remitted to Lord's Servants .....	\$38,244.20
Remitted to Homes for Aged .....	110.00
Remitted to Gospel Halls .....	1,068.00
Postage, Printing and Sundry Items .....	223.27
Bank Charges and U.S. Exchange ..	315.41

**Total Disbursements .....** \$39,960.88  
 Cash in Bank 31 December, 1971 ..... 1,865.78

We have examined the Books of Truth and Tidings Gospel Trust for the year ended 31 December, 1971 and find that the above Receipts and Disbursements Statement is in agreement therewith.

BUCHAN AND CROSS, Public Accountants

**EARLY DAYS IN P.E.I.**

—*Albert Ramsay*

Several times I have been requested to write something of the early days of the Gospel coming to P.E.I. in connection with the assemblies. This will be only a brief account, and if the names of any that have contributed to the work do not appear, I am sure they will understand the unintentional omission.

In 1932 Mr. Joe Pearson, in company with Mr. Gordon Ramsay, visited the island for a few days, and seeing the interest in some open air meetings that were held, felt that if someone would come and have meetings, a work would be done. Mr. Russell Harris was exercised to come along. Mr. Gordon Ramsay of Cambridge, Mass. had a relative living in a community known as the "County Line Road", and in the month of November, 1933, he brought Mr. Harris along and introduced him to those relatives, as well as to a Mrs. Caswell who lived in Charlottetown. She had been saved a few years before at a Pugwash Junction conference. (She was the mother of Mrs. Murdock McDonald of Sydney, N.S.). The two brethren had a few meetings in a schoolhouse at Gamble's Corner and found an interest. Mr. Ramsay then had to return to his home in the U.S.A. and brother Russell Harris continued on alone and made his home that winter with Mrs. Caswell. He visited many homes and gained the confidence of the people, having meetings in homes and schoolhouses. At that time no cars were able to operate during the winter and this necessitated train journeys, travel by horse and sleigh and walks of many miles.

At that time there was no assembly in the Province nor any other gospel work associated with assemblies. We were in total darkness as far as the necessity of salvation was concerned. We would go and listen to the gospel and after the meeting gather at a nearby home for a dance. The preacher and his preaching would be the talk of the evening, but the seed was being sown in our hearts.

In the month of June Mr. Herb. Harris, brother of Russell, and Mr. Albert W. Joyce came to join in the work. A tent was pitched at Gamble's Corner, which had been sent for the work by Mr. Gordon Ramsay, because of his deep interest. The district was stirred and in the second week the writer of this report was the first to get saved. The tent was filled, sometimes to overflowing and the meetings went on for sixteen weeks. Mr. J. F. Pearson came for two weeks of ministry after which there was a baptism in the sea at Victoria. An estimated crowd of about 800



listened to the gospel being preached while about thirty of those who professed to be saved in the meetings, obeyed the Lord.

A week or so later the assembly was commenced in a rented hall in the village of Crapaud. The following April a new hall was commenced. The brethren had worked during the winter to cut the lumber from the bush. In the month of June the building was opened, the total cash cost having been thirteen hundred dollars. The "Prophets of the day" said they would soon have it for a dance hall or for potato storage, but by the grace of God, after thirty six years Crapaud is the place where we have our annual conference which has numbered at the peak around six hundred. Meals are served in the hall and meetings are held in the new high school, one mile away. The writer feels that the Lord arranged the building of this school for our benefit and the school board has the use of it for the rest of the year! Such is the goodness of our God!

In the summer of 1935 a tent was pitched in Charlottetown by Bren. Albert Joyce, Herb. Harris and Wm. Pinches, but they did not find at that time an open door. In 1936 at North River, brethren A. W. Joyce, R. W. McCracken of Cleveland and Russell Harris had a tent for nineteen weeks. The Lord saved some souls and a little assembly was formed which was later moved to Charlottetown, five miles away. During 1937, '38 and '39 tent work was carried on in the West end of the Island resulting in another assembly being formed in Springfield. Brethren Joyce, Herb and Russell Harris joined in this work. Our brother Mr. R. Telfer of Toronto also helped for a month.

In 1940 the Harris brothers and A. W. Joyce pitched a tent in Brookfield for more than ten weeks, when the tent was destroyed in a wild storm; a baptism followed.

In 1941 a portable hall was built and erected in Charlottetown by Herb Harris, John McCracken and Ernest Sprunt when the assembly moved from North River to Charlottetown. In the summer of 1942 Douglas Howard and Ernest Sprunt spent some time in Charlottetown helping the assembly and having gospel meetings. In 1944 David Adams, along with the writer, had a tent at the West End of the island. David brought his bride to that place where they spent some months. Later they spent some time in Charlottetown where their first son was born, after which they left for missionary work in Cuba.

\* \* \*

(Since the writer scarcely mentions himself and he has spent a lifetime of hard and fruitful work for God in P.E.I. the editor

feels he should insert here a paragraph of supplement. In 1945 brother Albert Ramsay was commended to full time service and he and I had eight weeks together in a new place called New Dominion with blessing in the Gospel. At that time brethren Frank Pearcey and Douglas Howard were also preaching in Crapaud. In 1946 Arnold Gratton, Albert Ramsay and I erected a portable hall in Long Creek for ten weeks, preaching also in Charlottetown with souls won to Christ. Bert Joyce moved with his family to P.E.I. spending a couple of years in labour before going to Labrador, Robert McIlwaine moved to the Island in 1954 and with brother Ramsay helped much in the work. These brethren saw another assembly planted in Freetown in 1952 and another at Rosebank in the West end of the Island in 1961. Noel Burton was commended to the work and has laboured in that part of the Island in later years.)

This is only a brief sketch, as time and space will not permit going into further detail. There have been many who have helped in the work from time to time whose names are not mentioned but whose work has been appreciated and will be rewarded in a coming day.

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## MEN OF NOTE, MATTHEW

—*Hector Alves*

The Twelve Apostles. (8) MATTHEW, the converted tax collector:  
HIS DOUBLE NAME

Matthew, like others of the apostles, had two names. He is called Matthew in Matt. 9:9 and 10:3, and in Mark 3:18, Luke 6:5, and Acts 1:13. In Mark 2:14, and Luke 5:27, 29 he is called Levi. A comparison of the three accounts of Matthew's call by the Lord (Matt. 9:9, Mark 2:14, Luke 5:28) will show that in each one it is preceded by the narrative of the healing of the man sick of the palsy, and followed by that of the feast which Matthew made for the Lord in His own house. This is sufficient to establish Matthew and Levi as one and the same person, although both names are used in his call. Levi means "joined;" and Matthew means "gift of God." In giving his own account of his call he says, "A man named Matthew;" Mark says, "He saw Levi the son of Alphaeus;" while Luke records, "A publican named Levi." There is no suggestion that the Lord gave him a new name, as He did in the case of Simon Peter; nor are we told that he had both names



from his childhood. Levi was probably the name by which he was known among the Jews as a tax gatherer. It is possible that he changed his name himself when he became a follower of the Lord, no longer Levi, "joined" to his old ways, but Matthew, "the gift of God." On the other hand, it was no uncommon thing for a Jew to be known by two names.

### HIS OCCUPATION

All three writers tell us that he was "sitting at the seat of custom." Luke, who was a Gentile, calls him "a publican, named Levi," who was joined to a degraded occupation in the eyes of a Jew. This was an official position given by the Romans: an agent whose duty it was to collect dues and custom charges from his fellow countrymen. Matthew's post seems to have been an important one, his booth being situated on the outskirts of Capernaum, where he had his own home, and apparently he was a man of comfortable circumstances, although looked upon as a sort of traitor. Publicans were classed with sinners. There is little doubt that Matthew was well aware of this, and we can appreciate his frankness when he calls himself "Matthew the publican" (Matt 10:3), a description which Mark does not give him. It would appear as if he went out of his way when giving a list of the names of the twelve apostles; he designates himself as "Matthew the publican," thus magnifying the grace of God toward him.

### HIS CALL, CONVERSION, AND CONFESSION.

From each of the three accounts given we see that Matthew's "Call" consisted of only two words from the Lord, "Follow Me." This call meant everything to Matthew yet he sums it up in just six words, "And he left all, and followed Him." There is little doubt that Matthew knew about Jesus of Nazareth prior to his call, although nothing is said about this by either of the three historians. This call to detach himself from his place at "the receipt of custom," and attach himself to the lowly and despised Jesus of Nazareth he knew full well would involve great financial loss. When those two words fell on his ears, "Follow Me," there was little time to ponder them, or to calculate what that would mean. Popular with the Romans, despised by his own nation, owning a house in Capernaum, getting on in the world, what a test he is now faced with. He might have wondered why the Lord would choose a publican to be one of His disciples, but he did not hesitate, "He left all, rose up, and followed Him." The response was immediate, the renunciation was complete, and he put his decision into action. He did not say as another did later on, "Lord, I will follow Thee, but —." (Luke 9:61). There were no "buts" with Matthew, his was a definite call, and a clear cut conversion.



His own account of it is simple and unsensational, "And he arose and followed Him;" as already stated he put it in six words, certainly he could have made a long story out of it. Then we find his confession of his new found Lord to be in keeping with his call and clear cut conversion. In the "Gospel" which bears his name Matthew modestly omits telling that a feast was made in his own house for the Lord. He simply states that "It came to pass that Jesus sat at meat in the house;" Luke gives the fuller account, "And Levi made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them." Matthew says, "Behold, many publicans and sinners came and sat down with Him and His disciples." Perhaps he had invited this class to come, and this was his way of confessing himself to be now a follower of Jesus of Nazareth. It was immediately after this feast that the Lord uttered the great fact of the gospel, "I am not come to call the righteous, but sinners to repentance".

#### HIS FAMILY CIRCLE.

Regarding Matthew's family connection we cannot be dogmatic, but we have sufficient revealed to us to make suggestions. Mark tells us that "Levi" was "the son of Alphaeus." This name "Alphaeus" would be so well known among the disciples that no further explanation was necessary. In all four lists of the names of the apostles we find "James the son of Alphaeus," and in two of these lists the name Matthew is found next to that of James the son of Alphaeus. Might it be that these two men, both sons of Alphaeus, were brothers in the same family? If we assume that, then Matthew the publican had a mother who was a devoted follower of the Lord; Mary the wife of Cleophas" (another from of Alphaeus). By comparing Matt. 15:40 with John 19:25 we conclude that "Mary the mother of James the less" was the wife of Cleophas (Alphaeus). If we are correct, though we cannot be dogmatic, then we see here the call and conversion of one whose godly mother may have prayed for him because of his waywardness in becoming a publican. This is only a suggestion; many think there were two different men called Alphaeus, and no connection.

#### HIS GOSPEL.

It is generally accepted by expositors that the apostle Matthew was the writer of the Gospel which bears his name. One has said, "Those who know it best will praise it most." Of Matthew's later life and death little is known. Socrates, a writer of the fifth century says, "He went to Ethiopia after the apostles were scattered abroad . . . died a martyr there." Others write of his preaching and dying in Persia; the diversity of accounts shows that nothing certain is known of Matthew beyond the inspired record.



**QUESTIONS AND ANSWERS**

*Question:* Do you think it is in keeping with our pilgrim character to see so much ostentation in the display of expensive flowers at the funeral of a child of God? Does not this tend to take away the solemnity of death?

*Answer:* We would not like to call it ostentation (pretentious display — Oxford Dictionary) to send flowers on the occasion of the burial of a child of God. This is not necessarily done with a view to exhibition or worldly display, but rather to show kindness and love to those who have been bereaved. Some feel that there is a lack of this when the coffin of a loved one who has departed this life is bare, and not a flower or wreath upon it, or in sight anywhere. For my part I always feel relieved when I read in the obituary of a child of God, "No flowers please, by request." Others may have different views about this matter. Certainly the burial of a child of God is not the occasion for displays of any kind, apart from godly sorrow and extending sympathy to the bereaved ones. Sympathy and love can be shown in a variety of ways. We can find not fault with sending flowers, but, "Let every man be fully persuaded in his own mind."

*Question:* Please explain through Truth and Tidings 1 Cor. 11:5, 6. What is meant by a woman's head covering besides her long hair? Some young brethren are teaching that sisters should cover their heads at home when their husbands give thanks at the table, or when conducting family worship. Is that so?

*Answer:* For a woman to have her head covered simply means to wear some sort of head gear which covers her head. That is, a covering over and above her long hair. It is evident that there was disorderly conduct in the church at Corinth, and the apostle takes up these wrong practices one by one. In chapter 5, it is the matter of moral sin; in chapter 6 that of going to law before the unjust; in chapter 11 the subjects of the covered head on the part of the woman, then disorderly conduct at the Lord's table. This Epistle is addressed to "the church of God which is at Corinth," (1:1) and in verse 17 of chapter 11 the apostle has in mind the church assembled together. "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse." It is evident that in verses 5 and 6 the apostle is referring to the woman's head being covered when she is in a public gathering of the church. When a sister has her head covered on such occasions it is simply an ac-

knowledge that "the head of the woman is the man (verse 3). We are aware that some believe that this also applies to the woman in the home; we do not think so. In the home no head covering is required to express that authority when the husband gives thanks at the table or conducts family worship. In the gatherings together of the church it is a different matter altogether.

*Question:* When a Christian dies what is it that is said to "sleep"? Our Lord said, "Our friend Lazarus sleepeth", yet he had died.

*Answer:* We quote from Vine's Dictionary of New Testament Words. "This metaphorical use of the word sleep is appropriate, because of the similarity between a sleeping body and a dead body; restfulness and peace normally characterize both. The object of the metaphor is to suggest that, as the sleeper does not cease to exist while his body sleeps, so the dead person continues to exist despite his absence from the region in which those who remain can communicate with him, and that, as sleep is known to be temporary, so the death of the body will be found to be." Man is a tripartite being, composed of "spirit, and soul, and body" (I Thess. 5:23). Nowhere in the Scriptures is it said that the soul sleeps. The figure is very suggestive, the toils of the body end at death, the body sleeps, the soul departs to be with Christ. When our Lord said concerning Lazarus, "I go that I may wake him out of sleep;" He meant that He was going to restore him to physical life by raising his body from the grave, thus reuniting soul and body.

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(continued from Front Page Cover)

#### CONFERENCES

CALGARY, ALTA. — Lord willing we will hold our first conference here May 20, 21 and 22nd, preceded by a prayer meeting Friday evening May 19th. There will be Bible readings, Ministry of the Word and prayer, daily. All meetings held daylight saving time at the West Hillhurst Gospel Hall, 2326 7th Ave., N.W., Calgary, Alta. Cor. Harold Woods, 2915 7th Ave. N.W., Calgary, Alta.

WINNIPEG, MAN. — The annual conference will be held, God Willing, in West End Gospel Hall, Ellice and Victor on June 9, 10 and 11. Friday prayer and ministry 7.00 p.m. Meetings at 10.30, 2.30 and 7.00 p.m. on Saturday and Lord's Day. Corr. John Hull, 576 Home Street, Winnipeg, R3G 1X8.

EDEN GROVE, ONT. — The Annual Conference will be held, D.V., Lord's Day, June 4th with Breaking of Bread at 10.30 a.m. Prayer meeting June 3rd at 7.30 p.m. Servants of the Lord teaching and practising the right ways of the Lord welcome for Ministry. Corr. S. R. Purdy, Cargill, Ont.



**VICTORIA ROAD, ONT.** — The Assembly here will hold the annual conference in the Long Point Gospel Hall, June 17th and 18th, preceded by a prayer meeting, June 16th at 8.00 p.m. The Lord's servants walking in the old paths and teaching the same, welcomed. Corr. Arthur J. Stone, R.R. 2, Kirkfield, Ontario.

**MIDLAND, ONT.** — The Midland and Waubaushene assemblies purpose holding their annual conference in the Will of the Lord on May 20 to 22 commencing with a prayer meeting on May 20th at 3.30 p.m. (The last meeting will be on Monday afternoon.) Lord's Day Breaking of Bread 10.00 a.m. These meetings are to be in the **Penetang Secondary School** (not in Midland as was the case last year.) Those coming from Toronto — follow Highway 27 to Penetang and turn right at the first street inside the town, follow this street to the school. Corr. J. M. Crawford, 311 Midland Avenue, Midland, Ontario.

**DESERONTO and PICTON, ONT.** — The annual conference will be held, D.V., May 20, 21 and 22. Prayer meeting May 20th at 3.30 p.m. Corr. W. Root, Box 241, Deseronto. (Details in last month's magazine.)

**OTTAWA, ONT.** — The conference will be held, Lord willing, in the River Road Gospel Hall, Ottawa, Saturday, May 13th and Lord's Day, May 14th with a Prayer meeting May 12th at 7.30 a.m. Servants of the Lord who are walking in, and teaching, the old paths are heartily welcomed to minister the Word. Corr. K. E. Prince, 1246 Kitchener Avenue, Ottawa, Ontario K1V 6W5.

**CRAPAUD, P.E.I.** — The annual Island Conference will be held in the will of the Lord on May 20th, 21st and 22nd, with a prayer meeting on the 19th at 7.45 p.m. First ministry meeting on Saturday at 2.30 p.m. No circulars will be sent. Corr. D. G. Ramsay, North River, P.E.I.

**FOREST GROVE, OREGON** — The Forest Grove Assembly will hold its annual conference, D.V., May 27, 28 and 29 with Prayer Meeting Friday evening at 7.30 p.m. The usual order of meetings will prevail with Bible readings each morning before the regular meeting. Corr. Harry H. Goff, 2433 Goff Place, Forest Grove, Oregon 97116, Phone 357-6557.

**GARNAVILLO, IA.** — The annual conference will be held, D.V., June 3 and 4 with prayer meeting on June 2nd. Corr. Robt. Brandt, Garnavillo, Ia. 52049.

**STOUT, IA.** — The annual conference, D.V., will be held May 20th and 21st commencing with prayer meeting on May 19th at 7.45 p.m. Corr. Richard Stickfort, Stout, Ia.

**FROSTBURG, MD.** — The annual conference will be held, D.V., May 20 and 21 with a prayer meeting May 19th at 7.30 p.m. Lunch will be served at the Hall at 12.00 o'clock Saturday, May 20th. First meeting will be 2.00 p.m. Saturday. Cor. Wm. C. Knieriem, 80 Walnut Street, Frostburg, Md.

**BYFIELD, MASS.** — The saints here purpose in the Will of the Lord to have our 93rd annual conference commencing with prayer meeting May 26 at 7.30 p.m. continuing over Saturday and Lord's Day, May 27th and 28th. Servants of the Lord teaching the old paths are welcome for ministry. Corr. John H. Short, 145 Main Street, Byfield, Mass. 01922.

#### WITH CHRIST

**VANCOUVER, B.C.** — Our beloved brother George Harvey went home to be with the Lord on March 6th, 1972 at the age of 86 years. Saved in Toronto 30 years ago, he retired to Vancouver, and was baptized and gathered to the name of the Lord at the Fairview Assembly at the age of 8. He had been in Clarence House for the aged the last two years and in poor health. Thomas Hay preached at the funeral service and R. McConnell at the graveside.

**WEAVER SETTLEMENT, N.S.** — Our dear brother Clyde Amero, 67 years old, was called home on March 4th. He was saved nearly three years ago and later received into Assembly fellowship at Weaver Settlement. He



continued steadfastly. The large gathering for his funeral from the Gospel Hall manifested the esteem in which he was held by unsaved neighbours. John McCracken preached the Gospel in the Hall and George Hubley preached a short word at the graveside.

SEATTLE, WASH. — On March 12th our highly esteemed sister in the Lord, Miss Alice M. Medill, passed peacefully into the presence of the Lord, at the age of 88 years. She trusted Christ as her Saviour in Sault Ste. Marie, Mich., at the age of 23, when in a Bible Class in one of the denominations the words of John 19:30, "It is finished", were read to her. Her reply was, "That's enough for me, I can rest on that". In 1907 she was received into the fellowship of the young Assembly in Sault Ste. Marie, and in 1912 moved to Seattle where she was in happy and unbroken fellowship in the Assembly till her homecall, a period of almost sixty years. Miss Medill was a teacher of speech and articulation, and often her work occupied six days of the week as well as evenings but she did not allow her work to hinder attending assembly meetings. This was the tenor of her long life, the things of God came first with Miss Medill, and she left a good testimony behind her. A large number of relatives, friends, and ex-pupils were present at the funeral which was largely attended. Hector Alves preached the gospel and spoke of the coming of the Lord.

BEETOWN, WIS. — Mrs. Velma Martin, in her late seventies went to be with the Lord on February 29th. She had professed to be saved in gospel meetings of brethren Mick and Jamison in 1928 and was among those who gathered unto the Lord Jesus Christ in the early years of the Beetown assembly. Failing health hindered her from attending the meetings the past couple of years. Survived by six children who need our prayers. R. Orr took the funeral service.

WILLMAR, MINN. — Our beloved brother and sister in the Lord, Richard and Marilyn Olson, were both instantly killed when their car skidded on the slippery highway, and veered into the path of an on-coming car. They were on their way Sunday morning, March 26th to gather with the believers in Remembrance of the Lord Jesus, when the Lord saw fit to take them both home. Our loss, which we feel very keenly, is their gain. They leave one son, Neal, who is in fellowship, here at Willmar. The large funeral service was held at New London, Minn., where the family was well known. The attentive audience listened to the solemn realities of life and eternity, spoken by Paul Elliott and L. P. DeBuhr.

ALBUQUERQUE, NEW MEXICO — Our esteemed brother, John Macko, aged 74 years, suddenly went home on March 26th. Only two hours previous to his homecall, during meeting, he read Isaiah 53 and led the Lord's people in worship. He was born in Czechoslovakia and born again in the early 1930's under the preaching of the late Andrew Craig. Shortly after he was received into fellowship in the Torrington, Conn. Assembly, and has been here since 1962. He was a faithful witness to all he met, and manifested his a love for the things of God and the people of God. John Weimann preached the word faithfully to a large company at the funeral. He leaves his wife and four sons.

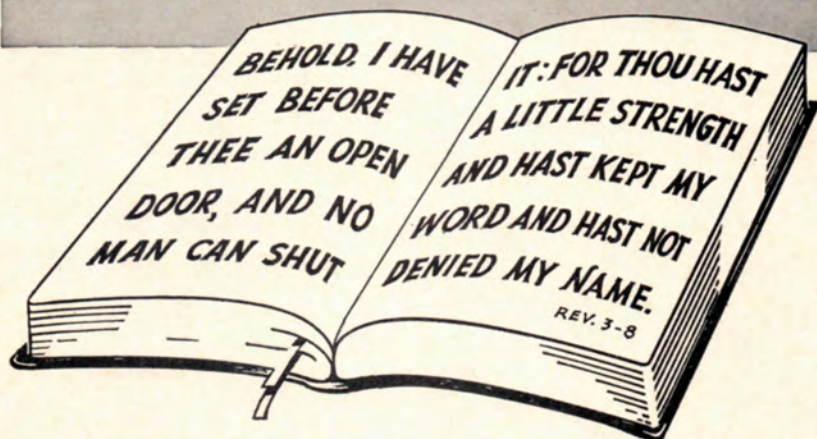
NORTHERN IRELAND — Our sister, Miss Agnes McNeill, was called home to be with Christ, on Feb. 27th, from the Waveney hospital, Ballymena, aged 60. She was saved almost 46 years ago through the preaching of the late Joseph Stewart and George Gould Jr. and was in happy fellowship with the saints at Ballyvaddy assembly, Co. Antrim. A quiet consistent sister who will be much missed. A large company heard the Gospel preached by James Martin at the funeral service and at the grave by Harold Paisley.

NORTHERN IRELAND — Our sister, Miss Jeanie Campbell, went to be with Christ on March 8th from Waveney Hospital, Ballymena. She was saved almost 50 years ago, and baptized one year later. She was in happy fellowship with the Ballyvaddy assembly and later Buckna where she remained until her homecall, a Godly sister who always testified of the Lord. The funeral services were conducted by T. McKelvey and H. S. Paisley.



*E. Schelling*

# TRUTH AND TIDINGS



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JUNE, 1972

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**TIDINGS**

**BOUND VOLUMES** — We have been receiving requests for older bound volumes which we can supply from 1961. If any one requires volumes 1961 to 1971, they can be obtained for \$25.00 or \$2.50 each.

**TAYLORSIDE, SASK.** — Walter Gustafson and Fred Kraus had good meetings with souls led to Christ.

**ARNSTEIN, ONT.** — David Adams had appreciated meetings using the Egypt to Canaan chart.

**TORONTO, ONT.** — Our dear brother Cundick has had very much appreciated ministry meetings among the assemblies in this area.

**SALEM, OREGON** — O. L. MacLeod had meetings in Fresno, Culver City and Chico, Cal., and then commenced Gospel meetings with D. Howard in Salem. The Culver City Conference was good and after the conference Hector Alves had meetings in Long Beach and Monrovia.

**LA CROSSE, WISC.** — P. Elliott is preaching here — some interest is noted. L. Brandt and H. Wahls saw one woman profess at Soldiers Grove. L. DeBuhr is at Beetown and S. Hamilton is at Blue River with R. Orr.

**NEW CREEK, WEST VA.** — Brethren A. T. Stewart and R. Surgenor held two weeks of well attended meetings of ministry and gospel in the Keyser Fire Hall, using an Egypt to Canaan Chart. Saints of the little assembly at New Creek were encouraged. God blessed with some professing to be saved. D.V., Bro. Surgenor hopes to pitch a tent again this summer in West Virginia.

**EAST BOSTON, MASS.** — Our brother Nesbitt from Ireland was with us for Bible Readings in I Peter which were very helpful and instructive. He then went on to Manchester, Conn for gospel meetings. L. K. McIlwaine had a short visit which was appreciated.

Remember in prayer our dear brethren who are sick, Mr. Leslie Crossley of Antigua, Mr. Caesare Patrizio of Philadelphia, Mr. Bert Dobson of Chicago who underwent surgery and Mr. James Gunn who recently underwent major surgery.

(continued on Inside Back Cover)



**OBITUARY — MR. G. G. JOHNSTON**



1880 — 1972

## HOME CALL OF OUR BROTHER, G. G. JOHNSTON

—A. W. Joyce

Our beloved brother, servant of the Lord and fellow-labourer, George Gordon Johnston went home to be with the Lord on April 29th at eight P.M. from the Bethany Lodge, Unionville, Ontario, after a long illness.

He was born in 1880 and was saved as a lad of fifteen on his father's farm near Orillia, Ontario. Soon after he moved to Toronto and was in happy fellowship in the assembly in the Broadview Avenue Gospel Hall. His quiet godly life, his love for the gospel and his desire for the salvation of others commended itself to the Lord's people. When in 1912 he expressed his exercise about serving the Lord, full time, in Venezuela, he received the whole hearted fellowship and commendation of the assembly to this work.

The writer well remembers the last prayer meeting, 60 years ago when, with deep exercise and tears, our dear brother was commended to the work. The meeting closed by brother James Mahaffey, long since gone home, giving out the hymn, "I will never, never leave thee, will never thee forsake". As a young lad just recently in fellowship it all made a deep impression on the writer and especially brother Johnston's last word at the door, "Live for God, Albert, it is the only thing that counts".

Our brother went south to Venezuela, the first labourer to join brother William Williams in that work that has been blessed by God in such a remarkable way. Those were the pioneer days in every way. Means of transportation were by mule, horse and often long walks over the tracks that went for roads at that time. I recall brother Williams telling in the early days of one such walk of some fifty miles when at the last they were so exhausted that, as he expressed it, "Brother Johnston and I finished it in one another's arms". Many other faithful men of God later joined in the work, many hundreds of souls have been saved and assemblies planted all over the country, were gathered to the Name of the Lord Jesus Christ.

Brother Johnston's gift as a writer was used in editing gospel and ministry magazines in Spanish. When he had to return to Canada, in 1948, the late brother F. G. Watson, brother Johnston and the writer met first to discuss commencing "Truth and Tidings" and they gave their hearty co-operation. As associate editor our brother wrote most practical and profitable articles monthly which were greatly appreciated by the readers.



In later years brother Johnston acquired a knowledge of the Italian language and he visited Italy and also Spain. Then in the U.S.A. and Canada he preached acceptably in Italian and in English.

Some years ago our brother suffered a stroke which incapacitated him for any further public service in speaking or writing. On April 29th his 82 years on earth closed. Faithfulness and godliness characterized our brother's quiet unassuming life, "His works do follow him" and his reward is sure.

A large company gathered for the funeral which was opened by brother R. Booth in prayer, the Word was preached by the writer and, at the grave, his brother-in-law, John Spreeman,, spoke the Word.

His widow, four daughters, thirty grandchildren and 13 great grandchildren remain, for whom prayer is requested.

\* \* \*

### COMPASSION

Composed about 1910 by G. G. Johnston

"Jerusalem; Oh Jerusalem",  
 We hear the Saviour say.  
 He stayed upon the mountain top  
 And looked along the way.  
 He saw the morning sacrifice  
 Ascending up on high.  
 They with their hearts were far from Him,  
 While their lips were nigh.

"How oft would I", we hear Him plead,  
 "But ye would not", He wailed.  
 "As doth the hen her brood protect  
 When by the foes assailed,  
 So I would oft have gathered thee  
 But soon as ye were born  
 The way which *seemeth* right ye took  
 And from my heart were torn."

"I called but ye refused", He mourned,  
 But once I'll come again";  
 "I'll stoop myself in form of man  
 And bear your sin in pain.  
 The fount of Life thou didst forsake,

I must forsaken be,  
That thou mayest be redeemed and spend  
Eternity with Me."

The wrath of God in one dark cloud  
Had gathered thick and fast,  
But in the fulness of God's time  
It fell on Christ at last.  
"My God! my God! Why is it now  
Thou hast forsaken Me?"  
It is that guilty fallen man  
Might be forever free.

And now He calls to you, my friend,  
"Oh, be ye reconciled!"  
His blood can cleanse you from all sin,  
Though now so much defiled.  
The door stands open wide. Oh haste  
To enter while you may.  
This is the blest accepted time,  
And this Salvation's day.

The blood that now doth cleanse from sin,  
If trampled 'neath your feet,  
Will cry against you in the day  
That holy God you meet;  
The fiery wrath of God will come  
Upon your head of guilt,  
Because you did regard as naught  
The blood on Calvary spilt.

---

The evil of the heart is best revealed to God's people by their abiding at the Mercy-seat: if they will not learn there, God may leave them to learn by some gross outbreak. Paul exercised himself to keep always a conscience void of offence, and by constant communion with God, well knew the deceitfulness of the flesh.

\* \* \*

The secret of lasting fellowship is that Christ is the life of it. He maintains, rules, and sanctifies its mutual tender love and confidence, which will grow more heavenly the more we are like Christ, the more we abide in Him. When He comes in His glory, that joy will it be to remember former friendships, and see Jesus Himself, the spring and the stability of them all!



## MY CONVERSION TO GOD

(Written in 1907 by G. G. Johnston)

Born of Christian parents, I was plainly taught the truth of the Word of God: that I was a sinner in need of a Saviour. When very young, the Spirit of God began to deal with me through His Word, which I heard daily. Such things as the coming again of Christ (I Thess. 4:18) filled me with terror for well I knew that would mean judgment for me, and to be shut out from a happy heaven forever in hell! However, I tried to banish such thoughts from me and enjoy the world. Praise God for continuing to knock at my stubborn heart's door! His Spirit continued to deal with me. Many a time have I cried to God to save me from hell, and yet I was too proud to own my despair to any who knew the Saviour of sinners and could point me to Him. Although I had heard the gospel from infancy, I was quite ignorant of the treasures that were in it for me, or how to apply it to myself. A dear Christian, and earnest soul-winner came to my fathers farm and no doubt noticing my anxiety, he pointed me to the crucified Saviour, given a sacrifice for sins, and looking away to Him I saw in Him the substitute for my sins that satisfied God's righteousness. That moment I was created a new creature in Christ Jesus (II Cor. 5:17). Like the Thessalonians, I was turned to God from idols to serve the living and true God and to wait for His Son from Heaven, even Jesus, which delivered us from the wrath to come.

For more than two years, He has kept me by His power and I have proven Him a Friend that sticketh closer than a brother. To you, who are still on the broad road, I commend Christ as the way the truth and the life. Think of the love of God in sending His Son to die for guilty sinners. "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). If you are unsaved, trust in Him who was delivered for our offenses and raised again for our justification. Trust Him as your Saviour and adore and obey Him as your Lord. Take shelter under His blood, where God can justify the ungodly. But if you reject this free salvation for guilty sinners, or even neglect it, you must be cast out into outer darkness where there is weeping and wailing and gnashing of teeth. How shall we escape if we neglect so great salvation? (Hebrews 2:3).

---

How careful should we be to keep clean the house that is the dwelling of the King of glory!

## FRIENDSHIP

—A. W. Joyce

True friendship is one of the most amazing of relationships between men. The Lord Jesus, referring to this said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Occasionally stories have come back from the field of battle of men who have deliberately sacrificed their lives to save their fellow man.

The greatest friendship of all, of course, is that of the Lord Jesus for fallen, guilty, rebellious man, and the greatest proof of this is seen at Calvary.

"Not for those who ever loved Him, did the Lord of glory die, pity for the wretched moved Him, who that hears it can deny, that God is love." While it is true that Christ loved and died for His enemies, yet nevertheless Christ spoke of even these as His friends, and so addressed them.

Even to Judas the betrayer at Gethsemane Christ said, "Friend, wherefore art thou come" (Matt. 26:50). Men called Him mockingly, yet truly, "A friend of publicans and sinners" (Matt. 11:19). But while He was certainly the friend of the friendless there is a much closer, more intimate friendship, which our Lord had with those who had come to know Him as Saviour and hence had love begotten in their souls in response to His love to them. This is the friendship upon which we would like to dwell.

Perhaps the most outstanding friend of God in the Old Testament is Abraham. He is called again and again the "Friend of God" (Jas. 2:23; Isa. 41:8 "Abraham my Friend and in 2 Chron. 20:7 "Abraham thy friend forever." This inner friendship results in a confidential exchange of secrets. In Gen. 18 verse 17 "The Lord said, Shall I hide from Abraham that thing which I do?" God then revealed to His friend the coming destruction of guilty Sodom, causing Abraham in return to pour out His soul in intercession.

Similarly in the New Testament the Lord said to His own disciples, 'Henceforth I call you not servants for the servant knoweth not what his lord doeth, but *I have called you friends*; for all things that I have heard of my Father I have made known unto you (John 15:15). Then apparently on the road from the upper room to Gethsemane (John 14:31) Christ unfolds His thoughts to His friends, after the "upper room ministry" of chapters 13 and 14.



Would we not all of us who are disciples of the Lord long for that experimental close friendship with Christ that we might more fully get to know Him and His mind and purposes in the present as well as in the future?

But there is a very definite condition which must be fulfilled if we are to enjoy the great privilege of close personal friendship with the Lord Jesus; in John 15:14, "Ye are my friends, *if ye do whatsoever I command you.*" A rebellious or disobedient child of God can never enjoy this close personal friendship. Let us search our hearts and ponder our ways and ask ourselves, are we knowingly disobeying any of the commandments of the Lord?

Another thing will definitely interrupt our friendship with the Lord, if we permit another friendship to grow in our hearts which is as opposed to God as night is to day or as sin is to righteousness. "Love not *the world*, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15). James writes, "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God (James 4:4).

Worldliness is an ever present danger before which any of us may fall. Even a fellow labourer of the apostle Paul succumbed to it. Sadly from a Roman dungeon Paul wrote, "Demas hath forsaken me, having loved this present world and is departed unto Thessalonica" (2 Tim. 4:10). The Lord Jesus is the Friend who loveth at all times and is closer than a brother." How much Paul valued men like Timothy and Luke whose friendship remained true to him to the end.

This reminds us of the value of true friendship among the saints. This we should seek after, value and endeavour to keep.

Proverbs 18:24. "A man that hath friends should show himself friendly." Since friendship is a reciprocal quality we should seek for it, value it and hold it as far as ever we can. We should avoid paying heed to the whisperer that "separateth chief friends" (Prov. 16:28 and 17:9).

A friend in need can preserve one from a permanent fall. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth" Eccles. 4: 9-10. In labouring for the Lord in the Gospel, the Lord showed His wisdom when he sent the disciples forth two by two. In the New Testament we have many examples of this, James and John, Peter and John, Barnabus and Saul (Paul), Paul and Silas, Paul and Timothy, Paul and Titus, etc.

There were exceptional cases in the New Testament when circumstances necessitated on labouring alone but the other way is more desirable for many reasons.

How very sad when anything is permitted to break godly friendships which have been evidently honoured of God. The classic example of this is the broken friendship between the two outstanding labourers, Barnabus and Saul. So much is recorded of Barnabus that is most commendable, his liberality, his spiritual perception, his gift, his warm hearted commendation of Saul to the Jerusalem assembly, which evidently held Barnabus in the highest esteem. Then in Acts 11 Barnabus sought for Saul to help in teaching the young assembly, they were commended (Acts 13) jointly to new missionary work in which they laboured so fruitfully.

Chapter 15:36-41, which records the breaking of that friendship comes as a shock to the reader. But again we learn the lesson that "the best of men are only men at the best."

Perhaps the fault was not all one-sided but it would seem for a number of reasons that Paul was in the main, right in his attitude at that time towards John Mark. Above all, the spirit of the Lord and His leading and activities in the spread of the Gospel was evidently with Paul.

It is good to know that John Mark, some fourteen years later, regained Paul's confidence (2 Tim. 4:11). We would have some hope that the broken friendship between these two mighty men had been restored, see I Cor. 9:6, written some seven years later.

May we, by our subjection to God and obedience to Christ, be among those to whom the Lord will reveal His mind. May we seek the friendship of the godly and shun the friendship of the world. May we earnestly avoid the contentions of the flesh that will mar the fellowship of the spirit and break the friendships among the saints who have been a help to us and to whom we may also be a help.

---

We should distinguish between a dead state of soul and a tempted state. Job, in his trouble, was in a tempted state: he says in his sorrow, "Oh that I were as in months past" (Job 29:2). David was in a dead state of soul when he rose from his bed to walk upon the housetop (II Sam. 11:2). Job felt his temptation: David was not awake to danger.



### THE TRUE SOUL WINNER

A true soul-winner has a passion for souls. He seeks to reach sinners with the Gospel: it is his business. He knows His work, sticks to it, and eschews whatever would be unfit for it. He is often misunderstood, sometimes criticized, but he goes on all the same. He does not advertise himself or his work. His spiritual children, those whom he has begotten through the Gospel (I Cor. 4:15), mark him out. He is not necessarily a gifted man, in the sense of being able to speak to thousands, but he is a godly man, one who habitually speaks to and walks with God. He is on terms of intimacy with the Most High. The Sanctuary of God is his dwelling-place (Psa. 90:1). There, he is freshly supplied with the holy unction (Psa. 92:10) in the power of which he goes forth to "rescue the perishing".

There are many preachers, few soul-winners. Fewer still, to whom God can entrust this holy work continuously. The common danger is, that when one has been used even in a little measure, he is apt to become puffed up, to imagine that he is somebody. Thus he robs God of His glory and deprives himself of the honour of being a chosen instrument of winning sinners to the Saviour. It was said by the Lord to Jeremiah concerning Coniah of old, "Write you this man childless" (Jer. 22:30). This was regarded as the curse of God upon him. But what shall we say of the saint, the servant of Christ, the preacher of the Gospel who is written childless in the book to be opened at Christ's judgment seat, because of the cherished sins of pride, egotism, and jealousy of others? The end and object of all Gospel testimony is, to bring sinners old and young to the Saviour. He who fails in this, misses the chief end of his service. "To seek and to save the lost" was the mission of the great Soul-winner. "By all means to save some", was the ambition of His most ardent follower, Paul. Oh, to be consumed with the same desire; to be as one of old, who cried in agony of soul — "Give me children or I die" (Gen. 30:1). It is to such that the honour and the joy of winning souls to Christ are given. The true soul-winner has a passion for souls! Would you be an honoured soul-winner, fellow-believer? Would you share in this honourable service, which angels well may covet, but will never share? Then be true to God. Draw near to His Throne. Deal with Him at His mercy seat. Lay yourself upon His altar. Cut yourself adrift from every encumbrance, every entanglement. Hold yourself in readiness to do His behests, to speed forth at His bidding, to join yourself as Philip of old to whatever chariot He may see fit to send you. Be at the guidance of the

Spirit of God Hold yourself ready to go where He directs. Do not allow yourself to become the bondman of any church, any society, or any man. Ready to be a free servant of all, yet the bondservant of none save Christ. And see to it that no self-will, no pride of yours, no dread of the frown or sneer of others, is allowed to hinder you from fulfilling the ministry you have received from the Lord.

### THERE WAS A DIVISION

—*Alex Monro*

Three times in the gospel according to John these words are used, either in relation to the words or works of our Lord Jesus Christ. The first of these is in

#### *Chapter 7:43*

where we read that "there was a division among the people because of Him."

The background is found from verse 32 of the chapter where it is recorded that because of His words the Pharisees and chief priests sent officers to take Him. But so impressed were these that they returned without their prospective captive, uttering the words "Never man spake like this Man". And as we examine the words which they were privileged to hear from the Son of God we do not marvel at their reaction, nor at the fact that they were unwilling to lay hands on Him.

It is to be noted that the day of this incident was "the last day that great day of the feast" (v.37) — that is the eighth day of the feast of the tabernacles — a day of restraint wherein no servile work was to be done, when Jesus stood and cried, "If any man thirst let him come unto Me and drink." This cry is all the more remarkable as Israel had, at the time, finished some seven months of religious observance, and this particular feast was one wherein they were to "rejoice before the Lord." Now surely, if satisfaction were to be found in religious observance, there would not have been a thirsty Jew in the whole land of Palestine. But in chapter 2:25 we are told that the Lord "knew what was in man"; and thus He knew that these observances could not meet their deepest need, hence His invitation, followed by the promise of the receiving of the Spirit, by those who believed.

Verses 40 to 42 gives us the two sides of the division. Many said "Of a truth this is the Prophet" — referring of course to the



words of Moses in Deuteronomy 18:15. Others were even more emphatic. "This is the Christ." On the other hand there were those who doubted, because of His association with Galilee, whereas the scripture plainly declares that Christ should come of the seed of David, and of the town of Bethlehem. Had they only taken the trouble to enquire, they would have discovered that a little over thirty years before, the prophecies concerning the birth of Christ had been literally fulfilled, so that we can only regard the words of the doubters as a weak excuse for their unbelief.

The next instance of the use of the words under consideration is in

*Chapter 9:16*

in connection with the giving of sight to one born blind. The controversy revolved mainly around the fact that this miracle was performed on the Sabbath day. Some among the Pharisees said "This man is not of God because He keepeth not the sabbath day" whilst others asked the question "How can a man that is a sinner do such miracles?"

Now the Pharisees were well known for their observance of the externals of their religion; so that to them the performance of such a miracle on God's holy day of rest was repulsive. But Jesus had, on another occasion, contended with them as to the true meaning of the sabbath, how that it was a gracious provision of the God for man's need, and not a mere legal enactment to be surrounded with restriction and tradition.

However, the one who received his sight settled the matter for all time with his words in verse 25 "One thing I know, that whereas I was blind, now I can see." Despite the division of the people, the fact could not be gainsaid — the evidence was irrefutable.

Lastly we look at the use of these words in

*Chapter 10:19*

Again the context is well known. John chapter 10 is the chapter of the Shepherd and His sheep. In this chapter Christ makes some stupendous claims: "I am the door of the sheep" (v. 7), "by Me if any man enter in shall he be saved" (v. 9), "I am come that they might have life" v. 10), "I am the good Shepherd (v. 11, 14). "I lay down my Life for the sheep (v. 15) ". . . that I might take it again" (v. 17). Because of these sayings there was a division among the Jews, some saying "He hath a demon and is mad why hear ye Him?", whilst others argued "These are not the words of Him that hath a demon. Can a demon open the eyes of the blind?"

In all three instances we see this division between the people because of Christ. It has been said that *the birth of Christ divides time*, and *the cross of Christ divides eternity*. But we would add that the *Person of Christ divides humanity*. We have noticed this in the three instances referred to; and the chain runs through the entire New Testament. The basic apostolic preaching was the Person of Christ, whether to a multitude by Peter as in Acts 2 or to a single individual by Philip as in Acts 8. It is our response to the Person of Christ which determines our eternal destiny — and thus, as we close we would ask our readers to ponder this in the presence of God. Are you among those who, like Peter recognize Jesus as the Christ, the Son of the living God; or as those who are ignoring and discounting Him, to their eternal loss. It is possible, even as you read these lines to change masters, and be numbered among those who by faith are accepted in the beloved, and on the road to eternal glory.

