

TRUTH and TIDINGS



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WORK AND WORKERS

VANCOUVER, B.C.—R. Crawford and E. Sprunt closed their meetings in the South Main Hall after seeing some blessing in the Gospel. Our aged brother D. Scott, 83 years of age, arrived home, after an absence of six months.

LOUISVILLE, SASK.—J. Ronald is encouraged by good attendance of both saint and sinner, and hopes to continue in this district sowing the good seed till the end of the year.

PORTAGE LA PRAIRIE, MAN.—A. Douglas had four weeks' searching ministry meetings, on the Tabernacle. Since then Sidney Maxwell has given an appreciated visit to Portage, and G. McKinley is expected for a short visit.

ROSEISLE, MAN.—Our aged brother Fish, who is over 80, had a few meetings.

EDMONTON, ALTA.—Our brother C. H. Willoughby is still under the care of a specialist, after a recent operation. Remember him before the Throne of Grace.

NIAGARA FALLS, ONT.—J. H. Blackwood and R. Roberts have had a good interest here, two have professed and they hope to see others reached and the Lord's people helped.

SAULT STE. MARIE, ONT.—F. G. Watson and B. Grainger had a good interest in the Gospel and some precious souls were reached by its saving power.

ST. THOMAS, ONT.—T. Kember and D. Kember are faithfully preaching the Gospel in FINGAL, nine miles from St. Thomas. Previous to these meetings the saints received much needed ministry from G. G. Johnston in St. Thomas.

TORONTO, ONT.—J. Dickson is having meetings on the Tabernacle for saint and sinner.

EARLTON, ONT.—After having four weeks with some blessing in Kirkland Lake, B. Widdifield and E. Dellandrea commenced in Earlton, as it has been quite a while since a series of meetings has been held here. They were anxious to get started before the roads were closed with snow. Brother Widdifield writes of encouraging attendance, and also mentioned that V. Davies and H. McCready are having Gospel meetings just across the border in the province of Quebec, remember our brethren in prayer.

PUGWASH JUNCTION, N.S.—A. Aiken and D. Howard are continuing meetings and have seen the Lord's Hand in salvation.

BRAMBER, N.S.—L. K. McIlwaine has taken down his portable hall. He has not been so well and needs a rest.

MONCTON, N.B.—God has given a good interest and help to speak in the new hall where D. Leatham and R. Jordan are holding forth the Word of Life.

AUGUSTINE COVE, P.E.I.—A. Ramsay and J. McCracken closed the meetings on December 3rd, after the long, fruitful spell in this neighbourhood since the beginning of the summer.

TRUTH and TIDINGS

VOL. 3

JANUARY, 1951

No. 1

NOT OF THE WORLD

John 17:14

A. W. Joyce

IN PAST papers we have noted that the Christian is not of the POLITICAL, SOCIAL, and RELIGIOUS WORLD. Now let us look at the Christian's separation from the BUSINESS WORLD. There are some professing Christians who attempt to divide the believer's life into two parts, the religious life and the secular life. Apparently the thought is that while the Lord Jesus and His Word should control the former, the latter is something that is outside the province of the Lord's control. Thus they maintain, perhaps, an "ecclesiastical" separation, and then imagine that they can descend to the world's level in business life. Is there, after all, very much to choose between this and the unconverted professor's "Sunday religion", which like a coat is shed on Monday, not to be resumed till next Sunday? No, no, we have been bought with a price; we are not our own; and every department of our lives, and every day of our lives, should be controlled and spent in the fear of God, under the guidance of the Word of God, and lived by the power of the Spirit of God. While acknowledging honestly in the presence of God our failure to rise to this standard, let us not, however, cast away the Divine standard, because of our failure in the past to rise to our responsibilities, as those who are NOT OF THE WORLD.