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### GLEANINGS FROM PSALM 16

—James Martin

This Psalm, composed of eleven verses begins with preservation and ends with "pleasures forevermore". It is the first of the "Michtam" Psalms. Michtam means a prayer, meditation, or deep music. There are six of these Psalms the other five are Psalms 56 - 60. The writer of Psalm 16 was David but he is not speaking of himself for in Acts 2:29-31, Peter declares that David was a prophet and spoke of the Lord Jesus Christ. This Psalm is the third of the Messianic group. In Psalm 2, we have the Lord Jesus as the Son, verse 7, which connects with the gospel according to John, the gospel of the Son of God. Deity and humanity are embodied in the one Person. In Psalm 8, we have the perfect Man which links itself with the gospel according to Luke; the perfect Man, the Physician.

In the sixteenth Psalm we have the perfect Servant whose trust was in the God of eternity. This answers fittingly with the gospel according to Mark. In Psalm 24, we have the King of glory corresponding with the gospel according to Matthew (2:2) "He that is born King of the Jews".

There are six words well worthy of consideration. Verse 1, Preserve me; verse 5, My Portion; verse 6, Pleasant Places; verse 11, The Path, the Presence, and the Pleasures.

1. We have the Lord Jesus in His prayer for preservation, in absolute dependence on God.



2. The Lord is the Portion or part of mine inheritance. The Lord could say, "The foxes have holes the birds of the air have nests, but the Son of man hath not where to lay his head." Though the world had no place for him, the Lord was his portion and and He fully trusted in Him.

3. The Pleasant Places are fallen to him although He was the man of sorrows.

"Who for the joy that was set before Him endured the cross, despising the shame" (Hebrews (12:2)).

4. The Path or customary road. Although He knew all that lay before Him, He was absolutely cast upon God to guide His path and every step was in fellowship with the Father.

5. The Presence. It was a place full of joy as He looked forward to His seat at the Father's right hand (Hebrews 10:12).

6. Pleasures forever more. "He shall see of the travail of His soul and shall be satisfied" (Isaiah 53:11).

But while this Psalm has its primary application to Christ it also has a message for us today. The prayer of every believer should be "*preserve me*". We are not ignorant of Satan's devices, II Cor. 2:11. Satan continually seeks the downfall of the child of God. Throughout the scripture we have examples of those whom Satan took advantage, caused their fall, adding with it great sorrow. Though Moses was very meek above all the men which were upon the face of the earth, Numbers 12:3, and was used of God to bring Israel out of Egypt, through the Red Sea and through the wilderness but he failed in Numbers 20:11-12, resulting in him being barred from leading Israel into the promised land.

Samson was used to overcome the Philistines in a great victory when he slew a thousand Philistines with the jaw of an ass, Judges 15:16. But later we find him on Delilah's lap falling a victim to his folly, losing his hair, then his eyes and making sport for the Philistines.

What a wonderful deliverance David wrought for Israel over Goliath of Gath, (I Samuel 17:50) yet later in a time of temptation when he was off guard he fell into mortal evil with Bathsheba, and occasioned the death of Uriah, II Samuel 11:21. In contrast to this we think of Joseph who, though sorely tempted by Potiphar's wife refused to yield and sin against God, Gen. 39:9. In the book of Esther, Mordecai refused to bow to and reverence Haman the enemy of God and His people. Lastly, let us think

of Daniel who refused to alter his manner of life and time of prayer, three times a day with his window open towards Jerusalem. He was prepared to face the den of lions because of his trust in God who delivered him, Daniel 6:10-23.

The Lord is the Portion of mine inheritance. In Numbers 18:20-21 the Lord said to Aaron "Thou shalt have no inheritance in their land neither shalt thou have any part among them: I am thy part (or portion) and thine inheritance among the children of Israel". The portion is mine in the Lord, but the cup is the means by which I enjoy it, verse 5. Many of the Lord's people fail to use the cup and thus partake of the good of the portion.

The Pleasant Places. Though we have often to pass through difficulty and darkness, still there are always times when the lines fall in pleasant places. In John 20:20 when the disciples were sad and everything seemed dark, the Lord appeared, "Then were the disciples glad when they saw the Lord". His presence dispelled all the doubt and darkness.

The Path. None of us can know the future because of the experiences of the past, the path of life is always revealed to us step by step by the Lord. The Psalmist wrote, "Lead me in a plain path" 27-11. Verse 11, the pleasures forever more are at the Father's right hand. As we think of the future we rejoice in the coming eternal pleasures. When the journey of life is all behind us, the glories and the pleasures lie before, the greatest wonder is they are forever.

In the light of all this, may we have grace to look up and remember that, "Now is our salvation nearer than when we believed" (Romans 13:11).

---

We are not to gather from the angel's feeding Elishah that God approved of his going to Horeb (I Kings 19). If God gives us good things when we are out of the way, we ought to see keen reproof in His very kindness.

\* \* \*

"I will cry unto God . . . that performeth all things for me" (Ps. 57:2). Every such prayer must be answered; but we must wait God's time and way. The finest fruit of the Spirit ripens the latest; the longer we have to wait for answers to our prayers, the richer the blessing: we are blessed while we continue to pray: faith grows by waiting; the blessing is full when it comes, and the time of the answer is seen to be the right time.



## THE SIN OFFERING

—*T. Newbury*

## LEVITICUS 4

In this chapter sin is looked at first in connection with the High Priest. Second, with the whole congregation. Third, with the ruler. Fourth, with one of the people of the land. "Sin is the transgression of the law" (I John 3:4), or, literally "sin is lawlessness", it is, as the original implies, a missing of the mark, a coming short, either as to the whole or in any one of the Divine requirements, he that offendeth in one point is guilty of all (James 2:10). "All have sinned and come short of the glory of God." The sentence of the law is, "The soul that sinneth, it shall die (Ezek. 18:20), but God, in the riches of His grace, has provided a remedy: He has given the blood of His own spotless Lamb upon the altar to make an atonement for the soul, and that blood cleanseth from all sin" (I John 1:7).

It is for sins of ignorance that the provisions here is specially made. First, provision is made for the priestly family including the high priest, for there is no respect of persons with God. Office does not exonerate from responsibility. "For every high priest, taken from among men, is ordained for men in things pertaining to God . . . Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins" (Heb. 5:1-3). "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). "Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the peoples; for this He did once, when He offered up Himself" (Heb. 7:27).

Second, "If the whole congregation of Israel sin through ignorance". The "Whole congregation" is typical of the entire Church of God, composed of all God's people, everywhere on earth, "the whole Israel of God". "The assembly" is typical of a portion of the church in any locality. "Sin through ignorance." Something in church order or practice, which, though ignorantly done, may be contrary to the Word of God, and the commandments of the Lord Jesus. The universality of a practice is no excuse if it be contrary to the Word of God; it "should not be done". Is there not a fear in these last days that too little is made of the holiness of God, and of the evil of sin and its consequences? And may not the lax method of presenting the Gospel

have something to do with this? So long as there is no confession of the sin, and silence kept, there is a lack of holy joy and the sense of the Divine presence and favour. But when the Spirit of God brings the sin home to the conscience, there is a remedy provided. For the putting away of the sin, the obedience of Christ, the perfect servant who never transgressed, and His atoning sacrifice must be realized by faith, and pleaded in prayer, in the presence of God, where He meets with His people.

The leaders were required to lay their hands upon the head of the victim, and the high priest to bring the blood into the sanctuary, and sprinkle it seven times before Jehovah before the veil. He must also put some on the horns of the altar of sweet incense, that the worship of the assembly might be accepted through the blood. The remainder of the blood was to be poured out at the bottom or foundation of the altar, teaching that the blood of atonement lies at the very foundation of all our worship and communion with God, whether individual, or collective. The internal preciousness of Christ gives its value to His atoning sacrifice. This is typified by the fat, burnt as incense upon the altar. And the offering of Him who suffered without the camp has for ever put away the sin He bore. Until this is pleaded and realized, there may be much outward, formal service and worship, but there is a lack of spirituality and power, and of real fellowship with God.

Third, "when a ruler hath sinned". There are those whom the Lord has made rulers over His household, to give them their portion of meat in due season; for such to do anything contrary to the commandments of the Lord and Saviour, even though done through ignorance, is sin which only can be forgiven on the ground of atonement. It may seem easy to minister in the things of God, to give out a hymn, to preach, or teach, but there is a heavy responsibility connected with this, the word of exhortation is, "My brethren, be not many teachers, knowing that we (the teachers) shall receive the stricter judgment". If for every idle word that men shall speak, account must be given, how much more for those words which are professedly spoken in the Name of God? But for this sin provision is made in the kid of the goats, a male without blemish typical of Him who, though made in the likeness of sinful flesh, was Himself sinless, and offered Himself a sacrifice for sin, combining in Himself that which was typified by the sin offering (v. 24), the burnt offering (v. 25), and the peace offering (v. 26).

Fourth, the sin offering for one of the people was a kid of the goats, a female without blemish. In the case of the



ruler, though his sin was in ignorance, he was culpable, for he ought to have known the will of the Lord, and what was commanded or prohibited in His Word; but in regard to one of the people of the land, he might have acted more under the influence of others, or have been led astray by erroneous teaching. The male offering contemplates the active character, the female more the passive aspect of the offence. The officiating Priest is Christ, who was in life the Offerer, in death the Sacrifice, in resurrection the Priest, in ascension the High Priest entered within the veil. When faith pleads His person and work, and He Himself makes intercession for us, the assurance comes (concerning any sin confessed before God) with the stamp of immutable truth upon it, "It shall be forgiven him".

### MEN OF NOTE, JAMES, SON OF ALPHEUS

—*Hector Alves*

The Twelve Apostles. (9) James the son of Alphaeus

In each of the four lists of the apostles the name of James the son of Alphaeus is the ninth mentioned, and in each instance he is designated, "James the son of Alphaeus". Several persons bearing the name "James" are mentioned in the New Testament and it has always been a problem with commentators to identify them. Robert Young in his excellent Concordance lists five different men called James, (1) James the son of Zebedee; (2) James the son of Alphaeus; (3) James the brother of the Lord Jesus; (4) James the son of Mary (also called the Little); (5) James the brother of the apostle Jude. It has been suggested that Nos. 3 and 4 are identical, but that is by no means made clear. The "James" of the New Testament have occasioned almost as much research as have the "Marys". We are quite safe in concluding that there were at least three different men by the name of James; namely, the son of Zebedee, the son of Alphaeus, and the Lord's brother. If this be so then we know nothing at all about the latter in the four "Gospels", he comes to the front after the resurrection of the Lord; during His lifetime, we read, "For neither did His brethren believe in Him" (John 7). We believe that the James mentioned in Acts 12:17, 15:13, 21:18, Gal. 1:19, etc. refers to James the Lord's brother. It is clear that he became a recognized leader in the early church, but concerning James the son of Alphaeus we know very little. No mention is made of this apostle after Acts 1:13 where his name is listed with ten others; this is the case with eight of the

apostles. Nor is anything recorded of him during the ministry of the Lord on the earth.

By comparing John 19:25 with Luke 24:10 and Matt. 10:3 it would appear that Alphaeus is the same person as Cleophas the former being his Greek name, the latter his Hebrew name. In John 19:25 we learn that his wife's name was Mary, and in Luke 24:10 we read, "Mary the mother of James". In Mark 15:40 we learn something of this James, "Mary the mother of James the less". It is clear that this "James the less" was "James the son of Alphaeus, one of the twelve. The reason for his being called "James the less" (the marginal reading gives "little") may have been because of his short stature, or his youth, or more likely in order to distinguish him from James the son of Zebedee and brother of John, who was more prominent among the twelve apostles. No doubt this disciple took the appellation, "the less", in all humility, marking him out from his namesake who was more prominent in his activities, and who became famous on account of his martyrdom which took place before Mark wrote the "Gospel" which bears his name (Acts 12:2).

We cannot go beyond that which is written concerning these silent and obscure apostles; there are several of the twelve including Bartholomew, Simon the Canaanite, Judas (not Iscariot), and James the son of Alphaeus, of whom very little is said. They were the Lord's choice, He called them in order that "they should be with Him", and "that He might send them forth to preach". These were the first preachers of the glad tidings of the gospel, and like many more preachers of the gospel, their record is on high. As with the twelve, so with all of the servants of the Lord, there was much difference of character, and also in the nature of their activity. Some occupied a more prominent place than others; "He gave to every man his work". When Peter was asked the question, "What shall we have therefore?" the latter part of the Lord's answer was, "Many that are first shall be last; and the last shall be first". We would not like to attempt to mention the names of the eleven apostles in the order in which they will be rewarded; in Matthew 10:2 we read, "The first, Simon who is called Peter", and in verse 2 we find at the end of the list, next to Judas Iscariot, "Simon the Canaanite". The day will declare perhaps a different order in regard to reward.

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Asking of God what is most precious in His sight, we surely obtain all inferior good. Thus did Solomon (I Kings 3:6-14). All mercies are bound up with God's gift of Christ.



**QUESTIONS AND ANSWERS**

(Send all questions to Hector Alves)

*Question:* I shall be glad if you would answer in Truth and Tidings the following questions.

1. What should be the attitude of overseeing brethren to those in assembly fellowship with T.V. in their homes?
2. Should those who hold drinking parties be allowed at the Lord's Table?
3. Are Summer Camps and Bible Courses scriptural?
4. What is the meaning of "the open door" at Philadelphia?
5. Does I Peter 3, verse 19 mean that Christ preached to the spirits in prison after His resurrection?

(These questions came from across the sea; because of a goodly number of "Questions and Answers" awaiting space in these columns we will answer briefly.)

*Answer:* 1. We would suggest that one or two overseeing brethren give kindly and scriptural advice in this matter. Too often offence has been caused by publicly rebuking those who have a T.V. in their homes. "Ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1).

2. We think we understand what is meant by "allowed at the Lord's Table". There is no "thus saith the Lord" for excommunicating saints who indulge in this ungodly sort of thing; we would say it requires the same procedure as the above, and perhaps in some cases it would call for the carrying out of I Timothy 5:20; "Them that sin rebuke before all, that others also may fear". The "them" here is not confined to elders although elders are mentioned in the preceding verse.

3. We find nothing about Summer Camps or Bible Schools in "the apostles' doctrine"; therefore it would be difficult to find a scripture to inform us how these are to be conducted. From what we have heard about Summer Camps we gather that the emphasis is on youth, "for the young people". Also, sports seem to occupy a prominent place in these Summer Camps. In the Scriptures no special concessions are made for youth. Young men are exhorted to be sober minded. Timothy apparently was a young man, and to him Paul committed certain charges. One can scarcely visualize Paul, Timothy, and Titus kicking a football around at a Camp or any other place. As to "Bible Courses", the Assembly ought to be God's school, and the Holy Spirit the Teacher, and the Word of God the text Book. In our early days

of assembly fellowship we heard nothing about Summer Camps and Bible Schools; yet it was a day of a higher standard of spirituality amongst the young, and of very able teachers in the assembly who learned the truth of God according to I Cor. 2:13; "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual". We do not despise books, writings of Spirit taught men, but it is plain to us the difference between the oral ministry of a Spirit taught man, and an intellectual address.

3. The "open door" in the letter to the church in Philadelphia we believe to be an open door of service. Compare the expressions used in Acts 14:27; "They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles". Then in I Cor. 16:9; "For a great door and effectual is opened unto me;" and II Cor. 2:12, "And a door was opened unto me of the Lord;" and Col. 4:3, "That God would open unto us a door of utterance.

4. The meaning of I Peter 3:19 is this; Christ preached by the Spirit through Noah to the contemporaries of Noah. At that time they were disobedient, and now, at the time of Peter's writing they were in prison. The preaching referred to here was not personal on the part of the Lord. We find help in this by reading Eph. 2:17, "And came and preached peace to you which were afar off". The apostle is here referring to his own preaching; the preaching was Christ's, but the lips used were those of Paul himself. So in Noah's case, Christ used Noah's lips to preach to those antediluvians.

*Question:* Will you please explain Romans chapter 5, verse 14? "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression".

*Answer:* The meaning of the word "reigned" here is "prevailed", or "held sway". During the period between the fall of man in the garden of Eden until the law was given by Moses, (perhaps some 2500 years, we do not know) every man and woman died, with the exception of one man, Enoch. Even those who did not sin after the similtude of Adam's transgression, that is, transgression against the known revealed will of God, died at some period in their lives, infants included. It was by one man, Adam, that sin entered into the world; death came by sin, therefore death passed upon all men (Romans 5:12). Death still reigns, and will do so throughout our day, until the Lord comes, then "those that are alive and remain will be caught up to be with the Lord", without going through death.



(continued from Inside Front Cover)

CLAREMONT, SOUTH AFRICA — T. Thompson, formerly of Alaska has seen the hand of the Lord in tent work at Steenhery where a good number have professed to be saved. He has some exercise about returning to his former field of Alaska.

### CONFERENCES

GLEN EWEN, SASK. — Our annual conference, D.V., commences with a prayer meeting at 7.30, June 29th and continuing June 30, July 1 and 2. Corr. Roy Macfarlane, Glen Ewen, Sask.

PORTAGE LA PRAIRIE, MAN. — The annual conference will be held, D.V., June 16th, 17th, 18th preceded by a prayer meeting on June 15th at 7.30 p.m. Corr. S. Rey, Box 725, Portage la Prairie, Man.

EARLTON, ENGLEHART, KIRKLAND LAKE AND CHARLTON, ONT. — The annual Northern Conference will be held, D.V., in the Englehart High School on the 1st, 2nd and 3rd of July with a prayer meeting June 30th at 8.00 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcome. Supper will be served for visitors arriving for the prayer meeting. Corr. Norman Ferguson, Earlton and Harvey Pratt, Charlton.

PUGWASH JUNCTION, N.S. — The annual conference will be held, D.V. on July 1st, 2nd and 3rd preceded by a prayer meeting on June 30th at 7.45 p.m. The Lord's servants walking in the "Old Paths" welcome in ministry. Corr. M. C. MacLeod, Pugwash Jet., N.S.

AUGUSTA, MAINE — Lord willing we purpose having the conference in the Gospel Hall, Old Belgrade Road, June 24 and 25 with prayer meeting at 7.30 p.m., June 23. Corr. Fred A. Thompson, R. 4, Augusta Maine, 547-3587.

DANBURY, CONN. — The 9th annual Conference will be held, D.V., in the Brookfield Gospel Hall, Pocono Road, Brookfield, Conn. on June 17th and 18th with a prayer meeting June 16th at 7.30 p.m. Saturday and Lord's day in Masonic Temple, 337 Main Street, Danbury, Corr. Alexander Pizzo, 23 South Ave., Danbury, Conn. Phone 748-4502.

### WITH CHRIST

GUELPH, ONT. — Our dear sister in the Lord, Mrs. Elizabeth Foster (nee Wilkie) went "home" on April 9th. Our sister was born in Scotland and moved to Guelph in 1907. She was saved in 1930 and was gathered out at that time. J. Ritchie, Sr. preached the Word at the Funeral Service helped by W. Roughley.

TORONTO, ONT. — Our dear sister, Mrs. Hugh Walker went home suddenly on May 9th after a long illness. She and her late husband who was well known as a fine gospel preacher, were in fellowship in the assemblies for many years; Broadwview, Pape and Birchcliff. D. L. Adams spoke the Word at the funeral service.

ARLINGTON, WASH. — Our dear brother, Kenneth Angel went to be with the Lord as a result of a traffic accident. He was saved about eighteen months ago at the age of twenty in meetings by Harold Paisley. He had never heard the gospel before, was a promising young man and bore a bright testimony. The gospel was preached at the funeral to a large company by F. Pearcey and G. Kroeze. Please pray for his parents who are not saved.

LYNXVILLE, WIS. — Mrs. Helga Aspenson, aged 88 years, a sister beloved went home to be with Christ on April 14th. She was born in Norway and born again in Wisconsin over 60 years ago. Later she was baptized and

received into the fellowship of the Lynxville assembly, where she remained faithful in attendance and fellowship until her home call.

Also, one week after his mother's funeral, her son Carl Aspenson fell in the barn and was critically injured, as the result of this fall he passed from earth to Heaven in a La Crosse hospital on May 3rd. He was 58 and was saved in 1939. He was a pillar in the little assembly at Lynxville and will be much missed. He leaves his wife and nine children, some of whom are not saved. Please pray for them. W. Warke and P. Elliott took both funerals which were held at Gay Mills, Wis. and a good number heard the gospel.

WATERLOO, IA. — Our dear brother, Ed Andreessen, 47, passed into the presence of the Lord on April 26th. He was saved on April 6th, 1952 while at his work as the result of attending meetings of Oliver Smith and Paul Elliott at Stout. He was baptized and received into the Waterloo Assembly shortly afterward and was faithful through the years. He is survived by his wife, three children, parents, a brother and two sisters, some of them not yet saved. His services, with a very large attendance at the gospel hall were shared by Paul Elliott and Robert Orr.

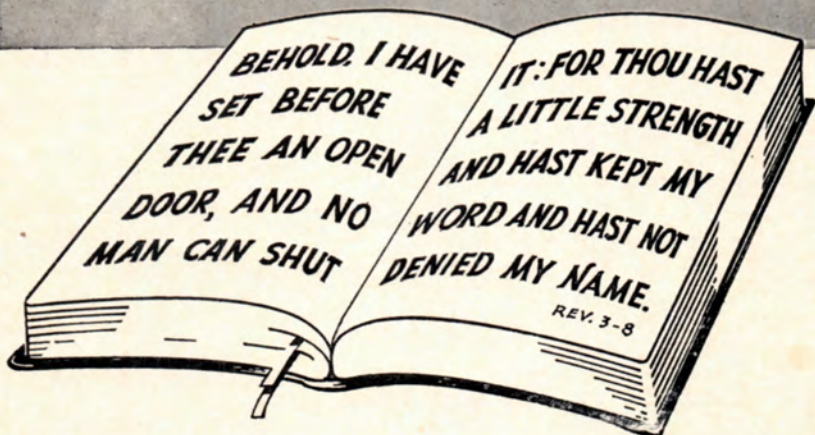
WATERLOO, IA. — Mrs. Rex Rivers, 64, was taken to be with the Lord on April 27th. She and her husband were reached by the gospel in July of 1935 at meetings in the gospel hall and were in fellowship in the assembly over 36 years. Robert Orr had the service at the gospel hall and George Graham spoke briefly at the grave.

CLEVELAND, OHIO — We received word without details, of the home-call of our dear brother James Lipke who went to be with Christ recently after a long illness. For a number of years he served the Lord in the preaching of the Gospel and saw fruit in the salvation of souls.



*E. Scelling*

# TRUTH AND TIDINGS



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JULY, 1972

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**TIDINGS**

**CHANGE OF ADDRESS** — Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Michigan, 48170. (Phone 313-455-9623)

The new address of John Norris is 106 Sweetbriar Drive, Kitchener, Ontario, Canada.

Correspondent for the Lindsay, Ontario Assembly is now Mr. Tom Nicholson, 30 Mary Street East, Lindsay, Ontario.

**CLEARBROOK, B.C.** — H. Paisley has procured a piece of ground for tent work in Clearbrook, B.C. about 40 miles east of Vancouver in the Fraser Valley and hopes to get permission to put the tent up from the authorities. The Abbotsford brethren are sponsoring the effort and he hopes to start if the Lord will on June 18th, if all the permits come through. Prayer for the tent effort is valued.

**CALGARY, ALTA.** — The first conference of the West Hillhurst assembly was a very happy and profitable season. Eight of the Lord's servants were present, all taking part as well as local brethren from other assemblies. Brethren O. McLeod and D. Howard remained for a series of gospel meetings following the conference.

**SWAN RIVER, MAN.** — A line from James Thompson tells of commencing gospel meetings on June 4th.

**TORONTO, ONT.** — Hector Alves has visited a few assemblies in this area with ministry to the saints. He also had meetings in St. Thomas, Grand Bend and Lakeshore.

**LINDSAY, ONT.** — Please note there will be no conference this year.

**ARNSTEIN, ONT.** — D. Adams had ministry meetings here recently, before going to Detroit for ministry.

**OTTAWA, ONT.** — The conference was a time of blessing and one professed to be saved after the Gospel meeting.

**CRAPAUD, P.E.I.** — The Conference was perhaps the largest held here, with well over 600 at some of the meetings. A. W. Joyce continued with nightly meetings in the Crapaud Hall on "Egypt to Canaan" Chart with very good attendance and interest.

**OXFORD, N.S.** — Meetings by Fred Holder and David Swan continue with blessing in the Gospel.

(continued on Inside Back Cover)



## MOSES' CALL AND FITTING FOR SERVICE

—A. W. Joyce

The call and training of Moses for the great work which he did for God for forty years has many lessons for us at the present time.

First we learn that those whom God uses have a definite conversion. From Exodus 2, we learn that he had a godly mother. When by God's providential dealings the baby was discovered by Pharaoh's daughter in the ark of bulrushes on the Nile, she took him as her own son, named him Moses and brought him to the Palace of Pharaoh. As a prince he was learned in all the wisdom of the Egyptians and was mighty in words and deeds.

At the age of forty, he came to the crisis of his life, Hebrews 11:24, and "Refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season". He chose Christ (v. 26) by faith, he forsook Egypt by faith and he endured by faith. It would be difficult to find a parallel to this — to renounce a palace, a possible throne, an exalted position and to exchange it for a place among the bond-slaves of Egypt.

### FITTING FOR SERVICE

At the age of forty Moses went out to his brethren, the children of Israel and "looked on their burdens". He seemed already to understand that God would use him in their deliverance (Acts 7:24-25). He saw one of his brethren being abused and smitten by an Egyptian task master and, "looking this way and that way" he smote the Egyptian. But he had been observed and as a result of his rash action he had to flee for his life from Egypt. Before his long period in obscurity in the "backside of the desert", he was ready immediately to run ahead in the deliverance of the people of Israel. But Moses had much to learn of his own weakness and also much to unlearn of his education as a prince in the palace of the King, where he was "learned in all the wisdom of the Egyptians and was mighty in words and deeds" (Acts 7:22). As one has said, "He was forty years in Egypt learning to be somebody, then forty years in the wilderness learning to be a nobody and the last forty years proving what wonders God could do through the "Nobody" whom God has trained.

### THE BURNING BUSH

In Exodus chapter 3, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and the bush was not consumed". The attention of Moses directed upon the

"great sight" of the bush burning but unconsumed taught the lesson of the greatness of God and the reverence which God's presence demands. "Draw not nigh hither: put off thy shoes from thy feet for the place whereon thou standest is holy ground". The Lord speaking on earth from the bush foreshadowed the Incarnation; the flame of fire the holiness of God and the bush the humanity of the Lord who became obedient unto death even the death of the cross. In a secondary way it illustrated Israel in the fire of persecution.

How very necessary it is for the people of God and the servants of God to learn these lessons especially the reverence that is due to our Lord who is so constantly dishonoured by this Christ rejecting world. The instructed servant will avoid all undue familiarity in his approaches to God in prayer and worship, owning His title as Lord. The disciples never *addressed Him* as Jesus, as He said, "Ye call me Master and Lord and ye say well for so I am".

#### MOSES FEELS HIS INSUFFICIENCY

Now Moses goes from one extreme to another. He who was ready to run before he was prepared by God now feels his own weakness so greatly that he thinks anyone else could do the work better than he. God said, "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt". And Moses said unto God, "Who am I that I should go unto Pharaoh"? (Ex. 3:10-11). Then in verse 13 he asks: "What shall I say unto them?" One objection after another he raises to prove his own inadequacy. "They will not believe me" (4:1); "I am not eloquent" (4:10); send some one else (v. 13); "How shall Pharaoh hear *me*" (6:12); "I am of uncircumcised lips" (6:30). All self confidence has been shaken out of Moses and now he must learn the mighty power of God over the

#### DEVIL, THE FLESH AND THE WORLD

"The Lord said unto him, what is that in thine hand? and he said, *a rod*". The rod of Moses proved to be the instrument of mighty power when used for God *alone* and under his control. "Cast it on the ground . . . and it became a serpent." Uncontrolled power becomes satanic. Under control it becomes the rod of God. Have we an illustration of this in Peter? Matt. 16: 16:17 when his lips are used for God. But in verses 22-23, he speaks with lips out of control and the Lord says to Peter "Get thee behind me Satan."

Moses fled from the serpent and the Lord said "Put forth



thine hand and take it by the tail . . . and again it became a rod in his hand" Ex. 4:4. In passing, we may remark Moses was told to *take it by the tail* which would indicate that there is always a right and a wrong way of handling each situation with which we are confronted. Thus Moses learned the power of God over Satan which he proved later in his conflict with Pharaoh, at the crossing of the Red Sea and the battle with Amalek (Ex. 17:9).

#### POWER OVER THE FLESH

And the Lord said . . . put now thine hand into thy bosom . . . and when he took it out behold his hand was leprous as snow." On the Lord's command to put his hand in the second time it turned again as his other flesh. The man whom God will use must learn God's power over the flesh and the devil as well as the third sign.

#### POWER OVER THE WORLD

If they will not believe also these two signs . . . thou shalt take of the water of the river and pour it upon the dry land and the water . . . shall become blood upon the dry land" (Ex. 4:9). The river Nile was worshipped by the Egyptians as the source of all their supplies. God's judgment fell not only upon the Egyptians but the Lord said "Against all the *gods* of Egypt I will execute judgment: I am the Lord" 12:12. These three signs were not only for the education of Moses but to prove his divine commission to the people of Israel. When all the elders of Israel were gathered Moses did the signs in the sight of the people. And the people *believed* . . . they bowed their heads and worshipped" (4:29-31).

While it is true that we cannot be servants like such an eminent one as Moses, we all have the God of Moses who is able to use us for his glory, provided we are willing to learn the lessons Moses did. Lessons of patience, humility, reverence, distrust of self and confidence in the living God with an understanding of the three-fold enemy with which we have to contend and the means God has given to us to overcome them.

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God makes more of the dedication of the heart than of any outward service we can render.

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Col. 4:10 is a testimony that Mark was restored and established after having forsaken Paul and Barnabas. We find him not with Barnabas, but with Paul, who had so gravely judged his fault. "Rebuke a wise man, and he will love thee" (Prov. 9:8).

## LESSONS FROM ISAAC

—James Marshall

The history of Abraham repeats itself in his son Isaac. There was a *famine in the land*, similar to the one in Abraham's time, and Isaac started out for Egypt. We often hear of the force of example and here was a very bad example in contrast to a godly one and it is exceedingly solemn. God intervened and straitly charged Issac not to go down into Egypt and thus kept him from going. Parents should be exceedingly careful in the examples they set before their children; and preachers as well. We have an example in Manoaah, the father of Samson. God charged him and his wife as to how they lived, as the character of Samson depended on the character of their lives. In Israel there is seen a principal—"Like priest-like people." It is much the same now with converts and preachers. Everywhere we go we hear names of men who are revered because of the example they set before God's people, and the converts from their preaching were usually good ones. Those who preach the Gospel should live clean and straight lives.

Many a time there arises a *famine in our experience*. Perhaps a famine arises in the assembly. The devil gets in his work, trouble begins and possibly we feel as if we would like to go back again to Egypt. We learn not only how God not only brought the children of Israel *out of Egypt*, but *into the promised land*. He has brought us not only out of Egypt but from Babylon also-*to the precious Name of the Lord Jesus Christ*. There is a danger of our being tempted to go out of the place where God has brought us. But, though conditions in the assembly do become bad. God will never give us license to go back to Egypt (the world) nor will He countenance such an action.

There were two things that were intended to stand between Israel and Egypt forever. (1.) *The blood of the Paschal Lamb*. (2.) *Waters of the Red Sea*. In the New Testament we find that which corresponds to the first in Cor. 5-7 "*Christ our Passover is sacrificed for us*." By the blood of Christ we are taken out of the world. We are *in* it but not of it. I Cor. 10:2 "Baptized unto Moses in the cloud and in the sea" speaks of *our baptism*. In baptism we confessed that we had *died with Christ*. As a man of the world, with its politics, pride or whatever I was, all came to an end when I trusted in Christ. It also sets forth being *buried with Him* and *raised to walk in newness of life*. The *blood of Christ* and the *waters of baptism* stand between us and the world.

Isaac was heading in the same direction as Abraham had previously gone. But God said to him, "Go not down to Egypt;



dwell in the land which I shall tell thee of." It is better to dwell in a land with a famine in it and have God's blessing than to escape the famine and go down to Egypt. *No matter what may crop up in the assembly of God's people, never turn your back on it.* If you do, it will be turning your back upon Him who is in the midst of His beloved people. John 6:68—"Lord, to whom shall we go?" We have been *gathered to the Lord Jesus Christ, the lovely Man of calvary, not to brethren.* The blessed, peerless Son of God will never hurt or grieve us unnecessarily. He will deal with us *gently and kindly.* Until you can find fault with the Lord Jesus, you have no license from the Word of God to turn your back on Him and go to Egypt or Babylon. Gen. 26:3—"I will be with thee, and will bless thee." We cannot count on the *presence and blessing of the Lord unless we keep his word and stay in the place* where He has brought us. There is no sect in the world that can scripturally claim to have the presence of the Lord Jesus Christ in their midst. He only dwells where His Lordship is owned and the Word of God has its rightful place. There is room for the whole Word of God in His assembly and that is where His presence and blessing can be known. *How can we desire to dwell anywhere else?* There is no religious body of people that has been blessed so abundantly by God as those who are gathered to His Name. It is seldom you meet a real Christian in the sects with whom you can converse intelligently about the things of God. With all our ignorance what unfoldings of the truth of God He has made us know!

Now Isaac is Gerar is put to the same test as his father had been previously. When Abimelech questioned *Abraham* about Sarah, he told a half-lie, saying she was his sister (Gen. 20:2,12). But *Isaac* told a *whole lie* when he said Rebekah was his sister. Is it not an awful thing to think of any of God's people telling lies? It is *better to tell the truth* and have it cost us something *than to tell a lie and lose our testimony* before God and in the presence of men.

Verse 12. Later on *Isaac was restored to God* and he sowed in the land. *We are all sowers.* There are different kinds of seeds. God hates those who sow discord and strife among brethren (Prov. 6:19.) Gal. 6:7—"Whatsoever a man soweth, *that shall he also reap.* "If you slander or lie about God's people you will be slandered and lied about. If you pick a hole in a brother's character you will get the same treatment. Do not sow seeds of strife and discord. God has given us the *good seed of His Word* to sow and we are to "sow beside all waters" (Isa. 32:20). some people think that the only place they can sow is down in Egypt, but God does not send us to preach. All testimony is to go out from the assembly, the place



where we have been gathered to *His divine centre*. Isaac sowed in *the land* and reaped a hundredfold, for God blessed him. As soon as he began to reap the blessings, the devil was on his track. There is no time when the assembly, or we as individuals, are in such *great danger as when the blessing of God is resting upon us*. Satan will bring us down if he can.

Verse 14. The Philistines envied Isaac and they had stopped up the wells so no living water could flow. *How many wells out of which we used to draw refreshing streams-joys of salvation-have we allowed the Philistines to close up on us?* Isaac and his servants began to dig again the wells that his father had dug and called them by the same names. May God give us grace to *go in for digging again the wells that are stopped up*, those out of which we used to drink so freely.

1. The first well was called *Esek*, which means *contention*, because they strove with him. Strife among the brethren is very uncommendable, but there is one kind of striving that is commendable—*“Striving together for the faith of the gospel”* (Phil. 1:27). There is a contention which is so unlike God and of which He disapproves but there is the exhortation to *“Earnestly contend for the faith which was once delivered to the saints”* (Jude 3). It is very necessary that we contend for these truths in these last days. Now is the time for us to *hold tenaciously to every jot and tittle of God’s precious Word*

2. The second well was called *Sitnah*, meaning *hatred*. Among God’s people *strife often leads to hatred*. Are there any children of God that you hate and can’t ask God to bless them? “Because they belong to Christ”, ask God to restore them and bring them back to His fold. God’s people should never act toward each other as Philistines.

3. The third well was called *Rehoboth*, meaning *room*. *God always makes room for those who seek to please Him* and honour Him in the assembly. Our Master says, “I open and no man can shut” (Rev. 3:7-8). There will always be room for the man or woman who wants to carry out the mind and will of God and walk in His ways.

Verse 24. God appeared to Isaac because he stayed in the place where God told him to stay. If we will walk in the path and stay in the place God has laid out for us we may count upon the same promise. *“Fear not, for I am with thee, and will bless thee.”* If we are going to walk in His ways, we may leave the conference as sure of having *God with, for us* and to *bless us* as we are of John 3:16.



Verse 25. The result was that *Isaac built an altar*, where he could worship God. Abraham did not have any altar in Egypt. There is no place in either Egypt or Babylon where a child of God can worship God. He also *pitched his tent*, taking his place as a pilgrim and stranger in the land of which God had told his father and him. May God help us to *cleave unto Him* and the Word of His grace, and *remain faithful to our Lord Jesus Christ*, amidst all the vicissitudes of life and the assembly, and never have a thought of going down to Egypt or Babylon. *So shall we have His presence and blessing.*

## THE APOSTLES AT SCHOOL

—C. E. Stuart

### MARK 4:6-6

The Lord's presence on earth was the beginning of a new order of things. God was speaking by His Son (Heb. 1-2). The kingdom of God was upon earth, and was preached (Luke 16:16), and the heavenly calling had begun to be unfolded (Matt. 5:12). Teaching far in advance of that to which the people had been accustomed was now heard (Matt. 5:7), though all the counsel of God was yet unrevealed (John 16:12-13). It was evidence, therefore, if the Lord meant, as we learn, to send out the twelve to preach (Mark 3:14), that they must be instructed ere they went forth on their mission, both as to the character of the times, and also as to that which God was doing, and would do. That instruction the Lord provided and in the gospel of Mark we are best made acquainted with it.

In chap. 3:13-19 we read of His calling the twelve. In chap. 6:7-12 we learn that He sent them out to preach, but not before they had been made acquainted with a great deal, as then, in this portion, as it were, at school; but at school under the tuition of a wise Teacher, who spake as never man spake, and who was competent to teach. for He spoke of that which He knew (John 3:11). By parables and by miracles He taught them. The parables opened up the character of the work which was commencing; the miracles illustrated other things with which the disciples had need to become acquainted. Let us look at this in order.

The kingdom of God was to be advanced not by the sword, but by the Word. Hearts were to be won, and not simply knees bent to render outward homage. Israel had fought under Moses, and under Joshua. David had extended his kingdom, which Solomon inherited, by the power of the sword to the limits predeter-

mined by God — compare Gen. 15:18 with II Chron. 9:26. God's kingdom, however, was to be advanced in a new and very different manner, viz, by the Word effecting a lodgement in the heart and acting on the conscience. This the parables teach; and though addressed to crowds on the shore by the Lord in the boat, the disciples were evidently to learn by them the character of that work, and to note the effects which had begun to manifest themselves already.

Accordingly, the first parable that we meet with is that of the Sower. In this case it was the Lord. Now, the need for such a service indicated the moral condition of men. In them by nature there was nothing which could make them fruitful for God. A field is sown because there is no crop in it. Since, then, the Lord came, and began to sow the seed which alone can make anyone fruitful. His coming and service proclaimed the ruin of man by the Fall.

By nature none of us can be fruitful for God. What is wanted at the outset is the seed, and that must come from without. The seed is the word of God (Luke 8:11). Nothing short of that will do. Civilization, training, education, example, all useful in their way, cannot singly or collectively be a substitute for the seed. God's voice must be heard in the soul. Of man's need the parable teaches. Would, then, all the labours of the Sower be crowned with success, for clearly there was no adulteration nor lack of germinating power in the seed? Other things, however, must be taken into account in spiritual as in natural husbandry. One has not only to consider the seed, but the ground as well. Hence man's spiritual condition must also be remembered.

How many a person freshly converted, and rejoicing in truth for the first time opened up to him, has thought he had only to speak to others, and the effect on them would correspond to that on himself. But disappointment, it may be, after disappointment, he has experienced, as he found he was speaking to dull hearts and to deaf ears. He had left out of account an important consideration, viz, that relative to the soil, in which he was trying to implant what he had so gladly received. Now the Lord, we here learn as the Sower, made no such mistake. He was not disappointed; He knew what was in man (John 2:25). He knew beforehand, and in the parable He indicated it, how little result there would be from His labours. He wished His disciples to understand that. To the question of the soil, then, were they turned, as well as to the nature of the seed.

On four kinds of ground the seed would fall, but only on



the last did it in the parable become fruitful. What fell by the wayside never got into the ground at all; the fowls of the air rapidly took and devoured it. There are wayside hearers who hear indeed, but on whom the Word makes no impression. Then the enemy, ever on the watch comes and takes away the seed that was sown. The devil's watchfulness and activity is graphically described. Like birds of the air who, unseen before, rapidly appear, and carry off crumbs that may be thrown down, so does the enemy take away the seed sown, because it was uncared for by the individual.

Of the stony ground we next read. There are those who seem most apt in receiving — they hear with gladness; but evidently conscience has never been reached. Hence there is no root; and let persecution arise because of the word, immediately they are offended, or stumble. They do not stand; they are like plants where there is no depth of earth, which rapidly spring up, but under the sun's heat are scorched, and wither away. The labour of the sower here, too, comes to nothing.

The third class is likened to ground in which seed is sown, but among thorns. As in nature, the latter springing up choke the seed, and it becometh unfruitful, so the cares of this world (or age), the deceitfulness of riches, and the lust of other things, entering in, choke the word. The seed was good it was alive, for it germinated; but fruit was hindered, it was choked in its growth. The word of God, and that only, was the seed. The Sower used nothing else. A lesson this to all. Let it be the word, and that in its simplicity. If labour at times seems unproductive of fruit, it is only what the Master experienced, so we may expect it. In these classes the cause of the unproductiveness demonstrated the state of the soul.

But a fourth class is mentioned. They bring forth fruit to maturity. The ground was good into which the seed fell; the soil, too, evidently was deep enough, and no thorns choked it. It produced fruit, some thirtyfold, some sixty, some an hundredfold. The seed in all cases mentioned was the same. The responsibility, therefore, of each person could not be denied. For each class we read — they heard the Word; though only by the last class was the desired result displayed in fruit being matured. Yet even in that the yield varied.

A few remarks may here be made. The parable was addressed to the multitude in the audience of the disciples. The state of each person, or, to speak in parabolic language, the nature of the soil, was thereby proved. All heard, but how few cared to know the interpretation. An illustration this was of that



which would be frequently met with; a justification, too, of the parable just propounded. The twelve did ask for the interpretation; and Mark tells us, what the others do not, that there were some who with the twelve asked for an understanding of that which had been set forth (4:10). The Lord, willing to teach, opened up the parable at once. There were those without — alas! how many — who cared not to know (ver. 11). There were some, evidently but a small number, who, desiring to understand, showed they were within. To such was "given the mystery of the kingdom of God," as we should probably read verse 11. Great favour was this, but accompanied by responsibility; for the light received was to be manifested. Hence they must take heed what they heard. To those who had would more be given. From those who had not should be taken away what they had (verse 21-25).

Of the character, and of the manner of working, and of results, the Lord had spoken. Now, in a parable peculiar to Mark (verse 26-29), He intimated that, as there is a time in nature between the sowing and the reaping, during which the seed is left to itself, so there would be an interval between. His then present labour and the harvest, during which He would not directly appear. In other words, He would be away till the harvest. Hence the time for His taking the kingdom in power could not arrive till the field was ready for reaping (Rev. 14:15-16). So this parable is a similitude of the kingdom of God; for parables are thus designated which describe, a condition of things in connection with the kingdom whilst the King is absent in heaven. It was then an important matter. The King was then on earth; but He would leave it for a time, after which he would return to the field — the world (Matt. 8:38).

Another similitude of the kingdom follows, describing its outward appearance during the Lord's absence. For since the Messianic hope was not to be fulfilled at that time, He would want them to become acquainted with the outward appearance which the kingdom would assume during the interval. It would resemble "a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so the fowls of the air may lodge under the shadow of it (4:31-32).

Many other parables the Lord spoke that day, of which we learn in Matt. 8. But what Mark gives afforded a good outline for the instruction of the disciples. The Lord stated how the work commenced, and what was to be expected from the seed, considering the different soils with which it would be brought into



contact. The seed, as we have remarked, was the same throughout — the word of God. He used nothing else. Nothing else was to be used. Great results could come from it, though much of the sowing would not be fruitful, and even where it was fruitful the yield would vary greatly. Then, between the sowing and the harvest, which of course, must await the maturing of the crop, He would be away from earth; and what would appear to outward eyes would be just what we see today, that Christendom, overshadowing a good part of the earth, has become a shelter for all kinds of evil to find a resting-place. Very full was the outline presented by the Teacher as He sat in the boat. And wise, how wise! was His manner of presenting it. By such a method of teaching He tested everyone in the vast crowd who heard what He said, to see who were desirous to learn. For we read: "Without a parable spake he not unto them;" yet he spake as Mark alone informs us, "as they were able to hear it" (4:33). The profit of souls was His aim, and all who desired it had the interpretation.

(To be concluded)

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### JEHOSHAPHAT

—C. W. Cooper

It is recorded of Jehoshaphat the king of Judah that he sought after God, and turned not aside from doing that which was right in the sight of Jehovah; moreover he took away the high places and the groves, and sent his princes to teach throughout the cities of Judah. God honored him by establishing him in his kingdom and even his enemies left him in peace, so that it is said that he acquired substance and became great.

However, this bright testimony was sadly marred on three separate occasions, and in each case he failed in the same way, which was by the formation of wrong associations. In calling attention to these incidents in the history of Jehoshaphat, the object in view is that *we* might learn therefrom, and thus avoid his mistakes. "All scripture . . . is profitable for reproof, for correction, for instruction in righteousness" (II Timothy 3:16) and we know that "whatsoever things were written aforetime, were written for our learning" (Romans 15:4), so that if we are attentive to the written word of God, and dependent upon His spirit we shall see how these matters concerning Jehoshaphat have a voice to us at the present time. It is not difficult to see that the great ecumenical movement is an outstanding feature of our day, and marked changes are taking place in the Christian profession; unity is considered more important than faithfulness to the truth,



while compromise and expediency are often substituted for separation and fidelity. It behoves us therefore to remember the word which says "Let him that thinketh he standeth, take heed lest he fall" (I Corinthians 10:12).

Reading from II Chronicles 17 one would form the opinion that Jehoshaphat stood very firmly; alas, in the first verse of the very next chapter, it is related that he joined affinity with Ahab the king of Israel. Now in contrast to the piety which was seen in the life of Jehoshaphat, it is said of Ahab that he did evil in the sight of Jehovah more than all who had gone before him. What real affinity could there be between them? Politically it would probably have appeared prudent for the king of Judah, (a relatively small kingdom), to have some form of treaty with his dangerous neighbour, and such a link would be considered desirable from a social viewpoint, but Jehoshaphat had taken a wrong step and he was soon to prove the folly of his ways. "After certain years he went down to Ahab to Samaria" (II Chronicles 18:2). The Holy Spirit has not made a mistake in saying that he "went down" for it was not only a geographical descent, but a moral one. He left Jerusalem where God had placed His Name, to go down to a wicked king in Samaria, where Baal's altar and house had been established. Clearly, it was impossible that such a visit would serve to promote the interests of Jehoshaphat's God.

Ahab received the king of Judah with a royal welcome and killed sheep and oxen in abundance. The presence of a godly man is often welcomed by men of the world for the furtherance of their schemes for it gives an appearance of creditability. So Ahab quickly proposed a joint undertaking to recover the city of Ramoth in Gilead, which, at that time, was held by the Syrians. Doubtless the king of Judah could easily find some plausible excuses to engage in this expedition with the king of Israel. Was not Ramoth-Gilead one of the six cities of refuge? Why should the Syrians be allowed to hold any of Israel's territory? Thus might Jehoshaphat have reasoned, and consequently he accepted the invitation with the words "I am as thou art, my people as thy people, my horses as thy horses". Despite this wholehearted committal he was not fully persuaded in his own mind, for he suggested that they should seek for a word from God; though abundantly assured of success by 400 of Ahab's prophets Jehoshaphat said again "Is there not here a prophet of the Lord" (I Kings 22:7) ?

It is noticeable how freely the false prophets made use of Jehovah's Name in order to add strength to their predictions, but



their human forcefulness (II Chronicles 18:10) is a contrast to the quiet but confident attitude of Michaii. We well might wonder as to Jehoshaphat's feelings when this godly prophet was put in prison. Relying on the words of Ahab's prophets, the two kings went forth, but on reaching Ramoth-Gilead, the king of Israel suggested that he should disguise himself. Here, again, there should have been a voice to Jehoshaphat, for no one acting in the fear of God needs a disguise. When questioned as to who He was, our blessed Master said "Even the same that I said unto you from the beginning" (John 8:25). There was no disguise with Him! In the battle which ensued, Jehoshaphat found himself surrounded by the Syrians, and but for God's merciful intervention, he would have lost his life. Yes, even if we are unfaithful, He abides faithful.

On his return to Jerusalem, Jehoshaphat met the prophet Jehu who sternly rebuked him with the words, "Shouldest thou help the ungodly and love them that hate the LORD?" God, through his prophet, thus expressed His displeasure with the association the king of Judah had formed with Ahab.

It would be good indeed if we could find that this sad experience had produced that repentance and godly sorrow of which Paul wrote in II Corinthians 7; alas! such is not the case. In 2nd Kings chapter 3, an account is given of the second occasion on which Jehoshaphat again became involved in an unequal yoke. We might be quick to condemn him did we not know something of the weakness and treachery of the human heart. How true is the word in Jeremiah "the heart is deceitful above all things, and desperately wicked" (or incurable). Jehoram, the son of Ahab, was king of Israel at that time, and being about to engage in a campaign against the Moabites, he invited Jehoshaphat to join with him. Of this king Jehoram, it is recorded that he wrought evil in the sight of the Lord nor did he depart from the sins of Jeroboam, the first king of Israel. This is a reminder of the sorrowful division which had taken place between Israel and Judah after the death of Solomon. Rehoboam, the king of Judah, had in the main, continued to hold God's Name and House in reverence, whereas Jeroboam, the king of Israel established a rival system of worship which he devised out of his own heart. It is also striking that in 1st Kings 12 when Jeroboam inaugurated his religion, it is repeated several times "he *made*". In concept and in practice this sytem of approach to God was human, not Divine; it was iniquity. By joining with Jehoram, the king of Israel, Jehoshaphat identified himself and his people with this iniquity; a very solemn consideration. The division between the two kingdoms was to be deplored, but it should not have been ignored.



When Jehoshaphat went with Jehoram, he found himself allied also with the king of Edom; this should have raised thoughts in his mind, for God had often expressed his disapproval of the actions of the Edomites. The futility of the expedition soon became apparent, for after a circuit of seven days' journey, the three kings found themselves without any water. Although God, in mercy intervened, the words of Elisha the prophet should have spoken to the conscience of the king of Judah. Why should he be a partner with these ungodly men? Perhaps he wanted to make himself popular. Perhaps, he thought his kingdom small in comparison with that of the king of Israel. It would have been wisdom on his part, however, to accept the limited sphere available. Today we have to mourn over the many divisions which have taken place amongst professing Christians, but the interests of our Lord will not be furthered by amalgamations with world borderers. Faithfulness would lead us to accept the outward smallness of our position in these, the last days of Christendom, in which there is such general departure from "the faith once delivered to the saints". May we learn from the failures of Jehoshaphat in seeking a wider path, and desire rather to be like those who "dwelt among plants (or plantations) and hedges (or walled enclosures) there they dwelt with the king for his work" (I Chronicles 4:23).

Jehoshaphat's third alliance is related in II Chronicles 20:35-37. Ahaziah, the son of Jehoram was reigning over Israel and like his predecessors, he did very wickedly. Nevertheless Jehoshaphat joined himself with Ahaziah in preparing a fleet of ships at Ezion-geber intending to go for gold to Tarshish. Years before king Solomon had organized a similar expedition and had built his ships in this very harbour, Ezion-geber; so Jehoshaphat might have allayed his fears, if he had such, by assuring himself that this proposed voyage should be just as successful as that undertaken by Solomon. On the contrary, Jehoshaphat's scheme was overtaken by disaster. Why? Hear the words of Eliezer the prophet, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works" (II Chronicles 20). The king of Judah should have known from Deuteronomy 22:9-11 that mixtures are contrary to God's holy law. In our day Christians should be governed by the words of II Corinthians 6:14-16, "Be ye not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath God's temple with idols?"

Perhaps the most grievous aspect of Jehoshaphat's history



of world-bordering is to be seen in the after effects it produced in his successor on the throne. Jehoram, his eldest son married the very wicked Athaliah (daughter of Ahab) and with her aid he introduced Baal worship and the high places in Judah; he slew his six brothers, and finally, when he died it is said he departed without being desired. How very solemn!

May these salutary warnings from the history of Jehoshaphat have a sobering effect upon us, for it is felt by the writer that they have a particular application in this day. May we rejoice in the privilege of being "joined to the Lord" and in walking in fellowship with those who keep His commandments; but may we avoid joining with those whose outlook is not governed by the word of God. This applies to every department of our lives as Christians. In pursuing a path of faithfulness to the Lord, the believer may be misunderstood, and perhaps he will feel his sphere of service is limited; nevertheless he should always be exercised to be a "vessel unto honour, sanctified, and meet for the Master's use" (II Timothy 2:21). The prophet Jeremiah, while keeping apart from the backsliding nation around him, had to say "I sat alone because of Thy hand" God's answer to His servant is clear and unmistakable, "Let them return unto thee, but return not thou to them" (Jeremiah 15:17-19).

In conclusion, it may be added that although the "old paths" are often scorned and derided, yet they are the only safe highways for the Christian, who in this day of unscriptural co-operation and compromise, seeks to show himself "approved to God, a workman that needeth not to be ashamed".

---

#### GODFEARING MEN

In other days, Christians were known as "Godfearing men", now they are only spoken of as believers. The lives of many give proof that the truth of the Lordship of Christ has almost died out from their hearts.

\* \* \*

There were four things which made Israel fight well under Joshua; first, the necessity of fighting; second, the certainty of victory; third, God with them; and fourth, the right spoil. How is it that God's people, with Christ for their Captain, are but sorry soldiers?

\* \* \*

"When my heart is filled with Christ, I have no heart or eye for the trash of the world."

**A FORMER KING RETURNS HOME**

—A.W.J.

On May 30th the Duke of Windsor, formerly King Edward the eighth, returned by air from Paris to his home country, after an absence of 36 years. After reigning in Britain for only ten months he abdicated his throne as he said, "For the sake of the woman I love". Many thought at the time Edward made his choice, that he had "let his nation down", when he resigned the great responsibilities for which he had been trained for a lifetime.

After the many years of his exile the plane carrying the body of the ex-King arrived at last in his native land for burial, not in the traditional resting places of Kings, but in a place where his wife may be buried with him upon her death.

Thinking of the throne from which he stepped voluntarily, we think of a far, far greater than he Who stepped from the throne in the Heavens and voluntarily descended to the lowly birth in Bethlehem, saying in the language of prophecy, "Lo I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7 quoting from Psalm 40:7-8). From the wealth and riches of glory in Heaven the greater Creator stooped in wondrous love to win a bride for Himself. His riches were beyond the finite mind of man to estimate as the poverty to which he descended is beyond all human understanding.

The bride that Christ came to seek was composing of guilty, sinful humanity, fit only for a place in Hell. In order to cleanse from the defilement of sin, purify and beautify the bride to become a fit companion for Him in glory forever, a tremendous price had to be paid — a price of blood, a death "even the death of the cross". That which He suffered to bring us to God and to cleanse us from sin no tongue of men or angels can fully describe, that was indeed "Love so amazing, so divine".

Thank God, He not only died for our sins but He rose again in triumph from the tomb and ascended to the right hand of the Throne of God. Very soon He will descend from the skies to receive from the world His bride. Then a little later He will return in power and great glory to the very earth where once He died, bringing His bride with Him to rule and reign as King of Kings and Lord of Lords. Unlike Edward who arrived in his native land in death, He will come as an ever living Conqueror.

Friend are you ready to meet Him? Will you welcome His coming again? If not, you will have to meet Him as the stern Judge upon the throne. Why not let Him prepare you by trusting alone in His all availing cleansing blood. "He that believeth on the son hath everlasting life" John 3:36.



**MEN OF NOTE, SIMON THE CANAANITE**

—*Hector Alves*

The Twelve Apostles. (10) Simon the Canaanite

We come now to consider another of the twelve apostles who is called by two different names. Matthew and Mark refer to this man as "Simon the Canaanite" while Luke refers to him as "Simon called Zelotes", (Luke 6:15) and "Simon Zelotes", (Acts 1:13). The two former writers place this apostle's name the eleventh in the list while Luke gives him the tenth place. In Matthew 10:2 we read, "Now the names of the twelve apostles are these: The first, Simon, who is called Peter;" then in verse 4, "Simon the Canaanite". This second Simon is as little known to us as the first Simon is well known; Simon the Canaanite is as obscure as Simon Peter is celebrated. Nowhere in the accounts of the activities of the twelve apostles do we find mention made of this man either before or after the ascension of the Lord. All we can learn about him is found in the meaning of his name, and from history.

We understand that the word "Canaanite" would be more correctly rendered "Kanaanite". This is not a geographical term referring to the country or locality from which Simon came, it was the name of a political party to which Simon once belonged. On that account Matthew and Mark call him "Simon the Canaanite", while Luke, being a Gentile, uses the Greek word and refers to him as "Simon called Zelotes", and "Simon Zelotes". The text and marginal readings of some translations give the proper reading, "Simon the Zealot". This appellation connects Simon with the famous party which rose in rebellion under "Judas of Galilee in the days of the taxing, and drew away much people after him" (Acts 5:37). This took place some twenty years before the Lord began to preach publicly. W. E. Vine says, "Zelotes" is used adjectively of being zealous . . . The word 'zealot', i.e., an uncompromising partisan. The 'Zealots' was a name applied to an extreme section of the Pharisees, bitterly antagonistic to the Romans . . . founded by Judas of Galilee, (cp. Acts 5:37). To this sect Simon had belonged". This being the character of Simon Zelotes it is rather remarkable that we have no account of any of his activities, while we find about fifty incidents in which his impetuous namesake, Simon Peter, was implicated.

There is no doubt that the Lord had a purpose in calling to Himself fishermen, a taxgatherer, a Zelote, and a man of Kerioth — Judas Iscariot. He knew the characteristics of each

of the twelve men whom He called, so He beckoned Simon the Zealot to follow Him. His zeal would then run in another channel and in a different direction, and the day will come when he along with the others of the eleven will be fully rewarded. In His choice of the twelve our Lord shows His utter disregard of what the past occupation of these men had been, whether fishing, sitting under a fig tree, collecting taxes, or having rebelled against paying taxes. Matthew the taxgatherer and Simon the tax hater, two different walks in life, are now in the closest of fellowship and numbered with the twelve with a new object in life. Old things have passed away and now they have one common cause. None of these men, as far as we know, volunteered to be an apostle; our Lord chose them, that is, He selected them. Of only five we are given the account of their call, and of some we are told the object of the call, "Follow Me, and I will make you fishers of men" (Matt. 4:19). It is plain to see that the spirituality of some of these men was immature. We find it marred by carnal statements, unbelief, ambition, and over-enthusiasm, yet withal the Lord informed them of the places they would occupy in a future day, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 20:28).

### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Anonymous questions are being received, we do not answer these.

*Question:* Would you please tell us the difference between an overseer, a deacon, and a pastor? What their particular duties are. We seem to have sufficient of the former and too few of the latter.

*Answer:* The intimate relationship between oversight and shepherd work is seen in Acts 20:28 and I Peter 5:1-3. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood". And, "The elders which are among you I exhort . . . Feed the flock of God". Saints generally have little understanding of the real character of oversight; often they are simply recognized as an official body, appointed to arrange all assembly matters. The words of I Thess. 5:12 make it clear that an overseer is known, not appointed, by the work which he does. "Know them which labour among you". The word "know" here does not bear the idea of "acknowledge",



which is a different word in the Greek, as found in I Cor. 16:18, "Therefore acknowledge ye them that are such". The word in I Thess. 5:12 means, "to know them by the work they are doing, to know by what is seen. In verse 12 we read, "which labour among you", and in verse 13, "for their work's sake". So overseership is a work, not an official office. The qualifications of an overseer, or bishop (the term applies to the same men), are found in I Tim. 3:2-7.

The pastors are spoken of as shepherds; the meaning is, "one who tends flocks". A pastor may also be an overseer, as we have pointed out, but not necessarily so. W. E. Vine tells us, "Not merely one who feeds them, but who tends the flock". This is the word Peter uses, as given in the R.V. "Tend the flock of which is among you". Pastors are known by their care for the people of God, both the "lambs" and the aged saints; visiting the sick, and those who are confined to their homes, and also the widows in the assembly. The lack of real shepherds in some assemblies today is deplorable. Two scriptures might be taken from the Old Testament to stir up those who would be pastors or shepherds; "Be thou diligent to know the state of thy flocks, and look well (margin, set thy heart) to thy herds" (Prov. 27:23). "Where is the flock that was given thee?" (Jer. 13:20). True pastors are men who have been raised up and fitted for their work by the Holy Spirit. They will have the concern for the saints that Paul expressed in his letter to the churches in Galatia, "My little children, of whom I travail in birth again" (4:19).

The deacons are men who serve. Phebe also is described as "a servant (diakonis) of the church" (Rom. 16:1). A deacon is simply a serving man, one who has a work to do in the assembly, and who does that work. The Revised Version of I Timothy 3:13 reads, "For they that have served well as deacons gain to themselves a good standing". (This is the correct rendering.) While a deacon may also be an overseer, yet the work that he does in the assembly may be apart from overseership. The distinction is made in Philippians 1:1, "The saints in Christ Jesus which are at Philippi, with the bishops and deacons". A deacon is one who may act as a door-keeper, welcoming those who come in, showing them a seat, and providing them with a hymn book. He may set the memorials on the table on Lord's Day morning, or be led to pass the bread, or the cup; he may assist in counting the money; and also in the distributing of the saints' bounty; he may act as correspondent for the assembly. All this, and much more, is deacon work, not necessarily the work of an overseer whose duty it is to feed the flock of God. For the most part a deacon serves



with his hands; the word "diakonis" is frequently translated minister; not with the sole idea of ministering the Word of God in an oral way. For such ministry the church is not authorized either to choose or appoint; it is therefore for those who have been fitted for it, and are of good standing in the assembly. The qualifications of a deacon are found in I Tim. 3:8-13; the words of verse 10 or worthy of note, "And let those first be proved; then let them serve as deacons" (R.V.). We have answered this question at length because we believe it is both timely and of importance.

*Question:* At what period of the Lord's Day morning meeting ought the box or bag to be passed around? Should it be at the beginning, or at the end of the meeting?

*Answers* The fact of the silence of Scripture concerning rules to govern the order or arrangement of such things is worthy of our consideration. Deductions, customs, or our regular way of doing things must not develop into "a law of the Medes and Persians". The main feature ought to be, "Let all things be done decently and in order" (I Cor. 14:40). There are Assemblies where neither box nor bag is passed around; a box, or boxes are placed at a convenient location where all who sit at the Lord's Table may place their offering either when entering or leaving the room. In not a few Assemblies a box or bag is passed around either immediately after the partaking of the cup, or when a hymn has been sung in between. The principle laid down in the Word of God is found in I Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him". To the writer there is something very suggestive when at the close of the Supper we look at the table and behold, alongside the broken loaf and partly drained cup, that which has been given of our substance to the Lord; a practical token of our worship placed beside the memorials of our Lord's body and shed blood.

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When we see any servant of Christ lowly and self-denying, such we must esteem and revere. To great gifts of knowledge and utterance unaccompanied with lowliness, we pay the tax of admiration; but our esteem and reverence they cannot command.

\* \* \*

Martha would please the Lord in her own way; Mary in her Lord's way. There are many who would please the Lord; but in their own way, for lack of trying their works by the Scriptures; amid much labour they are unspiritual and barren.



(continued from Inside Front Cover)

STOUT, IA. — The gospel meetings by J. Norris and E. McCullough have closed. The gospel was preached faithfully and one professed.

GARNAVILLO, IA. — The Conference at Garnavillo was as large as ever and ministry given by four of the servants of the Lord was good and practical. How good to see the saints gather from far and near to hear the word of God in these evil times when there is everything in the world to turn the young Christians as well as the old, away from the things of God. The special meetings being carried on by L. McBain and R. Hull are continuing and some have professed to be saved. S. Mick has been trying meetings in Loves Park and some are interested. S. Hamilton has been visiting some of the small assemblies in Iowa, also G. Graham had meetings in several assemblies. The Conference at Stout was a time of refreshing and encouragement.

TYLERTOWN, MISS. — L. Ballhagen has been seeing a good interest in cottage meetings in an area some 30 miles north east of here. This would be ground-work in view of a purposed tent effort to commence in the middle of the month of June. Bro. Louis Smith of Jackson, Mich. hopes to join him in tent work at Foxworth at that time. We would certainly value prayer for a number of souls who have shown a good interest thus far.

NEW CREEK, W. VIRGINIA — Gospel tent meetings to start June 25th at Short Gap, in the will of the Lord. Land for the tent has been secured by Robert Surgenor, 27 miles from New Creek and 17 miles from Frostburg, Md.

MATAOACA, VIRGINIA — The assemblies in Matoaca was cheered and encouraged by the visit of Brother Norman Crawford who spent a week with us in ministry on the "Return from Babylon" which was helpful and rich.

DETROIT, MICH. — Bro. Fred Cundick of England had a week of profitable ministry meetings with us here at Stark Road which were appreciated. Also that four teenagers (2 young men and 2 girls) saved during last two series of gospel meetings were recently baptized and received into Assembly fellowship. This gives us much joy.

HARTFORD, CONN. — W. Nesbitt of Northern Ireland is at present with us in the gospel and has had appreciated visits to Bryn Mawr, Barrington, Pennsauken, Midland Park, New Jersey as well as to the Assemblies in this area.

EL SALVADOR, C.A. — Ben Goatley, Apartado Postal 779, San Salvador, El Salvador, C.A. writes, "At present, Bro. Jack Saword and I are out in the Port of La Union, from where we are working the village of Agua Escondida where the Lord has given fruit in the Gospel this dry season. We came here with a desire to help the young in the faith and as well the few believers who are there, who were expelled from Honduras. However, when the unsaved started to come along so regularly we felt that we should be exercised about something for them, and bro. Jack has been helped of the Lord in making known the message of life, while I have continued in ministry. We have seen four confess faith in Christ — two of them married men whose wives are already believers, a lad of 14 and a girl of 13. So we rejoice at this evidence of the Lord being with us. On Lord's Day afternoon we had the joy of baptizing four believers, and a good number of people from the place came along to see the first baptism of its kind in the place. The baptism was held in the sea, and Jack said that he was thankful that the Lord shut the mouths of the crabs that were crawling over his feet while doing the baptizing. The Lord has helped much in taking up truth regarding the local church as seen in the New Testament. Please pray on for us here, we have asked the Lord for a good solid assembly to be established in this place if it be His will. As a family we are well, busy and happy in the work of the Lord. Helen, my wife, has been really encouraged in the progress of the believers in their reading class. Seven of them are at the stage



where they just need a little more practise and then they will be able to read the Scriptures for themselves.

#### CONFERENCES

**WEST UNION, IA.** — The assembly at West Union plan to have their 4th of July conference, Lord willing, with arrangements as usual. Please bring your hymn books. This will be held on the fair grounds at West Union as last year. Corr. Lester Crain, Clermont, Iowa 53215.

**TOGO, SASK.** — The Conference will be held (D.V.) July 22 and 23 with a prayer meeting Friday, July 21 at 7.00 p.m. (C.S.T.). Hospitality provided for those coming from a distance. Corr. Earl Ritchie, Box 4, Roblin, Manitoba.

#### WITH CHRIST

**VANCOUVER, B.C.** — Our beloved brother Cecil A. Copp was called into the presence of the Lord Jesus Christ on May 25th in his 80th year. Our brother was born in Bay Vierte, N.B. and was saved 57 years ago in Calgary, Alberta, through the faithful ministry of Dr. Martin, the first editor of Words in Season, who was Bro. Copp's uncle. From the very commencement of his life as a believer our brother was an earnest personal worker and soul winner, and to the end continued in door to door evangelism. In Vancouver he leaves the assembly at Woodland Drive feeling his loss, as it was by his efforts that the assembly there was planted under God's hand. Our brother was a true pastor and evidenced a care for all the flock of God. The funeral parlour was crowded to capacity at the burial service and many business men and unsaved neighbours attended. A large representation of the assemblies in B.C. and Washington with a number of the servants of the Lord were also present. David Frith, one of the Woodland Drive brethren gave an appreciation of Bro. Copp's labours amongst them and Harold Paisley preached the gospel and conducted the service also at the graveside. The saints are asked to specially remember our beloved sister Mrs. Copp in their prayers, also the great need for those with a care for the well being of the saints and the salvation of the lost to be raised up to fill the places of our guides.

**CREEMORE, ONT.** — Our aged sister in Christ, Mrs. Elizabeth McLeish passed quietly into the presence of the Lord on May 12th in her 90th year. She was saved and gathered out through the preaching of Mr. J. C. Beattie 47 years ago. Wm. Bousfield and John Adams shared in the funeral service.

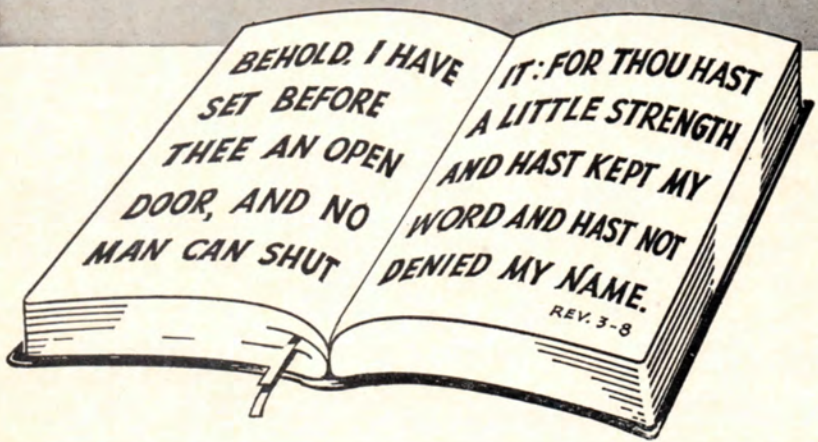
**EARLTON, ONT.** — Mrs. Fred Taylor went home to be with the Lord on March 24th after an illness of four months. Born Edna Ferguson, April 1909, and saved in 1926 she was received into the assembly fellowship shortly after. She bore a good testimony to all while in the hospital by her quiet, uncomplaining spirit and even sometimes disappointed on waking in the morning to find herself still here. She will be much missed. The funeral service was taken by Ernest Dellandrea.

**HARTFORD, CONN.** — Mrs. Irvin Glenney was called home on May 11th in her 87th year. She was saved as a young girl in Northern Ireland. She came to Manchester in 1906 and was married about a year later. Her husband and she were in the foundation of the Manchester Assembly. She had been laid aside for the past ten years and even when her mind failed, her countenance seemed to reflect silent testimony to the One she loved and served. Our brother Wm. J. Nesbitt was helped of God to present the truth of the Gospel to a large company at the funeral service.



*E. Schilling*

# TRUTH AND TIDINGS



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AUGUST, 1972

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### TO OUR CORRESPONDENTS

In sending items of news, obituaries, conferences, etc., please consult the magazine for the Editor's address. We still receive letters sent to an old address. Wherever possible send news on the first of the month for inclusion in the following month's issue. Mail has slowed up considerably, especially when crossing the line from U.S.A.

—Thank You

### TIDINGS

**CHANGES OF ADDRESS** — Ronald D. Barrett, correspondent for Cedar Rapids' assembly, 6400 Hickory Blvd., S.E. Cedar Rapids, Iowa. 52401.

Neal R. Thompson formerly of Venezuela has gone to Australia for treatment and his address is 36, Dunmore Terrace, Auchenflower, Q. Australia 4066.

Richard Hanna (Chile) expects to return for furlough and his address will be P.O. Box 363, Midland, Ontario, Canada.

**NEW ONTARIO** — The New Ontario conference was very good. Twelve preachers were present. C. Fite stayed for meetings at Englehart which is central for all four assemblies.

**CLINTON, ONT.** — The Assembly continues to be encouraged here. Last Lord's Day, a man from Exeter was received into fellowship with the saints. We recently enjoyed visits from Bre. Gray, Cundick, Bentley and Alves, and had a nice week of ministry and gospel, with Jim Smith.

**GARNAVILLO, IA.** — The meetings by L. E. McBain and A. Hull were appreciated and accompanied with blessing in the Gospel. Brother McBain expects to have tent meetings with Wm. Snyder near Mimith in Michigan. The all day meeting at West Union was reported good with over 400 attending and six of the Lord's servants spoke in ministry and one to the children. R. Orr and F. Krauss are in tent work near Dunkertown, Ia. L. Brandt and H. Wahls are looking for a suitable place to pitch again this summer and H. Dobson and E. McCullough are to start tent meetings near Sarnia, Ont. S. Hamilton had two weeks on Egypt to Canaan chart in La Crosse and now is in Lynxville with S. Mick to try and help some young Christians that were baptized lately and received into the Assembly. Bro. Warke visited some of the Assemblies in Wisconsin on his way to West Union for an all day meeting.

**STOUT, IA.** — "Our recent gospel meetings here have come to a close. J. Norris and Eric McCullough preached faithfully with one professing to be

(continued on page 160)



## DIVINE PARADOXES

—A. W. Joyce

One of the truths of Holy Scripture, running through it from Genesis to Revelation, is the total depravity of the whole human heart in its natural state. Jeremiah the prophet gives us God's description of the heart of all men. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Verse 10 adds "I the Lord search the heart." This plainly implies that no man can fully estimate the deceitfulness of the human heart and its wickedness, save God only.

No unconverted person has the slightest conception of the evil and wickedness within his heart until the spirit of God and the Word of God opens his eyes and convicts him of his sinfulness. This surely emphasizes the absolute necessity and importance in the preaching of the Gospel of man's utter ruin by birth (Psalm 51:5) by nature (Romans 8:7-8, Eph. 2:3) and by practise, (Rom. 3:10-19). That is why the Apostle Paul testified in public and in private, to religious Jews and heathen Gentiles, "Repentance toward God and faith toward our Lord Jesus Christ". Where the latter is stressed and the former part of Paul's message is omitted, that is not a faithful presentation of the Gospel, and while there may be much profession there will be little reality in the lives of those who listen to such one sided preaching.

The God of the Bible is an infinitely Holy and righteous God who must and will punish sin. From every person who enters Heaven, God demands absolute perfection. Not one single sinner will enter the pearly gates with one single sin upon them. Since no one from the beginning of time has ever been able to present a *perfect life* to God this shuts out ALL mankind without exception from Heaven — apart from God's only way of entrance. God demands either a perfect life or a *perfect SAVIOUR*. Since no one can produce the former, he is entirely shut up to the latter who said, "I am *the way, the truth, and the life: no man cometh unto the Father, but by Me*" (John 14:6).

In order to provide a perfect cleansing for a guilty world, the guiltless, holy Son of God had to suffer (I Peter 3:18), to die (I Cor. 15:3-4), to bring the sinner to God and to put away his sin. Every trace of defilement must be removed and only the cleansing power of the blood of Christ can affect this (I John 1:7).

How wonderful yet how true! God is so perfectly satisfied with the accomplished redemption provided through the work of Calvary that God raised Christ from the dead as a Prince and

Saviour and seated Him at His own right hand. Not only is God satisfied with the work of His beloved Son but He is perfectly satisfied to cleanse, justify and receive to His heart every sinner who in repentance receives Christ as Saviour and rests upon the Word of God. He assures the believing sinner of present salvation and assures him of eternal life and a home in Heaven forever. In the Person of His Son God views the believing sinner now as perfect in the perfection of Christ, white as the driven snow.

“Without a stain, a new creation,  
Ours is such a full salvation,  
Low we bow in adoration  
Inside the veil.”

Total depravity is changed to infinite purity. His *STANDING IN CHRIST IS PERFECT*.

While the stand of every believer is perfect, what about his state? He is still in the world, beset by storm and wind and tide. He has life but as “A new born babe”. His threefold enemy the flesh, the world and the devil finds him *in himself* a picture of *abject weakness*.

The sooner the believer learns his own weakness the sooner he will look to the perfect provision that God has made to enable him to not only meet with but to *overcome* and *triumph over* all the power of his enemies.

One of the hardest lessons believers have to learn is that we are *just as helpless* to keep ourselves as we were to save ourselves. In ourselves it is just as impossible to glorify God and bring forth fruit in our lives after conversion as it was before. In the great fruit bearing chapter, John 15, the Lord Jesus said to the apostles, “Without Me, ye can *do nothing*”. In John 6, many of His disciples went back and walked no more with Him after He had brought plain truth before them (v. 60). In verse 63 He said, “The flesh *profiteth nothing*”. Have we learned our utter dependence upon God the Father to keep us from the world, the Son of God to enable us to overcome the devil, and the Holy Spirit of God to overcome the flesh?

God's earthly people, Israel were forty years in the wilderness learning two great lessons. 1. What they were in themselves. 2. The all sufficiency of God to meet their every need. Dut. 8:2 “Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to *humble thee*, and to *prove thee* to know what was in thine heart, whether thou wouldst keep his commandments or no”. Was it that God did not



know what was in their heart? Away with such a thought, God is omniscient! But Israel did not know themselves and hence had to learn by experience. The second lesson, "That He might make thee know that man doth not live by bread only, but by every Word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years". How true that Israel was slow to learn these two necessary lessons, but have we not much reason to confess that with greater light and higher privileges we have been as slow to learn as Israel was.

The Apostle Paul wrote, "I know that in me (that is in my flesh) dwelleth no good thing" (Rom. 7:18). The great problem of deliverance is raised in verse 24, it is answered in verse 25 and *the power* by which that deliverance operates in our lives is seen in chapter 8 where, for the first time in the epistle, we have the repeated emphasis on the Spirit of God — about nineteen times.

So, while we should continually confess and judge our abject weakness, helplessness and sinfulness before God we find triumph and victory in our Lord Jesus Christ. Paul would acknowledge with us the truth of our Lord's word "Apart from me ye can do nothing", he could also confidently write, "I can do *all things* through Christ which strengthened me" (Phil. 4:13). Again, in II Cor. 2:14 Paul wrote, "But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place" (R.V.).

In Eph. 6 from verse 10 we have conflict and *victory over the devil*, "Finally my brethren, be strong in the Lord, and in the *power of His might*. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . wherefore take unto you the whole armour of God that ye may be *able to withstand* in the evil day and having done *all to stand*", etc.

In Galatians 5 by the power of the Spirit we have *victory over the flesh*, "Walk in the Spirit, and *ye shall not fulfil the lust of the flesh*." From verse 19 we have a black list of the works of the flesh," adultery, fornication, uncleanness, lasciviousness, etc. and the wonderful contrast from verse 22. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," what a cluster of fruit selfward, manward and Godward! "And they that are Christs have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit".

*Against the world* we have the love of *the Father*, "Love not the world, neither the things that are in the world. If any

man love the world, the love of the Father is not in him . . . the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (I Jno. 2:15-17). In Verse 16 we have the summing up of "All that is in the world". A three-fold temptation which the devil used so successfully in the garden of Eden, Gen. 3 and so very unsuccessfully against our divine Lord in Matthew 4:1-10.

So howsoever weak and helpless we are in ourselves, howsoever mighty our foes are, in the trinity, Father, Son and Holy Spirit we have the complete provision for victory and, in the event of failure, complete provision for restoration, "Greater is He that is in you than He that is in the world."

### AFTER MANY DAYS

—Vernon Markle

(I Kings 18:1)

A few months ago I received a letter from a dear brother down in the States which started like this: "Dear Brother: 'After many days! . . . have been meditating on this and enjoying it.'" And then he passed on to other matters, without a word as to where the words were found in Scripture, nor any inkling of the trend of his meditations on them! But this phrase seemed to strike me forcibly, no doubt because of an experience I was going through at the time. "After many days!" "After many days!" "After many days!" The phrase seemed to haunt me! But what is the story here? Let's read the context! Then I realized that it was in connection with Elijah, after he had announced to Ahab that a long famine had started, and he had fled to the brook, Cherith, and later, when the brook dried up, had gone to Zarepath and lodged with the widow there. And now, "**AFTER MANY DAYS**" the Word of the Lord comes to him, bidding him to tell Ahab that God was about to send rain. "After many days!" Yes . . . but **HOW** many? Well, James tells us in his Epistle that it was three years and six months (5:17). A most significant period of time, for it corresponds to the 1260 days we read of in the Book of Revelation, and also to the approximate length of our Lord's public ministry in the days of His flesh!

But what was Elijah **DOING** during those "many days?" How long was he down there at the brook Cherith on that miraculous, though monotonous, diet of bread and flesh — and just two meals a day, at that! How long was it before the brook dried up? We are not told. How long was he living in the



"upper chamber" of the widow woman's house, subsisting on the multiplied meal-and-oil diet? Again, we are not told, except that we DO know that the whole period was three and a half years. But how did Elijah occupy his time during those years? Well, apart from the miraculous raising from the dead of the widow's son, we are not specifically told of ANYTHING he did! Must have been kind of BORING, sitting there beside the brook most of the day! But what was he REALLY doing? WAITING! Waiting for what? For exactly what finally happened . . . "the Word of the Lord came to him". He was waiting for a clear, divine directive as to his next move as the Lord's servant! What a trial of his patience it must have been! No doubt the devil taunted him with: "Well, a fine servant of the Lord YOU are! Why don't you get up and DO something, man, instead of sitting here all day? You sure must be out of the mind of the Lord, for He wouldn't leave you here all this time with nothing to do! What do YOU know about divine guidance, anyway! And what will the people think!" And if it were in OUR times, the devil would continue with: "You don't think the Lord's people are going to suport YOU while you sit beside a brook, do you? They like to bet on a winning horse, you know, and you're sure not winning any souls hanging around in seclusion in that widow's upper chamber! Show yourself to the people, man! You don't have to wait for any word from the Lord . . . He expects you to use your sanctified intelligence!" And so on . . . and on . . . and on! Poor Elijah! He had gone from the mountain top to the valley! From the limelight to obscurity! In fact, he was in total eclipse! . . . for Ahab had sought for him all over the land of Israel and even into the surrounding kingdoms . . . in vain! And after all, why SO many days? Didn't it seem like trying the poor man's patience just a little too far? But God had His own schedule . . . and Elijah was glorifying Him in just WAITING until he had a clear, divine directive for his next move!

What lessons are here for all who seek to serve the Lord today! Elijah was just as much in the mind of the Lord while sitting beside the brook Cherith as he was when he told the king of the coming drought! He was doing the will of God just as perfectly while lodging with the widow woman of Sarepta, as when, a little later, he was calling down fire from Heaven on Mt. Carmel! God reproached His ancient people, Israel, with: "They WAITED NOT for His counsel" (Psa. 106:13). Elijah DID wait for the Lord's counsel, and his name shines forever on the pages of divine inspiration because of it! And did he make any MIS-TAKE by thus waiting for orders from the Throne? By no means! Rather, he perfectly did the will of God. And so, when the Lord sets any of us "on the shelf!" as it were, for a while, through



sickness, or in any other way, He knows WHAT He is doing and WHY He is doing it! No one can take too much of the limelight, for we get puffed up with pride, and then the Lord can't use us! Better by far that we should go through the humiliating and trying experience of being laid aside for a while, that the Lord may humble us, and teach us patience, and that we may LEARN GOD in some way to us previously unknown! And as we look back on such experiences, so bitter at the time, we marvel at and admire the divine wisdom which arranged the whole thing for His glory and our refining, and the outworking of His holy purposes in us and with us!

And is Elijah the ONLY outstanding character in the Scriptures who experienced these trying, divine delays? By no means. What about Joseph in the prison house down in Egypt? It was as a lad of about 17 years of age that he was sold into Egypt, and he was 30 years of age when he began to rule over Egypt, under Pharaoh. Not ALL of those 13 years were spent in prison — but a good many of them were! And what about those last two years? After Joseph had interpreted the dreams of the butler and baker and the former had been restored to his position in Pharaoh's house, how could he forget Joseph's parting words, "But think on ME when it shall be well with THEE". But we read, "Yet did NOT the chief butler remember Joseph, but forgot him" (Gen. 40:14, 23). After years of imprisonment — and so unjustly! — how Joseph's hopes must have soared that day when the butler was released! Day after day, for weeks and months, he would be listening intently for the sound of the feet that would come to release him. But a year passed and then more slowly, another year! And we read that the iron entered into his soul! (Psa. 105:18). What bitterness! Thrown into jail because he had resisted a wicked woman's wiles! Punished for his rare virtue! But surely God wouldn't LEAVE him there too long! God would appreciate his noble resistance of temptation, and would see to it that right would triumph! But no! The weary years passed, and it didn't look as if he would EVER get out of that prison! And as for those dreams of his — well, it seemed as if they would NEVER be fulfilled! So this is the price of virtue! This is what you get when you please God and eschew evil! Oh, the bitterness of his soul! And not just three and a half years in comfortable seclusion, like Elijah — but rather with his feet in fetters! (Psa. 105:18). What apparently unending misery, discouragement, and hopelessness! B U T ! in ONE DAY he goes from the dungeon to the palace! From prison to the throne of Egypt! But, WHY, Oh, Lord, those awful, long, weary years of imprisonment? One possible answer: to prepare him for those



years of reigning! and for his marvellously gracious attitude to those wicked brothers of his when God sent them down into Egypt to buy corn! Who would dream of comparing the youth of 17 who was his father's favourite, with the prison-refined, mature man, Joseph, mounting the throne of Egypt! But what made the change? Those weary years of unjust imprisonment! But . . . "AFTER MANY DAYS" and in ONE day, Joseph's period of total eclipse ends . . . those years of obscurity . . . that long, valley experience . . . and he emerges into the blazing sunshine as "THE SAVIOUR OF THE WORLD" (Zaphnath-paaneah — Gen. 41:45) as Pharaoh calls him!

And what shall we say more of MOSES, for 40 years in the backside of the desert, being prepared to lead God's people out of their Egyptian bondage — of JOB, and his many weary months of bodily affliction — of DAVID, fleeing from Saul, yet already anointed king over Israel — of ABRAHAM, as he waits for some 25 years for the fulfilment of the divine promise in connection with his seed! And even our Lord Himself knew what it was to patiently await God's time for the beginning of His public ministry. Eighteen silent years passed between the limelight episode in the temple as a boy of 12, and His baptism in Jordan and the beginning of His public ministry! Though surrounded by the same need as during His public ministry, yet during those 18 silent years He performed not one miracle, nor spake one parable! He was waiting for GOD'S TIME TO ACT! Unlike all the others, however, He knew perfectly the limits of His waiting-and-preparation time, and no shadow of impatience, murmuring, or bitterness ever marred it!

Most of the greatest names that shine on the pages of Holy Writ knew what it was to have limelight experiences, followed by periods of total eclipse — always, of course, in keeping with the will of God. What a comfort, then, to us, when we are called upon to pass through similar times of trial!

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Every murmuring thought is the child of unbelief and makes God a liar.

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"I am not tired of work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a school-boy bounding away from school" said the missionary, Adoniram Judson.

## THOUGHTS FROM RUTH

—Leslie Crossley

*Introductory:*

This lovely story should be read in connection with the first 16 chapters of the Book of Judges, as it presents a picture of life in Israel at that time. The chapters in this book stand in a pleasing contrast to the chapters 17-21 of the Book of Judges. We see in this book, faith amid faithlessness.

It is a book of incidents at a time when "there was no king in Israel, and every man did that which was right in his own eyes", and yet it introduces us to a king — David — and through him to his "greater Son", Who is King of Kings. The book is a link between the Theocracy and the kingdom.

Ruth provides a beautiful illustration of "mercy rejoicing against judgment"; Of the Grace of God flowing out to a poor Gentile, who was by nature under the curse. It is a splendid answer to Paul's question, "Is He the God of the Jews only? Is He not also of the Gentiles?" (Rom. 3:29). This Gentile girl, cursed by nature, but blessed by Grace, becomes the honourable ancestress of not only David, but her name finds mention in the genealogy of our Lord (Matt. 1:5).

In the four chapters we have:

1. The choice of faith.
2. The service of faith.
3. The rest of faith.
4. The reward of faith.

*The Choice of Faith:*

In a time of famine Elimelech went down to Moab with his wife and two sons. Moab spiritually speaks of empty profession. Abraham went to Egypt during a famine, with sad results. The idea was to find bread, and to escape trouble; but their actions were not justified, if we judge by the sorrows which followed. To begin with, the two sons married Moabitish women. Here we see failure in parents leading to mistakes in children, and trust that parents amongst the readers are giving these examples careful (and prayerful) consideration. Then Elimelech and the two sons died, and so sorrow came upon sorrow to the heart of Naomi.

There can never be any justification for taking oneself out from the place into which God has brought one. Elimelech and Naomi, as Israelites, were to dwell where God had given them inheritance. The famine may have been God's chastisement to



lead them to Himself. God sometimes has to shut off supplies to make us know our dependence upon Himself. How easy it is for us to turn to our own devices. There was a famine in the land of Israel so they turned to that which speaks of "empty profession" to seek to meet their needs and to avoid troubles in Israel, but this could never be a way out. There is a lesson here for us as assemblies of God's people. There can never be any justification for turning away from God's revealed will as set out in His Word, even though there be a "famine". We do not escape troubles that way, for remember God could supply, so better to seek His Face for the fulfilment of that which is His Will for us.