We made reference in a preceding paper to good King Jehoshaphat's failure, in joining affinity with wicked King Ahab in a social way. The disasters which followed seemed to be forgotten quickly, for we read in 2 Chron. 20:35-37, "And after this did Jehoshaphat King of Judah join himself with Ahaziah King of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber . . . And the ships were broken, that they were not able to go to Tarshish." Here was an unequal business yoke, which Jehoshaphat likely expected would end most profitably. Their objective was *gold*, as we learn from 1 Kings 22:48. It was God Who blasted that enterprise—"The Lord hath broken thy works". May we hope that, at long last, the King of Judah had learned his lesson? After the naval disaster, Ahaziah said to Jehoshaphat, "Let my servants go with thy servants in the ships," perhaps suggesting, "This calamity happened merely because your sailors were not sufficiently expert in the handling of the ships, so let my experienced mariners go with yours, and all will be well the next time." But we read "Jehoshaphat would not."

At the very root of all unequal yokes between the saint and the sinner in business, might we not discern as in the case we have been

considering, the desire for gold, or the sin of covetousness? How many sorrows would the Lord's dear people be spared if heed were paid to the word in 1 Timothy 6:6, "Godliness with contentment is great gain." In contrast to this "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all kinds of evil (R.V.), which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

The practices and ethics of the unconverted business men may seem to be quite honourable in their own eyes, and yet will fall far short of the standard for the Christian business man who desires to regulate his life by the Word of God. Of Lot in Sodom we read, "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2:8). Lot was a righteous man in a wrong place, who lost his peace of mind and soul; then he lost his goods, and finally lost his family and his testimony and was saved "so as by fire". We have heard also of professing Christians getting mixed up in trades unions, becoming leaders and agitators. How far away must such have wandered from the path of separation with a rejected Christ!

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you" (2 Cor. 6:17-18). Obedience to this call will put the Christian under the special care and protection of our Heavenly Father. Disobedience to it may seem to bring prosperity for a while, but the final cost will be heavy indeed—lost fellowship and communion with God, lost influence for God in the world and in the family, and the experience of Jehoshaphat may be repeated, that is, the whole business enterprise may be smashed to pieces. Let us then learn the lesson from the Word of God, rather than from bitter experience, **THE CHRISTIAN IS NOT OF THE BUSINESS WORLD.**



There should be freshness of feeling in our preaching. The finger must be laid upon the beating pulse of man's need. Let not the brain become a mere dusty sermon factory. Let it be as the dried perfume of a blooming garden, rather than the musty odour of fresh flowers. Someone has warned against "Crumbling up a text into small parts, by which a passage ceases to be Scripture, and becomes a dictionary."

* * * * *

In the Old and New Testaments there are, 66 books, 1189 chapters, 31,373 verses, (others claim 31,102) 773,693 words, and 3,580,483 letters.

"THE BODY OF CHRIST" AND "THE ASSEMBLY OF GOD"

Part 2

J. C. Russell, Australia

2. THE ASSEMBLY OF GOD. The word *assembly* is used, because the word *church* invariably gives a wrong thought, whereas *assembly* gives the true thought of a congregation, or gathered company. "Unto the assembly of God which is IN Corinth (1 Cor. 1:2; 2 Cor. 1:1). "Despise ye the assembly of God" (1 Cor. 11:22). "Give none offence, neither to the Jews, nor to the Gentiles, nor to the assembly of God." (1 Cor. 10:32). "Feed the assembly of God" (Acts 20:28). "How shall he take care of the assembly of God" (1 Tim. 3:15). "How . . . to behave thyself in the house of God, which is the assembly of the living God, the pillar and ground of the truth" (1 Tim. 3:15). "I persecuted the assembly of God" (1 Cor. 15:9). "I persecuted the assembly of God, and wasted it" (Gal. 1:13). "Assemblies of God in Judaea". "We have no such custom, neither the assemblies of God" (1 Cor. 11:16). "Assemblies of God" (2 Thess. 1:4).