In the case of Elimelech and Naomi it does seem to be one of foolish blundering rather than of wilful rebellion. Through it all they appear to have maintained their faith in God. It would be true to say that Naomi through all her suffering was loyal to God. When the heart at its deepest is true to God, grace finds an opportunity to work through chastisement, notwithstanding the follies of a faltering faith.

When at last Naomi turned her face again to her own country, she urged her daughters-in-law to leave her. At first both declined to do so, and decided to go with her; but as she again pleaded with them Orpah changed her mind, and returned to her home. Ruth, however, makes her choice to go with Naomi. Verses 16 and 17 are matchless even in circles of literature. They are used with constant recurrence to express the fidelity of love. The young woman was so closely knit in heart to the older woman that she declined to be severed from her in the pathway that lay before her; choosing to share whatever the future might have in store for the one upon whom her love was set. There seems to be even a deeper note sounded in her words. Her love for Naomi seems to centre in the new faith she had learned from her. We hear that note as she says, "thy God, my God". Giving a clue also to Naomi's faithfulness to God.

In these three women we have represented: (1) a saint backsliding and returning in Naomi; (2) a sinner rejecting blessing in Orpah and (3) a sinner believing and blessed in Ruth.

The language of Naomi at her home-coming showed that she looked upon the sorrows that had befallen her as God's testimony against her, and His affliction of her. There was no touch of rebellion in what she said, but that of gracious recognition of chastisement which always indicates that the lessons have been learned.

(to be continued)

**REMEMBER THE WORDS OF THE LORD JESUS**

—*Harold Paisley*

The statement made by Paul to the elders of the church are worthy to be considered by all the saints, being full of grace and truth. "Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive" (Acts 20:35). These words are worth remembering. Never man spake like Christ (John 7:46). At His first public sermon the hearers marvelled at the gracious words that proceeded out of His mouth. Truly "His mouth is most sweet". The recorded words of the Lord in the four gospels are exceedingly precious, every word of God is pure and of priceless value. But how many unrecorded words must have lingered in the hearts of His disciples after He was gone back to the Father. Those spoken words of His would never be forgotten. John makes known the fact, which only faith can accept, that if all the deeds of the Lord Jesus had been recorded the world itself could not contain the books (John 21:25). What a library we would have if all the words of the Lord had been written! We give God thanks that the words of this meditation have been rescued from being forgotten: "It is more blessed to give than to receive".

These wonderful words express a number of precious things.

**"THE PATHWAY AND SACRIFICE OF CHRIST"**

Our beloved Lord knew what it was to give, for He gave Himself, He gave all that He had. This gift is described as unspeakable and is indescribable. He gave His flesh and blood for our spiritual food. He gave the water of life and rest to the weary. Throughout His whole pathway down here He was constantly giving, the streams of His love were ever flowing to all in need. "He went about doing good and healing all that were oppressed of the devil" (Acts 10:38). He was a cheerful Giver, and was qualified as no other to judge the blessedness of giving. Remember how He said, "It is more blessed to give than to receive". He finally gave His life for the sheep and poured out His Own Precious Blood for the gift of our redemption. After His glorious resurrection from among the dead He gave His disciples His special blessing in the upper room. After His ascension into heaven He gave the Holy Spirit, and now as our Great High Priest above He continues to give to all who love Him here. He also constantly ministers to the whole creation and sendeth the rain upon the just and the unjust. How vast is His wealth! How infinite His resources! How compassionate



His heart! and how great is His faithfulness! All through our pilgrimage here He will supply our need and at the end receive each blood-bought soul into His glad presence. He will give a kingdom to His little flock. "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Consider the Lord Jesus in His blessed giving. But also blessed to receive, but to the Perfect servant it was more blessed to receive. The scene presented in Mark chapter one, verses 32 to 34, should touch the readers heart with praise to God for all the untiring service of His Beloved Son. In the evening of the busy day recorded in this holy chapter, people gather from every quarter — the lame, the blind, the maimed, the palsied, and many others. All the city was gathered together at the door. They had nothing to give, but all hoped to receive. The helpless have been drawn to the only source of life and salvation. He healed them all. It was blessed for them to receive. What joy must have filled the hearts and homes of the people. Tears were dried, pain was past, sorrow was turned into joy, and it was blessed to receive. But let us again remember the words of the Lord Jesus: "It is more blessed to give than to receive". To the multitude it was blessed to receive, but to the Perfect Servant it was more blessed to give.

The Lord Jesus Christ is receiving the adoration of Heaven today. He is constantly adored by all the redeemed above, who crowd around His azure Throne. Angels likewise give honour to the Lamb. Yet upon that throne He is the "Same Jesus". The glorified Man upon His Father's Throne still casts His loving eyes upon His Own down here. Not all the swelling hallelujahs of the scene above can make Him forget the cry of the humble soul in need in scenes below. Let every unsaved one take courage and come in true contrition to His feet for He delighteth to bestow mercy upon the repentant. Let every tried saint or depressed servant take fresh courage and come with boldness to the mercy-seat of grace. He waits to give. We do not ask our readers to remember the words of honoured servants, but remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive".

#### PAUL REMEMBERED THESE WORDS

The time when Paul heard these words we do not know: whose lips conveyed them we cannot determine; but we are confident that from the moment he received them he prized them as silver and treasured them as rubies. Paul lived according



to the spirit of these wondrous words. He remembered the words of the Lord Jesus. He knew the blessedness of giving and without doubt he knew the joy of receiving. Paul prized the love of his brethren and was grateful for every kindness shown to him. His letters of thanks for fellowship received are an example to all who write to express thanks to the saints. Paul could thank God upon every remembrance of the saints. Their fellowship was a sweet savour of Christ to the Father.

But Paul enjoyed the truth of the words of the Lord Jesus and to him it was more blessed to give than to receive. Paul gave his time, his talents, his wisdom and his love. He gave the message with great clarity and power. He gave assembly truth with faithfulness and well ordered words. He penned epistles which reveal the thought he gave to the Scriptures as under the teaching of the Holy Spirit. He gave to others what God first gave to him. Let all of us who have received anything from God share our gifts with others and thus increase our joy in the Lord.

While Mary kept the ointment, the fragrance was unknown, but when in boundless love to the Lord she poured it out at His feet, then it was more blessed for the house was filled with its odours. Mary had pleasure in giving and the Lord commended her, and others were refreshed with the fragrance. She proved the words of the Lord Jesus; "It is more blessed to give than to receive."

#### PRESENT REMEMBRANCE OF THESE WORDS

These words remembered will stimulate our liberality as stewards of Christ. The maxim of the world today is, "Get all you can and keep it". The Lord Jesus would say to each of us: "Give and it shall be given unto you: good measure, pressed down and shaken together and running over". There is joy in receiving, and we hope that all our readers who need it will know the blessedness of receiving. The liberality of the saints has warmed the hearts and sustained the bodies of many. Widows and orphans and the poor say it is blessed to receive. The servant at home or afar who looks alone to the Lord to supply his need can also say it is blessed to receive. But we believe the giver has the greatest blessing as we again remember the words of the Lord Jesus how He said; "It is more blessed to give than to receive".

Dear brethren, it is Christlike to give, for He is always giving. It is Godlike to give cheerfully, for God loveth a cheerful giver.

God gives us richly all things to enjoy. Those who have purest joy are those who give of their material or spiritual riches



for the blessing of others. What cause for thankfulness that any have ought to give for they might have been penniless materially, or empty and barren in spiritual things. Who maketh thee to differ from the rest? We can only say with David: "Of Thine Own have we given Thee".

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## APOSTLES AT SCHOOL

—C. E. Stuart

### PART II

(Mark 4:35-41)

Leaving the multitude, the Lord crossed the sea with His disciples. Still were they at school. They had heard much in parables, in common with the multitude. The parables, too, had been expounded privately to them. But more was needed for those who were to labour for the Master; and our Evangelist now proceeds to show how by miracles that instruction was conveyed.

Crossing over, they experienced a storm, and evidently one of unusual severity. In all the gospel history we read of just two storms on that lake. On this occasion the Lord was with them. On the other (Matt. 14:25), the Lord walked on the water to join them. With them, then, but asleep — and here Mark's contribution to the gospel history has to be acknowledged — asleep, he tells us, on a pillow in the stern of the vessel, the disciples awoke Him, fearing they would perish, for the waves, he states, beat into the ship. Their exclamation, "Master, carest Thou not that we perish?" (4:33) intimates that the storm was not a common one. His words addressed to the raging elements, "Peace, be still" — for the knowledge of which, also we are indebted to our Evangelist — show the perfect command He had over the elements. He spake and it was done. It was the voice of the Creator, and there was instant obedience. The wind ceased, and there was a great calm. It was not a gradual subsidence, but evidently an immediate calm. Astonishment seized all; and they said one to another, "Who then is this, that even the wind and the sea obey him!" (4:41).

Two lessons surely they were to learn by this voyage, needful for them, and how needful too for us. The one, that in following Him they were not always to expect smooth water; the other, that He had absolute power, and can make, if it please Him, the storm a calm. So with Him in the vessel it was impossible for them to sink. If He is with us, we shall not be

overwhelmed. To these may be added another, viz, that we may not always be able at first to see the cause of the tempest. Time and the unfolding of events may be required to make that plain. So, doubtless, was it in this case. As they thought of that voyage afterwards, and remembered what awaited Him among the Gadarenes, they would see plainly that there had been a power at work to hinder, if possible, a safe passage, and thus to prevent the deliverance from demoniacal thralldom of two of the enemy's victims. How different was it on the return voyage! No storm then. The Lord was not going to new ground. All was calm.

Reaching the shore, He was immediately met by the demoniac. There were, Matthew informs us, two of them, though Mark and Luke mention but one. Delivered by the word of Christ, the one of whom our Evangelist writes was found by his countrymen, when they came thither, sitting at the feet of Jesus, clothed, and in his right mind. He who had been a terror to the neighbourhood, exceeding fierce, so that no man might pass that way, was now quiet, peaceful, and contented at the feet of his Deliverer. The restless spirits which had possessed him, forced to leave him by the word of Christ, had, with the Lord's permission, entered into the herd of swine, but only to destroy them. The men of the place were alarmed. Their swine were drowned, their property lost. Self, and nothing else, governed them. The happy deliverance of the demoniac was nothing to them. The Lord's presence, they reasoned, had brought that about, so they asked Him to depart out of their coast. He took them at their word and departed. A solemn thing for them.

The two requests the Lord had returned affirmative replies. The demons had asked to be allowed to enter the swine, for they could not stir one step without His leave: they were permitted to do that. The Gadarenes had asked the Lord to leave them: He consented, and was departing. Now a third petition was presented. The delivered one prayed Him that he might be with Him. That was refused. Happy, the man thought it would be to be with his Deliverer. The Lord, however, had other thoughts about him. He was to be a worker for Christ, and where could he be a better witness for Him than in the country where he was so well known? He would give that man the singular honour to witnessing in Decapolis for the rejected and absent One. The man went his way, we are told, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel (v. 20). The Lord left the country, but the fame of His work and a worker for Him remained behind. He might leave, but the record of His power could not be blotted out.



Later on, we learn (7:31), the Lord was found in Decapolis. Then His presence was welcomed. Was this change the result of that man's labour? We know not. But contrasting the reception met with on the first visit with that He found on His second, may we not view them as a little picture of His first and second coming? Where rejected of old, He will be welcomed when He comes back (Matt. 23:39). But to return. A lesson surely there was for the time being in the Lord's reply to that man, teaching the disciples, and us also, that the ranks of true labourers for an absent Lord are recruited by those, who have tasted for themselves what it is to be subjects of divine grace.

Recrossing the sea, the disciples were with Him. Nothing exceptional characterized the voyage, it would seem, but a welcome awaited the Lord on His disembarkation. Much people gathered unto Him, and He was nigh unto the sea. And now one with a real want came, and besought His help and His presence in the chamber of sickness. Jairus, a ruler of the synagogue at Capernaum, had an only daughter (Luke 8:42) who was at the point of death. The father's heart was evidently bowed under the sorrow, for, falling at the feet of Christ, "he besought Him greatly, saying, my little daughter lieth at the point of death: come and lay Thy hands on her, that she may be healed, and live". He was sure of the result, if only the Lord would go to the house. At once the Lord responded, and went with him.

But the ruler was not the only one who had need of Christ, and who desired to draw upon His resources. A woman, it was found afterwards, was in the crowd that thronged Him who had urgent need of His healing power. Her disease was of long standing. Her efforts to get healed had all failed. Human skill and human resources were powerless to meet her case. She would now get into contact with the hem of the Lord's garment, and see if virtue from Him could not reach her. Unknown to anyone in the crowd, she did that. She went behind, and touched the hem of His garment, and her cure was instantaneous. Virtue had gone out of Him, and she was healed. She had received from Him; now she must acknowledge it. In secret she got it; openly must she confess it. All will agree that this was but right. Is it not the same now? If we have received yet greater blessing, even life and salvation, and that at the cost of His atoning death, should we not openly confess it? Healed then in grace, the woman was openly to confess it. And for that the Lord graciously gave her the opportunity, as He turned and said, "Who touched My clothes?" Here again we note the accuracy of our Evangelist. "Who touched Me?" we read in Luke. "Who touched My clothes?" is the question asked to Mark.



A moment of anxiety it now was for her, but only a moment. She had got what she wanted without asking His leave. Would He be angry, and chide her? Fearing and trembling, she had to come forth from concealment. She had gone behind Him; she now had to face Him, and before all to tell the truth. A moment indeed of suspense; but, as we have said, only a moment. She confessed all. He at once set her in perfect liberty before Him. "Daughter, thy faith hath made thee whole;" Luke adds to that, "Go in peace;" and Mark, whilst endorsing the correctness of his brother Evangelists, adds what they have not, "And be whole of thy plague". How much we should lose had Mark's shorter gospel not come down to us!

Whilst all this had been taking place the daughter of Jairus had died, and some came from the house of sorrow to acquaint the father with the sad news. He heard their tidings and apparently was silent. The Lord heard them also, and immediately spoke to encourage him, "Be not afraid, only believe". He who could raise the dead would first encourage the drooping spirit. Entering the house with Peter, James, and John, and proceeding to the chamber of death, He in the presence of the parents raised the dead, speaking to her, as Mark informs us, in Aramaic, not in Greek, "Talitha cumi:" which is, being interpreted, "Damsel, I say unto thee, Arise". The effect on all is noticed: "And straightway they were astonished with a great astonishment" (v. 42).

Thus by miracles, instruction was conveyed which concerned the Apostles and others, as we have already pointed out. And now it was intimated that the way of blessing was by faith, as the woman found for herself, and Jairus for his daughter.

One more lesson was needed, and that was furnished by the Lords' visit to His own country, Nazareth. They had formerly rejected Him (Luke 4:28-30). How would they treat Him now? The people there, it was found, remained for the most part unchanged, and the Lord had to leave them. So the disciples were to learn that whilst faith can draw down blessing, unbelief restrains it. "He could do there no mighty work, save (and we are indebted for what follows wholly to Mark) that he laid His hands upon a few sick folk, and healed them. And he marvelled because of their unbelief" (6:5, 6).

The Apostles were now sufficiently instructed to be sent forth on their mission.

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The thickest cloud brings the heaviest shower of blessings.



**MEN OF NOTE, JUDAS**

—*Hector Alves*

The Twelve Apostles. (11) Judas, the three-named apostle

In listing the names of the twelve apostles Luke gives the last two as follows, "And Judas the brother of James, and Judas Iscariot, which also was the traitor" (Luke 6:16). In making mention of the eleven in the upper room he finishes with, "And Judas the brother of James" (Acts 1:13). Luke places his name the eleventh of the twelve. In the catalogue given by Matthew we find, "Lebbaeus, whose surname was "Thaddaeus", and Mark's list of the apostles, simply "Thaddaeus", and in each instance he is the tenth one mentioned. So again we are faced with the problem of identification, there is much difference of opinion concerning this apostle's name and we are unable to write with certainty. Judas has been called the "three-named apostle", concerning Lebbaeus, "A surname of the apostle Judas, one of twelve we find that one of these three names is required to make up "the twelve". Most commentators agree that the three names mentioned refer to the same person. One writer has this to say concerning Lebbaeus, "A surname of the apostle Judas, one of the twelve. He was also called Thaddaeus, which was perhaps his regular apostolic name.

Luke tells us that Judas was the brother of James, the son of Alphaeus (Luke 6:15, 16). So there were three pairs of brothers among the twelve apostles, James and John, Peter and Andrew, and James the less and Judas. We learn that the two Judas' among the twelve are very carefully distinguished; "And Judas the brother of James, and Judas Iscariot, which also was the traitor;" and again, "Judas said unto Him, not Iscariot". These two apostles were very different in character although they had the same name; their name was perhaps the only thing that they had in common. Much is said about Judas Iscariot, and very little about Judas the son of Alphaeus.

The only mention we have of Judas is during the conversation in the upper room at the close of the Lord's life on earth. "Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John 14:22). There is something pathetic in this question; Judas ought to have known that the world had no room for the Lord; He had just said to them, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in

you", (verse 17). We quote from the pen of another, "If Judas had known what the world is, and what every human heart is by nature, instead of being puzzled at the Lord's withdrawal from the world, he would have wondered how Jesus could reveal Himself to any man" (Stier).

There was this in common among the prominent and the less prominent of the eleven apostles, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

We are not told the time nor the circumstances of the call of this disciple, nor have we any account given of his activities after the resurrection and ascension of the Lord. It has been said that he preached in Syria, Arabia, Mesopotamia, and Persia, in which latter place he suffered martyrdom; but this is uncertain.

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## QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* Please answer in Truth and Tidings. Should a sister have her head covered when being baptized?

*Answer:* It is quite clear that baptisms mentioned in the New Testament were performed in the open air; hence there is no suggestion of a head covering. When the ordinance of believers' baptism is carried out in the Gospel Hall or other building this could scarcely be called a "gathering together of the church", hence we have no "thus saith the Lord" regarding the covering of the woman's head. Personally, I prefer to see the sister that is being baptized having her head covered with something of a plain, close fitting appearance.

*Question:* What ought to be the attitude of the Assembly toward those who hold the doctrine of the non-eternal punishment? Should they be permitted to continue in the fellowship if they promise not to teach it? We must admit that the idea of everlasting punishment, conscious torment, is a most terrible thing.

*Answer:* We are not to be concerned about feelings when it comes to a matter of this sort; what should concern us is: "What saith the Scripture?" Eternal punishment lies at the very foundation of our faith; our Lord taught it when He was here on earth. (See Matt. 25:46. Mark: 9:43-48, etc.) "Eternal judgment" is found along with a number of other doctrines mentioned in Hebrews 6:1-2. In Gal. 5:9 doctrinal evil is called leaven; leaven



affects everything that comes under its influence, and accordingly it must be purged out. That is, it MUST be judged. The presence in the Assembly, of those holding fundamental error is in conflict with the principles laid down in the Word of God. We read Psa. 93:5 "Thy testimonies are very sure: holiness becometh Thine house, O Lord for ever". Our Lord reproached the church in Pergamos with these words, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam," and "them that hold the doctrine of the Nicolaitanes" (Rev. 2:14, 15).

Nothing is said about teaching these things, but simply "holding the doctrine". We are answering this question at length because the denial of eternal punishment is becoming prevalent in certain circles and it must be kept out of the Assembly. If it is the case of a young believer, a new convert, or a brother who is "weak in the faith", careful instruction may be all that is needed to show the error he is pursuing. Some require patience and help rather than discipline. If any brother persists in holding such error he is not a fit subject for fellowship. We here quote from the pen of J. R. Caldwell, called "The prince among commentators". "We warn the people of God against the doctrine of 'non-eternity' of punishment as a most awful and plausible device of Satan to undermine the Gospel, to disparage the atonement, and to ensnare souls. We beseech young believers to shun it, and those who hold it, and books which teach it; as they would shun the plague."

*Question:* Do you think it is right for a preacher to book up dates two months ahead and write asking for a few meetings here and there in Assemblies in the neighbourhood where there is going to be a Conference? Does not this block the way for exercised servants of the Lord who leave the matter of their guidance and path to the leading of the Holy Spirit and seek to go along as the Lord opens the way at such Conference times? We have been embarrassed when letters came, asking for meetings so far ahead, and especially when we are expecting servants of the Lord to be in the vicinity at Conference time.

*Answer:* We hardly think this to be proper; it savours of a fear that others may interfere with their plans. Some make plans to go on a journey, using for their guidance a Road Map and an Assembly Address Book, without any other exercise about holding meetings. The godly exercised servants of the Lord of a past generation did not make a practice of booking far ahead in this manner, lest others might also have an exercise at that time. We think it best to go along as the Lord opens the way, "I being in the way, the Lord led me" (Gen. 24:27).



### THE WORKER HID

The late C. H. Spurgeon, tells of a journey through South London during the time of "lighting up" the street lamps. Lamp after lamp was lit, and threw off its light, until a perfect illumination was the result. "But," says Mr. Spurgeon, "I never saw the lamplighter." The work was manifest, the worker hidden. This is just how it ought to be in the service of the Lord. The servant is not to exhibit himself, but His Master. One who knew and served Him well could say, "We preach not ourselves but Christ Jesus the Lord" (2 Cor. 4:4). His "well done" will come hereafter. But alas! how little there is of it. It is rare to see the work without the worker.

Ours is a day of men "booming" their own service, and getting others to do it for them. It is sickening to read the inflated "Reports" of what those best able to judge know to be little else than "chaff," a heap of empty profession, an advertisement of the preacher, to enable him to sustain his reputation and make him popular for a time. But how weak it all is, and of how short duration! Yet while it lasts, it is quite apart from the way of the Lord, the Spirit of Christ, and the teaching of the Word. Those who serve the meek and lowly One, if they would be vessels meet for His use, must be content to be of little account here, not only in the world, but in the Church and among fellow-servants; yea, if they are true followers of the Pattern Servant, they will gladly efface themselves, and like one of old, joyfully say, "He must increase, but I must decrease" (John 3:28). This is the true spirit of the servant of Christ, and the only path of abiding fruitfulness.

(continued from Inside Front Cover)

saved. The conference was well attended with good ministry throughout, suited for these last closing days. Thirteen of the Lord's servants were present. G. Graham is with us for a few nights." R. Stickford.

OMAHA, NEB. — We are having appreciated ministry meetings at present with Mr. G. P. Taylor.

HONDURAS, C.A. — "We are glad to say that Bro. Shedden has improved considerably in health and finds it difficult to obey the doctor's order to 'Go Slow!'" Even before his illness, they had planned to go on furlough to Scotland when their youngest daughter finished grade school at the end of May. They left last Monday and we drove to San Pedro Sula to see them as they passed through here. They would very much like to return to the work here and we pray the Lord will continue to give improvement in his health.

We are thankful for the many open doors for the preaching of the gospel and we find many opportunities to speak to many who wouldn't like to enter a Gospel Hall but will ask, "Don't you think the end of the world is coming soon?" and that gives us an opening to present the gospel message. In the country places, especially out in the banana farms, the work has grown in the past few years. At one time the Fruit Company had one large packing plant and there was a large assembly in that place. Then it was decided to



install small packing plants at each farm and since many believers were employed in this work, they were scattered over a large district. The young men spend their free days preaching the gospel either in their own farm or in surrounding camps and soon new assemblies have sprung up in other places. There are four national brethren giving all their time in the work of the Lord and they get out into the mountains, carrying the gospel to remote villages and the Lord has greatly blessed their efforts. At the last conference in Progreso, there were 800 adults present and about 400 children. For many years we had a conference here in La Ceiba in June but we finally had to cancel it as there were too many attending for our limited facilities. At the last conference two years ago we had about 500 present.

This may sound like Honduras is well supplied with workers, but there is a great need everywhere — even unsaved asking us when we can have meetings in their villages but our time is limited and the assemblies in the larger towns seem to have a scarcity of brethren, perhaps because most of the employment for men is in the country places." Jim and Olive Scollen.

### CONFERENCES

**KENORA, ONT.** — Our annual conference will be held, D.V., Labour Day weekend, September 2nd and 3rd preceded with a prayer meeting September 1st. All meals will be served at the Hall (including breakfast and evening lunch). However we regret due to the fewness of numbers here that no accommodation will be provided. Those requiring assistance in making motel or camping reservations may contact: E. E. Gould, R.R. 1, Kenora, Phone 548-4278.

**SAULT STE. MARIE, ONT.** — The joint conference of assemblies of Sault Ste. Marie, Ontario and Michigan, will be held, D.V., Sept. 2nd and 3rd in the Collegiate Institute, Sault Ste. Marie, Ontario. Prayer Meeting Sept. 1st in the Gospel Hall, corner Spring and Wellington Sts. Corr. S. H. West, 479 Albert St. E. Sault Ste. Marie.

**CLINTON, ONT.** — Joseph St. Gospel Hall, Clinton hopes, D.V., to again convene the conference Sept. 29, 30 and Oct. 1, preceded by a prayer meeting at 8.00 p.m., Sept. 29, in the Gospel Hall. The meetings on Saturday and Lord's Day will be as formerly in the Central Huron Secondary School on Princess St. East in Clinton. The meetings will be held at 10.30; 2.30 and 7.30 both days except for the Breaking of Bread at 10.00 a.m. Servants of the Lord who are teaching and walking in the "old paths" will be welcome to minister. Corr. Douglas McDonald, 137 Mary Street, Clinton, Ont.

**BANCROFT, ONT.** — The annual conference of the Lakeview Gospel Hall will be held, D.V., August 26th and 27th in the Legion Hall, Station Street, Bancroft preceded by a prayer meeting on the 25th at 7.30 in the Lakeview Gospel Hall. Corr. A. Maxwell, R.R. 2, Bancroft. Phone 332-2742.

**CLEMENTSVALE, N.S.** — The annual conference will be held, D.V., Sept. 3 and 4 preceded by a prayer meeting Sept. 2. The Lord's servants practising and preaching the old paths are welcome for ministry. Corr. Ronald Berry, Clementsvalle, R.R. 1, Annapolis Co., N.S.

**ARLINGTON, WASH.** — The annual Arlington Conference will be held, D.V., in the Arlington Gospel Hall at Stillaguamish and Union, on Sept. 2, 3 and 4 beginning with a prayer meeting Friday, Sept. 1 at 7.45 p.m. Servants of the Lord walking the right ways of the Lord are welcome. Corr. Gerrit Kroeze, Route 3, Box 37, Arlington, Washington. 98223.

**HITESVILLE-APLINGTON, IA.** — The annual conference will be held, D.V., on September 16th and 17th preceded by a prayer meeting on Friday, September 15th. Corr. George L. Frey, Aplington, Ia. 50604.

**AKRON, OHIO** — The conference will be held as usual, D.V., at Labour Day weekend, September 2nd and 3rd with a prayer meeting on Friday, Sept. 1 at 7.30 p.m. Corr. Thomas Wright, 1571 - 17th Street, Cuyahoga Falls, Ohio. 44223.

**CLEVELAND, OHIO** — The annual conference of the Monticello Assembly, 4970 Monticello Blvd., will be held, D.V., October 21st and 22 at 10.00 a.m.; 2.30 and 7.00 p.m. with a prayer meeting October 20th at



7.45 p.m. Corr. J. H. Smith, 34200 Ridge Road, Apt. 306 Willoughby, Ohio. 44094.

**WATERBURY, CONN.** — The annual conference will be held, D.V., at the Italian Gospel Hall, 53 Spencer Avenue, Waterbury, Conn., on September 2nd and Sept. 3rd with a prayer meeting September 1st at 7.00 p.m. The conference will not be held on Labour Day, the 4th as other years. Corr. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn.

#### WITH CHRIST

**THUNDER BAY, ONT.** — Our dear sister, Mrs. E. M. Coldridge, passed peacefully into the presence of the Lord on June 22nd, aged 91. Coming from England in 1907, she was in assembly fellowship for over 60 years. She was predeceased by her husband in 1965. Three daughters in fellowship and one son unsaved survive.

**PICTON, ONT.** — Mrs. Wm. Root after five weeks in the hospital passed into the presence of the Lord on May 27th, aged 78 years. She was saved at 16 and in fellowship in the assembly at Deseronto for about 60 years. The word was spoken at the funeral by T. A. Kember and S. Patton. She was quiet and consistent and is missed.

**OMAHA, NEB.** — Our dear brother Dean Rando'ph was called into the presence of the Lord on June 25th. He was associated with the assembly since its commencement, some 25 years ago. A beloved brother indeed and faithful, he will be missed very much. Remember his dear widow and large family, Titus 2:13. The funeral was taken by David Petherick.

**BOSCOBEL, WISC.** — Our brother Ray Callaway, age 78, passed suddenly into the presence of the Lord on May 17, 1972 as the result of a heart attack. He was in fellowship in the assembly at Lynxville, Wisconsin, and was saved about forty years ago at Viroqua, Wis. Paul Elliott spoke at the funeral parlours and at the grave.

**AKRON, OHIO** — Our aged sister, Mrs. Ross Campbell, passed away on May 29th. She was highly esteemed, a mother in Israel, a succourer of many over the years. Wm. Warke took the funeral service. Please pray for three unsaved sons and their families.

**WATERBURY, CONN.** — On June 1st our brother in the Lord, Joseph Mancini, passed into the presence of the Lord at the age of 20. He was saved April 16, 1963. A large number of unsaved heard the gospel preached at the funeral services by Wm. Nesbitt and Matthew J. Brescia. He leaves his father, mother and one brother.

**CLEVELAND, OHIO** — To add to the brief item in our June issue, we have received the following details regarding the homecall of our dear brother, James Lipke, on May 7th; aged 55. He was saved on Jan. 30, 1931 and for a good number of years served the Lord in the Gospel fruitfully. He was sick for a considerable time and suffered patiently. The funeral was very large and among those present, numbers who had been saved at his meetings. Wm. Ferguson preached the Word.

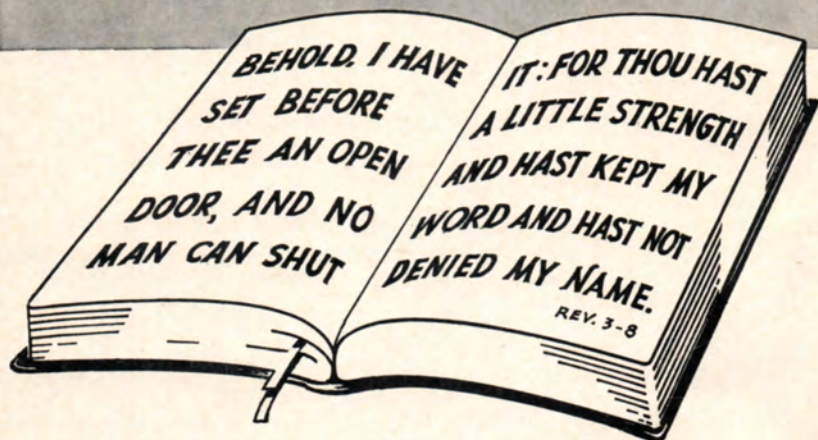
**LONGPORT, N.J.** — Our dear brother John Fannan went home to be with the Lord on June 20th, aged 86, after a lengthy illness. He was born in Scotland, saved in Greensburg, Pa., 58 years ago and in fellowship at the Pittsburg, and Longport and on the oversight for many years. Harold Clark, a friend of many years preached the Word at the funeral.

**RATFERRILAND, CO. DOWN, N.I.** — Our beloved sister in Christ, Mrs. Mary Agnes Jennings, wife of Mr. William Rowan Jennings, went peacefully to be with Christ from Spelga House, Banbridge on May 20th. She was born in 1837 and born again in 1901, while attending a children's meeting at Ballygorrian, as the late Mr. Samuel Wright preached the gospel. She was received into assembly fellowship at Ballygorrian, later at Drumlough where she continued, "a mother in Israel" till her home call. She loved the Lord dearly, also His Word, His saints and His assembly, and was always present at all the meetings as long as she was able and took a deep interest in the gospel and the salvation of sinners. A McShane and J. Thompson were responsible for the funeral services.



*E. Schelling*

# TRUTH AND TIDINGS



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TIDINGS

**CHANGE OF ADDRESS** — James N. Smith (Welland, Ont.) new address is Polaris Road, General Delivery, Turnersville, New Jersey 08012.

Charles D. Fleming, Highbourne Lodge Nursing Home, Room 514, 420 East Mall, Islington, Ont. (Our brother and Mrs. Fleming are both confined to bed and need our prayers.)

John T. Stubbs, 111 Cotton Street, Castle Douglas, Kirkcudbrightshire, Scotland.

**ABBOTSFORD, B.C.** — Harold Paisley has finished six weeks meetings in the tent in Clearbrook, adjacent to Abbotsford using charts on prophesy from the Revelation and gospel from Egypt to Canaan. All meetings were well attended by neighbours and surrounding assemblies. A number professed faith in Christ, some after many years of prayer giving us much cause for thanksgiving and encouragement to continue to pray.

**WASAGA BEACH, ONT.** — The effort with the Gospel on Wasaga Beach this summer is encouraging, and the crowds are larger than ever, this being, our seventh summer. Young men in the Assemblies around are encouraged to witness in the open air.

**HUNTSVILLE, ONT.** — Have been encouraged recently with good attendance at regular meetings. Seven young people were baptized including one from Parry Sound. Brother Clay Fite gave us four nights of good ministry.

**ARNSTEIN, ONT.** — Stan Simms and Ken Moore expect to start children's meetings in Port Loring, July 17th.

**LAKESHORE, ONT.** — Brother W. H. Nesbitt of Ireland was with us for a week of ministry meetings on Levitical Offerings. We also had a call from our brethren H. Dobson and E. McCullough who have a tent near Sarnia.

**PUGWASH, N.S.** — The Conference here was simple and good with a softness throughout. A young man professed at the closing meeting. Preachers from a distance were D. Howard, F. Pearcey, and Gary Sharp.

**PRINCE EDWARD ISLAND** — F. Pearcey and D. McKenzie are getting some interest in a tent at N. Granville. John McCracken and Noel Burden are having a good interest in a portable hall at Poplar Grove, N.B.. A. Ramsay and G. Sharp are in tent work also.

**NOVA SCOTIA** — F. Holder and D. Swan continue in the Oxford Gospel Hall where a good number have professed. A new hall is being built in

(continued on page 180)



**PRESENCE OF THE LORD**

—A. W. Joyce

The scriptures in both Old and New Testament emphasize most strongly the supreme importance of the presence of the Lord in our lives. This truth does not touch the subject of our *Standing in Christ*, which is complete, perfect and eternal, but has reference to our *State*. We may enjoy down here much of the presence of the Lord but it is possible, alas, to lose very much of this, our highest privilege.

In Exodus 32, Moses had been called to the mount with God and the people of Israel under Aaron were left below to be tested during the absence of Moses. Has not this a voice to us? Our Lord is on high and He has left us to keep His word and maintain the honour of His Name.

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, up make us gods which shall go before us, for as for *this Moses*, the man that brought us up out of the land of Egypt, we wot not what is become of him". Israel had got their eyes completely away from God. In Ex. 15, they gave God all the glory for their deliverance from Egyptian bondage — now they say "this Moses", and, since he is gone they get their eyes on Aaron and from him to idolatry.

At that time poor Aaron failed completely, Ex. 32:2-6. God said, verses 7-9 "They have corrupted themselves. They have turned aside . . . they have made a molten calf, and have worshipped it". *They had lost the presence of God.*

Moses rose to the occasion, first in making intercessions for the people before God, then to save the whole nation he brought the sword of discipline upon them and three thousand people lost their lives. Again Moses prays for the people and is willing to die that they might live, verses 30-35.

In chapter 33 God says, "I will not go up in the midst of thee", yet promises to send an angel. Israel at last awakens to a sense of their loss and mourned at "these evil tidings". No angel can take the place of the presence of God. But perhaps only Moses of all the children of Israel realized fully the loss of God's presence. In verse 7, he took the tabernacle and pitched it "without the camp, afar from the camp" that had been so defiled by idolatry. Then in verse 12 Moses again prays to the Lord and says "*If thy presence go not with me, carry us not up hence*". Even the promised land of Canaan itself will not make up for the loss of



God's presence". God gives Moses His word of promise "My presence shall go with thee, and I will give thee rest". Then in verses 19:23 the Lord answers His servant's request, "shew me thy glory" and God makes all His goodness pass before him and reveals Himself to His faithful servant Moses as He did to no other man.

David, the sweet Psalmist of Israel showed his dread of losing the presence of the Lord, when he wrote the 28th Psalm. "Be not silent to me: lest, if thou be silent to me, I become like them that go down to the pit." He had seen the solemn example of a God forsaken man in his predecessor upon the throne, King Saul. Could words be sadder than those spoken by Saul before he died: "I am sore distressed, for the Philistines make war against me, *God is departed from me* and answereth me no more" (I Sam. 28:15).

How very, very important to all of us is the presence of God *in our lives*.

#### THE PRESENCE OF THE LORD IN SERVICE

What was the secret of the amazing success of the apostolic preaching of the Gospel commanded by the Lord in Mark 16:15? Verse 20 tells us: "They went forth and preached everywhere, *the Lord working with them*, and confirming the Word with signs following. Amen". One is reminded of the lines:

"Little is much when God is in it,  
 Man's busiest day's not worth God's minute  
 Much is little everywhere if God the labour doth not share.  
 Who works with Him does most and best; work on, work on!"

Whatever our form of service may be, we should treasure and seek far above all else the presence of the Lord with us in it. This assures us not only of success but also of preservation. We often forget this as did His disciples in Mark 4. The Lord said, "Let us pass over unto the other side". Surely the presence of the Lord with them assured them of a safe passage. But there arose a great storm of wind, and the waves beat into the ship so that "the boat was now filling". Christ was in the hinder part of the ship asleep.

In terror the disciples awakened Him crying "Master, carest thou not that we perish?" Why did they doubt His care? How could they perish having the presence of the Lord *with* them? And also the Word of the Lord *to* them, "Let us pass over unto the other side". "He arose and rebuked the wind, and said unto



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the sea, Peace be still: and the wind ceased and there was a great calm". Then, having rebuked the elements, He rebuked the unbelief of His anxious disciples.

On another occasion when the Lord was not with the disciples they toiled all night but caught nothing in their nets. All their experience and hard labour brought no results. The next morning the Lord Jesus met them on the shore. Even though they did not recognize Him, when He commanded, "Cast the net on the right side of the ship and ye shall find;" A wonderful result followed! Now they were unable to draw it for the multitude of fishes. What made the difference? They were now in the presence of the Lord.

#### THE PRESENCE OF THE LORD IN GLORY

However much we may have known of His presence with us on earth this will be nothing to the future. The Psalmist wrote "*In thy presence is fulness of joy*, at thy right hand there are pleasures for evermore" (Psalm 16:11). In that glorious day we shall go into His presence — to go out no more forever.

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#### HISTORICAL TESTIMONY OF THE MONUMENTS

So full, abundant and precise are the stone records in the British museum (London), from the ruined East, that open infidelity has received a rude check. So confirmatory has been the evidence of this respect that the most distinguished Oriental scholar of the day returned from the vagaries of rationalism to the faith of Christ. The 30,000 tablets comprising the Assyrian library in stone, and equal in quantity to the contents of the Old Testament, have been deciphered. These inscriptions have confirmed the accuracy of the Bible records of the wars and invasions of Sennacharib — proved them up to the hilt. Some discrepancies there are, between the Book and the stone, between the Hebrew historian and the heathen annalist. It would have belied the eastern character had this not been the case, for we all know the tendency of the Eastern mind to exaggerate. Look at the Moabite stone written nearly eight hundred years before Christ, commemorating the victories of Mesha, king of Moab over Omri, king of Israel, this veritable monument of antiquity contains the names of monarchs found in the second book of Kings and of places mentioned in Jeremiah 46. Not that the Bible needs these confirmations. It is an independent source of light; it gives, never borrows. The ruined East is a grand witness to the truth of the Bible.



## AARON'S GARMENTS

—*Harold S. Paisley*

The key to a right understanding of priesthood in the ways of God is given to us in Hebrews 5:1-3, "For every High Priest taken from among men is appointed for men in things pertaining to God." The High Priest, then, entered into the presence of God on behalf of others. God gave Israel the Aaronic Priesthood and, according to Hebrews 7, this order was after the law of a carnal commandment. Those priests were imperfect and not able to continue because of death, and were constituted "without an oath". God's oath only stood connected with the Perfect and Eternal Priesthood of our Great High Priest who in all things is better than Aaron.

There can be no doubt, however, that Aaron is a beautiful type of the Lord Jesus Christ who is our Great High Priest and continueth ever, having an unchangeable priesthood. "But this man because He continueth ever, hath an unchangeable priesthood, wherefore He is able to save to the end, or completely, them that draw near unto God through Him", (Heb. 7:25, R.V.).

Aaron's robes for glory and beauty point to the dignity of the person of Christ, the glories of His offices, and the excellencies of His character, as He appears in the presence of God for us. The array of colours; blue, purple, scarlet and fine linen, have symbolic meanings. The blue, the colour of the heavens, shall ever remind us of His Deity; the purple, the royal colour of His kingship; the scarlet of His sacrificial death; and the fine linen of His absolute perfections.

There are two important items which Aaron wore, which are often overlooked and yet are full of instruction and worthy of the prolonged meditation of His Own. We refer to the two girdles. The first is called "the girdle of needlework" and this was hidden from the eyes of men — only God could appreciate what it represented. The second is the "curious girdle of the Ephod", which every eye could behold.

The girding of the loins in the East was always in preparation for some strenuous task. Aaron was girded with these two girdles, one of which was invisible, covered by his robes of beauty, the other made of gold and fine linen with the colours mentioned interwoven, adding lustre to the Ephod itself. The girdle of needlework (Lev. 8:7), speaks of the righteousness of the Lord Jesus Christ in Holy Manhood down here among men. He who was the Eternal Son of God came in lowly grace and, as was



predicted and will yet be seen in Him, "righteousness shall be the girdle of his loins and faithfulness the girdle of his reins", (Isa. 11:5). In the upper room, behold the mighty God "gird himself" and, stooping down, washed the disciples feet. What wonderous service rendered, and example left; that we should serve one another for His sake. All His perfect pathway here was in the good of the girdle of intrinsic righteousness. It is interesting to note that each of Aaron's sons had only one girdle, while Aaron had two, (Lev. 8:13).

The second girdle, called the curious girdle of the Ephod is associated with the official duties and services of the High Priest. He who served here in perfect righteousness and has made the complete atonement on the Cross, has now commenced His present session at God's right hand as our great High Priest. In the midst of the assemblies He moves in glory "girt about the breasts with a golden girdle". The Lord Jesus as our Great High Priest intercedes for us that we may be sustained in the journey and is on the Throne to give seasonable help in each distressing hour. Thank God His work can never fail or cease, and the comfort of His abiding presence should fill our souls with joy. As Isaac Watts sang in his wonderful hymn:

"With joy we meditate the Grace  
Of Our High Priest above  
His heart o'er flows with tenderness  
His very name is Love.

Touched with a sympathy within  
He knows our feeble frame,  
He knows what sore temptations are  
For He endured the same."

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#### NOT OURSELVES

"We preach not ourselves," said the Apostles, but Christ Jesus the Lord." The world, as well as the saints very soon see when one is preaching himself. "Why", they say, "that man talks most about himself and what he has come through, and what he has done." In a word, he is preaching himself. A little experience by the way is very helpful, as we will readily admit; but it is Christ lifted up that draws the people to Himself. What God's people have to do is to exalt Christ. Let sinners be told what He has passed through; let Him be exalted and extolled and be very high (Isa. 53:13); and we need not fear that He will draw sinners to Himself.

## WHO WILL GO?

—James Scollon

Acts 13:1-4; 14-27

There are clear principles in the Word of God for the preaching of the Gospel, for our gathering together and for our service for God. In Matthew 28, we have the Lord's command, "Go; preach; teach and baptize," and in Acts 2, we find the disciples carrying this out. As the apostles carried out His command, the disciples continued in the pattern given. Later we find Paul following the same pattern at Ephesus, Philippi, and Thessalonica.

We often think of Paul as the pattern sinner, the pattern saint, the pattern sufferer and the pattern servant. Read I Timothy 1:16; II Cor. 12. We believe the principles followed in those early days should be followed today. In Acts 13 we see the story of Paul —

His Call	His Compatability
His Commission	His Coming Again
His Commendation	His Compensation
His Communion	

For the outgoing worker, one thing is needful — a clear conversion. In Acts 9 we see that conversion is a revelation of Christ to the soul which is never forgotten and often told out by its possessor. Paul certainly knew the place, the time and the manner in which he was converted and he too could sing, "I love to tell the story of Jesus and His love".

Paul was *called* of God and *commissioned*. The Lord said, "Look on the fields;" and he also said, "Pray;" and "Go!" How does the call come? I would suggest that it comes from the Book and also from "looking on the fields". Young Christians should read a good missionary magazine so they might pray intelligently for the work and the workers. The call of Paul did not come from man or from the church. The Lord Himself calls and ordains. Man's ordination is worthless. In Acts 13 we note that when God calls His servants, others know of the call, and the call is for laborers, those who are willing to spend and be spent for God.

It is well to notice that the Holy Spirit and the local church have an active part in the going forth of the missionary or worker. Every servant of God needs the help and prayers of his local assembly, but above all, he needs the continual guidance of the Holy Spirit. Paul and his companions followed the pattern. They started at home, in Jerusalem, in Judea and continued to the uttermost parts of the earth. We are all for young people



banding together to give out tracts, but they should begin at home, around their own locality and not crossing oceans to do what native believers, with the local language, can do much better. We know the Holy Spirit is sovereign but He who gave us the Scriptures expects us to be guided by the Book.

Paul was *commended* and *prepared*. Paul was commended by Barnabas to the brethren, but ere he went to work, he commended himself by his life, his conduct and his service amongst the saints in his own assembly. We believe some have been commended because of friends and family interest. We need to be sure that we have God's commendation "for not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18).

God does not call to the work of a novice. There is need of preparation and this takes time. I know of no better place than the local assembly with all its activities to prepare the young worker for the trials and problems he will face in his field of service for the Lord.

Let us speak of schools. Which is best? All will agree that God's school is best. We find men like Moses, Jonah, Paul graduating from this school. In God's school grades are given for a godly testimony, for faithful lives, for constant service, and for obedience to God's Word. When such "graduates" desire to go, who can forbid? Yes, they are "let go" after times of profitable service amongst God's people at home.

Co-operation with workers (Acts 13:3; 14:26). In prayer, they were commended to the grace of God. Out of sight, they were not forgotten. Out of sight, they did not become independent workers. They were co-workers with God and with their brethren. They had many fellow helpers to the truth. But, how are these workers sustained? Often we meet those who are interested as to how we live. A minister of a church in our town often travelled on the same train with me, and had many such questions. As his questions were answered, he said, "You must have great faith!" I answered, "No, I have a great God!" The elders in the assemblies should be clear on this point and should teach the younger believers God's way of carrying on His work. We believe complete dependence on God in all things is the only way to serve Him acceptably. God does take care of all the little things as well as the big things. Years ago I visited a place out in the bush. We went early by train and had the meeting around noon. The good lady of the house where we held the meeting suggested to her husband that they kill a chicken for my lunch, but her husband said, "No, he can eat beans and rice like the



rest of us!" About mid-morning we heard a rumpus in the chicken coop. The man grabbed a machete and ran out there to find a large mountain cat had caught a chicken. They rescued the wounded chicken but he thought best to kill it. I enjoyed the smile on the lady's face as she told her husband, "You did not want to kill a chicken for Don Santiago, but the Lord took care of that! The God of Elijah still cares for His own.

What about *Compatability*? All workers are different. In our early years in Honduras there were three of us — an Irishman, an Englishman and a Scotsman. We got along well. We generally had too much to do to disagree and before we condemn others we need to take a good look at ourselves in God's mirror. One breaks up the fallow ground and sows and another reaps. To every man his work and joy comes if we serve with a single eye for His glory.

As to the *Comforts* of the Worker — things are changing! We used to leave all to go to the field. Now it seems that many take everything with them. There are hardships in travels, in visiting the native homes and scattered assemblies. In tropical lands we often live tired and weary but the Lord gives strength for each day. We are glad to see the missionaries with a comfortable home, but our true comfort comes from the Lord Himself as we see fruit and as your letter reaches us encouraging and strengthening our hands. If we have trials we also have triumphs. We serve the best of Masters and He is not forgetful of His servants.

The Coming Again or return of the worker. In Acts 14:26, 27 we read of the return of the Lord's servants to the place from whence they had begun their journey. I am sure all rejoiced to hear of God's doings in the many places where they had labored. They rehearsed all that God had done through them. In telling their story, no doubt they sought to glorify God and give joy to those who had laid their hands on them. What an encouragement it is to those in the home lands to hear of God's workings in the far off fields. What a joy to know that God's Word and ways can be carried out in any nation and people.

In coming again to Antioch, Paul and his companion no doubt were refreshed in body and spirit. In these frail houses of clay, there sometimes is a need to come apart and rest awhile. The change of climate and atmosphere is needful for our own spiritual health.

What *Compensation* does the worker have? He is in the greatest business on earth — in business with the richest company that exists. No joy is greater than seeing souls saved and God's



people walking in the Truth. While we would not make little of the coming reward, we enjoy one of the greatest privileges on earth — the privilege of being occupied for the Lord till He come. That here is compensation enough!

## THOUGHTS FROM THE BOOK OF RUTH

—*Leslie Crossley*

### Chapter 2 — The Service of Faith

The home-coming of Naomi was to poverty; the practical problem of life faced the two women. This was rendered more difficult by the fact that Ruth was a Maobitess, a member of that cursed people. Yet it was she who faced to the fight, and went forth as a gleaner, to gather what would suffice for present sustenance, although she would realize it could only be a temporary measure, yet in faith she stepped forth. God had ordained, (Lev. 23, 22) that the corners of a field should be left as gleanings for the poor and the stranger. Ruth thus takes this lowly place and seeks the gleaner's portion.

How beautifully is the human side of things expressed, "her hap was to light on a part of the field belonging to Boaz who was of the kindred of Elimelech". Thus we are introduced to this character, Boaz. We see him as a strong, and yet kindly man, a man of fine quality. The human side is described as "her hap", but we can see she was guided by the "God of Israel under Whose wings" she had "come to trust".

Boaz name means, "wealth and might". His greetings to his labourers reveal him as a religious man; and the over-seeing of the affairs of harvest, and his quick recognition of the strange girl reaping, shew him as a man of business capacity. In the remainder of the story we see the graciousness of his temper, and the greatness of his heart. He knew that in all probability a Moabitish woman would not be very earnestly welcomed among his people. Therefore he made provision for her.

When we remember the character of the age in which Boaz lived as set forth in some of the men in the Book of Judges, his own character shines out even the brighter, as a man of finest fibre, living simply and strongly in a degenerate age.

Ruth, gleaning in the fields of Boaz, was free to drink from the vessels of water, and at mealtimes she "sat beside the reapers", and Boaz "reached her parched corn". Ruth "gleaned in the field until even, and beat out that she had gleaned". She then took it up and went to Naomi and recounted all the happenings of the day in a delightfully simple manner.



This continued day by day unto "the end of barley harvest, and wheat harvest". "She kept fast by the maidens of Boaz". Here we have her going forth in this service of faith, and obtaining that day by day provision. She went forth, and God blessed and directed her efforts.

All this has spiritual lessons for us. In Boaz we have a type of Christ. Many types are required to set forth a picture of Him, each of them setting forth some prominent feature. In Boaz it is the "wealth and might" of the Lord Jesus. This is shown in the epistle to the Ephesians, where we read of the "exceeding greatness of His power", and "the riches of His grace". Both are to be found in the Risen Lord, and they are to be shared by all His people. Unsearchable riches, never to be exhausted; glorious power, never to pass away. Like Ruth, what wonderful "hap" is ours to "light" in such a field.

Ruth, the Gentile, member of a cursed people, made a choice in faith to turn to the God of Israel, and is the object of His grace. She was a picture of ourselves, sinners saved by Grace. We were under the curse. As that step in far off Moab was an act of faith, so her life in Bethlehem had to be lived by that same faith. So for us, "The Just shall live by faith". Bethlehem is the house of bread, but the grain had to be gathered.

As saved sinners we have in our hands the "Bread of Life", but we have to glean; glean in the fields of One Whose "might and wealth" are at our disposal. In the "fields" of the Scriptures there is golden grain to be gleaned. Ruth was gleaning for her day by day sustenance, and we are called upon to do the same. At first it seems little we can glean, but as we "beat out that we have gleaned" there will always be provisions for ourselves, and that which we can share with another. Remember the Lord of the harvest" is there, and He sees that there is "let fall some of the handfuls of purpose (v. 16).

Hear Him saying "go not to glean in another field, neither go from hence, but abide here (v. 8). How He provides for us as thirsty souls, and hands food to us at "mealtime". The devil drives his servants from pillar to post, promising much, but giving nothing. The Lord draws our soul nearer to Him, and leads us on from strength to strength. As we go on how close we seem to get to Him; more personal, more direct communication with Him; cleaving to His Word, and increasing in diligence in His service. At the end of the day we will have to offer to those who ask us, "where hast thou gleaned to-day". How wonderful to thus be of service to the Master. Neglect not the path of the gleaner, continue in it as Ruth did.



Boaz said to Ruth, "the Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under Whose wings thou art come to trust". From heaven our Divine Boaz, our Master and Lord says "Behold I come quickly, and my reward is with Me to give to every man according as his work shall be" (Rev. 22:12).

The path may be humble, and the labour lowly, but what of that when the Master is there?

"In the gleaner's path there is rich reward,  
Though the time seem long and labour hard;  
But the Master's joy with His chosen shared,  
Drives the gloom from the darkest day."

### BEHOLDING THAT SIGHT

Luke 23:48

Beholding that sight, at a place called Golgotha,  
Beholding that sight, so sublime, so unique,  
Beholding that sight were both ruler and soldier,  
The priest with the people, the Jew and the Greek.

Beholding that sight — Jesus Christ was the Victim,  
On the left was a robber, a thief to the right;  
Around stood the crowds who were mocking and sneering,  
The women lamenting — beholding that sight.

Beholding that sight — what insults He suffers!  
They crown Him with thorns, and His glory they slight;  
Deriding, they clothe Him with royal apparel,  
Unmoved are His foes though beholding that sight.

Beholding that sight, so majestic and solemn,  
The sun ceased to shine, the noon was like night;  
He meets all man's hatred with "Father forgive them"  
While the crowds are astonished — beholding that sight.

Beholding that sight — love and justice combining,  
'Twas there that God's mercy and truth could unite;  
The power of Satan for ever was vanquished,  
Now peace is enjoyed, as beholding that sight.

Beholding that sight — how vain the world's glory,  
Now I in the cross of the Christ find delight.  
O! glorious Redeemer, Thy claims I acknowledge,  
Repenting, believing, beholding that sight.

Beholding that sight — O wonder of wonders,  
 Beholding that sight — O day of all days,  
 Beholding that sight — My Lord and My Saviour,  
 To thee be the glory, the honour and praise.

—C.W.C.

## MEN OF NOTE, JUDAS ISCARIOT

—*Hector Alves*

The Twelve Apostles. (12) Judas Iscariot, the traitor

The name of Judas is execrated today and is now used to designate a treacherous person or traitor. Very little is recorded of Judas Iscariot until his last few days of association with the Lord Jesus. There are some twenty references to him by name in the New Testament and in each one there is a reference either directly or indirectly to his act of treachery. In each of the three lists of the twelve apostles the name of Judas Iscariot is placed last, a position suggestive of his tragic actions at the close of his life. In Matt. 10:4 he is designated as "Judas Iscariot, who also betrayed Him;" in Mark 3:19, "And Judas Iscariot, which also betrayed Him;" in Luke 6:16, "And Judas Iscariot, which also was the traitor," a very disgraceful tag on his name.

**HIS CHARACTER.** While we know nothing of the physical features of the twelve apostles yet we cannot think of Judas Iscariot with the expression of his face which artists portray, harsh, shrewd, and with the appearance of being avaricious. It is not likely the other disciples would have chosen such a man to carry the bag. On the contrary he may have been amongst the youngest of the twelve, intelligent, and of a pleasing manner, none perceiving his inward desire to do evil, and ultimate satanic intentions. He was included in Peter's affirmation of the disciples' loyalty to Christ, "We believe and are sure that Thou art that Christ, the Son of the living God" (John 6:69). The hypocrisy of Judas seems to have first been revealed in his feigned concern for the poor, "Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, "Why was not this ointment sold for three hundred pence, and given to the poor? . . . not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein (John 12:4-6).

**HIS NAME.** Judas' surname "Iscariot" means, "man of Kerioth". We learn from Joshua 15:25 that Kerioth was a town belonging to the tribe of Judah, so it is probable that that Judas



Iscariot was the only one of the twelve who was not a Galilean, and this may have put him on higher social standing than the other eleven apostles. As the words of Psalm 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against Me," can be applied to Judas then this suggests a special intimacy, both being from Judea. Judas also was acquainted with the place where "Jesus oftimes resorted thither" (John 18:2).

**HIS CALL.** Why our Lord chose Judas to be one of the twelve apostles has been a mystery to many, and not a few conjectural reasons have been given. The Lord said, "Have not I chosen you twelve, and one of you is a devil?" Peter tells us, referring to Judas, "For he was numbered with us, and had obtained part of this ministry." In John 17:12 we read, "Those that Thou hast given Me, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled". The question arises, "Was Judas ever given to Christ by the Father?" If he had, then he never would have been lost, or taken out of the Father's hand, (see John 10:29). The given ones are those who come to Christ, who believe in Him, and He has said, "Him that cometh to Me I will in no wise cast out". In John 13:18 the Lord said, "I speak not of you all: I know whom I have chosen: but that the scriptures may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me". Here we have the reason for the call of Judas, "that the scriptures may be fulfilled". This does not mean that the Lord chose Judas to be a traitor, nor that Judas became a follower of the Lord with the idea of treacherous intentions; all was in the foreknowledge of God.

**THE BETRAYAL.** It is not an easy matter to determine the circumstances which led Judas to betray the Lord. It was on the occasion of many of His disciples going back and walking no more with Him, (John 6:66) that the Lord said, "One of you is a devil", (Verse 70) suggesting an inward hatred of the Lord. Judas could not deceive the Lord. No doubt there were both the elements of covetousness and vindictiveness in his awful act of treachery. Perhaps too, there was thwarted ambition, and jealousy of the one who "leaned on Jesus' bosom", and of Peter's leadership. These reasons are of course only conjecture, but there no doubt was a time when Judas came to a decision of his own free will, and he yielded himself to be a tool of Satan. Twice over we read that "Satan entered into him". During the "Last Supper" as it is called, the Lord knew that Judas was conscious of this knowledge. Greed of gain may have been a partial motive,



he said, "What will ye give me, and I will deliver Him unto you?" It is likely that Judas expected the Lord would deliver Himself out of the hand of His enemies because He had seen Him exercise this power before. The traitor was a shrewd man but he soon learned that he had made a false step, and how true the words, "Good were it for that man if he had never been born" (Mark 14:21).

HIS END. What a disastrous end for a man who had companied so long with the Son of God. Chosen to be an apostle, engaged in His service, and now a dupe of the devil. Concerning the death of Judas Iscariot C. F. Hogg has this to say, "The sequence of the events recorded may have been as follows; Judas repented, and rushing into the Sanctuary (a place forbidden to him as he was not a priest) cast the blood money at the feet of the men whose willing tool he had been. Then he went out and hanged himself, but, apparently the rope broke, and he, falling from a height ruptured himself extensively with the result described by Luke. So falls the curtain on Judas Iscariot whose name is a byword in the world to this day".

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### TO PLEASE HIM

"Wherefore we make it our aim, whether at home or absent, to be well-pleasing unto Him" (II Cor. 5:9 R.V.). This is our aim — our ambition, to please the Lord. In thus endeavoring to please Him, the first place we go in order to find out what will please Him, is His own word, as it is written, "Thy word have I hid in mine heart, that I might not sin against Thee". "He that hath My commandments and keepeth them, he it is that loveth Me." At the same time there are many little things for which we shall find no distinct command in scripture. But from the general tenor of His word it will not be difficult to pick up His mind, if we are willing to know it; and His mind will never be found to be contrary to His word.

When David longed for a drink out of the well by Bethlehem's gate, three of his mighty men at once went off, at the peril of their lives, to get the longed for draught for their beloved master. They did not need the direct command, "Thus saith the king, you are to go to Bethlehem's gate and fetch him to drink of the well that is there." The wish of David was to them a command. It was a simple question of "what will please the king!" And so it is with every one who loves the Lord. From



His blessed word they pick up the line of things that will please Him. In looking into that word, they, as it were, overhear His longings, as did David's mighty men the longings of their king. Thus waiting on the Lord the child of God runs in the way of His commandments, and is not "weary". Love does not need a catechism hanging over her head to compel her to do the things that shall please God. Love finds herself doing many "little deeds of kindness", many "little acts of love", which nobody knows anything about, save Him under whose eye they are done. If we really desire to know Him we shall have proof of that desire in this, that we desire to please Him.

### A GOOD FINISH

An aged saint once said, when nearing the close of his pilgrimage, "Now, Lord, for grace to end well". We do not wonder at his prayer. Indeed his desire only show that he had not read his Bible in vain. When we turn to the page of Scripture, there is one thing which must strike the careful reader, and that is the great number, even of eminent saints, who *did not* end well. This is significant. It is for our warning; and yet, for our encouragement, we are not without examples of those who finished their course with joy, and *did* end well. We all know the sad story of Lot; and although we read in the New Testament that he "vexed his righteous soul" (II Peter 2:8), we cannot see from Scripture that he had ever even commenced well. Certainly he did not continue well; and his latter end is a solemn warning to the child of God in every age.

Noah "walked with God" (Gen. 6:9), and was "seen righteous" before Him (Gen. 7:1). Yet, after running well for a long time, he went astray; and the same chapter ends his history; for the Holy Ghost does not dwell on the history even of a Noah, after departure in soul from God has set in. Moses, the meekest man (Num. 12:3), spake unadvisedly with his lips (Psa 106:33), and, failing to sanctify the Lord in the eyes of the people (Num. 20:12), he was not one of the two who were privileged to set foot on the promised land. After the great victory over Midian (Judges 7), Gideon made a bad ending, having almost repeated the sin of Aaron (see Ex. 32:4; Jude 8:27); and "the thing became a snare to Gideon and to his house". The history of Samson has its message for us; and we all know the salutary lessons in the life of David; while his son Solomon, who commenced so well,



manifested in his last years how greatly he needed grace to end well.

But we cannot dwell on these dark pages in the histories of eminent saints. We refer to them merely to show the danger of our presuming anything upon what we have been or upon what we are. They teach us the salutary lesson to "rejoice with trembling" (Psa. 2:11), and to feel our dependence on the living God every step of our pilgrim journey. Let us beware of building anything on our position in the church, or of thinking that "there is surely no fear of me". As we needed grace to begin, and daily grace to continue, no less, nay all the more, do we need grace to finish our course. We cannot warm ourselves at

#### THE FIRE WHICH BURNED IN YESTERDAY'S GRATE

and neither can we live upon the power which has been ours in the past. Nothing less shall suffice us than an ever-present God ministering to our souls ever present grace and truth. How fitting then the exhortation to lay aside every weight, and to keep the body under. How needful the caution, "Be not high-minded but fear!"

But we turn to those from whose history in the sacred page we learn that they "ended well". Like the Perfect Servant, they had the dew of their youth (Psa. 50:3). "Forty years old was I," says Caleb; "when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart . . . and now behold the Lord hath kept me alive, as He said, these forty and five years . . . and now, lo, I am this day four score and five years old. And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now" (Josh. 14:7-11). Caleb's was a "green old age"; the vigour of youth was with him to the last; he had "followed the Lord fully", and he "ended well". We might speak of an Abraham, a Joshua and others.

But we hasten on to Paul the "pattern man" as he has been called (see Tim. 1:16); and we behold one who had an abundant entrance ministered unto him — we see one who ended well. Witness his testimony: "I am now ready to be offered, and the time of my departure is at hand I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8). Wonderful testimony! — we would say. Yet the same grace that availed for Paul, avails for us. It is still "exceeding abundant, with faith and love which is in Christ Jesus" (I Tim.



1:14). With such records in the book of God which we hold in our hands, we are fore-warned: let us be fore-armed.

As time passes one cannot but feel that the darkness is only deepening. Wicked men are waxing worse and worse; and, in the things of God, man's inventions would fain do away with the "simplicity that is in Christ". Testimonies, once bright, have become dim; many have gone out altogether. The natural tendency of everything is downward. Artificiality and the worldliness and finding their way even among the saints of God: for the saint cannot stand still: and if he is not "mounting up", he is "settling down". These things tell us it is high time to awake — to be as lights in the surrounding darkness — to be "buying up opportunities", seeing the days are evil. If there is one thing the word of the Lord would press upon us more than another it is this — our never ceasing need of Him. And if we would escape being dragged into the current of things around — if we would finish our course with joy, it can only be in abiding communion with Him, taking heed unto our way according to His Word, and making His statutes our songs in the house of our pilgrimage.

—W.S.

### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* It would be very helpful to some of us if you would give a little information regarding the meaning of numbers in the Scriptures.

*Answer:* The following is copied from John Ritchie's little book entitled "Scripture Proper Names, and their Interpretation".

1. Origin, unity, autocracy, power.
2. Companionship, fellowship in service, subjection, etc.
3. Resurrection, reviving, fruitfulness, strength.
4. Completeness, experience, testing, universality.
5. Weakness, insufficiency, confessed low condition.
6. Man's number, imperfectness, confederation in evil.
7. Perfection, rest, fulfilment, blessing.
8. Resurrection and new creation, beyond judgment.
9. The Spirit's number, close of the age.
10. Testimony Godward, and by Him manwards.
12. Administrative power. Government in righteousness, etc.
40. Probation, trial. (Christ's 40 days. Israel's 40 years.)
50. Liberty. Redemption. Power in the Spirit.

To this we might add:

1. Divine unity. In Eph. 4:4-6, we have "One body, one Spirit,

one hope, one Lord, one faith, one baptism, one God; seven distinct unities.

2. Competent testimony. "In the mouth of two or three witnesses", etc. There were two tables of testimony (Deut. 4:13). Two pillars of testimony in the temple (I Kings 7:15).
3. This number has a wide significance. Three distinct Persons in the Trinity. The third day, resurrection. Three times Peter denied the Lord. Three times Paul besought the Lord concerning his thorn in the flesh. There is the idea of completeness in the number three.
4. This number is connected with the earth. Four corners of the earth. Four seasons. Four winds, etc.
5. This number is associated with human weakness. David chose five stones. The impotent man lay where there were five porches. God has chosen five things "That no flesh should glory in His presence". Foolish things, weak things, base things, despised things, things that are not (I Cor. 1:27-28). Five is also the number of grace.
6. This is the number that speaks of coming short of perfection. Six is the number of man: he was created on the sixth day. Goliath was six cubits and a span. The "man of great stature" in II Sam. 21:20, "had on every hand six fingers, and on every foot six toes". The number six in its triple form "666" is connected with the last world power.
7. This number is very frequently mentioned in the Scriptures in the Book of the Revelation it occurs over fifty times. It is a dispensation number and sometimes it divides into 3 and 4, and 4 and 3.
8. The significance of this number is plainly seen. It is the number of resurrection, or coming out of the old into the new, a new epoch. Hence it has also a reference to eternity.
9. This number seems to suggest finality. "Where are the nine?" There are nine "fruit of the Spirit", enumerated in Gal. 5:22, 23. The ninth hour was the hour of prayer.
10. This number is connected with responsibility toward God; ten commandments to keep, ten servants, ten pounds, ten virgins, etc.
12. Twelve is the number of administration of divine government. Twelve tribes, twelve apostles, twelve gates, twelve foundations, etc.



40. A frequently found number in both the Old and the New Testaments. It speaks of trial, testing, and probation.

*Question:* Is gift the all important requirement for one to be a speaker in Conference gatherings?

*Answer:* We do not think so. The saints at Corinth "came behind in no gift" (I Cor. 1:7). Yet they were in a carnal condition (3:1). While gift is a great asset to any public speaker, and especially at Conference Meetings, it requires godliness in life and walk to lend weight to what is said. A gifted brother might give an eloquent address, or a theological lecture, and never reach the conscience of those who know him, and his character. On the other hand, a brother with less gift, who has a good testimony, and is in touch with God, might accomplish far more in edifying the saints by his ministry. The prophet Haggai was "the Lord's messenger in the Lord's message". When the man is in the message there is grip with what he has to say. A speaker's personal character lends weight to his message and achieves what no amount of gift can accomplish. In his address to the elders of the church at Ephesus Paul refers to his own manner of life, "Ye know after what manner I have been with you at all seasons", etc. (Acts 20:18). In writing to Timothy he tells him, "Thou hast fully known my doctrine, manner of life, purpose, faith", etc. (II Tim. 3:10).

*Question:* In 1 Thess. 5:12 we read, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you". Will you please explain the meaning of the word "know", in this verse. When a brother says, "I am an overseer in this Assembly", does that mean we must recognize him as such?

*Answer:* We will answer this delicate question from the pen of the late R. J. Caldwell who earned the commendation, "The prince of expositors", as follows — "In this scripture the word 'know' has not the force of 'acknowledge', as in I Cor. 16:18, 'Therefore acknowledge ye them that are such'. Still less does the passage afford any ground for a formal acknowledgment. The object of the 'knowing' and 'esteeming' of such, is not primarily to suppress others, but to support and encourage those who are really shepherding the flock, or labouring in the Word and doctrine. The true shepherd will seek to know the sheep; and it is a most godly and becoming spirit when saints desire to know, and confide in, and esteem those that are over them in the Lord. Were this injunction more fully obeyed — in the spirit of it — there would be less need to prevent unfitted ones from taking a leading place. Usually in doing so, they are encouraged by some un-



spiritual ones, and persist in a ministry that is not acceptable to the saints of God, because they are backed up in it. We greatly fear that saints generally have little understanding of the real character of oversight. Some are recognized because they occupy a little better social position than the rest. Some because they attend an oversight meeting and are always ready to give their 'opinion', etc. After all, true oversight work is little seen or heard; but it is felt in the souls and in the affection of those who have expressed blessing through the ministry, or visiting of the true pastor . . . It is worthy of note, that whilst prophets and teachers are specified by name in the New Testament (see Acts 13:1, 15:32), there is no similar instance of overseers being so designated."

(continued from Inside Front Cover)

Clementsvalle about twice the size of the old one, hoping to have it finished in time for their Labour Day Conference.

WAREHAM, NFLD. — Gaius Goff and Bert Joyce have been much encouraged in this small community. They pitched the tent and got from 250 to 300 every night to hear the gospel. Some have professed to be saved. In the morning over 400 children also gathered to hear the gospel. Young men from various assemblies helping in the work include Peter Kember and Jim Jarvis (Sarnia) Clarence Perry and son Kevin, Gordon Hunt, Scott Goff, Glen Moore (Toronto) and John Joyce (son of Bert Joyce). Five of the brethren stay on the boat and five have a camper trailer. Two vans are used to transport the people to the tent.

DUNKERTON, IA. — Local brethren from the Waterloo-Cedar Falls assemblies have been carrying on a good children's work in the area here over the last ten years. They thought it good to try an effort in a tent this summer. Brethren R. Orr and F. Krauss had several weeks of meetings with very good numbers attending and a number professing faith in Christ.

ALLISON, IA. — H. Paisley helped by F. Krauss is seeing good numbers in a large tent effort here.

MINERAL POINT, WIS. — P. Elliot with the assistance of local brethren is having tent meetings. Previously he had a short spell at Elgin, Ia., with H. Wahls.

SANDSTONE, MINN. — S. Hamilton is having some meetings here hoping to encourage a few Christians living here. Earlier our brother had meetings with S. Mick at Loves Park and Brodhead.

KELSO SCOTLAND — John J. Stubbs had twelve weeks Gospel meetings in Kelso with John Ritchie of Motherwell. Two men professed to be saved, others are interested and they continue with a weekly ministry meeting. They were helped by a young man recently commended from Ayrshire.

#### CONFERENCES

ST. THOMAS, ONT. — The annual conference will be held, D.V., in the Central Elgin Collegiate, Chestnut St. and First Avenue on October 7, 8 and 9th, commencing with a prayer meeting in the Gospel Hall on Erie



Street at 8.00 p.m. on October 6th. No meeting on Saturday morning, the Lord's servants walking in the old paths welcomed to minister. Corr. Allen McCandless, R.R. 1, Stanley, Ontario.

**HUNTSVILLE, ONT.** — The annual conference will be held, God willing, September 9th and 10th in the High School, Brunel Road with a prayer meeting in the Gospel Hall, Main Street, September 8th at 7.30 p.m. (Breaking of Bread at 10.00 a.m.) Corr. Geo. Cottrill, R.R. 2, Huntsville, Ont.

**ORILLIA, ONT.** — The annual conference will be held, D.V., in the Orillia Collegiate Institute, West St. North, Oct. 7, 8 and 9th, commencing with a prayer meeting Saturday, Oct. 7th at 3.30 p.m. (Breaking of Bread at 10.30 a.m.) The Lord's servants walking in the right ways of the Lord welcomed. Corr. R. J. Pears, 74 Lahay Ave., Orillia, Ont.

**ARNSTEIN, ONT.** — The conference will be held (D.V.) on September 16 and 17 with a prayer meeting on the 15th at 7.30 p.m. Corr. Don Brunne, Arnstein, Ont. Tel. 705-757-2030.

**SYDNEY, N.S.** — The annual conference will be held at Sydney during the Thanksgiving weekend. Meetings will begin with a prayer meeting, Saturday, October 7th at 7.45 and the usual order of meetings will prevail. Hospitality will be provided for those who come from a distance. Corr. Doug Phillips, 595 Westmount Road, Sydney, N.S.

**BOSCOBEL, WISC.** — The annual conference will be held at the Blue River Community building, Blue River, Wisconsin on October 13, 14 and 15 with a prayer meeting at 8.00 p.m., D.S.T. Corr. Raymond Studnicka, R.R. 3, Boscobel, Wisconsin 53805.

**MANCHESTER, IA.** — The Manchester conference will be held, D.V., September 30th and October 1st, commencing with a prayer meeting on Sept. 29 at 7.45 p.m. Corr. Dan Lubben, 505 East Butler Street, Manchester, Iowa 52057.

**DETROIT, MICH.** — The annual conference will be held, D.V., on November 4th and 5th with a prayer meeting November 3rd at 7.30 p.m. All meetings will be in the Stark Road Gospel Hall, 9280 Stark Road, Livonia, Michigan 48150. Ministering brethren walking in the old paths welcome. Corr. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Michigan 48170. (Gospel Hall Phone 425-4910.)

**MIDLAND PARK, N.J.** — Lord willing we plan to hold our annual conference in the Gospel Hall commencing with the Prayer meeting at 7.45 p.m. on Sept. 22nd and continuing on the 23rd and 24th. Corr. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481.

**HARDWICK, VERMONT** — In the will of the Lord, the assembly here plans to hold a conference October 7th and 8th with a prayer meeting Friday, October 6th at 7 p.m. All meetings will be held at the Gospel Hall, Lower Cherry Street in Hardwick. Servants of the Lord walking in the old paths will be welcomed and those coming from a distance will be freely entertained. Believers hymn books will be used. Corr. Edwin Corliss, P.O. Box 141, Northfeld Falls, Vt. 802-485-8736.

**VANCOUVER, B.C.** — The annual joint conference by Victoria Drive and Carleton assemblies will be held, D.V., October 7, 8 and 9th in the Technical Secondary School, 2600 E. Broadway. Prayer meeting on October 6th in the Victoria Drive Gospel Hall. The Lord's servants walking in the old paths of the Word welcome to minister. Corr. Wm. Hutchison, 47600 Little Street, Vancouver 16, B.C.

**WATERBURY, CONN.** — The Annual conference to be held at the Elks Club, 283 West Main Street, Waterbury, Oct. 7 and 8 with a prayer meeting at 7.30 p.m. in the Gospel Hall. Corr. A. Vandebush, 13 Gosinki Park, Terryville, Con. 06786.

#### WITH CHRIST

**WEST RICHMOND, B.C.** — Our beloved brother in the Lord, John E. Giesbrecht, passed suddenly into the presence of the Lord on July 13th, in



his 70th year. In happy fellowship in the Assembly here since its commencement; always ready to do what he could in the furtherance of the Testimony. Our brother first heard the gospel when Hector Alves was doing Bible Carriage work in a primitive part of Northern Saskatchewan in the summer of 1936. Along with Alex Wilson, Gospel meetings were held in a log cabin; and these were attended nightly by Mr. and Mrs. Giesbrecht, and after four weeks of preaching and under deep conviction of sin he got down by a log in the hay meadow and said, "Lord, you have finished the work, and there I rest." Our brother was amongst the first to "break bread" in the Assembly that was formed there shortly afterwards. The funeral service was held in the Gospel Hall and the gospel was clearly preached by Hector Alves and Harold Paisley; William Funston spoke at the graveside, telling of the faithful and happy life of the deceased.

HUNTSVILLE, ONT. — Our dear sister, Mrs. Ed Foster, was called home suddenly June 19th after an illness of eight months. She was saved 51 years ago, and was in fellowship here about 50 years until her passing. She loved the Lord and His people and was patient in suffering. She leaves to mourn, her husband, two daughters, and one son all in Christ.

MIDLAND, ONT. — Our dear brother Edward Lawrenson went home to be with Christ on June 16th age 90. He was saved in 1916 as a soldier in the first war, through the preaching of the late David Miller, and gathered to His Name in the Swanwick assembly. For the past ten years, since the death of his wife, he was cared for at the home of his daughter. He was a patient man who loved the Truth of God. Edward Doherty and Alan Adams spoke to a large number of friends and relatives at the funeral. He was able to gather with the Lord's people here until about a year ago. He was longing to go "HOME".

FOREST GROVE, ORE. — On July 13th our beloved brother Earl Clapshaw departed to be with Christ after an extended illness at 80 years of age. He was awakened concerning his eternal welfare in May, 1954 when brother Hector Alves called at his Service Station, inviting him to attend Gospel Meetings being held nearby; conversed with him for about an hour, and left some gospel papers with him. One night at the close of the meeting while the hymn was being sung. "Why do you wait, O sinner;" he accepted Christ. He was in happy fellowship with the saints here, loved by all and bore a good testimony toward "them that are without". Many unsaved relatives heard the gospel preached clearly and faithfully.

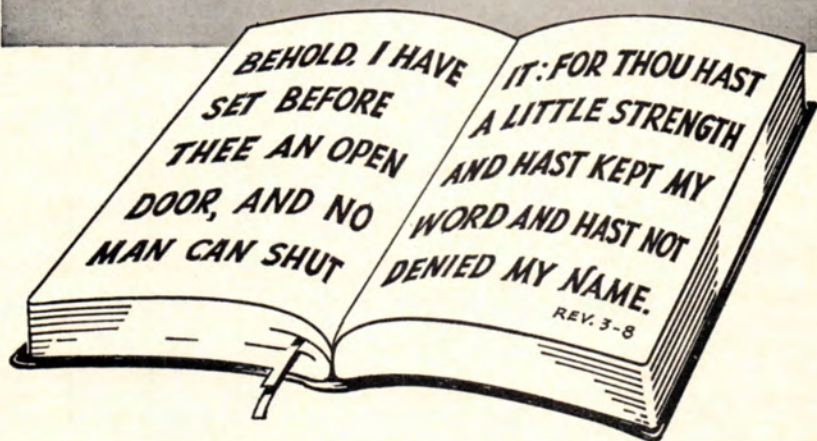
GARNAVILLO, IA. — Our dear sister, Mrs. George Wolff went to be with the Lord on July 5th at the age of 78 years. She was saved on August 29, 1955 in meetings held by Brethren Baldwin and Klabunda, and soon after was received into the fellowship of the Assembly here in which she continued until taken to the hospital several months before her death. Mrs. Wolff was blind, but after her conversion, she had a real desire for the word of God and learned to read Braille and in this way she and her older sister, who is also blind, memorized a number of chapters and Psalms. She enjoyed the Lord and the fellowship of the Christians. Her funeral services were held at the Gospel Hall. H. Wahls and L. Brandt preached the gospel to many of her relatives and friends.

RIVER DENYS, N.S. — Our dear sister, Miss Ann MacLellan, 20, was called suddenly into the presence of the Lord in a highway head-on collision on June 17th. Her consistent godly life and quiet demeanor made its mark for God in the home, at school, in business and in the assembly. The gospel, in which she was keenly interested and for which she had sacrificed much in her life, was preached to a large company at the funeral. Both in the Hall and at the grave the faithful Word was ministered by Bre. J. McCracken, A. Ramsay, D. Swan and F. Holder. Prayer is requested for the family especially her brother.



*C. Schilling*

# TRUTH AND TIDINGS



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OCTOBER, 1972

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## TIDINGS

**CHANGE OF ADDRESS** — Walter N. Gustafson, 104 Moonflower Road, Hatboro, Penn 19040 (we regret that this notice was not inserted earlier).

**REQUESTS FOR PRAYER** — Jas. Thompson of Russell, Man., has been in hospital and is weak from an undetermined cause. Also Bro. Leslie Crossley of Antigua who has been ordered home to England by his doctor. His address will be c/o Antigua, Wood Street, Ashvale, Aldershot Hants, England. Bro. Jack Noble has returned to Antigua for a limited time. He hopes to commence gospel meetings on September 10th in the village of All Saints.

**HUNTSVILLE, ONT.** — The recent Conference was very well attended and the ministry of the Word was much enjoyed. About fifteen preachers were present.

**KENORA, ONT.** — Our Labor Day weekend conference was the largest we have ever had. It proved to be a most happy and profitable time. Six brethren ministered the word and also a goodly number of local brethren ministered the word and also a good number of local brethren from visiting assemblies took part in the testimony meeting Sunday evening.

**MARITIMES** — John McCracken and Noel Burden have been in meetings at the west end of P.E.I. first in the Mobile Hall and later in the Gospel Hall in Springfield. Four were baptized at Rosebank. Frank Pearcey and Don McKenzie had a tent in Granville, later joined by A. Gratton and some blessing was seen. One was baptized from Charlottetown on Lord's day. Albert Ramsay and Gary Sharp of Midland had a tent pitched in Cape Tormentine, N.B., with children's meetings in the mornings, and gospel at night with some interest; later they had a week's meetings in the community Hall in Point de Bute, N.B. and made some interesting contacts.

**CLEMENTSVALE, N.S.** — The new Hall was sufficiently finished to use at the Conference which was the largest to date and a happy spirit prevailed. Eight brethren ministered the Word.

**URGLER'S COVE, N.S.** — L. K. McIlwaine and A. Hull were encouraged with blessing in Salvation.



## FOUR ALL-IMPORTANT THINGS

—A. W. Joyce

In the Epistle to the Hebrews there are four things which we absolutely *cannot do without*.

1. The first of these is found in Heb. 9:22 "*Without shedding of blood is no remission*". From Israel's redemption by blood in Egypt and throughout their wilderness journey God taught Israel in many ways the *value of the blood*. In verse 22 the revised version puts it: "According to the law, I may also say, all things are cleansed with blood", etc. This follows reference to the great day of atonement (v. 7), the first covenant (v. 18), the Book, all the people, (v. 19) The tabernacle and all the vessels of the ministry (v. 21). All are connected with the sprinkling of blood.

In the great antitype in verse 21 we have the fulfilment in our Lord Jesus Christ. "By His own blood He entered in once for all into the holy place, having obtained *eternal redemption*" verse 12, and in verse 14, "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Through the blood of Christ we have eternal redemption obtained and perfect cleansing effected enabling us to serve the living God.

We owe so much to the blood of Christ, not only for our salvation at the first but from that moment on its effect should permeate our lives. Our worship and service Godward, our daily life manward and selfward as well as the very character of our testimony and our preaching. I Cor. 6:19-20 "Ye are not your own, ye are bought with a price; therefore glorify God in your body." Since the whole body and every member of it has been redeemed, an obligation has been put on every believer to present his body to God (Rom. 12:1).

We have said it should affect our preaching. In every Gospel message we should endeavour to exalt the value of the blood of our Lord Jesus Christ, once shed on Calvary. Christmas Evans has been reputed to be one of the very ablest preachers of the Gospel in the Welsh language in the 19th century. When he was dying he was surrounded by a number of his younger brethren to whom he gave parting counsel. Solemnly the old veteran said, "Brethren, I have never preached without having 'blood in the basin'". How we should remember in these days

of laxity in regard to sin and indifference in regard to the claims of God on the sinner, in all our preaching to exalt the infinite and eternal value of the blood. We shall never forget to do this in heaven as we sing, "Thou art worthy . . . Thou wast slain, and hast redeemed us to God by thy blood."

2. *Without faith it is impossible to please Him*" Heb. 11:6. One could give this a gospel application and show that before a person exercises faith in our Lord Jesus Christ there is nothing in the life of the best unconverted person that is well pleasing to God. But however true this may be, verse 6 follows the thought of the previous verse, Enoch pleased God, walked with God and was translated by God. This emphasizes the necessity of the child of God walking by faith day by day. This should be the tenor of our daily lives, but how greatly we fail often-times. Instead of a life of confidence and joy often times we are beset with doubts and fears. Peter wrote of our Lord Jesus Christ, "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

Thus the believer's walk by faith brings pleasure to the heart of God and "unspeakable" joy to the heart of the believer. Faith is not only a present reality but it is always associated with the future prospect. Verse 6 continues "He that cometh to God must believe *that He is*, and that He is a rewarder of them that diligently seek Him." How strange that unbelief should intermingle in the heart of the child of faith. The Lord Jesus said to the father of the child dominated by the dumb spirit, "If thou canst believe, *all things are possible* to him that believeth, and straightway the father of the child cried out, and said with tears, Lord I believe; help thou mine unbelief (Mark 9:23-24). So in the same breath we have a confession of faith followed by a confession of failure. In this incident also we may learn that Faith is a great source of *power*; "All things are possible". So faith overcomes the devil. In I John 5:4-5, we read, "This is the victory that overcometh the world, even our faith. Who is He that overcometh the world, but He that *believeth* that Jesus is the Son of God?"

"Faith, mighty faith . . .

Laughs at impossibilities and says

'It shall be done'."

3. *"If ye be without chastisement* whereof all are partakers, then are ye bastards and not sons. Naturally we would want to



avoid chastisement but we learn from Hebrews 11:3-14 that chastisement from the Lord is one of the best proofs of the reality of our sonship (v. 8). "All are partakers" who are truly sons. Unlike faith this does not bring JOY as we have noticed but there are great blessings which always result when the chastened one receives it in meekness, submission and exercise. It is a proof of the Father's love (v. 6) of our sonship (v. 7) it produces holiness (v. 10) it is profitable and it yields the "peaceable fruits of righteousness". To obtain these blessings we are warned not to *Despise* the chastening on the one hand nor to *faint* under it on the other, but we are encouraged to be really exercised before God as to why it was sent.

4. "Follow peace with all men and *holiness without* which no man shall see the Lord" Heb. 12:14. It has been often observed that, because of the misuse of the word holiness and the misapplication of its truth in the religious world, we are in danger of avoiding this most important matter. Our God is a holy God and demands from His people holiness of walk and life. Absolute sinlessness has only been in one perfect man, the Lord Jesus Christ from birth to death. Any man who claims this only proves himself to be a liar I John 1:8-10. There is also a difference between innocence and holiness. Adam and Eve in the garden before the fall were innocent but they were not holy. Holiness knows the evil but chooses that which is good and right. When Elisha the prophet went to Shunem the Shunemite woman said to her husband, "I perceive that this is an *holy man of God*, which passeth by us continually. The word is translated sanctification in the R.V. and signifies separation to God resulting in a walk in keeping with it (see W. E. Vine). That is why we are called saints. God by graces makes us saints and our standing in Christ is perfect. Practical holiness or sanctification should result and men have a perfect right to expect holiness to be evident in the lives of those who have BEEN saved by God's grace. If our lives are not consistent with our profession we will have little influence over the unconverted.

We will also know little of close fellowship with God. In Amos 3:3 we read, "Can two walk together except they be agreed?" and Peter writes: "But as He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, 'Be ye holy, for I am holy'."

## MINISTRY OF FOOD

—Harold S. Paisley

God has provided interesting figures in the testimony of Israel in relation to the eating of food suited to their various conditions and circumstances. He bestowed the manna upon them in the wilderness— Exodus 16 — the old corn of the land — Joshua 5 — and the shewbread in the sanctuary — Exodus 25:30. The first was to sustain them in *pilgrimage*, the second in *conflict*, and the last in *worship*. These are the three great spheres of our service and we need suitable food to strengthen us in our pathway. We are pilgrims on a journey, soldiers in a conflict and worshippers in the sanctuary.