Remarks on Above

The assembly of God is a term used of believers gathered together unto the Name of the Lord in a PLACE. It was so as is specifically called in Corinth. The two epistles to Corinth are assembly epistles, revealing the condition of gathered saints. While such conditions at Corinth are dealt with and the remedy revealed, principles are set forth that cover ALL assemblies of God. Linked with Corinth are "ALL that in every PLACE call upon the Name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2). Thus he writes, "We have no such custom, neither the assemblies of God." All principles all customs, laid down for the local assemblies are the same "and so ordain I in ALL the assemblies." At Corinth they were gluttonous and drunken when "in assembly" and thus were despising the assembly of God. Some also were in attendance at feasts given to idols, thus provoking the Lord to jealousy and giving OFFENCE to the assembly of God. Thus then it could be offended and despised. From the assembly of God at Corinth one was to be put away: "Put away from among YOURSELVES that wicked person" (1 Cor. 5:13). They were to judge that which was within, leaving that which was without for God to judge. The one put out proved by his repentance to be a true believer. Having shown this changed attitude, he was to be FORGIVEN and comforted and received back from the without to the within (2 Cor. 2:7). This is a parallel passage on discipline to Matt. 18:17, the "without" being equivalent to being classed with a Gentile and a publican. There is then a within and a without connected with an assembly of God; within composing professing believers, gathered unto the Name, sound in faith and godly in life;

and the without being the world of the ungodly, amongst whom were those that had been put away for sin, AND the unlearned who had not yet been received into the fellowship of the assembly. The latter class may be those who have been newly converted, or not baptized in water. These are mentioned in 1 Cor. 14: "How shall he that occupieth the room of the UNLEARNED say Amen" (verse 16) . . . "and there come in those that are UNLEARNED, or unbelievers" (verse 23) . . . "But if one prophesy, and there come in one that believeth not or one UNLEARNED" (verse 24). There are two classes sitting back here in Corinth in the place provided for them. It matters not whether it be an hour or weeks between receiving the word or conversion, and being added to the assembly of God. In Acts 2:41 we get divine order: (1) Receiving the word, (2) Being baptized in water, and (3) Added to them. On conversion believers thus are in the body from which they cannot be put out, but they are not in the assemblies of God until they are baptized and added. It was to the assembly of God in Ephesus that Paul wrote to Timothy showing him the qualifications that God required for overseers to take care of the assembly of God. It had been to the overseers of that assembly that he had addressed the exhortation, "Feed the assembly of God" (Acts 20:28). The work of an elder or an overseer was purely a local one. There was no thought of elders being held responsible for things beyond their locality; they were to feed the flock—to take care in their own assembly. Thus Peter writes, "Feed the flock of God WHICH IS AMONG YOU . . . neither as lording it over THE CHARGE ALLOTTED to you" (1 Pet. 5:2, 3, Revised Version). It was regarding behaviour in the assembly of God in Ephesus that Paul wrote concerning behaviour in life, and soundness in doctrine. The assembly there was to have house of God character, being subject to discipline and judgment. (Compare 1 Pet. 4:17.) This was becoming to the assembly of God, as it was the pillar and ground of the truth. God has not vested "the faith" or "the truth" in any world-wide organization or committee of men, or ruling synod or council, but every assembly of God in its local responsibility is alone the pillar and ground of the truth. It was because Hymenaeus and Alexander in Ephesus had made shipwreck by blaspheming, and were therefore doctrinally unsound, that they were excommunicated. The Apostle using his apostolic authority had "delivered them unto Satan" (1 Tim. 1:20). This is the identical expression used of the one guilty of moral sin who had been put away at Corinth.

Paul had persecuted the assembly of God. This was, without a doubt, the assembly of God in Jerusalem. Up to the time of his conversion, the only record of any believers together outside Jerusalem was in Samaria. It was from the high priest he got letters of authority to arrest the saints. From Jerusalem the persecution commenced and the assembly there was scattered abroad (Acts 8:1).

Paul said he persecuted them to strange cities and it was while he was on this errand to Damasacus that he was converted. Up to this time there were no assemblies of God in Judaea. After Saul's conversion assemblies sprang up everywhere. He was unknown by face to the assemblies in Judaea; therefore, he had not persecuted them AS assemblies. In saying, "He which persecuted us in time past," they were only repeating WHAT THEY HAD HEARD. (See Gal. 1:21-24). The continual mention of assemblies, assemblies of God, of Christ, of the Gentiles, of Saints, etc., shows that the assembly of God MUST be exclusively a local term.