## THE MANNA

The manna was the great provision for the desert journey. It remains one of the most precious types of the Lord Jesus, the true Bread from heaven, Who came down to give life and to sustain that life in all who believe. Christ was once humbled in this barren scene. He passed through the desert and is now exalted in the presence of His Father. The manna was always on the desert all the journey through, but an omer was finally placed in the golden pot and laid up before the testimony to be kept for all generations. Having passed this way before, our exalted Lord is now able and willing to succour us in every trial, and as heavenly manna feeds us, that we may be able to continue in pilgrimage and walk even as He walked. The manna was small, round, and white, but in taste like unto honey. What a simile of the grace, humility and eternity of our Lord Jesus, but also the sweetness of all His thoughts as the One Who trod this vale of tears in perfect obedience to the Father's will. The mixed multitude that was amongst them fell a-lusting for other food and caused the children of Israel to desire the fish, cucumbers, melons, leeks, onions, and garlic of Egypt, thus turning away from the blessed manna of God's providing. They turned away from angel's food and desired the food of the heathen. It is to be feared that there are still influences at work amongst the Lord's people to turn them away from the food of pilgrims to the food of the worldling. This is most searching for each of us. The question of our appetite will reveal where our heart's affections are presently placed. Do we long to feed our souls upon the perfect pathway and lowly grace of the Lord Jesus Christ, as revealed in the Gospels, or have we turned back in heart to the old things of our former estate when slaves to sin? God would have us follow the steps of His Son.



## THE OLD CORN

The old corn was a new form of sustenance when they arrived in the land of promise. This wonderful provision points to the Risen and Exalted Christ, Who has passed through the wilderness and has gone on high by way of the Cross and all the sorrows endured there. He is the Victor, having conquered death and the grave. God desires to partake of the victorious life of the Risen Lord and thus be able for the conquest of the land. This, eating of the old corn of the land, will cause earthly things to lose their attraction for our souls, and we will mind heavenly things which await us above in His presence. This heart occupation with Christ in the Glory will enable us to overcome the world which all of us must face daily. The battle is raging as never before, and the world and its ways seem to be gaining strong footholds amongst the saints. The flesh is also constantly with us, the enemy is ever attacking, but the world and its false ways was never more deceptive than today and many have gone back in heart to Egypt. Feeding on Christ at the right hand of God will preserve us from this inroad of worldliness, until He appears, and removes us from this scene forever.

## THE SHEWBREAD

It is the mind of God that as pilgrims we should feed upon Christ as He once was here in lowly, dependent manhood, and as overcomers we should feed on Christ as He now is in His exalted and glorified dignity in heaven; but He greatly desires that as true worshippers we should feed upon Christ as the centre of all the affection of the Father's heart. This shewbread was the food of the priestly family. The bread was constantly before the eye of God in the holiness of His presence. We offer Christ to the Father in our worship, and He presents Christ to us for our strength. We are thus sustained in the exercise of priestly ministry by meditating upon the Lord Jesus Christ as the One Who ever was the object of His Father's love. God found infinite and eternal delight in His only Well Beloved Son from all Eternity: in His grace down here, in all the words of His lips, in all the moral beauty of His pathway in Holy Manhood; in the nature and finality of His Sacrifice; and in the future and present acquired glories that are His alone. To appropriate Him more fully and to appreciate His excellencies is to gladden the heart of God His Father. May we send forth the fragrance of the Beloved in worship and tell the Father of all His glory.

**CURSING OR BLESSING***—F. Cundick*

The opening sentence of the book of Ruth, "Now it came to pass in the days when the judges ruled", is its link with the book of Judges. Both books are part of the same cycle of sacred story. They form part of the same group of books bearing upon covenant history. Of this group Joshua comes first with its record of a new beginning in the land — the Genesis. Judges and Ruth with their rounds of departures and deliverances — the Exodus. The books of the Kings concerning the priesthood, sanctuary and the kings — the Leviticus. The captivity books with their record of God's mercy to the remnant — the Numbers. Lastly, the two books of Chronicles of review and prospect — the Deuteronomy. All form a "Pentateuch" of the Historical books.

Whilst Ruth is a supplement to Judges there is a great difference between the books. It pleased God to place books of different outlook side by side in His word to enforce upon our minds certain factors for choice. Take for instance the books of Ecclesiastes and the Song of Solomon. In the first the heart has an aching void, in the second the heart is overflowing with warm satisfying love. Of the two books now before us one has said, "So sweet a companion never attended so stormy a record". After the rage and fury of the storm, the air becomes soft and calm. Instead of bristling spears in the rustling of the ripe barley. Instead of immorality there is purity. Instead of cursing there is blessing. This latter contrast let us consider a little.

**1. CURSING IN JUDGES****CURSE FOR INDIFFERENCE**

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty" (Judges 5:23). The strong condemnation of the indolence of Meroz by the victorious Deborah and Barak was due to the failure of these people to uphold the cause of Jehovah against idolatry. Although they were situated in a favourable position to attack the enemy who had so cruelly oppressed Israel, and so turn the issue of the conflict more speedily they held back in indifference. Is there not a similar condition seen today? We must ask ourselves searchingly, have we sufficient interest, conviction and courage to act quickly in defence of God's truth? Loss, temporal and eternal will be ours if we fail to respond to God's call.



## CURSE FOR TREACHERY

"All the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal" (Judges 9:57). Within the orbit of the same sad story, the voice of cursing is heard against the usurper Abimelech. Gaal and his brethren went over to Shechem, "and made merry and went into the house of their god, and did eat and drink, and cursed Abimelech" (v. 27). The moral lesson in the story is obvious. There is a God "that judgeth in the earth". Even in this life, the treachery, cruelty and ingratitude of men recoils upon them. Temporary success there may be, but God's retribution for evil is inevitable. Believers are not exempt from this righteous dealing of God. His disciplinary hand falls upon ingratitude and treachery.

## CURSE FOR THEFT

Micah said to his mother, "The eleven hundred shekels of silver that were taken from thee, about which thou didst curse, and speak of in mine ears, behold the silver is with me; I took it" (Judges 17:2 J.N.D.). I must be careful for the word curse here is different and means 'to adjure'. In the language of Leviticus it means, 'the voice of swearing'. It does not appear however that, the young man was afraid of the repercussions of his falsehood, hence the confession of the theft of the silver. In all, the story presents a dark picture of confusion, idolatry and violence, all resulting from grievous neglect of the holy word of the Lord. The people were self-willed as the recurring words, "Every man did that which was right in his own eyes" declare, (see v. 6).

## CURSE OF IMPETUOSITY

"Howbeit we may not give them wives for our daughters; for the children of Israel have sworn, saying, 'Cursed be he that giveth a wife to Benjamin'" (Judges 21:18). The vile happenings in Gibeah were so horrible that, even in those days of moral decay, the other tribes felt action must be taken against guilty men. Civil war broke out resulting in almost the extermination of the whole tribe of Benjamin. It is not difficult to see how Satan attempted to thwart the purpose of God in Israel, through men who were governed by excitement and impetuosity. Loss to the strength of God's people is ever the unpleasant issue if there is no godly seeking of His mind in the necessity of discipline.

## 2. BLESSING IN RUTH

### BLESSING OUT OF THE GOODWILL AND HARMONY OF SERVANTS

“Behold, Boaz came from Bethlehem, and said unto the reapers, ‘The Lord be with you’, and they answered him, ‘The Lord bless thee’ ” (Ruth 2:4). There was mutual respect; Boaz was a good master, the reapers in the harvest field were good servants. Boaz did not chide, find fault or exercise his authority with pomposity. He seemed rather like a priest in the sanctuary. This relationship of goodwill is all too rare in a world where selfishness in the master and suspicion in the servant are the rule. Where God is left out of affairs this will always be the case. In the servants of Boaz no envy can be traced. As the earth is reaped, due to the Lord’s visitation, there is rejoicing and endeavour to make their labours contribute to Boaz’s prosperity. The reader will apply this good spirit to the higher occupations of the spiritual harvest field.

### BLESSING OUT OF THE HUMILITY OF A MIGHTY MAN OF WEALTH

“Where hast thou gleaned today, and where wroughtest thou? blessed be he that did take knowledge of thee” (Ruth 2:19). In accordance with and in obedience to the law of Jehovah, Boaz allows gleaning in his fields. The quantity of gleaned corn Ruth had brought home to Naomi was evidence of his favour and liberality and called forth blessing from the heart of the now poor woman. “He that is gracious to the poor, happy is he” (Prov. 14:21). Those of high estate, who stoop to bring relief to the poor and outcast, reflect the grace of our Lord, “Who though He was rich, yet for your (our) sakes became poor, that ye through His poverty might be rich” (2 Cor. 8:9). What blessing will be ascribed to Him on the occasion of His investiture by the heavenly throng! (See Rev. 5:12).

### BLESSING OUT OF THE KINDNESS OF JEHOVAH

“Blessed be he of the Lord, who (the Lord) hath not left off His kindness to the living and the dead” (Ruth 2:20). The provider of bread for the widows, and the quickener of hope in the despondent breast is looked at as the instrument of God’s kindness. Apart from the rich typical meaning of the story which we overlook in our meditation, there comes to mind an encouraging principle in the walk of life. Selfishness tends to enshroud one in obscurity, as in the case of the UNNAMED kinsman of the fourth chapter of this book. He who looks upon the things of



others (See Phil. 2), in forgetfulness of self will form an immortality of character and recompense.

#### BLESSING OUT OF RUTH'S MORAL RECTITUDE

"Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning" (Ruth 3:10). The first kindness of Ruth was her faithfulness to her deceased husband and her mother in law; the last was her willingness to accept Boaz as her husband although much her senior. It is clear from this that the word of God is now the law of her life; it regulates her choice and outlook. There was no impropriety in Ruth's action (See v. 9). It was the law and custom of the time. To draw a portion of a kinsman's mantle over one was the legal way of claiming protection and redemption. Ruth appropriated this with great delicacy. The threshing floor, the public place was chosen, and to give Boaz liberty to act as he wished without embarrassment to himself, her claim was made at midnight darkness. The world around the believer of the present decade is caught in the morass of immodesty and immorality. The sore repercussion of this will come as surely as it is written in the Holy Scriptures (See Rom. 1:24-32). Do not, dear believer in the Lord, yield to the world's enticements and seductions. Remain faithful to the standards of morality taught in the Scriptures and the blessing of God will be yours, (Read 1 Thess. 4:1-8).

#### BLESSING OUT OF THE GOOD WISHES OF THE VILLAGE WOMEN

"Blessed be the Lord, who hath not left thee this day without a kinsman" (Ruth 4:14). The high hopes of the village women are plainly declared. It seems all hearts are refreshed by God's blessing in Bethlehem. The women count upon God, through the new-born child Obed, first, to preserve the family prestige, secondly, to restore the family line. What a comfort to the heart of a Hebrew woman! Extinction of a family was a shame in Israel. Thirdly, the provision for her old age. Another comfort to those who are advancing in years, to be encircled with those whose hearts are warm with the love of tender care. A true stay and support when the physical frame is weakened.

The reader will see although 'the days of the judges' are remote in history, they are still near in meaning and appeal. The colours were painted on the canvas centuries ago, but the distance of time yields enchantment to the spiritual gaze. Let us choose what is beautiful for ourselves.

**BOX OF TRACTS**

(From one of our correspondents)

My mother kept her christian magazines and tracts in a box where she could take them from place to place and read them when she had any free time. Sometimes she read them in the home and sometimes in the hospital, which she and my father owned. Though I had been raised in a Sunday School that taught the word of God, I was grown and married and unsaved. One Sunday afternoon it was cloudy and I was lonely, so the Lord, the "Author and Finisher of our faith" led me to take a magazine from the box. It was a copy of "The Milk of the Word" and God spoke to my soul. I remember very well the article I read that caused the fear of God to come upon me. It was the story of a young christian man who spoke to an unbeliever about his soul and the awfulness of hell where the Christ rejector would spend eternity. The young man spoken to said that if he believed that he would rush to the street and warn every one he met.

My husband worked late and I would usually go to bed before he came in, but I sat up and decided I would read this story to him. He said, "you make me wish I was a babe again on my mother's knee." I kept reading the magazine and tracts and was led by them to the Bible and it wasn't long before I got saved.

The box of tracts had been carried to my mother's bedroom and put on a dresser near a window. My brother was on a ladder painting the second story of the hospital. He noticed the box of tracts and reached in and got one, read it and was saved in mid-air, while on the ladder.

My youngest brother was saved early in life and was away from home when I found the tract, "God's Way of Salvation" by Alexander Marshall. He had written this prayer on it. I pray God to save W....., H....., and B..... . If God had saved us in chronological order of birth, the last name would have been in the middle, but he saved us according to the prayer on the tract. My brother who had written the prayer was at that time away from the Lord. I sent him the tract with the prayer he had prayed on it and asked, "Does God answer prayer?"

Sometimes my mother would leave the box of tracts in the lobby of the hospital and those waiting would take something to read. One Saturday a preacher was waiting to see a patient and picked up a magazine and read an article on John 3:16. Monday morning a neighbour said to my mother. "You just



should have heard Mr. ...., he preached the best message on John 3:16 I have heard.

My mother is now in glory and I believe her reward will be great. Eternity will reveal the full results of the "BOX OF TRACTS".

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### THOUGHTS ON THE BOOK OF RUTH (3)

—*Leslie Crossley*

#### CHAPTER 3. THE REST OF FAITH

Gleaning as a means of livelihood was only a temporary measure, it could only last through harvest. Naomi was anxious about the future, and especially that of Ruth.

The expedient to which she resorted on the behalf of her daughter-in-law must, in the first place, be judged in the light of the day in which she lived; but even taking this into consideration it was an extremely doubtful procedure. Certainly not one to be copied. It does appear to have been an error to have adopted such a method, and yet it was an error of judgment rather than of wilful disobedience, and the over-ruling love of God moved to accomplish a good end. How merciful of God to work and overrule our mistakes, when they are not being carried out in wilful disobedience, in which case He must deal in chastisement with us. Each of us must have much for which to thank God on this account. Let us remember, however, that God does know our hearts, and don't let us try an advantage where His will is clearly revealed.

There was a kinsman nearer than Boaz to whom Naomi's appeal should have been addressed. The "Kinsman Redeemer" was God's provision in His law (see Leviticus 25:48-49) to enable the property of an unfortunate family to remain in their inheritance. It must have been that Naomi realized, that on account of the attitude of Boaz to Ruth in the harvest time, there was more hope in Boaz than in the other.

Whilst the method employed was certainly a very doubtful one, yet it does show a confidence which Naomi had in both Ruth and Boaz. In it all the character of Boaz shines out with increasing brightness, and the outcome of the story is surely more to the honour of Boaz than either Naomi or Ruth.

Boaz does not chide her for her boldness and the liberty she had taken in approaching as she did. In fact he seems to have seen in it God's over-ruling, as he says in verse 10, "Blessed be thou of the Lord my daughter: for thou hast shown more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich". Further whilst the act could have been misunderstood, he allowed her to remain saying (verse 11) "for all the city of my people doth know that thou art a virtuous woman". Early in the morning he sent her away, after giving her the six measures of barley; and Ruth returns to Naomi who counsels her to "sit still". To wait in the confidence of Boaz working on her behalf.

In the last article we saw in Boaz a type of the Lord Jesus Christ in His "might and wealth" — "the riches of His grace" and the "power of His might" extend to us. As the "Kinsman-Redeemer" he is also a type of Christ, but that really is the subject of the next chapter. There is however, in what we read in the chapter before us, that which has spiritual significance for us. In chapter 2 we have Ruth "serving", now we have Ruth "resting". Serving in the fields of Boaz, now resting at his feet. It is said of an aged servant of God that he used to remark, "I run my Master's errands by day, and rest at His feet by night". The Lord Jesus said to the weary disciples, "Come ye yourselves apart and rest awhile". The soul requires rest. Martha-like service must be accompanied by the Mary-like sitting at Jesus' feet. The true resting place of the soul is at the feet of Jesus. It was to Him, at His feet, we came as guilty, weary sinners, heard His word, "Come unto Me" and we found rest of conscience. Under His yoke we find rest of heart in our service for Him, and yet we need, as wearied servants, to find rest alone in Him, in the presence of our Lord. There is promised an eternity of rest, (Hebrews 4:9) "there remaineth therefore a rest for the people of God".

We have made the great choice of faith and left that condition in which we were by nature. For our daily sustenance we are "gleaning" in His Words, and using that which we thus glean in happy service for others, as Ruth shared with Naomi. We labour on in the fields of our Master. He has redeemed us by His blood, but He has not yet entered into His purchased possession, and whilst we wait we serve. But how He delights to have us resting at His feet. He, our mighty Man of wealth, our "Kinsman Redeemer" delights to have the confidence of His people. He longs that we should have communion with Him. How much



Mary learned at His feet, what blessing can be ours there. Ruth went away that night, with far more than she gained in her service. The Lord Jesus will not send us away empty. It is not wasted time that we spend waiting upon Him. "They that wait upon the Lord shall renew their strength."

Naomi said "The man will not be in rest until he have finished the thing this day" (v. 18). So with the Lord Jesus, He shall come forth to claim His Bride. He will never be fully satisfied until He has His Bride, the church, at His side. His rest and her rest; His joy and her joy; are bound up in the same event. Both will then be satisfied, satisfied in each other. Thus may we go in fellowship together, working for, and waiting for, our Blessed Lord until the day for which He, and we, are waiting.

"He and I in that bright glory,  
One deep joy shall share,  
Mine to be forever with Him,  
His, that I am there."

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## DOMINICA

*—Peter F. Simms*

In 1970, the tent was pitched in a village called Petite Savonne and the Lord saved a few at that time. A few months later, these were baptized, and for over a year I taught them the Word of God. On January 2, 1972, we gathered together for the first time to remember the Lord. There are ten natives and three of us, which make up the little assembly.

This meeting is situated back in the hills in a small village with about three hundred people in it. The roads in this country are very poor and we use a four wheel jeep to get to this place.

There has been much preaching in other villages but no outward blessing has been seen, until in February and March, 1972, there were meetings held in the Government school in a village called Cochrone. Interest was good from the start and God in a marvelous way has saved around a dozen in this village. Satan put up an awful fight but God proved Himself stronger than His foes.

We feel our responsibility now in teaching these believers the Word of God. With so much false teaching around and coming over the air, we must spend time in opening the Word of God

to them. A dispensational chart called "From Eternity to Eternity" has been used with great success, and some of the believers have grasped the dispensational truth of the Word of God and will not be easily fooled. Also the chart on the "Two Roads and Two Destinies" has been blessed by the Lord in the gospel and to the believers in gaining a knowledge of God's dealings with man.

Mrs. McCune and Miss Simms have a number of children's meetings each week around the district where the children are been taught the Word of God. My wife also has a Sunday School in Roseau, the capital, where some contacts have been made, and one lady has professed to be saved.

We do value your prayers that God will give us wisdom in leading these believers and helping them along in the things of God.

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### WORK OF THE EVANGELIST

(From a letter)

An evangelist sent into the world to seek souls by the preaching of the gospel, should not expect his fellow Christians to have a hall ready filled for him, so that his work may be principally in the hall.

"Publicly and from house to house" one would judge from Scripture to be God's order. If evangelists would carry Christ to men and women in their houses, as well as preach Him from the platform, we should hear less about little blessing. I feel as if we were only gazing across the field instead of going into it to labour. I am not pleading for a sensational work, when people's natural feelings are played upon, and scores or hundreds of conversions are counted, and a short time after comparatively nothing is left to be seen or felt except the after "let-down". Evangelists who are "men of the day" will be sober men who commend Christ as God's power in every part of the work. Their aim will be to make God manifest, and they get the people together to hear the Word.

A true evangelist is an overcomer, strong in the grace which is in Christ Jesus, continuing in God-taught things, learning nothing from a Christendom which is giving up God in any part of his work. When people complain, he is ready to show that God is just the same as ever He was, and that he (God) will not



depart from His own way to accommodate anyone, and that He has not withdrawn anything He ever gave the saints as such. May God increase — greatly multiply — and send forth such men, carrying Christ as the power of God into the dwellings of men and women, and such shall find far more of God work going on than they ever dreamt of, when they trusted so much to public meetings and the platform. And what a number of saints of God will also thus be met with, who need some solid work built into their souls. I by no means underrate the public preachings, if God lays on the heart of a godly person to go to labour at a place, he goes in the light and consciousness that he has a work to do there, and he is going to do it, God being his power for it (I Sam. 17:45-46; Acts 16:10).

### MEN OF NOTE, JOHN THE BAPTIST

JOHN THE BAPTIST — “A burning and a shining light”.

Among the men of note in the New Testament the name of John the Baptist is prominent. His parents were well known in Judea; his birth was exceptional, he formed a link between the Old and the New Testaments, and “The Word of the Lord came unto him”. John was a humble man; speaking of the Lord, he said, “He must increase, but I must decrease.” Referring to himself, he said, “I am the voice of one crying in the wilderness”. John was also bold and courageous; he called the Pharisees and the Sadducees a “generation of vipers”, and reproved Herod the king because it was not lawful for him to have his brother Philip’s wife. His life was devoted to the will of God and he influenced the lives of many, turning multitudes of the Jews back to God.

**HIS BIRTH:** It might be said that the birth of John the Baptist originated in heaven, and it is closely associated with the birth of the Lord Jesus, which took place a few months later. John the Baptist was “a chosen vessel” before he was born, and he was among the number in the Scriptures who were given their names before they were born. When it was made known that his name was John, which means “Gift of God”, it caused no small stir among the neighbours and kinsfolk of his parents.

**HIS CHARACTER.** John’s early life was influenced by his godly parents who “were both righteous before God, walking in the commandments and ordinances of the Lord blameless”. There is no doubt that this had a great deal to do with forming the character of the child, as it has in the case of many a son and



daughter down through the ages. Those formerly childless praying parents would bring up the son God had given them in the nurture and admonition of the Lord. This is a godly example for parents today; "Train up a child in the way he should go: and when he is old, he will not depart from it". The angel Gabriel said concerning John before his birth, "He shall be great in the sight of the Lord . . . and shall be filled with the Holy Ghost . . . he shall go before Him in the spirit and power of Elias". God prepared John, then sent him, and used him. He was truly "a man sent from God". We read in Matt. 11:8, "They that wear soft clothing are in king's houses". John the Baptist was the opposite to that; he wore a garment of "camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey;" he was "the voice of one crying in the wilderness". Some preachers make a favourable impression on the people by their personal appearance, and by their oratory; this could hardly be said of John the Baptist. No doubt his appearance was striking, and his raiment and food denoted that he did not belong to the society of his day. In spite of this the multitudes came out to the wilderness to hear him, and to the river Jordan to be baptized by him. John was no "reed shaken with the wind;" he excelled in his faithfulness to God. The last words concerning him come from the lips of Peter, "John fulfilled his course", (Acts 13:25) and like David who is mentioned in verse 36, he "served his own generation". John the Baptist fulfilled his course well, turning neither to the right hand nor to the left. John was no respecter of persons; perhaps that is what cost him his life, as we shall see later. One remarkable feature of John the Baptist was that he looked beyond his own immediate work. The chief aim of the evangelist is to win souls for Christ; the teacher's aim is to confirm the saints, and to "strengthen the things that remain". John knew, and freely acknowledged that his work was merely a commencement of greater things, and that he was simply the forerunner of something of far greater magnitude.

**HIS PREACHING.** The subject matter of John's preaching was of a very simple nature, his messages were easily understood. The two chief themes of his messages were, "Repent", and "The kingdom of heaven is at hand". When John proclaimed to the Jews, "Bring forth therefore fruits worthy of repentance", it is evident that his preaching reached the consciences of his hearers, "The people asked him, saying, What shall we do then?" His answer was, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise". To the publicans he said, "Exact no more than that which is appointed you". His word to the soldiers was, "Do violence to



no man, neither accuse any falsely; and be content with your wages". The result was, "And all the people were in expectation, and all men mused in their hearts", etc. (Luke 3:8-15). Repentance simply meant a change in their life and conduct, an "about turn" and seeking after God. The other theme of John's preaching was "The kingdom of heaven is at hand". In that, John heralded the coming of the promised Messiah to reign, and this had a close connection with the matter of repentance, in order for them to be fit subjects for that kingdom. This is in keeping with the Lord's words to Nicodemus; "Except a man be born again, he cannot see the kingdom of God". When John "came into all the country about Jordan, preaching the baptism of repentance for the remission of sins", this baptism brought his hearers to the point where they had to decide one way or the other; John's baptism was their outward confession of their sin. The scene of John's preaching was not in the cities, but in the valley of Jordan and the desert part of Judaea. The people "went out to John", he did not go to them in the synagogues as did the Lord a little later on. It is plain to see that John wielded a great influence on his hearers, "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just; and to make ready a people prepared for the Lord". John's work was not in vain he was a successful preacher.

(To be continued, D.V.)

### CONDESCENSION, PATHWAY, BEAUTY

None but thyself, O God, could estimate:  
His riches vast, His *condescension* great,  
His drop from glory's sphere is grace sublime,  
To move in servant's form through scenes of time.

*His path* on earth we reverently review  
In every step so faithful and so true,  
Misunderstood by friends, despised by foes,  
Yet marked throughout by inward, calm repose.

How kind His heart: How full of fragrance sweet  
How dear His hands, How *beautiful* His feet,  
How pure His words, How gracious every deed,  
And all for God, the while He met man's need.

—by the late A. R. Trew

### QUESTIONS AND ANSWERS

*Question:* What should be done when a true believer expresses the desire to be baptized but makes it plain that he intends to continue in the denomination with which he is associated, although they do not practice believer's baptism by immersion? Are the brethren in the Assembly under an obligation to baptize that person?

*Answer:* This would place the brethren in an abnormal situation. A New Testament church is divinely instituted and governed by the "apostles' doctrine". In Acts 10:48 and 18:8 baptism appears to be connected more with conversion than with Assembly fellowship; therefore, in our opinion a scriptural New Testament church is under no obligation to baptize any one who makes plain the intention of fellowshiping with a company that does not seek to carry out all the Word of God. That would mean going from God's divine order to one of man's arrangements. However, we do not think that any brother should stand in the way, or hinder a true believer from obeying the Word of God. It is frequently God's way to reveal one truth or doctrine at a time. While such a baptism ought not to be connected with a local church testimony we think it would be well not to turn away one who desires to partly carry out divine instruction. Baptize the applicant in a lake or river as did Philip in the case of the Ethiopian eunuch, independent of any church testimony. In this way the true believer may later be given more light and see God's order in being gathered to the Name of the Lord Jesus Christ, and thus take his place with a company of Christians who seek to obey and carry out the whole counsel of God.

*Question:* Is "the righteousness of Christ" a scriptural expression? If so, has it been imputed to the believer?

*Answer:* "The righteousness of Christ" is a term that is nowhere found in the Word of God. In II Peter 1:1, Revised Version, we read, "The righteousness of our God and Saviour Jesus Christ". Righteousness is an eternal attribute of the Godhead, therefore both Jew and Gentile have "obtained like precious faith". In Rom. 5:17 "They which have received abundance of grace and of the gift of righteousness . . . by one, Jesus Christ". The righteousness which the believer acquires through faith comes to us through the death of Christ on the cross; it is spoken of as "The righteousness which is of God by faith" (Phil. 3:9). Let us keep to the language of scripture.

*Question:* What is the most important duty for a born again one to do once salvation is assured?



*Answer:* The most important thing for a newly born again person to do is to ascertain the will of God. Then, when that has been plainly ascertained, seek to do it. The words of Saul of Tarsus on the Damascus road were, "Lord, what wilt Thou have me to do?" This ought to be the question of every one immediately following conversion.

*Question:* If an individual has been put away from an Assembly for sin, and then moves to another part of the country; and then there is restoration; where and how can that person get back into assembly fellowship?

*Answer:* If there is an Assembly in the locality where the disciplined person has moved to, and application is made for reception into the fellowship of that Assembly we believe the following steps are required: (1) The brethren ought to be satisfied that the excommunicated individual had fully bowed to the discipline which had been carried out. (2) That the restoration has been complete and made manifest to all. (3) That these brethren write to the brethren who imposed the discipline stating what has taken place, and asking their mind on the matter. This latter tends to foster fellowship between the two Assemblies, although each church is autonomous and is at liberty to act independently in the matter of reception.

*Question:* The first part of Acts chapter 5 was the portion being considered in our Assembly Bible Reading. The big question was, "Were Ananias and Sapphira really children of God or were they mere empty professors?" Can you tell us?

*Answer:* The Lord knoweth them that are His. "However, it is well if we can discern from the context who were the Lord's and who were not, as in the cases of Ananias and Sapphira, and Simon of Acts chapter 12, etc. Regarding this man and his wife, if they were the children of God theirs was a "sin unto death" (See I John 5:16). Also, in their punishment we have an instance of "judgment first beginning at the house of God" (See I Peter 4:17). We read concerning Ananias, "Why Satan filled thine heart to lie to the Holy Ghost?" (verse 3). Therein lay their great sin, lying to, or trying to "deceive" (R.V.) the Holy Spirit of God; a thing that could only be done by one who was indwelt by the Holy Spirit. An unsaved person would simply be "lying unto men" (End of verse 4). Had they been unbelievers it is less likely that they would have been interested in professing to follow the example of Barnabas, who, "Having land, sold it, and brought the money, and laid it at the apostles' feet" (4:37). Moreover, the result of God's judgment upon them was that

"Great fear came upon all the church" (verse 11). It may have been the spirit of envy, and jealousy of Barnabas that led to dishonest action. There is no break between the two narratives what Barnabas did and what they did are connected together by the word "But".

*Question:* Was there at any time of the year any singing by the priests in The Tabernacle in the Wilderness? We know there was a lot of singing in Solomon's Temple.

*Answer:* We read of no singing at any time or on any occasion in the Tabernacle. Why this was, we are not told. It was David, at a much later date, who arranged the courses for the singers; these were connected with Solomon's Temple.

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(continued from Inside Front Cover)

AVONPORT, N.S. — Wm. Bingham and A. Hull expect to begin Gospel meetings. The sudden homecall of dear Brother Milligan has spoken to many and a couple have already professed to be saved. J. McCracken and David Swan are returning to Cape Breton for meetings.

ALLISON, IA. — Attendance has been very large and a number have professed to be saved in tent meetings by H. Paisley and F. Krauss. L. DeBuhr had a good spell of meetings near Wilmar. S. Mick is at Ontario and P. Elliott is at Mineral Point, Wisc. L. Brandt and H. Wahls are at Elgin, Ia. and C. Fite visited Garnavillo, Lynxville and is now at La Crosse for meetings. S. Hamilton was at Loriam before going to Akron, Ohio.

HAWICK, MINN. — Bro. L. DeBuhr with the faithful and encouraging help of the Willmar Brethren is having well attended meetings in this new area. This is the fourth week and there has been some blessing in salvation.

CLEVELAND, OHIO — Bro. Wm. Ferguson was taken to Hospital quite ill. Last word, a little improvement.

MICHIGAN — We heard indirectly of blessing in the salvation of souls in tent meetings by L. E. McBain and Bill Snyder.

#### CONFERENCES

EDMONTON, ALTA. — Our conference, D.V., will be held on October 14 and 15 with a prayer meeting October 13 at 8.00 p.m. Corr. P. A. MacTaggart, 7924 - 81st Ave., Edmonton, Alta., Phone 466-1947.

MINITONAS, MAN. — The assembly here purposes to have a two day conference on Saturday and Lord's Day, Nov. 11 and 12, D.V. Visitors will be welcomed and freely entertained. Corr. E. J. Brundage, Box 488 Swan River, Man.

ROSEISLE, MAN. — Our annual conference will be held, D.V., commencing 2.30 p.m., October 14 and continuing on Lord's Day, Oct. 15, being preceded by a prayer meeting at 8.00 p.m., Oct. 13. Corr. P. H. Dyck Roseisle, Man., Phone 828-3509.

(continued on Inside Back Cover)



(continued from page 200)

**BRANDON, MAN.** — We hope, D.V., to again convene the One Day Conference on Thanksgiving Day, Monday, Oct. 9th in the Elks Hall, on the North Hill. Meetings at 10.30, 2.30 and 7.00 p.m. Corr. Jess Stothard, 741 13th Street, Brandon, Man.

**OIL SPRINGS, ONT.** — The Oil Springs conference will be held, D.V. in the Community Centre, November 11 and 12 with prayer meeting in the Gospel Hall, November 10th at 8.00 p.m. Corr. George E. Metcalf, Petrolia, Ont.

**AVONPORT, N.S.** — Our 13th annual Conference here in the Gospel Hall will be held, D.V., Nov. 11 and 12, preceded by a prayer meeting on Nov. 10th with usual order of meetings and accommodations. The Lord's servants teaching and walking in the right ways of the Lord are welcome. Corr. Sidney Parker, R.R. 1, Hantsport, N.S., Telephone 542-2803.

**PARSON'S POND, NFLD.** — The conference will be held again, D.V., commencing with a prayer meeting on October 20 and continuing through October 21, 22 and 23. Servants of the Lord walking in the Old Paths welcomed in ministry. Corr. S. Payne, Parson's Pond, Nfld.

**JOLIET, ILL.** — All day meetings commence on October 8th and every second Lord's Day of each month through the month of May. Bible reading 9.30, B. of B. 10.45, Gospel in the Nursing Home at 2.00 p.m., Ministry at 3.00 p.m. and Gospel at 7.30 p.m. The Gospel Hall is located on U. S. Rt. 30 South of Rt. 80. Corr. Robert B. Pike Sr., 1118 Elgin Avenue, Joliet, Ill., 144, U.S.A. 60432.

**STEBENVILLE and TORONTO, OHIO** — Annual joint conference to be held, D.V., in Steubenville Gospel Hall, Park and Adams Streets. Prayer Meeting Friday, October 27 and continuing meetings all day on the 28th and 29th. A cordial welcome! Corr. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037 (Tel. 527-0736).

**HARTFORD, CONN.** — The annual conference will be held again this year, D.V., at the Charter Oak Gospel Hall on November 18th and 19th. Corr. Matthew J. Brescia.

#### WITH CHRIST

**VANCOUVER, B.C.** — On August 11th, our dear sister in the Lord, Mrs. Walter Peake, passed suddenly into the presence of the Lord five days before reaching her 88th birthday. Born and born again in Devon, England, she came to Canada in 1911. After some years in Brandon, she was in fellowship with the saints at Portage la Prairie for 13 years, and for the past 24 years in the Victoria Drive Assembly here. A most consistent sister who loved the Word of God, and a good attender at all the meetings until feebleness of body kept her at home. Hector Alves and Samuel Rey faithfully preached the gospel to the many unsaved at the funeral. Pray for the family, some are not saved.

**TAYLORSIDE, SASK.** — Our dear brother Sidney Ankerman went home to be with the Lord after several years of patient suffering, on March 6th. He was saved a few years prior to coming to the district in the 1930's. After learning Assembly truths, was soon gathered to the Lord's Name here. James Webb took the funeral service and spoke to a large gathering. He leaves to mourn his loss his wife, Barbara, three sons and three daughters.

**SAULT STE. MARIE, ONT.** — Our dear sister, Mrs. Arthur McEwen (Mary) departed to be with the Lord on August 19th, aged 59, in the hospital in Sudbury. She suffered much for about a year. She was a mother in Israel, given to much hospitality and had a real zeal for the Assembly. Jas. Clark took the funeral service in the Gospel Hall in Sudbury.



ARNSTEIN, ONT. — Our dear brother Reinhold Simms passed into the presence of the Lord, August 13, at the age of 77. He was saved May 10, 1949 while reading John 3:16. He soon bowed to the will of his new Master and was gathered to the Name of our Lord Jesus at Arnstein, where he remained in happy fellowship till his homecall. Brethren Stan Simms and Ken Moore shared the funeral service.

SIMCOE, ONT. — Our dear brother Fletcher Lampkin went to be with the Lord on July 21st in his 70th year. He was saved in 1920 in meetings by J. Goodfellow and T. Wilkie in Port Dover, Ont. and he went on faithfully for the Lord in the Assembly. D. Kirk preached the Word to a large number at the funeral.

PETERBOROUGH, ONT. — Our aged brother William Charles Patton was called home on August 25th aged 90. He was saved in 1908 in N. Dakota through Rom. 5:6. Early in his Christian life he was gathered out in McNab St., Hamilton, later in Campbellford, the Junction, Toronto and Peterborough. He has left a good testimony by his steady and consistent life.

AVONPORT, N.S. — Our dear brother Alfred E. Milligan passed into the presence of his Lord, July 29th, 1972, at the age of 45. Saved 21 years ago, (under the preaching of Douglas Howard). He was a faithful brother, the correspondent of this Assembly since it was planted in 1959. He and his wife had always an open home for the Lord's people, and many can testify to their warm hospitality. He spoke in the Gospel on Lord's Day, exalted the One that died on the Cross for his sins, and with tears warned the unsaved. The following Lord's Day he was home with his Lord. He leaves to mourn his wife two sons and five daughters. The Gospel was faithfully preached at the large funeral by Albert Ramsay in the Gospel Hall, and Wm. Bingham at the grave. Prayer is requested for the unsaved of the family..

PETERSBURG, VA. — Our dear sister, Mrs. (Maggie) Andrews went to be with the Lord on August 21st. She was the eldest sister of the late servant of the Lord, Sam McEwen. She was saved eighty years ago under the preaching of Bren. Alex Lamb and Wm. Beveridge at the age of sixteen and went on faithfully and consistently for the Lord. G. Reager preached the Word faithfully, helped in prayer by A. W. Joyce; to a good company at the funeral.

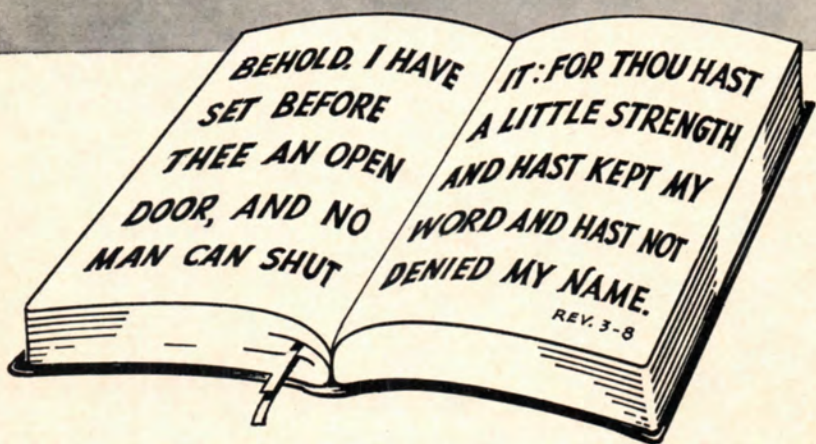
BEETOWN, WIS. — Our beloved brother, Donald Latham, aged 68 years had just returned from the prayer meeting on August 3rd and while sitting in the chair, the Lord saw fit to suddenly take him home. He was saved in 1932 through the faithful witness of two of the Jamison brothers. He lived a consistent Christian life and had the respect of the community, many of whom came to the funeral service. He had been the correspondent of the Beetown Assembly for many years and his presence and labors will truly be missed.

NORTHERN IRELAND — Our brother Haddon McKinney passed suddenly to be with Christ on August 12th, aged 60 years. He was saved when 19 through the preaching of the late Mr. T. Campbell in Letterkenny. Our brother's life was one which radiated the grace and qualities of Christ, and in the little assembly in Letterkenny he will be greatly missed as a true shepherd and guide. He had the joy of seeing his own family saved and with him in assembly fellowship. The very high esteem in which he was held by his employees was manifested when many of them wept openly at his funeral services. A very large and representative body of people in the business and professional world, brethren from the assemblies across Ireland and many of the Lord's servants in Ireland and many missionaries attended the funeral which was shared by Messrs. S. Jardine, S. Patterson, G. Stewart and J. Hutchinson.



*E. Schilling*

# TRUTH AND TIDINGS



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**RE: TRUTH AND TIDINGS GOSPEL TRUST**

The burden of the work in connection with this is increasing. We would advise **assemblies to remit directly by letter** from the correspondents of the assemblies to the labourers. This service is particularly for the benefit of individuals who may not have addresses of the preachers in home lands or abroad, nor the facilities for sending, and also for income tax records. No doubt a personal letter from the sender to the recipient would be greatly appreciated and would be enclosed with the gift sent from our office. By adding a little for office expenses, we can forward the full amount to the labourer.

\* \* \*

**TIDINGS**

**SURREY, B.C.** — D. L. Adams and Jas. Currie (Japan) are having good Gospel meetings with some blessing already.

**RUSSELL, MAN.** — A letter from Jim Thompson told of five months sickness since going to the West. As a result of a lung trouble, Doctors have advised him to leave the Prairies with the extremes of heat and cold and return to Scotland. He leaves the second week in October from Toronto.

**PORTAGE LA PRAIRIE, MAN.** — S. Maxwell had a weeks ministry on the Galation epistle. His ministry was practical and searching.

**ST. THOMAS, ONT.** — The Conference meetings were very large and the ministry varied and helpful. H. S. Paisley went for meetings to the Lakeshore and London and then on to Toronto for chart meetings on the book of the Revelation in Eglinton Hall, Toronto.

**WEST TORONTO, ONT.** — S. Maxwell and Norman Crawford commence gospel meetings on the 15th of October, D.V. Gerrit Bergsma has been having well attended children's meetings at Applewood Hills and West Hill Assemblies.

**HUNTSVILLE, ONT.** — Conferences at Huntsville, Arnstein and Clinton were well attended and, on the whole practical and helpful. Bible readings between the Ministry Meetings were also much enjoyed.

**MARITIMES** — The Labor day conference at Clementsvalle was the largest yet — the new hall, partly finished, held the increase comfortably, B. Bingham and A. Hull are seeing some interest at Avonport.

L. K. McIlwaine and J. Watson are together at River Dennys. Floyd Stewart is preaching the Word at Debort. D. Swan and J. McCracken had

(continued on page 220)



## THE CHURCH OF GOD

—A. W. Joyce

The distinctive character of the church of God is plainly taught in the New Testament. Yet, very often, we hear the complaint by older Christians that the truth of God, on this line is not constantly brought before young Christians at conferences and in ministry meetings, as it was in a by-gone day.

No doubt there is a danger of assuming that younger people know assembly truths, resulting in such being neglected. Of course we have also the example of Peter who wrote, "I stir up your pure minds by way of remembrance" (2 Peter 3:1) to those who had been taught these things. Also in 2 Peter 1:13, "Yea, I think it meet . . . to stir up by putting you in remembrance."

A good question to ask ourselves is, what scriptural reply would we give, if asked why we gather and meet as we do in assembly fellowship. Peter also exhorts us to "Sanctify Christ as Lord in our hearts and be *ready always* to give an answer to every man that asketh", etc. (1 Peter 3:15).

Let us notice some characteristics of a New Testament assembly. The first mention of the word "church" in the Bible is in Matt. 16:18, "Upon this rock I will build my church". That is the first of two aspects of the church; the Divine side including every believer in the Saviour from Pentecost till the rapture of the church. Then in Matthew 18:17 we have the *local* aspect of the church or the church in testimony in a given place, referred to later in the scriptures as "The church of God in . . ." Jerusalem, Corinth, Thessalonians, etc.

### *The Church of God has no denominational name*

In Matthew 18:20 the Lord Jesus said, "For where two or three are gathered together *in my Name*, there am I in the midst of them." The only name we should take is that of the Lord Jesus Christ. He *only* is our centre of gathering. Often we hear the objection, "But you *must* have a name to distinguish you from other Christians." Is not that one of the very causes of the divided condition of protestantism today?

The scripture plainly teaches the baptism of real believers by immersion but does *not* teach us therefore to call ourselves "Baptists". The scriptures plainly teach church government, care and rule by elders or presbyters, but does *not* each us therefore to call ourselves "Presbyterians". The scripture would encourage us



to honour the memory of men of God of the past but does not teach us to call ourselves Lutherans, Wesleyans, Mennonites, Hussites, etc.

All born again Christians would resound with a universal "Amen" to Acts 4:12. "Neither is there *salvation* in any other: for there is *none other name* under heaven given among men, whereby we must be saved" (Acts 4:12). We all agree that there is only one Name for salvation, why should we not bow to the scriptural teaching that there is also only One Name as the centre of our gathering. That is why the scriptural church of God will repudiate every denominational name and is content to gather only unto the Name of the Lord Jesus Christ (Matt. 18:20).

Some objections which are raised are: Are you not yourselves "Plymouth Brethren" or "The Brethren"? Why not; though sometimes we are by others so nicknamed. Since we do not acknowledge names which others may call us, we cannot be responsible for them. God's people in the New Testament are variously spoken of as "saints", "believers", "brethren", "Christians", "disciples" but all of these titles are true of every man who has been born of the spirit and washed in the blood. We can take these Bible names to heaven with us when all other denominational names will be left behind on earth.

Another objection raised is "Are you not making too much of a Name", to which the reply is, It is possible to make too much of the glorious name of our Lord Jesus Christ. In prophecy it was foretold that He would be the centre of His people's gathering from the book of Genesis. Jacob's blessing upon the tribe of Judah, foretold of the time when Shiloh would come, and "unto Him, shall the gathering of the people be". See also Ex. 25:8 — Psalm 50:5 "Gather my saints together unto me", etc.

Also the church of God is viewed as the Bride of Christ in 2 Cor. 11:2 "I have espoused you to one husband that I may present you as a chaste virgin to Christ". The etiquette of Heaven is not behind that of earth. When a young bride pledges her troth to her husband she loses her own name and accepts his. When one receives the Lord Jesus Christ and accepts Him, he or she loses their own names as sinners and accepts His — Christian or Christ's one. If a wife on earth changed her married name to that of another man, it would imply unfaithfulness to her husband. In a spiritual sense, the application is obvious — even though the Christian may not realize the serious implication of taking another name. One therefore who gathers only to the Lord's Name, rejects denominationalism.



The church of God it not a *human organization* but is gathered *according to the pattern* given in the New Testament. What are the written articles and tenets of your faith, we have been asked? the reply is, the Word of God, *we have no other* and why should we desire any other.

Referring to the building by Israel of the Tabernacle in the wilderness, Hebrews 8:5 God admonished Moses, "See, saith He, that thou make all things *according to the pattern* showed to thee in the Mount. Moses was the outstanding man of the Old Testament. For forty years brought up as the son of Pharaoh's daughter, "he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). Then for another forty years he was trained by God in the solitude of the wilderness. With all Moses learning, ability and training God did not leave anything to His servant in the planning of the Tabernacle. All must be *according to the pattern*, with not a pin, a cord, a board or a vessel left to the imagination of Moses. For God to dwell in this earthly tabernacle it must be "According to the pattern". Yet this was but "a shadow of heavenly things" Heb. 8:5. Well may we ask, is God less particular about the substance in the N. T. House of God than He was about the shadow of the old? Yet many seem to think that anything will do for God.

In Acts chapter 2, we have the fulfilment of the promise of Matthew 16, "I will build my church". When on the day of Pentecost He sent the Holy Spirit of God from heaven upon the believers, as He also had promised in John 16, and baptized them in the Spirit to form the nucleus of the church, the body of Christ. 1 Cor. 12:13. Peter preached the gospel in such power 3000 souls were saved with the result in verses 41:42 "Then they that gladly received His Word were baptized and the same day there were added unto them about 3000 souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers."

Here we have the "Charter of the Church" the beginning, not only of the body aspect but of the local aspect of the church of God in Jerusalem — *the church in testimony*, here on earth.

We have the Divine order which we should not attempt to alter — Salvation, baptism, the adding of these now saved to those who had been before, the apostles' teaching which formed a partnership or "sharing in common", which was expressed in the "breaking of bread" and was sustained or maintained by the prayers. Here is the pattern (developments follow in the church epistles, especially Corinthians).

In spite of the variety of circumstances in the various provinces and countries the apostle Paul and his fellow labourers did not vary the principles of God's word to suit different surroundings and tastes. He faithfully adhered to the *Pattern*. "As I teach *everywhere in every church*" I Cor. 4:17. Nothing was held back, "I have not shunned to declare unto you all the counsel of God" Acts 2:27.

When one compares the modern "church" in Christendom with New Testament examples, how very far away they are from the pattern. We can thank God for fundamental preachers who still proclaim the Gospel of Christ and win souls for Him, but even these "churches" have altered in so many ways the "Pattern" from the pulpit with its "one man ministry" to the prayer meeting with the women taking public part in the gathering, of which we shall, D.V., notice in later issues.

---

#### NOT DEAD BUT GONE BEFORE

Not dead — Oh no! but borne beyond the shadows  
Into the fuller, clearer light

Forever done with mist and cloud and tempest,  
Where all is calm and bright.

Not Even sleeping — called to glad awakening  
In heaven's endless day

Not still and moveless — stepped from earth's rough places  
To walk the King's highway.

Not silent — just passed out of earthly hearing,  
To sing Heavens' sweet . . . new song,

Not lonely — dearly loved and dearly loving  
Amid the white robed throng.

Not forgetful — keeping fond remembrance  
Of dear one's left awhile;

And looking gladly to the bright reunion  
With hand-clasp and with smile.

Oh no! not dead — but past all fears of dying  
And with all suffering o'er,

Say not that I am dead when Jesus calls me  
To LIVE forevermore.

(Note left by George Isaac of Owen Sound, written in his own handwriting and found among his papers, the day after his funeral — March 7, 1972.)



## THOUGHTS ON THE BOOK OF RUTH

—Leslie Crossley

## CHAPTER 4. THE REWARD OF FAITH

*The Redemption, vs. 1-12*

We now come to the last chapter, the closing scenes of this lovely story (a sweet "love-story"). It is quite evident that Boaz had fallen in love with Ruth, but there was one who had prior right, and in loyalty to the Law of his people, Boaz gave him his first opportunity.

It is an interesting picture presented to us of the gathering of the elders in the gate, and the legal statements of the case. The next of kin had a perfect right to abandon his claim seeing that another was ready to assume it. Further he would be justified on the ground of not desiring to run the risk of impoverishing his own family, seeing that Boaz was able to fulfil all the obligations of the case.

The nearer kinsman being unable to perform a kinsman's part, Boaz comes right forward, and in the presence of the elders, and the people he bought the inheritance, and the bride. The person and property passed righteously into his hands. Redemption gave him a title to Ruth, and to the inheritance, and he laid claim to both.

*The Marriage. (v. 13a)*

Following the redemption *by* Boaz, there came relationship with him. Ruth is first redeemed *by* Boaz, and then she is united to him. Thus she, who was by nature a Gentile, one of the accursed race, passed into the honoured place of being the bride of Boaz. What beautiful simplicity, "So Boaz took Ruth and she became his wife" (v. 13a, R.V.).

*The issue (vs. 13b - 22)*

"She bare a son" (13b) and "they called his name Obed" (17). Thus her name becomes interwoven in the illustrious line of David's house. Nothing need be added to this to indicate the joy and reward of these two women, two faithful souls. Naomi is comforted. The women of her own people spoke words of cheer to her, which would undoubtedly be full of comfort to her, as they sang the praises of her daughter-in-law, who had chosen to share her affliction, and had become a succourer to her.

As the chapter closes we see manifest the Divine movement in the history of the chosen people. How remarkable that the

kingly line was ordered in the midst of infidelity, through faithful souls. How just like God! — and what encouragement to us to be faithful to Him in a time of declension. Later when the people clamoured for a king, one was appointed, for a time, of the people's choice, but the man after God's heart succeeded him.

"They called his name Obed; he is the father of Jesse, the father of David". Yet a larger issue followed as the centuries passed. From this union came at last, as to the flesh, "Jesus the Christ".

*Application for us.*

Thus this story ends, a story which has had many lessons for us, and in its conclusion we see a picture of Christ and the church. The Lord Jesus Christ is our "Kinsman-Redeemer". Like the merchantman who wanted the "Pearl of great price" He purchased the field, redeemed the inheritance. In Revelation chapter 5, we see Him taking the Book out of the right hand of Him who sat upon the Throne. The Book has to do with the earth — its title-deeds it is suggested. "The Lion of the tribe of Judah" and "The Lamb as it had been newly slain" took the Book. The Devil offered Him the Kingdoms of this world for bowing down to worship him, but the Lord Jesus refused to have them that way. Through His death He paid the just demand in full, which is requirement of a "Kinsman-redeemer". To fulfil this office He "passed into the likeness of sinful flesh". He identified Himself with man. See Hebrews 2:14-15. He "took part of the same", referring to "flesh and blood".

"Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it . . . Ephesians 5:25-27. Redemption by blood has already been affected fully at the Cross. "The day of redemption" and the "Redemption of the purchased possession" (Ephesians 4:30 and Ephesians 1:14), when the Lord Jesus shall fully claim His people, is not yet. The church, the bride, is a "gathered out" company of people, and this people is being completed. The day of this completion will dawn, and then the bride, purchased by His precious blood, the object of His everlasting love, shall be publicly owned amid the hallelujahs of a rejoicing heaven, as she passes into the place of greatest nearness, and the place of highest honour with Christ see Revelation 19:7-8.

Thus shall we be taken into the Father's House" to enter into the consummation of His work for us, into the joys of eternal intercourse with Him and to reign with Him for ever and ever.



**POSSESSING THE LAND (ELSALVADOR)**

—*B. D. Goatley*

The record of the conquest of Canaan under the leadership of Joshua, affords much precious instruction not only for us as individuals as to how we may enjoy our inheritance in the heavenlies in Christ, but also for those who, called of God, seek to claim for Him through the Gospel, territory hitherto held by Satan.

The open book of the law for constant meditation assured prosperity. The unailing promise of God, "I am with thee", instilled confidence. The passage through Jordan, and the encampment at Gilgal, tell of self and the flesh being dealt with as the major enemies to powerful conquest. As resurrection ground is taken, there is the encounter with the Captain of the Lord's host, type of the Holy Spirit through Whose energy and power alone, victory can be obtained. He wields the unsheathed sword of the Word of God, and obedience to Him is essential. Jericho, type of the world under the curse of God, constitutes a major barrier to progress, but falls through the faith that was displayed in filial obedience. Following that, various enemies are met typifying "the wiles of the devil", of which the subtlety of the Gibeonites is an example. Forward, ever forward was their watchword, drawn on by the word of the Lord, "There remaineth much land to be possessed".

El Salvador, territory-wise, is about the same size as the land of Canaan, and foregoing basic principles of spiritual warfare have been before us as we have sought by the Lord's grace and help to go forward in this country of great opportunity. Sin abounds, and Satan does not easily give up those who have served him well, but we praise God for some precious evidences of the fact that the Gospel is still the power of God unto salvation.

Following the establishing of the assembly in Mizata in July 1971, we sought to build up the saints in their most holy faith, constantly visiting them, and are glad to tell of growth in grace in some, this being reflected in their contributions in worship and thanksgiving. They have been encouraged in the Lord as they have seen blessing in the Gospel while we devoted our labours to the eastern sector of the country. This year brother Saword and I have had special efforts in Las Delicias, Agae Escondida, and Jocoro, while seeking to help as well, the small group of believers in San Miquel and Nueva Esparta. In Agua Escondida the Lord came in and gave us the joy of the fruit of the Gospel, and help in



the teaching of House of God truths. In May the assembly testimony was established there, with a nucleus of refugee believers from Honduras forming the backbone of the testimony. The assembly is going on nicely for which we thank the Lord and others have since been baptized and added to the testimony.

In Las Delicias the work needs more concentrated effort — some there have shown an interest in the Scriptural way of gathering, but we long to see evidences of the Person of Christ as Lord in their lives, and their hearts entwined around Himself in devotion. The central pillar of each assembly is "Christ is Lord" — unto Him we gather. Making disciples is a slow task and requires much patience — pray for us in this.

Jocoro, the scene of opposition from adventists, left us with mixed feelings, but a return visit brought much encouragement as all but one of our previous contacts were out at the meetings and asking for more. Two new homes have been opened to us in that area for cottage meetings.

Here in the capital city, we have had one or two problems, which have cast us upon the Lord. We thank God for the local elder brethren, who in the fear of the Lord and the light of His Word, are prepared to face difficulties and deal with them. On the brighter side, a girl saved through my wife Helen's Bible Class, has written in asking for a meeting in the home where she and her companion live. They are unmarried and he is unsaved. Some are waiting to be baptized; one couple are getting their marriage papers in line in order to be married, and then take the step. Our brethren are keen in Gospel work, and take any opportunities that are afforded them. The Lord's Supper is a precious time indeed, as hearts are poured out before Him in worship and praise.

An effective door has been opened to us in the north of the country in the province of Chalatenango. Dona Victoria, saved while visiting relatives in fellowship here in the city, returned to the jeers of her former drinking companions, and the skeptical indifference of family and relatives. Although unable to read, she could testify of what God had done, and what a joy it was to visit her distant village, and find her in the joy of God's salvation, having a good testimony. When speaking of prayer she said, "I just tell the Lord my needs, and He hears me". The Gospel has seldom been heard in the area where she lives, and the men, given to machete fighting, all carry unsheathed razor sharp machetes. Some of these came to the meetings held in her home, and on arrival were asked to hand in their machetes, and were given



back afterwards! Her husband, once opposed to the Gospel, is now open to conversation and received us warmly. While in the area, tracts were distributed in four villages, and open air meetings were held in three of them. Two souls professed faith in Christ. Lord willing we expect to return, and as well visit other places in that province that are open to us.

Finally, pray for us. The work affords joys and disappointments, and our sufficiency for the task before us is of God alone. King Asa's words are ours, "Help us, O Lord our God; for we rest on Thee, and in Thy name we go" (2. Chr. 14:11). Pray too, the Lord of the harvest for labourers for the two remaining republics of Central America where assembly testimony is so little known, namely, Nicaragua and Costa Rica.

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"CARRIED BY THE ANGELS"

"On Jordan's stormy banks", the poet wrote;  
 "Drowning, or near dry shod", said Bunyan.  
 So many Christians dread that "swelling tide"  
 They "must pass through", to reach the "heavenly shore"  
 And then the "golden stairway" still, to climb!  
 A weary prospect for our ebbing strength.

It is not true! It simply is not true!  
 There is no tide, no obstacle, to cross  
 When going home.

Angels are mighty beings, and their work  
 Is to watch over all salvation's heirs.  
 And shall they guard us all our earthly ways  
 Only to abandon us when comes, at last,  
 The most momentous time of all our lives?  
 It is not true! It simply is not true!

Not swelling Jordan and no shallow ford  
 Awaits the Christian at the close of life!  
 Lazarus was not an isolated case —  
 Angelic arms await the soul's release  
 From bondage to this hampering body's hold  
 By them the child of God is borne above  
 To reach his home at last, "the Father's house",  
 And all the welcomes that await us there!  
 Home! Safe Home! At last, at last!

## HOLY INDWELLING

—John Stubbs

On the day of Pentecost something unique and wonderful took place, namely the Holy Spirit of God descended and was received by the one hundred and twenty disciples. In the symbolical vision of Acts 2:2, cloven tongues like as of fire are said to sit upon each of those assembled, signifying the great fact that the Spirit had now come to take up His abode in each individual believer. The indwelling of the Holy Spirit is a characteristic truth of the present dispensation, and is not only a proof of salvation, but a testimony to the glorious truth of an ascended and glorified Christ in heaven. The sending forth of the Spirit was an event only made possible by the glorification of Christ into heaven. This is clearly taught us in John 7:37-39 and 16:7. We may consider the truth of the indwelling Spirit in three simple ways: 1. The precious Fact of the Indwelling. 2. The Permanent Presence of the Indwelling. 3. The Practical Result of the Indwelling.

### THE PRECIOUS FACT OF THE INDWELLING

The Lord Jesus speaking to His disciples said, "For He (the Spirit) dwelleth with you and SHALL BE IN YOU" — John 14:17. Notice this is in the future tense and contains a great prophetic announcement of the fact that the Holy Spirit, consequent upon the ascension of Christ, would indwell the disciples. This was something altogether new, for though Old Testament saints knew something of the power and help of the Spirit, for He had come upon them for certain needs and times of crisis, yet they experienced His holy indwelling in the sense that the Lord is speaking of in John 14. The apostle Paul refers to this fact in II Timothy 1:14 — ". . . the Holy Spirit which dwelleth in us". How easy to forget that a Divine Person has taken up residence in us. Have we ever stopped to reflect upon the implications of this? But some questions would be: When does this indwelling take place? Is there a waiting period between the point of conversion and the actual receiving of the Spirit? And does it mean that I must first be marked by certain conditions of spirituality before the Spirit indwells me? Acts 10:44 must be considered as NORMAL experience for today: "The Holy Spirit fell on all them which heard the word", that is He was received when they believed. Acts 19:2 has misled not a few as if the question of Paul to the 12 disciples implied a waiting period. Unfortunately our precious A. V. translation here is faulty. Paul does not ask, "Have ye received the Holy Spirit SINCE ye believed?" but rather,



as in the R. V. "Did ye receive the Holy Spirit WHEN ye believed?" Note the aorist participle of the Newberry Bible, indicating "having believed". This is most important as to our understanding of the doctrine of the receiving and indwelling of the Spirit, and will save us from the error of the so-called "Pentecostalists". The young believer in particular should note these things. Such too will be helped by Acts 5:32 where Peter, speaking of the Holy Spirit says, "Whom God hath given to them that obey Him". This obviously cannot be the obedience of a believer in 'after conversion' experience, but rather points to the obedience of faith. The truth of the sealing of the Spirit is akin to this in that it is not an experience to be gone in for after salvation, but a fact that takes place when we are saved. It is God that seals us with the Spirit. Ephesians 1:14 must be understood as to time in the same way as Acts 19:2. The tense again is the same. It is not "after that ye believed", but "having believed". Another reference to the sealing of the Spirit in Ephesians 4:30 establishes for us the truth of the eternal security of the believer. In no way must the sealing of the Spirit here be confused with the filling of the Spirit in Ephesians 5:18. The one takes place at conversion and is once for all, never to be repeated. The other after conversion, and may be repeated, and indeed from the divine standpoint should be continuous on our part. Moreover, whilst saints prior to the death, resurrection and ascension of Christ were filled with the Spirit (Luke 1:15 - 67, Mic. 3:8, etc.) they were never indwelt by the Spirit.

#### THE PERMANENT PRESENCE OF THE INDWELLING

Referring again to our Lord's upper room discourse He says to His disciples relative to the presence of the Spirit with them, "I will pray the Father, and He shall give you another Comforter, that He may ABIDE WITH YOU FOR EVER" — John 14:16. The believer of the present dispensation of grace will never need to pray what David did in Psalm 51:11. "Take not Thy Holy Spirit from me". This would not be intelligent prayer on the lips of the Christian. Indeed it would be impossible for God to grant such a prayer today, because it would deny the work of Christ on the cross. This does not mean that I cannot conduct my life as I may just because the Spirit will never leave me, but rather, as we shall see, the realization of this will promote carefulness in my life, and make me ever so humble before my God.

A lovely illustration and picture of the abiding presence of the Spirit is seen in the pillar of cloud that guided the children of Israel through the wilderness. It was ever a guide, comfort and protection to them. Note Nehemiah 9:20, "Thou gavest also thy



Good Spirit to instruct them". Note that this comes in after the reference in the previous verse to God forsaking them not and to the fact that "the pillar of cloud departed not from them". If therefore the presence and ministry of the cloud to Israel rested entirely on their own state and condition they would have been bereft of its guidance and comfort on many an occasion. But in grace it abode ever with them, "He took *not away* the pillar of cloud by day, nor the pillar of fire by night from before the people" — Exodus 13:22. A new Testament counterpart to this would be I Peter 4:14, "The Spirit of Glory and of God resteth upon you". This is the only time in the Word of God that the Holy Spirit is described in such a way. As the Spirit of Glory He has a mission to fulfil and that is to complete fully the work of God in us. Just as the servant, Eleazer, safely conducted Rebekah through the desert to meet Isaac, so His work is to remain with us, give us and sustain us until the glory land is reached. What a comfort therefore this ought to have been to the suffering saints to whom Peter wrote. The knowledge of the permanent ministry of the Holy Spirit who indwells us will inspire confidence and give comfort to us as we pass through all the difficulties and trials of this wilderness scene. How wonderful before the Book of God closes, the Spirit of God Himself joins with the Church and says "Come" (Rev. 22:17), for not until our Lord Himself shall come will the gracious ministry of the Spirit in us finish. Having received the Spirit by faith He will never leave us, but it is incumbent upon us to continue in dependence upon the Holy Spirit so that in our lives we please God and do not depend upon the things of the flesh (Gal. 3:2-3).

(To be continued)

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The characteristic of those who love Him will be obedience. When we get to this close relationship, the sign of love is knowing the wishes of the person you love. Where Christ is precious, there is attentiveness . . . Many Christians have not His commandments . . . If we had an open ear — wakened morning by morning — we should have His commandments, we should know His mind, and what He wishes. I can find out the wishes of my father if I am thoughtful and attentive . . . He that loves Him gets the "secret of the Lord".

\* \* \*

"Blessed are they that dwell in thy house" . . . He whose heart is in the house, will prefer the rugged way which leads to it, to the easy way that leads away from it.



## WORSHIP

— John Blair

## WHERE IS IT?

Much that man would call worship is not in the Bible sense of the Word worship at all. The burden of most of the prayers and hymns, offered and sung in confession of sin and shortcoming, with pleas of mercy and blessing, is not worship. Worship is not asking a favour from God or pleading for grace. Worship is adoration, homage, praise and thanksgiving; adoration at God's greatness in power and grace; a spirit lost in wonder love and praise crying, "Thou art worthy" Rev. 4:11. Worship is counting God worthy of all praise, adoration, honour, glory and dominion, ascribing such to Him and presenting it to Him as homage.

Praise is being occupied with our blessings

Prayer is being occupied with our needs.

Worship is being occupied with the Lord Himself.

Worship is never used in connection with *asking*.

Worship is always connected with *giving to God*.

John 12:1-3 is one of the simplest and best Bible incidents of pure worship.

Have we been found by the Son as sinners? Luke 19:10.

Have we been found by the Father as worshippers? John 4:23.

On Lord's Day mornings do we go to keep an appointment with the Lord Jesus Christ? Matt. 18:20, to take the bread and wine to remember Him and to shew forth His death until He comes again? 1 Cor. 12:24. Especially the remembrance of His wondrous death will call forth worship from our hearts. Or, do we go to listen to some man (however gifted or godly) preach *about Him*-

God the Father is the *object* of our worship (John 4:20-24; Psa. 29:2).

Christ, the Son is the *substance* and *fragrance* of our worship (Eph. 5:2, 2 Cor. 2:15).

The Holy Spirit is the *power* for worship (Phil. 3:3).

The Holy Scriptures are our *guide* for worship (Col. 2:23)

The Heavens are the *place* of our worship (Heb. 10:19).

The first day of the week is particularly our *time* for worship (Acts 20:7).

Christians are our *companions* in worship.

### WHY SHOULD WE WORSHIP?

"It is written Thou shalt worship the Lord thy God" (Matt. 4:10).

To satisfy the heart of the Father (John 4:23).

The Lord Jesus seeks sinners (Luke 19:10).

The Father seeks worshippers (John 3:23).

We are not left to choose whether we should worship God or not. "*Thou shalt worship the Lord our God*".

### WHOM SHOULD WE WORSHIP?

God the Father is presented to the hearts of the believer as the object of our worship. Satan tries to wrest this worship from God and have it bestowed upon himself.

"Little children keep yourselves from idols". What is first on your mind each morning and last on your mind before you sleep? Can you say, "I think of my blessed Redeemer — I think of Him all the day long".

### WHO CAN WORSHIP?

Not anybody and everybody.

Only *found* ones (Luke 19:10).

Only those who are in the Spirit.

"For they that are in the flesh cannot please God".

### THE GROUND OF WORSHIP?

No one can worship God who is not standing on Redemption ground.

### WHERE CAN WE WORSHIP?

In the sanctuary of our own being.

When the sanctuary of our being is washed in the Blood, cleansed and indwelt by the Lord. Through the Holy Spirit it becomes a place of real worship.

In the privacy of our own devotions.

### HOW DO WE WORSHIP?

I'm afraid no sooner do we kneel down than most of us commence to *ask*. But should we not first worship Him *before* praying? Try *worshipping* first. Memorize some of the great worship utterances of scripture as Psalms 84; 91; 92. Isa. 6:1-3. Rev. 4:11. Rev. 5:9-12, or a true worship hymn read quietly before the Lord on your knees is a wonderful help. (Our own Believer's Hymn Book is rich in its worship hymns).



## HOW CAN WE WORSHIP?

The *first act of our worship* should be the offering of ourselves up to God as a thank offering for His wonderful salvation (Romans 12:1) and *then* the living of the daily sacrificial life of consecration. We are bidden to worship the Lord in Holy Array, "Worship the Lord in the beauty of Holiness" (Psa. 29:2) holiness of heart and life — beautiful habits. Some of these are: Clean thoughts and imaginations. Pure affections. The garments of the soul are the habits of our lives — they should be Holy. Those *living* the life of consecration (not talking it) and filled with the Holy Spirit. Live the life of worship. If we are filled with the love of God love will urge us to worship.

## SOME RESULTS OF WORSHIP

We shall exalt the Lord (Psa. 99:5, 9).

Bring gladness to the heart of God and to our own hearts.

In remembering the worthiness of our God, we worship Him for what He is in Himself, and repeating His wonderful attributes our faith will be mightily helped until the worshipper becomes like the object worshipped (Psa. 115:8 - 2 Cor. 3:18).

(The foregoing was one of the last addresses given by our esteemed brother, John Blair, before the Lord called him home.

## SIN: WHAT IT DOES

1. *Deceitfulness* of sin — Eve — Fall in garden of Eden.
2. *Envy* in Joseph's brethren — sold him into Egypt.
3. *Hatred* in Esau — Wanted to kill Jacob. Genesis 27:41.
4. *Malice* in Saul — Would have slain David.
5. *Rebellion* in Absalom — Would have killed his father.
6. *Covetousness* in Achan and Gehasi — Led to theft and lies.
7. *Perverseness* in Balaam — Cost him his soul.
8. *Pride* in Pharoah — Led to his destruction.
9. *Self-conceit* in Simon the Sorcerer — Brought Divine judgment on him.
10. *Impenitence* in Cain — Led to murder.
11. *Revenge* in Athaliah.
12. *Murder* in Jezebel.
13. *Hypocrisy* in Judas — Ended in the betrayal of Christ.

—Contributed by A. T. Stewart

## A LETTER ON THE PRAISE OF MEN

—J. N. Darby

My dear friend and Brother in Jesus Christ:

It gives me much pleasure to see your translation of ..... I reserve the pleasure of reading it, or rather of having it read to me, for moments in which the Lord says to us, as He did to the apostles, "Come ye yourselves apart, and rest a while". But I cannot refrain from telling you, my dear friend, that the pleasure that the appearance of your work gave me has been somewhat abated by the too favourable opinion which you have expressed in your preface respecting me. Before I had read a word in your translation, I made a present of a copy to a very dear friend of mine, who brought me word that you had spoken in praise of my piety in your preface. The passage produced the same effect on my friend that it did on me, when I afterwards saw it. I hope, therefore, that you will not take in ill part what I am about to say to you on the subject, and which is the fruit of a tolerably long experience.

Pride is the greatest of all evils that beset us, and of all our enemies it is that which dies the slowest and hardest; even the children of the world are able to discern this. Madame DeStael said, on her deathbed, "Do you know what is the last to die in man? It is self-love". God hates pride above all things, because it gives to man the place that belongs to Him who is above, exalted over all. Pride intercepts communion with God, and draws down His chastisement, for "God resists the proud". He will destroy the name of the proud, and we are told that "there is a day appointed when the loftiness of man shall be bowed down, and the haughtiness of man laid low". I am sure, then, you will feel, my dear friend, that one cannot do another a greater injury than by praising him, and feeding his pride. "He that flattereth his neighbour spreadeth a snare for his feet", and, "A flattering mouth worketh ruin". Be assured, moreover, that we are to short-sighted to be able to judge of the degree of our brother's piety; we are not able to judge it aright without the balance of the sanctuary, and that is in the hand of Him who searches the heart. Judge nothing therefore before the time, until the Lord come, and makes manifest the counsels of the heart, and renders to every man his praise. Till then let us not judge our brethren, whether for good or for evil, but with becoming moderation, and remember that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves.

If I were to ask you how you know that I am one of the



most advanced in the Christian career, and an eminent servant of God, you would, no doubt, be at a loss to reply. You would perhaps cite my published works; but do you know, my dear friend and brother — you who can preach an edifying sermon as well as I can — that the eyes see further than the feet go? and that unhappily, we are not always, not in all things, what our sermons are; that “we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us”. I will not tell you the opinion I have of myself, for in doing so, I shall probably all the while be seeking my own glory; and, while seeking my own glory, appear humble — which I am not. I had rather tell you what our Master thinks of me — He that searcheth the heart and speaks the truth, who is “the Amen, the faithful Witness”, and has often spoken in my inmost soul, and I thank Him for it; but, believe me, He has never told me I am an “eminent Christian and advanced in the ways of godliness”. On the contrary, He tells me very plainly that if I knew my own place, I should find it that of the chief of sinners, and least of all saints. His judgment, surely, my dear friend, I should take rather than yours.

The most eminent Christian is one of those of whom no one has ever heard anyone speak, some poor labourer, or servant, whose all is Christ, and who does all for His eye, and His alone. The first shall be last. Let us be persuaded, my dear friend, to praise the Lord alone. He only is worthy of being praised, revered, and adored. His goodness is never sufficiently celebrated. The song of the blessed (Rev. 5) praises none but Him who redeemed them with His blood. It contains not one word of praise for any of their own number — nor a word that classes them into eminent, or not eminent — all distinctions are lost in the common title, the redeemed, which is the happiness and glory of the whole Body. Let us strive to bring our hearts into unison with that song, in which we all hope that our feeble voices will one day mingle. This will be our happiness, even here below, and contrite to God's glory, which is wronged by the praise that Christians too often bestow on each other. We cannot have two mouths — one for God's praise, and one for man's. May we, then, do now what the seraphim do above, who with two wings cover their faces, as a token of their confusion before the holy presence of the Lord; with two cover their feet, as if to hide their steps from themselves; and with the remaining two fly to execute their Lord's will, while they cry, “Holy, holy, holy, Lord God of hosts; all the earth is full of His glory”.

Excuse these few lines of Christian exhortation, which I am sure will, sooner or later, become useful to you, by becoming



part of your own experience. Remember me in your prayers, as I pray that the blessing of the Lord may rest upon you and your labors. If ever you print another edither — as I hope you will — strike out, if you please, the two passages to which I have drawn your attention; and call me simply “a brother, and minister in the Lord”. This is honor enough, and needs no addition.

## QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

*Question:* We have been a bit confused because of some recent ministry given to us concerning the church. Ought we to refer to a company of Christians gathered to the Name of the Lord Jesus Christ as “a church”, or as “an Assembly”?

*Answer:* The word “assembly” is a translation of the Greek word “ecclesia”. It is also translated in Acts 19:32, 39, 41; used in a secular sense; and referring to a gathered together company. In every occurrence of the word (well over one hundred times) when referring to a called out company of saints it is translated “assembly” in the New Translation (J. N. Darby's Translation). In over one hundred instances this same word is translated “church” in the Authorized, or King James Version of the New Testament. A little bit of history will give the reason for this. The Bible which preceded the King James Version was known as the “Geneva Bible”; in it the word “ecclesia” was translated “congregation”. For some reason, perhaps political, king James who was responsible for the translation we know as “The King James Version”, gave strict orders that the word “church” be used, and not “congregation”. Of the origin of the word “church” we are not sure; it is said to come from “Kuriake” and that was the source of the Scottish “Kirk”, and the German “Kirche”, and so its common use now refers to a building. This is a gross misconception of the church as it is found in the New Testament. When we use the word “ecclesia” aright, and think of it as referring to a gathered together or gathered out company, then everything is simple. “Tell it unto the church” — the assembly (Matt. 18:17). “The Lord added to the church” — the assembly (Acts 2:47). “They were received of the church” — the assembly (Acts 15:4). “The church that is their house” — the assembly (I Cor. 16:19). And so on throughout The Acts, The Epistles, and Revelation chapters 2 and 3. All is quite clear when we use the word “church” with the idea of an assembled company in mind.



*Question:* In Rev. 13:8 we read, "Whose names are not written in the book of life of the Lamb slain from the foundation of the world". We would like to know if the words "from the foundation of the world" refer to the book of life" or to "the Lamb slain".

*Answer:* There is difference of judgment regarding this and we can only give an opinion. We know that the Lamb was not slain before the foundation of the world, but on the cross at Calvary. However, I Peter 1:20 makes it clear that in the counsels of God Christ was "a lamb without blemish and without spot: who verily was foreordained before the foundation of the world". Dean Alford writes "These last words (from the foundation of the world) are ambiguously placed. They may belong either to 'is written', or 'is slain'. The former connection is taken by many, but the other is far more obvious and natural". Some commentators translate this phrase as follows, "written from the foundation of the world in the book of the slain Lamb". William Kelly says, quoting Revelation 17:8, "Whose names are not written in the book of life from the foundation of the world". "There the Holy Spirit has left out 'of the Lamb that was slain' and puts together the writing in the book of life with 'from the foundation of the world'." My opinion is that Rev. 13:8 is best understood in the light of the words of I Peter 1:19, 20; but we do not press the point.

*Question:* Will you please explain to us the meaning of Isaiah 45:7, "I make peace, and create evil: I the Lord do all these things." In what way does God create evil?

*Answer:* These words have been used in making God responsible for the existence of evil in the world. It is not moral evil or badness that are in view here. The word "evil", as the dictionary shows, has more than one meaning, such as "disaster", "calamity", etc. It is in this sense that the word is found in Amos 3:6, "Shall there be evil in a city, and the Lord hath not done it?" Note the two contrasts that Isaiah makes; one between light and darkness, "I form the light, and make darkness". The other between peace and evil, "I make peace, and create evil". Evil is used here as something opposite to peace, and is frequently found in this sense in the Scriptures. "O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn?" (1 Kings 17:20). "Therefore Thou hast caused all this evil to come upon them" (Jer. 32:23). It is plain to see that the word "evil" has the idea of trouble. "Thus saith the Lord, Behold, I will bring evil upon this place" (2 Kings 22:16). God does not create evil



in the sense of moral badness, but He does bring trouble and calamity, and judgments upon man, holding him responsible for his sin.

*Question:* I have seen what is called "The Apocrypha" in some Bibles. Why do we not find it in the King James Version?

*Answer:* We are told that the Jews never looked upon the books of the Apocrypha as being the inspired Word of God, and "Unto them were committed the oracles of God" (Rom. 3:2). Moreover, there is not a single verse in these books quoted in the New Testament; nor do they anywhere claim inspiration. There is a good deal of legend found in the Apocrypha, and also some historical facts, but it is generally accepted that they are mere human writings. It is neither safe nor necessary to build any teaching whatever on these books.

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What a difference there is between a man walking before God and one walking before men! What a trouble there is to keep things straight for a man walking before men! While one who is walking before God, though in the presence of men, can leave things quietly to God. The real difference between a mere professor of Christ and a Christian is just this.

\* \* \*

Talk with Him. Never be content without being able to walk and talk with Christ as with a dear friend. Be not satisfied with anything short of near intercourse with Him who has loved you with such manner of love!

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(continued from Inside Front Cover)

two weeks again in Bay St. Lawrence and held a baptism in the Sea before moving the trailer to Neil's Harbour where they trust God will open hearts to receive the good news.

NEW DOMINION, P.E.I. — Albert Ramsay and Arnold Gratton tried Gospel meetings in the "Afton Hall". Twenty-five years ago the Editor and Bro. Ramsay preached here and there is fruit still remaining from this first visit.

CULVER CITY, CAL. — Hector Alves has had well attended and appreciated meetings on the Tabernacle. Our brothers health has improved.

ALLISON, IA. — "We have been greatly encouraged by the numbers attending and a good number professing in the large tent here when the Gospel was faithfully preached by our two brethren Harold Paisley and Fred Krauss. Following the meetings 26 believers were baptized by our brethren in the River at Shellrock, witnessed by some 500 who heard the Gospel. We thank God for the work of the Holy Spirit in this visitation, and will value prayers for the young in Christ." R. Stickfort.



HITESVILLE, IA. — The conference at Hitesville and Manchester were reported good and large. R. Orr and R. Elliott hope to start meetings at Marshalltown. S. Mick is at Ontario, Wisc. and L. Debuhr is near Wilmar. W. Nesbitt (Ireland) has been visiting assemblies in Iowa and Wisconsin before returning to Ireland.

LOCONING, MD. — G. Graham had two weeks appreciated ministry in this small assembly.

TYLERTOWN, MISS. — L. Ballhagen had eight weeks tent meetings at Foxworth, Miss. and the attendance was good. It is a new place and some homes have been offered for cottage meetings and so far have been well attended. A building might be available for following up the work of this area.

NEW CREEK, WEST VIRGINIA — Robert Surgenor is in the 16th week in this area. The tent was in Short Cap for six weeks with blessing in salvation. Then the tent was moved to Burlington, W. Va. till September 11th and on the 13th he commenced door to door work in Purgitsville, a mountain village 25 miles S.E. of New Creek. A building called the "Old Pine Church" was obtained and another series began on September 17th, two miles from Purgitsville.

HATBORO, PA. — Walter Gustafson and David Oliver had six weeks Gospel meetings 40 miles south west of Hatboro and 20 miles from Bryn Mawr. A number of strangers came and the seed was faithfully sown with a little blessing.

EAST BOSTON, MASS. — O. McLeod spent a Lord's day here and remained for two days ministry. Previously he was in Torrington and Danbury, Conn.

DETROIT, MICH. — R. Milne (Venezuela) visited the Stark Road Assembly.

ZAMBIA, C. AFRICA — R. Neill writes, "We have just finished six weeks gospel meetings in a district a short distance from here. There was a very good interest with about fifty or sixty unsaved attending every night. During the past few weeks we have been busy trying to get a new hall built at a place 17 miles from here. There is an assembly of 14 brethren and sisters. All of them were saved in recent years and began meeting as an assembly three years ago in a little temporary building. The new hall should be finished, D.V., in about a month's time and we do trust it will be the birthplace of many precious souls. We would value your prayers for this country."

### CONFERENCES

SAN DIEGO, CALIFORNIA — The annual conference will be held as usual, D.V., commencing Friday, December 29th with prayer meeting at 7.45 p.m. and continuing Saturday, Lord's Day and Monday, 30th, 31st and 1st of January, 1973. Visitors welcomed, Corr. Andrew Hall, 5168 Ewing Street, San Diego, California, 92115, U.S.A.

OMAHA, NEB. — Thanksgiving Day meetings will be held Thursday, November 23rd with a prayer meeting on November 22nd in the Gospel Hall 69th and Hartman, Omaha. Phone 572-7523.

HARTFORD, CONN. — The annual Conference of the Charter Oak Assembly will commence, D.V., with a prayer meeting, Friday, November 17 at 7.30 p.m., continuing over Saturday and Lord's Day, November 18 and 19. Breaking of Bread at 10.00 a.m. A two hour Bible reading will be held, Saturday A.M. in place of the usual Ministry Meeting. Servants of the Lord walking in and teaching the old paths are heartily welcomed for ministry. Prayer is requested that the Lord may grant a time of help and blessing for His people. Corr. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Connecticut 06095. Telephone 688-2388.

EAST BOSTON, MASS. — The 20th annual conference will convene



again, Lord Willing, on December 2nd and 3rd with a prayer meeting on December 1st at 8.00 p.m. Breaking of Bread at 10.00 a.m. Ministering brethren who preach and practice Scriptural truths are welcomed. All meetings to be held at the Gospel Hall, 35 Putnam Steet, East Boston, Mass. Corr. Frank Procopio, 30 Hamilton Street, Apt. 16, Saugus, Mass. 01906.

#### WITH CHRIST

PORTAGE LA PRAIRIE, MAN. — Our dear sister Miss R. E. Stone has been called home. She came to Canada from England fifty years ago and she has been in happy fellowship here since. She loved the Lord and was faithful in attendance at the assembly meetings and will be missed. A. Vanstone and S. Rey took the funeral service and S. Maxwell at the graveside.

ARBORFIELD, SASK. — On June 22nd our brother in Christ H. G. Cummings was called suddenly home in his seventy-second year. He was in the assembly since it started in 1921. He was the Town's leading store-keeper and had an excellent testimony. The funeral service was held in the Community Hall and over 400 heard the Gospel faithfully preached by Jim Ronald and at the graveside comforting words were spoken to His Own by Geo. McKinley. He leaves to mourn his wife, three sons and two daughters all in Assembly testimony.

UNIONVILLE, ONT. — Our dear sister, Mrs. (Florence M.) McCarthy, went home to be with the Lord from the Bethany Lodge on Sept. 28 aged 81 years. She was saved in her teens through Matt. 6:33 and was in fellowship for many years in the Lansing Assembly, latterly in Unionville. Remember her aged husband, 96 years of age. A. W. Joyce preached the Word at the funeral.

FRESNO, CAL. — Our beloved sister in the Lord, Mrs. Martha Thorpe, departed to be with Christ on September 16th at the age of 90 years and one month. Born in Northern Ireland on August 15th, 1882, and born again in Banbridge. Mrs. Thorpe was in happy fellowship in the Assembly here since it was formed in 1911, and the last of those who first gathered in the Name of our Lord Jesus Christ in this city. Our sister went on steadfastly down through the years; with her late husband, she was consistent in the things of God. She was one who appreciated "sound doctrine" and who walked in "the old paths". Survived by four unsaved sons for whom prayer is requested. The funeral was largely attended, Hector Alves faithfully preached the gospel to some eighty friends, relatives and neighbours who needed God's salvation. Since receiving this report we have learned that one son passed away the day his mother was buried.

MANCHESTER, IA. — Our dear sister Mrs. Harry Hills went to be with Christ on August 2nd from a nursing home at Centre Point, Iowa, where she had been a patient for some years. She was saved in 1938 during tent meetings held by Brethren McBain and Jameson. She was in fellowship in the assembly at Manchester, Iowa, but unable to attend for some years.

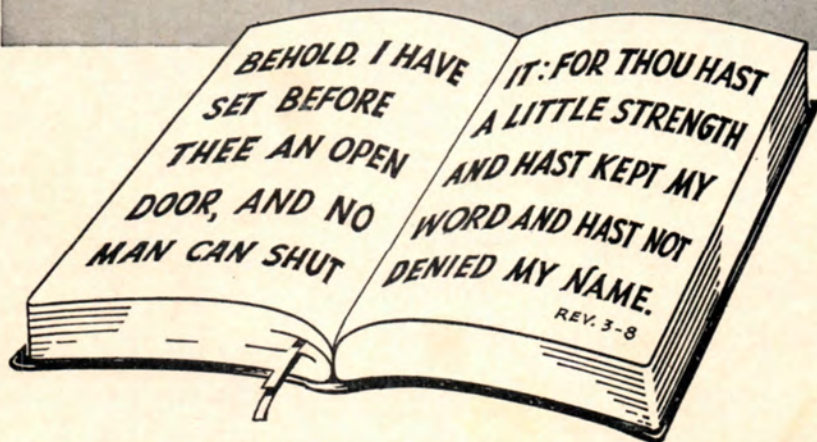
MANCHESTER, IA. Our dear brother Bert Bergstrand, aged 75 years, passed into the Lord's presence on August 15th following a brief illness. He was saved May 9, 1925 during meetings held by Mr. Oliver Smith at Manchester. He was received into the fellowship of the saints there and continued until his home call. His seat is vacant and he is missed. Paul Elliott spoke at the funeral service.

HALIFAX, N.S. — Our dear sister, Mrs. Nelson Watts was called home on October 1st in her 50th year. Saved in meetings in Charlottetown in 1947 held by D. Howard and A. Ramsay, she went on well and bore a good testimony till the last. She was in fellowship in the Swain Street Assembly for the past number of years, formerly in Charlottetown. Please pray for her unsaved husband and adopted son who is a great care. Albert Ramsay preached the gospel to a large company of unsaved friends and relatives in Charlottetown.



*E. Schilling*

# TRUTH AND TIDINGS



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**SUBSCRIPTIONS FOR 1973**

We would like to make a **SPECIAL APPEAL TO OUR SUBSCRIBERS**, wherever possible, to **REMIT IN DECEMBER**. This will be much appreciated and will greatly help at this busy time of the year. Send all payments to our treasurer, Jack Joyce, "Truth and Tidings" Box 389, Stouffville, Ontario, Canada. Cost is the same as last year, \$3.00 per copy for the year and \$2.50 per copy for parcels of five or more to one address.

Occasionally letters to the Editor are still sent to an old address and are no longer forwarded. The correct address is: A. W. Joyce, Suite 1711, 2550 Pharmacy Avenue, Agincourt, Ontario, Canada.

We expect the bound volumes for 1972 will be ready for mailing by the end of the Year. Cost of the bound volumes is the same as in the past — \$4.00 for 1972, older volumes \$3.00 each or four for \$10.00 from 1964.

**TIDINGS**

**CHANGE OF ADDRESS** — Correspondent of the Tampa, Florida Assembly, Charles L. Trask, 1406 Bears Avenue, Tampa, Florida, 33612.

**TORONTO, ONT.** — The Eglinton Assembly has been greatly encouraged by well attended meetings held by H. S. Paisley on the book of the Revelation illustrated by a large chart. The ministry was helpful to the saints and there was also blessing in the gospel.

In the West Toronto Hall, Sydney Maxwell and Norman Crawford have been faithfully preaching the gospel, and in the West Hill assembly G. Bergsma and A. Adams have seen a little blessing.