In conclusion, let us sum up and notice the contrast between the body of Christ and the assemblies of God.

Body of Christ	Assembly of God
Church of Matt. 16:18	Assembly like Matt. 18:17
Universal	Local
Perfect	Imperfect
Christ the Builder	Man the builder
Always singular	Singular localized
One body	Many assemblies of God
Composed of members	Includes profession
Put into by God	Received into by men
Before water baptism	After water baptism
Can not be put out of	Can be put away
Controlled by Head in Heaven	Ruled by local overseers
Gifts provided	Gifts to function IN or FROM
Includes ALL the redeemed since Pentecost	Composed of some, not all
Unseen	Seen
Not yet visibly gathered	Gathered-together
No Schism	Subject to division
No sex	Male and Female

There are many precious truths connected with "the body of Christ" and with "the assembly of God" which have not been touched. But we seek only to prove that there is a marked difference between the two and they should never be confounded.

"Let us try the things that differ" (Phil. 1:10, R.V. margin). God's testimony to the world is in assemblies or churches on the New Testament pattern, not in any earthly amalgamation called "the church".

* * * * *

To deny that one can be saved here and now, is to deny the work of Calvary.

To deny that one can know that they are saved is to deny the Word of God.

THE MILLENIUM

G. G. Johnston

The desire for a period of bliss and joy upon earth has been present in the hearts of men from Creation's day. Many of the greatest struggles have been aimed at the destruction of elements which seemed to make this goal impossible. A common excuse for war and bloodshed has been that when victory is secured this will be a better world—a safer and happier place in which to live. How happy all would be if this were the result of so much loss of life and property!

Earthly Bliss

The Word of God teaches us that there will be a period of such earthly bliss, during one thousand years of the reign of Christ upon earth. Some religionists have taught that we were already in this period, so frequently mentioned by the prophets of the Old Testament.

Next to Happen

In the events of prophecy, the coming of Christ to the air and the rapture of the church, composed of all true believers since Pentecost, living and dead, is certainly the next to be fulfilled. Our blessed Lord assured His disciples that He would return for them. Though this may happen at any moment of the day or night, it has not happened as yet. This should be abundantly evident to all who are familiar with the Word of God.

Satan Bound

In Revelation 20 we read of Satan bound during the thousand years of Christ's reign. Surely none will believe that his influence has been removed from the earth as yet. During the reign of Christ, as with a rod of iron, all evil shall be fully suppressed, and only righteousness shall be in evidence. This is far from true today. It will come, but not until the evil has been purged out of the world by Christ's coming in judgment.

Many of the prophetic utterances in the Psalms portray these fiery judgments upon the enemies of God, as they point onward to a scene when the heavens shall rule, and conditions shall be nearer to "heaven upon earth" than at any previous period in man's history.

As the remembrance of the shame and suffering to which our Lord was subjected upon His first advent to earth fills the hearts of those who love Him with sorrow, and even shame, so the knowledge that "He shall be exalted and extolled, and be very high" (Isaiah 52:13) fills our hearts with joy, as we acclaim Him in words of Revelation, chapter 5: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Chapter eleven of Isaiah's prophecy predicts

The Happy State of the Earth

during the universal reign of Christ. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:6-9).

With all this favourable influence, many men and women shall render only "feigned" obedience. As for those who openly rebel against God and the rule of His worthy Son, these will be cut down in judgment. Then, as now, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Though the earth will be purged of evil at the beginning of the millenium, those born during that period will stand in need of regeneration, as do all today.

Satan Loosed

The result is that when the thousand years are expired and Satan is loosed out of his prison, he is able to deceive the nations and gather of them multitudes, as the sand of the sea in number. (Read Rev. 20:7-9.) Having rallied these armies of willing dupes, he dares to lead them in open attack against "the beloved city", but fire shall come down from God out of heaven, and devour them.