**GUELPH, ONT.** — Our sister, Mrs. Mervyn Paul has been quite ill and has been in hospital but is somewhat improved. Her daughter and son-in-law V. Markle have felt it necessary to move from the Maritimes in order to be near to her, and help to care for her. His new address will be: 39 Willow Road, Apartment 210, code NLH-LV8, Guelph, Ontario. Brother Markle is exercised about working among the many Italians of this Province.

(continued on page 240)



## PURPOSE OF A NEW TESTAMENT CHURCH

—A. W. Joyce

1. The *purpose* of a scriptural church is that it might be a *dwelling place for God*. We find this illustrated in the Old Testament where we have God's dwelling place first mentioned. In the Book of Genesis we find *individual* men of God as Enoch, Noah, Abraham, Joseph, etc., but we have no collective gathering of God's people till we come to the book of Exodus. The word Exodus means "Going forth" and the subject of the Book is Redemption.

The book opens with the groans of an enslaved people under the bondage and slavery of Pharaoh and the Egyptians. Egypt is one of the types of the world, as Pharaoh is one of the types of the devil. How aptly does the condition of the people of Israel *literally* describe the condition of all of us *spiritually* before God's salvation reached and delivered us. We were under the bondage of sin, enslaved by the devil and endeavouring unavailingly to find satisfaction in the world.

God sent a deliverer in the person of Moses to take Israel out of Egypt, the land of their bondage. When haughty Pharaoh refused to let Israel go, God sent ten plagues, ending with the death of the first born. The people of Israel were redeemed from the destroyer by the blood of the paschal lamb, and from Pharaoh by the power of God.

*Only* after Israel was *redeemed* and *called out of Egypt* could they become a *worshipping people*. For the first time as a *Nation*, having been redeemed, *called out and separated* from Egypt, could they become a dwelling place for God. Now, in Exodus 25:8 God said, "Let them make me a sanctuary that *I may dwell among them*."

Can we look back to the all important experience when we were redeemed by the blood of Christ, separated from the world and gathered to become a dwelling place for God? The Corinthians had been immoral idolators, stained with all kinds of sin (1 Cor. 6:9 and 10) but in the following verse Paul adds, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God. They became a cleansed and called out company to whom, consequent upon their obedience to the call of separation, God promises, "I will dwell in them and walk in them; and I will be their God and they shall be my people (2 Cor. 6:16).

The New Testament church is a *dwelling place for God* separated from the world.



2. The church is for *the exaltation of Christ*. After describing it as the "Church of the living God" the scripture adds, 1 Tim. 3:16 "Great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." To be a scriptural church the absolute deity as well as the perfect humanity of the Lord Jesus must be held and maintained. The virgin birth of Christ is a foundation truth of supreme importance. Because He was the Son of God and God the Son, He was not only born without sin but He lived without sin. But was He not tempted by men and satan to sin? He was, but not only did He not sin, but all the temptations on earth proved that *He could not sin*. He was seen of angels throughout His perfect manhood and the Father testified of Him. "This is My beloved Son in Whom I am well pleased", or "In Whom is all My delight". Wherever there is an assembly of God, it bears testimony to the perfection of Christ in His deity and in His humanity. If one denied or refused this truth, such doctrinal error would call for putting away from the church (1 Cor. 5:13) as would moral evil.

3. The Church is a pillar and ground of the truth. Associated with the truth concerning the Person of Christ in I Timothy 3, we also read in verse 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth". To be a pillar and stay of the truth before the world there must be godly behaviour manifested in the House of God. When the Lord Jesus was on earth in the days of His flesh, He perfectly manifested the Father so that He could say, "He that hath seen Me hath seen the Father". He sent us into the world now to represent Him. How important then is godly behaviour in the world, if we are to represent Him. The testimony of the whole assembly cannot rise higher than the standard of the individual believers of which it is composed. No one will pay attention to our declaration of truth unless they are backed up by a constant Christian life.

4. The purpose of the church is that it might be a *place of gathering, sacrifice, worship, praise and prayer*. The Epistle to the Hebrews was written in order that Jewish believers might once for all be detached and delivered from Judaism and temple worship to the Name and Person alone of the One whom the Jews had cast out and crucified. In the closing chapter we read, "Jesus also, that He might sanctify the people with His own blood, suffered without the gate". Inside the gate and camp was the literal temple which formerly had been Israel's centre of gather-



ing, but Hebrews 13:13 adds, "Let us go forth therefore *unto Him* without the camp bearing His reproach". From all things inside the camp the obedient Jewish believer is now to go forth to a Person — One who is rejected; and to be where He is we must bear *His reproach*.

In verse 15 we find that this place is also the place of collective praise which is called "sacrifice". While every true believer becomes a priest when Christ is received by faith and can *individually* offer the sacrifice of praise but *collectively* the sacrifice of praise can only be offered when collectively we gather outside of all the religious camps of men "Unto Him, bearing His reproach".

In the place where He is, any brother when led by the Spirit of God, is at liberty to pray, give thanks and express worship. This, of course, is an impossibility when one man controls the gathering, does all the preaching or praying, or else calls on some other one to do it.

1 Cor. 14:26 to the end of the chapter, is never carried out: "When ye come together *each one of you* hath a Psalm hath a doctrine hath a revelation hath a tongue" R.V. and then adds "Let all things be done unto edifying". This is to guard against unprofitable ministry. Public ministry or preaching of any kind is confined to brethren for in verse 34 we read, "Let your women keep silence in the churches; for it is not permitted unto them to speak." Finally in order to guard from disorder the chapter concludes with "Let all things be done decently and in order". Then in Heb. 13:10 we have the privilege of giving to God, to His work and to the needs of others which also is called a sacrifice with which God is well pleased.

5. A very important purpose of the New Testament church is for the display of the manifold wisdom of God to unseen on-lookers. In Eph. 3:10 we read, "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God". This with 1 Cor. 11:10 "Because of the angels", teaches us that a scripturally ordered assembly is teaching lessons to unseen angelic watchers of the manifold wisdom of God"; in particular the headship of all things to Christ. The silence and subjection of the woman in the church, her unshorn hair and covered head all contribute to the lesson as the assembly becomes the school room to the angels, principalities and powers".

6. Before concluding we should add that an assembly should be a light of Gospel testimony in a godless dark world as was the Thessalonians. Perhaps this was the very first of all the

epistles which the Spirit of God caused Paul to write. It was addressed to "The church of the Thessalonians which is in God the Father and in the Lord Jesus Christ". These Christians had been saved amidst much persecution. Though only young in the faith the apostle commended them for the way they spread the Gospel all around them. "Ye were ensamples to all that believe in Macedonia and Achaia. For whom you sounded out the word of the Lord . . . in every place your faith to Godward is spread abroad" (I Thess. 1:7-8).

God grant that we may increasingly enter into the purposes of God relative to a New Testament church and be able to say as David did relative to the Old Testament gathering place, "Lord I have loved the habitation of thy house, and the place where thine honour dwelleth" (Psalm 26:8).

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## THE HOLY INDWELLING

—*John Stubbs,*

(Part 2)

### THE PRACTICAL RESULT OF THE INDWELLING

There are five passages of Scripture that directly refer to the fact that the Holy Spirit indwells every believer in our Lord Jesus Christ, and these when considered will reveal some of the important reasons why He has taken up His abode within us.

1. Rom. 5:5. "The love of God is shed abroad IN our hearts by the Holy Spirit given unto us". The Holy Spirit within desires to keep us freshly in joy of the love of God. God's love here is described as poured forth like a great stream down from heaven into our hearts. The love of God to us should not be cold doctrine, but something which is real to soul experience. There is no doubt too that the sense of God's love to us will give assurance of future glory. The fact that God loves us will cause us never to question our eternal security. The context of this reference proves that it is the justified man who is indwelt by the Spirit. Only those who have the Spirit can keep themselves in the enjoyment of the love of God (Jude 19-21).

2. Rom. 8:11. ". . . shall also quicken your mortal bodies by His Spirit that dwelleth IN you." Here the Holy Spirit within is the pledge and guarantee of future bodily resurrection. This is one of the great consequences of the indwelling. If there is no such hope of a resurrection for the believer then God would do an injustice to the work of the Holy Spirit in the believer. The



work of the Holy Spirit within us will cause God to be morally consistent with His past demonstration of divine power in raising up Jesus. How precious and consoling to think that because the Holy Spirit has inhabited our bodies during life, for the honour and glory of that same Spirit God will move in power again as He did in the case of our Lord Jesus Christ. So that the indwelling of the Holy Spirit is the reason why our bodies have an eternal future before them.

3. I Cor. 6:19. "Your body is the temple of the Holy Spirit which is IN you, which ye have of God". From v. 19 of this chapter we observe that the reference to the indwelling Spirit is not brought in to warn the Corinthians of the possibility of the Spirit leaving them, due to sin, but rather to make them more aware and alive to the fact that this will lead to carefulness in all their ways, especially with regard to keeping their bodies pure. There is nothing better to promote holiness of life than an increasing realization of the fact of the Indwelling Spirit. How often we forget the Holy Spirit indwelling! To involve our bodies in sin and impure practices is really to sin against the Holy Spirit. This is what Paul desires the believers at Corinth to see. The Christian's body is property that belongs to God and we have no right to misuse it. In the present permissive society in which the child of God is set these are facts that we should ever remember. Young believers in particular should be carefully instructed along these important lines. The servant of the Lord has the responsibility of reminding the saints of the standards of Christian teaching.

4. Gal. 4:6. "God hath sent forth the Spirit of His Son INTO your hearts, crying Abba, Father". The Indwelling Spirit is here referred to as giving consciousness of sonship to the believer. In Romans it is we who cry (ch. 8:15), but in Galatians it is the Spirit within who inspires the cry. The Spirit of God has been given to us so that we might fulfill our responsibilities as sons. We now enjoy filial relationship with God. We have been brought into the near place. Israel never enjoyed such intimacy and privilege. This is why Paul in the first seven verses of this chapter makes a contrast between Israel under law and the present period of grace. Have we not to confess that we do not appreciate the privileges of grace as we should? But why the 'Spirit of His Son?' well, when our Lord Jesus was here as the Son of God He ever fulfilled His responsibilities. He as the Son was fully devoted to the will of God. Thus if we would be the same and go on unto maturity we must not only be ever so grateful to God for what He has done for us, but seek always



to do His will as His Son once did in the days of His flesh. The Spirit will help to do just this.

5. I John 2:27. "But the Anointing which ye have received of Him abideth IN you, and ye need not that any man teach you." The indwelling Spirit in the believer gives capacity for discernment. This verse has often been misunderstood as if the apostle John was setting aside the need for all teaching. The point of the verse however is clearly that the believer in the Lord Jesus Christ has the spiritual potential to discern error. Every believer indwelt by the Holy Spirit has the awareness of what is of God and what is not. Many of us can perhaps recall times not so long after our conversion when we were confronted by a certain system of teaching which we knew to be wrong, but yet we could not explain in detail why it was wrong, or even prove from Scripture. This ready perception then is really the birth-right of every believer and is due alone to the fact that the Anointing dwells within. As John says in v. 20 of this passage: "Ye have an unction from the Holy One, and ye know all things". Thus the indwelling Spirit:

- Keeps us in the enjoyment of the love of God Rom. 5:5.
- Assures us of future bodily resurrection Rom. 8:11.
- Promotes in us purity of life I Cor. 6:19.
- Gives us the consciousness of sonship Gal. 4:6.
- Provides us with an instinct for truth I John 2:27.

Let us thank God for these precious truths of Christianity and show by our godly lives our appreciation of them. May we not take any of these distinctive facts of the present dispensation for granted. Surely it should be our desire if we would be pleasing to God and know blessing in our lives to pray much that we may experience more the power and guidance of the Indwelling Spirit.

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### CHRIST — ALL AND IN ALL

After the celebrated painter Da Vinci had completed his immortal painting of the "Last Supper", a friend came in to inspect it. "That goblet is wonderful", said a friend, "it stands out like solid silver". The devout artist dashed his brush over the goblet in an instant and exclaimed, "Nothing shall draw the eye of the beholder from my Lord!" O Christian worker, keep Christ in the foreground. Let nothing hide thy Saviour from the sight of men. Your mission is to point out "The Lamb of God who taketh away the sins of the world".



## ASK WHAT YE WILL

—David A. Jones

Starting in the month of January each year, there is such an abundance of grapes in our back yard in Chile, that we need help in eating them all. Five different varieties tempt us with their flavour and sweetness. Such profusion is the result of care begun months before in July when the pruner's shears pared back the branches, leaving only those shoots which would guarantee abundant growth starting in September, (our spring-time).

As the branches grow and the grapes develop, my mind is drawn irresistibly to the Lord Jesus' classic discourse on fruit-bearing, John 15. He chose the well-known vine and its branches as a parable to teach us, 1) the Father's desire to find spiritual fruit in our lives; 2) the methods He employs to achieve His purpose; and 3) our part in the process.

Relationship to the Vine who is Christ is prerequisite to any fruit-bearing for the Father's pleasure. No other source can provide the nourishment necessary for spiritual growth.

### DESIRE FOR GROWTH

John 15 contains a number of lessons suggesting how we may grow and produce spiritual fruit for the Father's enjoyment. I would like to concentrate on one aspect of the overall process — our desire for growth. This is suggested in verse 7, “. . . ye shall ask what ye will, and it shall be done unto you”; and verse 16, “. . . that whatsoever ye shall ask of the Father in My Name, He may give it you”.

Have you ever prayed for something on the strength of these verses? Was the answer received in accordance with the request? I suppose most of us will have to answer negatively. Our prayers seem to go unanswered at times, or what does come is different from the petition made. Naturally, we wonder why. Do we not fulfill the biblical principle of praying to the Father in the Name of the Lord Jesus? Why, then, do prayers go unanswered sometimes?

### REQUEST FOR GROWTH

Bearing in mind that these verses dealing with “asking of the Father” are found in the context of the parable of the

vine and the branches, the key to their understanding must lie within the passage.

In the spring, when the sun's warm rays act like an alarm signalling time for growth, the branches begin to "request" of the vine necessary sap in order to grow. The vine is already in activity, ready and waiting to provide the essential life-giving liquid. The branch is able to receive from the vine by virtue of its connection to it, and will only request sufficient supply to satisfy its immediate need. It will not ask for more than it can handle, nor will it be satisfied with less. Its needs will vary from day to day, depending on climatic conditions, amount of sunshine available, even insects on its leaves will have an effect. Next weeks supply is never demanded anticipatively. The branch trusts the vine to have sufficient supply whenever the time comes and the need arises. The vine appears anxious to co-operate with the branch, working with it towards the chief goal of producing fruit.

#### NOURISHMENT FOR GROWTH

In like manner, our Lord Jesus Christ as the Vine is willing to nourish us with His spiritual life so that we might have an abundance of fruit for the Father to pick and enjoy; spiritual fruit which will bring Him pleasure and be for His glory.

Do we desire to bear fruit for the Father's pleasure? Then our prayers to Him will be with that object in view. The "asking of the Father" is a request made for the spiritual "sap" that produces spiritual growth and fruit in abundance. It is not "to . . . ask and receive . . . that ye may consume it upon your lusts" (James 4:3), but "ye shall ask of the Father in My Name, (that) He may give it to you" (vs. 16), and ". . . ye shall ask what ye will, and it shall be done unto you. (For) herein is my Father glorified, that ye bear much fruit" (vss. 7, 8). The asking of the Father will be a request for that which will produce spiritual growth in our souls, and spiritual fruit in our lives.

Of what do such requests consist? Obviously, they will not concern material possessions for US to enjoy. Nor will they be for fancied advantages which will enlarge OUR importance in the vine. The requests rather will be for:

- 1) UNDERSTANDING of the Word of God;
- 2) EXPERIENCES in life leading to an exercise of soul whereby the life of Christ is lived out in me; plus a desire for



- 3) DEEPER FELLOWSHIP with the Lord Jesus by which I am "changed into the same image from glory to glory" (2 Cor. 3:18).

These are the "whatsovers" of verse 16, which when requested in the name of the Lord Jesus will be granted in accordance with the promises of verses 7 and 16.

The Father seeks fruit from the branches; the Lord Jesus provides all that is necessary to produce it, through His life; and we are equipped to produce it. But do we desire to bear fruit? Do you desire to have spiritual fruit in your life for God? Your prayer requests will show how much.

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## W O R S H I P

—John Blair

### COLLECTIVE WORSHIP OF THE SAINTS

While individual worship is the birthright privilege of the believer (Heb. 13:15), God's great design has been, and still is, to have His people worship Him collectively (Psa. 50:5). For this purpose and as an incentive to worship, the Lord's Supper was instituted. Let us recognize that the Spirit of God as the Viceregent of the absent Lord, is sole President of the Lord's Day morning meeting. *For this reason no pre-arrangements are possible at this meeting.*

Preparation on the part of worshippers is necessary (but not pre-arrangement). Here the Saints appear as "Priests unto God" and the Spirit of God may lead any brother to voice the assembly's worship, for in this gathering it is not gift and experience *but spiritual condition* that matters. In order to give practical effect to the Spirit's ruling we must assemble *prepared* (Ex. 23:15), "None shall appear before Me empty". There must be time for self-examination, meditation and preparation. Assembling in the right condition of soul, the hearts of the believers, like the strings of a well tuned harp, will be ready to vibrate at the prompting of the Holy Spirit in harmony. *The Spirit always leads to Christ.* The Spirit always leads harmoniously for ("God is not the author of confusion"). The Spirit generally leads consecutively. *Whatever aspect of the Person and work of the Lord Jesus Christ is presented to our mind is, under the Spirit's guidance, usually adhered to throughout the meeting.* There is sequence of thought in the hymns, thanksgivings and ministry.

When saint after saint is led to rise, riveting the hearts of believers on Christ, even the least spiritual must feel that a controlling hand has been at work (I Cor. 14:25); "that God is in you of a truth". The Spirit's power may be so present that silence *is the highest* form of worship (Rev. 8:1). "Silent to the Lord" (Psa. 37:7 — margin). Let us remember that each believer present is definitely either helping or hindering the assembly's worship.

A living, worshipping church is an exceedingly sensitive organism. One believer out of touch with the Lord, or indulging in unconfessed sin will act as a dead weight on the whole company. *Lack of exercise* on the part of many; *quenching of the Spirit* on the part of some; *carnal impulse* on the part of others, are all factors which take away from the dignity and glory of the worship of the believers.

#### THE CUP OF THE LORD'S SUPPER

The cup of Salvation	— Matthew 26:27, 28
The cup of Blessing	— I Corinthians 10:16
The cup of Thanksgiving	— Luke 22:17
The cup of Communion	— Mark 26:27 - 14:13
The cup of Remembrance	— Luke 22:19 - I Corinthians 11:26
The cup of Testimony	— I Corinthians 11:26
The cup of Expectation	— Matthew 26:29

In these days some teachers are urging a close adherence to scripture (that is, a close imitation of certain details in connection with the Lord's supper) as to —

- The hour of observance
- The quality of bread used
- The kind of wine used,

which are not indicated in scripture as binding on us. These teachers fail in obedience on their own showing — instead of "on the same night that He was betrayed" I Cor. 11, which was the time of institution — on a Thursday, they have adopted the Lord's Day. They attach great importance to the word "Supper". The Lord's supper is not a meal and there is no hint from the Apostle that the observance of the Lord's supper depended on it being held at any certain hour. The same holds true regarding the kind of bread and wine used. The old explanation that the Lord used fresh grape juice squeezed from a bunch of ripe grapes supposes the season of the year to be Autumn instead of Spring, when no ripe grapes would be available.



As for the use of unleavened bread being obligatory we need to remember that though leaven is used as a type of evil *the antitype is the evil it represents*. We do not search the table for literal leaven but our hearts and lives for insincerity and untruthfulness — I Cor. 5:8. Leaven in the Old Testament is not evil in itself, only typical of evil. *In the New Testament we have the antitype against which we are warned*. Leaven is typical of moral and doctrinal evil. To make leaven in the Old Testament mean literally leaven in the New Testament *is making leaven typical of leaven* which is nonsense. If we look at the Lord's Supper as we should with moral and spiritual aspects, it reminds us that in the present evil age "the night is far spent". Most of the saints have fallen asleep. A few are still awake and they are partaking of the supper till the dawn breaks, and the Lord comes to call these away into the Eternal Day to the marriage supper of the Lamb and that will not be an evening meal for "*there will be no night there*".

#### THE LORD'S DAY MORNING MEETING

Three things should characterize this meeting.

*The presence of Christ*: we meet in or to His name. "Where two or three are *gathered together in my Name* there am I in the midst of them".

*The remembrance of Christ*: we do this in remembrance of Him, I Cor. 12:24.

*The death of Christ*: "Ye do show the Lord's death till He come" I Cor. 12:26.

The best preparation for the morning meeting is evidently a week of christian life (keeping short accounts with God) — then we have not much need of a special preparation. "Let a man examine himself and so let him eat". There is a great difference between *being worthy* to partake and being in a spiritual condition to *partake worthily*. Every child has their own place at their Father's table. *They are worthy by birth* but the Father might have to tell one of his children with soiled hands to go and wash *before* eating (the application is self evident). To go to the Lord's Table with a soiled conscience entails a heavy responsibility but "if we judge ourselves we shall not be judged of the Lord".

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I had rather do the will of God than work miracles.

### CARRYING THE GOSPEL

(Spoken over 80 years ago by Dr. Robert Moffat)

For sixty years I have been a missionary, and, of course, I have had a great deal of experience in missionary life amongst savage men and savage beasts. The conclusion I have come to is, that if I had a thousand lives I would lay them all down at His feet for such work.

I would even say that, were there no hereafter, I would still be a missionary, I have seen so much temporal blessing flow from such labours. I mean that I have seen such a happy change produced in individuals, families, communities, and whole tribes. But if that be the case, how much more then should we be in earnest when above all that there is a glorious future, and when the command of the Lord of glory is, "Go ye into all the world and preach the Gospel to every creature".

When I first returned to England I was much surprised at the indifference of the Christians at home as to the state of the heathen. And now, when I am compelled by my health to remain in this land, and while I am going about acting as an advocate of the heathen, I am again astonished at the comparative indifference of Christian men and women who love Jesus as to the nations that know not God. How can they love Jesus, who tasted death for them, and yet calmly hear of

#### PERISHING MISSIONS IN OTHER LANDS?

"Did He not "taste death for every man?" Was He not the propitiation for our sins; and not for ours only, but also for the sins of the whole world?" Did He not say, "Go ye, therefore, and teach all nations . . . and, lo, I am with you always, even unto the end of the age?"

Missionaries have realized that promise everywhere. The greatest men in the world have been missionaries, and they have realized it. The two greatest men, I believe, who ever walked the earth were Moses and Paul, and was not Paul a missionary? He was the prince of missionaries, and he said that he sought "to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand". Well, then, "ye are not your own, for ye are bought with a price", even the precious blood of Christ. That is true, you say. Well, do you give yourselves wholly up to His service to do His will? If you so yield ourselves, be sure He will point the way.



Results in Africa? Oh, my friends, I have seen many noble-looking men, warriors, who but lately were stained with human blood, become quiet and meek — followers of Christ. Have I not stood in the midst of battle, in order to stop the bloodshed, and there have I not seen those men who gloried only in butchery, and who wore upon their thighs the marks that indicated how many they had driven into the eternal world? Yet I have seen these men laid hold of by the grace of God, and soon after they might be seen selecting a hymn, praying to God, reading a portion of Scripture, and speaking faithfully from it on repentance towards God and faith in Christ Jesus. Yes, the grace of God has proved sufficient for them!

I speak, remember, of what I have seen. I do not speak of Madagascar or other lands, although the Gospel has had glorious triumph there. I speak simply of Africa, that great continent from which the pall has lately been withdrawn, and, behold, we see a vast field ready for the labourers. Soon we shall want hundreds of missionaries to go in and possess the land.

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### PRAYER OF THE LIGHTHOUSE KEEPER

—A.W.J.

Small boys playing on the shore of Lake Superior found a bottle in which was a message: "October 31, 1949. Come get me first chance; sick for three weeks. Almost died. Can't get out". It was signed simply, "O'Connor, lightkeeper".

The message was given to the chief constable of Marathon, Ont., who went to the lighthouse, two miles from shore. He found O'Connor's body in the bunk, but, because of heavy seas, could not remove it for two days.

O'Connor wrote a prayer as he lay dying alone in the lighthouse. It was this: "Oh merciful Christ, most pitving and gentle Redeemer, to Whom in the days of Thy sacred life on the earth the sick and suffering, lame and blind were brought and never went unhealed and uncomforted, consider. I beseech Thee, this sickness which I bear unables me (makes me unable) to perform my rightful duty.

"Look compassionately on me, O gentle King and Master and Saviour of all sinners, for if Thou wilt, Thou canst make me well from death itself. Thou canst ordain life; gracious

Saviour. I beseech Thee to clean my soul so I may be worthy to be called Thy son in righteousness.

"Please hear me merciful Lord, so I may be one of Thy faithful sons and I'll praise Thee for ever and ever. Amen."

The above account was recorded in a daily paper on November 10, 1949. Who that reads the pathetic prayer of the lonely lighthouse-keeper as he lay dying, would not be moved with sympathy?

#### Some Things that O'Connor *Knew*

1. It is evident that O'Connor knew that he was a sinner needing cleansing.

2. He realized that, like the prodigal, he was not worthy to be called a son (Luke 15).

3. He acknowledged that the Lord Jesus Christ, the Saviour of sinners, alone could cleanse him and fit him for the presence of God.

How many people to-day have not learned these great lessons! However, the Bible plainly teaches them: "All have sinned, and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10). "Neither is there salvation in any other" (Acts 4:12), but "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Reader, if you have not learned the lesson of your guilt and need, you are not yet saved.

#### What O'Connor *Did Not Seem to Know*

1. That the Lord Jesus Christ is just as willing as He is able to save. He is ready to receive the vilest sinner and He says, "Him that cometh to Me I will no wise cast out" (John 6:37).

2. That salvation is not by prayer but by simple faith in the Person and work of the Lord Jesus Christ. The invitation of the Gospel is not to *pray* to Christ, but to *TRUST HIM*.

If you have learned your need of the Saviour, yet have no assurance of salvation, be assured that the Lord Jesus is willing to save you now. He died on the cross to save sinners. He rose from the dead to justify each sinner who will believe in Him. His word of assurance remains forever, "Verily, Verily, I say unto you, He that believeth on Me hath everlasting life" (John 6:47).



**MEN OF NOTE — JOHN THE BAPTIST**

—*Hector Alwes*

JOHN THE BAPTIST — “A burning and a shining light.”

(Continued from October issue)

In our last paper we considered John the Baptist in HIS BIRTH, HIS CHARACTER, and HIS PREACHING.

THE LORD'S TESTIMONY CONCERNING JOHN. Perhaps there was no other man who received as much praise and such words of appreciation from the Lord Jesus, as did John the Baptist. Hear Him by the pool of Bethesda, “He was a burning and a shining light: and ye were willing for a season to rejoice in his light.” John had both fervour and radiance, burning inwardly and shining outwardly. This was a very fine testimony to the one who was “not that Light, but was sent to bear witness of that Light”. On another occasion our Lord said, “Among them that are born of women there hath not risen a greater than John the Baptist”. In spite of his greatness John was not appreciated by the rulers of the people, but many of the people testified, “John did no miracle: but all things that John spake of this man were true”.

JOHN'S TESTIMONY OF THE LORD. In bearing witness to the Lord John applies three titles to Him; the Son of God, the Bridegroom, and the Lamb of God. “This is He of whom I said, After me cometh a Man which is preferred before me, for He was before me”. “And I saw, and bare record that this is the Son of God”. A noble testimony! Twice over in this same chapter we have a remarkable testimony from the lips of John concerning the Lord Jesus, “Behold the Lamb of God”. This is the first time we have “the Lamb of God” personified. In John 3:29 the Baptist takes the place of “the friend of the Bridegroom”, standing and hearing Him. John's work was of a lowly character, witnessing to the One who was greater than himself. We see two things in his ministry, his humility in ever keeping himself in the background, and his ever testifying to the greatness of the Lord Jesus. When our hearts are filled with the glories of the Person of Christ, we will have less to say about ourselves.

JOHN'S FAITH TESTED. “Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another?” (Matt. 11:2, 3). There will always be brethren who seek to find flaws in men and women who are spoken of in the Holy Scriptures. It was customary in John's day for a prisoner



to receive visitors, (our Lord said, "I was in prison, and ye came not unto Me") and while in prison John heard a good deal about the activities of the Lord. Here we find him sending two of his disciples to the Lord with what appears to be a question of doubt. This has perplexed a good many readers of the Scriptures. How can John's question be reconciled with the testimony which he had borne to Christ during his ministry in public? On one occasion John said, "This is He", and now he sends two of his disciples to ask, "Art Thou He?" So we might ask, What has happened to this "burning and shining light?" He had baptized the One whom he proclaimed to be the Son of God, and the Lamb of God. In the accounts given of John he is frequently compared with the prophet Elijah, and we find that courageous prophet had his times of weakness. Some see in John's question the element of unbelief and doubt. Others think that John asked the question for the benefit of his disciples. Was John becoming impatient? Did he think the Lord was too slow? He might have thought, "If this is really the Coming One then why is He not performing the judgments predicted of Him? Whose fan is in His hand, purging His floor, gathering in His wheat, and burning up the chaff with unquenchable fire? If He is performing so many miracles why is He not doing something on my behalf, and getting me out of this prison?" Satan no doubt would trouble his mind in this way. One thing John did not know, a thing that had not been revealed to him by God, was the interval of time between the Lord's coming in grace, and His second coming in judgment. No interval is found in Isa. 61:2 between, "To proclaim the acceptable year of the Lord" and, "the day of vengeance of our God". So John asks the question, "Art Thou He that should come, or do we look for another?" In reality John is doing the very thing which Peter tells us that the Old Testament prophets did, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow". If there had been unbelief in John's mind he might have sent his disciples to someone else; the very fact that he sent them to the Lord is proof enough that there was no unbelief concerning who was the Coming One; he sent to the right source with his question, no doubt expecting an answer in the affirmative. Our Lord's answer was all that John required; there was no censuring in it for unbelief on John's part, and a gentle touch is added to the assuring answer, "And blessed is he, whosoever shall not be offended in Me". Then, when the messengers departed with the answer to John, the Lord began to eulogize His imprisoned servant, defending him from all criticism, and telling the multitudes that John was "more than a prophet", and, "among them that are born of women there



hath not risen a greater than John the Baptist". In so doing, the Lord left no doubt in the minds of the people concerning the integrity of this remarkable witness who was no reed shaken by the wind. Nor should there be any thought in our minds about defection on John's part.

**HIS DEATH.** It could be said that John the Baptist died the death of a martyr. Mark tells us his being "bound in prison" was "for Herodia's sake". For John had said unto Herod, "It is not lawful for thee to have thy brother's wife". As for Herod, he "feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly". It appears that Herod was not incensed against John, and perhaps John had no cause to fear death at the hand of Herod. But there was another, whose bitterness was waiting opportunity to get revenge. What Jezebel was to the Elijah of the Old Testament so was Herodias to the Elijah of the New Testament; but there was a difference, Elijah escaped the clutches of Jezebel while John fell prey to Herodias' evil designs. This wicked woman waited her opportunity and she got it by outwitting the unsuspecting king. Matthew tells us her daughter was "beforehand instructed" to ask for the head of John the Baptist to be brought in a charger. The death of John is pathetic, no details are given regarding his execution in the prison; the confrontation of sudden death must have stunned John; we are not told how he received the news. Another very touching scene is recorded immediately following the account of the delivering of John's head in charger, by the daughter to her mother. Mark tells us that "When his disciples heard of it, they came and took up his corpse, and laid it in a tomb". Matthew records, "And his disciples came, and took up the body, and buried it, and went and told Jesus". They could not have done a better thing. We are not told where they buried the headless body; no doubt tears were buried with it as they lowered it into the grave. With what sorrow of heart they would bear the news to the Lord. Like Abel, John the Baptist "being dead yet speaketh". How often, down through the ages his words have been proclaimed by the preacher of the gospel, "Behold the Lamb of God, which taketh away the sin of the world".

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ERRATA — On Page 202, in the November issue, second paragraph, by a printer's error, the meaning is lost. It should have read: "Are you not yourselves "Plymouth Brethren" or "The Brethren"? *We are not.*"



**QUESTIONS AND ANSWERS**

(Send all questions to Hector Alves)

*Question:* Do you think it is proper for a brother who has given the best of his days in secular employment, then when retired and receiving a goodly pension, to ask for a letter to go out preaching and expect the Lord's people to support him in a financial way? Please answer this question in the magazine.

*Answer:* Basically, the answer, in our opinion is "No". It is a very commendable thing for a qualified brother to spend the time of his retirement in the furtherance of the gospel, and to use the ability God has given him in edifying the saints by his ministry of the Word of God. To ask for a letter commending him to the work of the Lord is a different matter. We have perceived that in Canada and the U.S.A. such a letter seems to put a man in a special class, some almost looking upon it as an official capacity, and thus expecting the Assemblies to support them in a financial way. All things being as they ought, we see no reason why a qualified, respected, and gifted brother, who spends his time, in fellowship with his brethren, preaching the gospel, or ministering the Word to the Lord's people, might not be ministered to in a way to defray his expenses incurred in such service for the Lord. The deportment and character of such a brother ought to be a guide in this matter. Too many have used a "Letter of Commendation" as a claim for financial support from the Assemblies of the saints; we fear brethren have erred at times in giving such a letter. We do not think Paul and Barnabas were given a letter when they were sent forth by the church at Antioch (Acts 13:2-4). In Acts 15:40 Paul and Silas were "recommended by the brethren unto the grace of God". In Acts 18:27 we read regarding Apollos, "The brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace". Let us seek to be guided by "the apostles' doctrine" in these things.

*Question:* In Hebrews 6:6 we read, "If they shall fall away". Does this refer to mere professors, or were these in reality born again?

*Answer:* Although there is much difference of opinion regarding this yet we make bold to say emphatically that those words refer to some who were mere professors, not saved at all. The Epistle to the Hebrews has its own peculiar line of doctrines; to properly understand these it must be read from the Hebrew's standpoint. In verses 4 to 6 of this chapter we have the case of a Hebrew **PROFESSED** believer in Christ who turns back after



having advanced to the very door of salvation but not entering in. He had been "enlightened", and had gotten a "taste of the heavenly gift" (but did not swallow it) he had gone along with the Holy Ghost, etc., then he fell away. There is not a word said about faith here, it is all experience. The temple was still standing when this Epistle was written, and "falling away" meant going back to it, and to its altar and sacrifices, "crucifying to themselves the Son of God afresh, and putting Him to an open shame" (verse 6). A different class is spoken of in verse 9, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak". The words "beloved" and "you" refer to true believers in the Lord Jesus Christ. Therefore "things that accompany salvation" were expected from them.

*Question:* There is a brother in the Assembly who frequently uses in public the term "the God-man", when referring to the Lord Jesus Christ. I do not find this title in the Bible; if it is unscriptural will you please give scripture with which to refute it?

*Answer:* There are expressions which are scriptural, non-scriptural, or unscriptural. We would not call the expression "God-man" altogether unscriptural, but it certainly is non-scriptural. The same applies to the often used expression, "the Trinity". Neither of these expressions is found in the Scriptures although the meaning of them is indicated again and again. Personally, we do not like the expression "the God-man"; our Lord Jesus Christ was very God, and He became a Man; He was both God and Man, the two natures distinct the one from the other. We think it best, whenever possible, to use the language of Scripture when referring to our Lord Jesus Christ.

*Question:* Would you please explain to us what Paul meant when he said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" Romans 9:3.

*Answer:* Paul means to say that he would if he could, forfeit his own joy and pleasure as a Christian if that would in any way save his brethren, the Israelites of verse 4. We find Moses giving expression to something of a similar nature. "Yet now, if Thou wilt forgive their sin —; and if not, blot, me, I pray Thee, out of Thy book which Thou hast written" (Exodus 32:32). In his comments on Romans 9:3, Dean Alford gives, "I was wishing, had it been possible". We see in this Paul's intense devotedness to his brethren and kinsmen according to the flesh. He

would have done anything within his power to see them saved; he was ready, if he could, to obtain their salvation at the price of his own.

*Question:* In a number of scriptures we read about believing in the Lord Jesus Christ, and believing on the Lord Jesus Christ. See John 1:12; 3:15, 16, 18, 36, etc. Will you please tell us what the difference is between "believing IN" and "believing ON"?

*Answer:* Since the writer is not a Greek scholar, help in a case of this kind is often derived from the excellent marginal readings of the Newberry Bible, and from the reliable Darby Translation. There we find that in each of these portions referred to Thomas Newberry gives "believe in", while J. N. Darby in each instance gives "believe on". We therefore conclude that there is no essential difference; both "in" and "on" are allowable in each, and are interchangeable.

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(continued from Inside Front Cover)

WAUBAUSHENE, ONT. — Elim Homes in Waubauskene, Ontario, has been caring for a number of God's people in the evening of their lives for many years. From time to time staff members are needed and have been supplied in a wonderful way. At present there is an opening for an additional helper. If any are interested in the care of the aged, please contact Miss Sharon Cottrill, Box 10, Waubauskene, Ontario.

LAKE SHORE, ONTARIO — We have had appreciated visits lately from our brethren J. Norris, H. Paisley, G. McKinley and W. Lavery.

BARRIE, ONT. — G. P. Taylor has been with us for about a week and a half with ministry to the Lord's people. While there are only about 14 in the assembly some have been coming from Collingwood, Strongville, Midland and Orillia making a nice number each night. He hopes to finish here on October 31 and go on to Strongville for the following week.

OTTAWA, ONT. — Timothy Kember and Ken Moore are in their second week of gospel meetings.

PICTON, ONT. — Stan Simms is having a few meetings with the assembly and the Christians from Picton and Deseronto are attending the meetings very well.

OSHAWA, ONT. — Fred Holder had ministry meetings with the assembly here.

GRAND BEND, ONT. — The Assembly arranged meetings on the 11th and 12th of November, commemorating the fiftieth anniversary of the Assembly which moved into the newly built Gospel Hall on Nov. 12th, 1922. The Assembly was formed through the labours of the late brother T. G. Wilkie and A. W. Joyce. The Hall was packed on the Saturday and the School auditorium on the Lord's Day, and the Lord gave help in the ministry.

OIL SPRINGS, ONT. — We also heard that the Conference was well



attended and good, a number of preachers being present to minister the Word.

**McKEESPORT, PA.** — Bren. H. Alves and W. J. Nesbitt had some very profitable and helpful ministry meetings with us, before going on to the Detroit conference.

**HALIFAX, N.S.** — We recently had a short visit from Brother Blackwood of Peterborough, Ont., during which time one sister was baptized. We are looking forward to a visit from Alex Wilson, on his return from the Newfoundland Conferences. Also Albert Hull and William Bingham purpose holding a series of gospel meetings here commencing November 19th, D.V.

Brethren L. K. McIlwaine and Watson had a few weeks gospel meetings in New Glasgow, N.S. which were appreciated. Floyd Stewart has been seeing some interest in gospel meetings at Debert, N.S., helped by some of the Oxford brethren.

Bill Bingham and Albert Hull closed with some blessing at Avonport, N.S. David Swan and J. McCracken continue in the gospel Trailer at Neils Harbour. A number of children and some adults have been attending but religious opposition is strong.

**SAN DIEGO, CAL.** — Douglas Howard and Eric McCullough are having meetings here and have already seen fruit in the gospel.

**TYLERTOWN, MISS.** — After tent work for eight weeks in a new area, L. Ballhagen, Sr., has been encouraged.

**TAMPA, FLORIDA** — Our brother Edward Wickert continues to plod on faithfully, laboring among the Spanish and Cubans here in Tampa. It seems to be hard ground, but he always has 15 or 20 under the sound of the Gospel. Pray for him. He needs encouragement.

**WATERBURY, CONN.** — O. L. MacLeod and Walter Gustafson are preaching the gospel. The Hall is now at 34 North Main Street, Terryville, Conn. 06786.

**HATBORO, PA.** — L. McBain and J. Smith have started meetings here. Recently J. Milne visited here before returning to Venezuela.

**DETROIT, MICH.** — The recent Conference was attended by about four hundred and helpful and edifying ministry was given. It was good to see so many younger Christians with a desire for the Word of God.

**KELSO, SCOTLAND** — Meetings reported in September for the preaching of the Gospel by J. Stubbs and others for a twelve week period could only be held three meetings weekly as the hired hall was unobtainable other nights. This correction was requested.

## CONFERENCES

**HAMILTON, ONT.** — A one day conference will be held in Kensington Ave. Gospel Hall, Hamilton, Ontario on New Year's Day, Monday, January 1, 1973. The first meeting is at 2.30 p.m., supper served at 5.00 p.m. and the evening meeting at 7.00 p.m. The usual arrangements and hospitality will be extended to visitors. Corr. William Costley, 81 Park Row South, Hamilton 24, Ontario.

**PENNSAUKEN, N.J.** — The annual conference will be held in the Gospel Hall, 6530 Caroline Ave., commencing with a prayer meeting, Friday, December 29th at 8.00 p.m., meetings continuing through Saturday, Lord's Day and Monday, December 30, 31 and January 1. (No meeting Saturday, a.m.) Corr. Charles Strom, 4763 Poplar Avenue, Merchantville, N.J. 08109.

**TAMPA, FLA.** — We trust, Lord willing to have our Annual Conference



here in the Gospel Hall, December 23 and 24 with prayer meeting preceding on December 22 at 7.30 p.m. and the usual order of meetings and accommodations. Servants of the Lord walking in and teaching the Old Paths are welcome. Corr. Charles L. Trask, 1406 Bearss Avenue, Tampa, Fla. 33612, Telephone Area 813 935-9376. (Please note change of address.)

SAN DIEGO, CAL. — The annual conference will be held as usual, (D.V.), commencing Friday, December 29th, with prayer meeting at 7.45 p.m. and continuing Saturday, Lord's Day and Monday, 30th, 31st and 1st of January, 1973. Visitors welcomed. Corr. Andrew Hall, 5168 Ewing Street, San Diego, California 92115, U.S.A.

#### WITH CHRIST

HAMILTON, ONT. — Our dear sister, Mrs. Roach Macdonald, was called home July 29th after a long illness, patiently borne. She was the eldest daughter of the late servant of the Lord, Mr. W. N. Brennan, who pioneered in the Maritimes. She was saved and in fellowship in New Glasgow, N.S., till the family moved to Noranda, Que., and later to Kensington Assembly, Hamilton. V. Markle preached the Word at her funeral. Please pray for her unsaved family.

DARTMOUTH, N.S. — Our dear sister, Mrs. Nelson (Hazel) Watts of Dartmouth, passed peacefully into the presence of the Lord on October 1st, 1972, at the age of fifty. She was born in Prince Edward Island, and saved there twenty-five years ago. She had been in fellowship at Halifax for many years. During her year's illness, she bore a bright and faithful testimony to doctors, nurses and neighbours. The funeral service was held in Charlottetown, P.E.I., with Albert Ramsay faithfully preaching the gospel to a large number. She leaves to mourn an unsaved husband and son, for whom prayer is especially requested.

TORONTO, ONT. — Our beloved brother, Robert Peckens, was called home October 12, age 65. He died from injuries suffered in an auto accident a week before. He was saved May 2nd, 1955. He was a very helpful brother in the assembly, and great tract distributor. He will truly be missed by all. Pray for his wife who was also in the accident but is recovering now. He also leaves three sons and a daughter. Our brother William Snyder spoke a good word of warning at the very large funeral.

CHICAGO, ILL. — Our dear brother, William Gould, son of George Gould Sr., passed away on Oct. 25th. For many years he was in fellowship in the 86th St. Assembly. He was a man of outstanding ability and a great help in the things of God. He was an invalid for several years as a result of a stroke but is now at home with the Lord. William Warke preached the Word at the funeral.

MIMICO, ONT. — Our dear brother, and servant of the Lord, Charles Fleming was called to be with the Lord a few days ago. We have not as yet received particulars which, D.V., will be inserted in our next issue.

CLEVELAND, OHIO — Our highly esteemed sister in the Lord, Mrs. Rebecca Oliver, departed to be with Christ in her home on October 21st while the conference meetings were being held here. Our sister was born November 3rd, 1888, and born again in Toronto, Ohio, on November 21st 1901; almost 71 years in Christ. Her husband, who pre-deceased her, was the son of the late David Oliver, veteran servant of the Lord. Our sister passed away as she had lived, with a smile upon her face. From her conversion she was in fellowship on the Toronto, Ohio, Addison Road, and Monticello assemblies and went on well and steadfastly in the things of God to the end. Hector Alves ministered words of comfort to the bereaved family and faithfully preached the gospel to the many unsaved present.