A Spiritual Rule

While we who today have bowed to Christ and accepted His rule in our hearts shall never be subjects in His earthly kingdom—the Millenium—yet we should bless God that we are a part of His spiritual rule. If we have been truly converted to God, we have confessed Jesus as Lord (Romans 10:9), and partaken of a life, the rule of which is: "Lord, what wilt thou?" All saved in this "Day of Grace" will form the "Bride of Christ" and this Bride shall reign with the glorious Bridegroom, thus fulfilling His prayer in John 17:24: "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."



A sheep must be fed on the ground—We must preach according to the capacity of our hearers. The Lord Jesus did not say, "Feed My sheep." We must not put the fodder on a high rack by our fine language, but use great plainness of speech.

Hard weather tells what health we have. Afflictions tell what sap and grace we have, withered leaves soon fall off in windy weather, rotten boughs quickly break with heavy weights.

"THE TRUTH OF THE GOSPEL"

as practically applied in Galatians
CHAPTER 5.

W. Bunting

The subject matter of chapter 5 properly commences at verse 2, verse 1 being, as we have already seen, the conclusion of the previous argument. The chapter, which is largely one of contrasts, may be divided into the following sections:

1. Christ or Circumcision, Verses 2-6.
2. The Troubled and their Troublers, Verses 7-12.
3. Liberty or Licence, Verses 13-15.
4. The Spirit versus the Flesh, Verses 16-26.

(1)

CHRIST OR CIRCUMCISION, VERSES 2-6.

The Apostle, having shown in chap. 4 that by reverting to Judaism the Galatians were forfeiting the dignity and privileges of union with Christ, now further shows that to seek justification by law-keeping is to renounce Christ altogether. "Ye are severed from Christ, ye who would be justified by the law" (v. 4 R.V.).

This and other statements in these verses may sound harsh and extreme, but in making them the writer asserts his apostolic authority—"I, Paul, say unto you" (v. 2); an expression which is made emphatic by the introductory word, "Behold". In addition to impressing upon them his authority, this reference to himself was bound to touch a tender chord in the hearts of the Galatians. It was "Paul", to whom they owed so much, and to whose person they were once so fondly attached (ch. 4:15), who now felt it incumbent upon him to address to them such plain and unwelcome truths. The expression, "I Paul", occurs also in 2 Cor. 10:1; Eph. 3:1; Col. 1:23; and 1 Thess. 2:18.

The words, "if ye be circumcised" (v. 2), are in the present tense and are to be read as in the R.V.—"if ye receive circumcision". The reference is not merely to the performance of the rite of circumcision, but to the legal system of which it was the recognized symbol. "Christ shall profit you nothing." That is to say, you cannot be justified by law-keeping and at the same time by Christ. Therefore, all who depend upon the former for salvation, deprive themselves of the blessings which flow from the Saviour.

Not only so, but verse 3, which also should be read as in the R.V., shows that the one who seeks salvation in Judaism "is a debtor to do the whole law". He is obliged to fulfil its every requirement, since it demands nothing short of perfect obedience (compare ch. 3:10). As this is something which no mere man has ever been able to render, what is the advantage of placing oneself in legal bondage? How

foolish it was to turn from Christ Who could save, to circumcision which could not! Yet this is what the false teachers wanted the Galatians to do.

Verse 4 carries the argument further, by showing that to seek justification by the law is to part entirely with Christ. "Ye are severed from Christ . . . ye are fallen away from grace" (R.V.). The tense here used is the aorist. The moment I accept Judaism as a means of salvation, I am sundered from Christ. I cannot be saved partly by His grace and partly by the law, since these two are the antitheses one of the other. The Apostle does not mean that a real believer can be lost. His language is hypothetical. He lets us see the terrible consequence to which the teaching of the Judaisers, if carried to its logical conclusion, leads.

Perhaps we shall better understand this short section if we note that it is divided into two parts. Verses 2, 3, and 4 reveal the fatal consequences of turning to Judaism. As we have seen, those who do so: (1) "Profit nothing" from Christ, v. 2; (2) Are "debtors to do the whole law", v. 3; (3) Are "severed from Christ", v. 4 (R.V.); and (4) "Are fallen from grace", v. 4. Then, by way of contrast, verses 5 and 6 set forth the present standing and future hope of believers in Christ. Note the change from the "ye" of verse 4 to the "we" of verse 5. Note also that the "For" with which verse 5 begins introduces the reason for the strong assertions just made. In the light of the true position and prospect of the Christian the falsity of the legal system stands exposed. The Judaisers were teaching that by law-keeping a more perfect righteousness of life could be attained; but "we . . . wait for the hope of righteousness", knowing that in the realisation of it our spotless standing in Christ will be manifested and we shall be fully conformed to "the perfect will of God". So while deceived Judaisers boast of their moral perfection in this life, we patiently "wait for" that glorious consummation, which will be ours when Christ returns.



Spiritual photography—Four things are necessary for a photograph. 1st an image, 2nd a camera, 3rd a sensitive plate, 4th light. See 2 Cor. 3:18, The image is the glory of the Lord, the camera, the Holy Scriptures, the sensitive plate, the human spirit, the light, the Holy Spirit. Sit down, as it were, before that Image and meditate upon the beauty and Glory of Christ.

If, when God speaks to us in His Word, we are deaf, when we speak to Him in prayer, He will be dumb.

THE PREACHING OF HELL

Franklin Ferguson, New Zealand

There is a widespread revolt against the doctrine of hell. It is generally excluded from the modern pulpit and platform and the religious press; very few people believe in it now. Howbeit the Son of God, during His public ministry on earth, preached hell fire and the everlasting punishment of all who disbelieve the Gospel. His words are awful. He speaks of "hell fire" (Matt. 5:22), "whole body . . . cast into hell" (ver. 29), "a furnace of fire" (chap. 13:42), "the fire that never shall be quenched" (Mark 9:45). He well knew what He was saying! He taught the people in parables; but when interpreting to the disciples the parable of the tares recorded in Matt. 13, He used the plain words "fire" and "furnace", words He knew they would understand clearly.

The denial of eternal punishment of the unbeliever is a matter of great moment; for like the keystone in an arch, if it falls, so will the rest of it fall. The atonement of Christ and the infinite nature of sin, lose their character when hell is thrust aside. Satan is directing a vigorous attack against this doctrine of hell; and how awfully sad to see hoary-headed professors of theological colleges being used by him to discredit the solemn truth! But where the Devil cannot get in his lie of "no hell", he gets in the thin edge of the wedge of doubt, suggesting that hell fire must not be understood as literal fire; it is "symbolical" language! Yet a symbol never comes fully up to the thing it symbolises, so, from this showing, eternal fire is a worse form of fire than the fire we are acquainted with. When fire assumes a mystical, not-understandable something or other, then it is a thing no longer alarming. The cry of fire! fire! thrills the sinful soul and makes the hypocrites to tremble.

It has been well said, "The Word of God should be read on the principle that if the plain and obvious makes good sense we should seek no other sense." This principle is as sound as it is simple. Luther and the Reformers who shook Europe used plainness of speech. Knox, Fox, Whitfield, and Wesley ranked high among God's mighty men, and they scorned to use language of double meaning. Spurgeon, whose words have been blessed to the ends of the earth, preached the fire of hell in its literal awfulness, so that no person could mistake his meaning. This man was very unsparing of fanciful interpreters of Scripture, convinced that the Bible is meant to be understood by plain people in a plain way.

By all means let our preaching be equally balanced—God's love and everlasting salvation; man's ruin and eternal doom. Nothing but this will do. Keep to Scriptural terms, however plain; do not search for smoother words than God uses in expressing His solemn truths, for drowsy souls need something far different than velvet-tongued preaching.

Whilst bearing in mind all we have written, we wish it to be understood that we should abhor a heartless, glib way of speaking of hell—it is so serious. While not to be faithful about it must be regarded as worthy of censure, the subject should never be referred to except under deep conviction of its solemn and momentous nature.



IN A MYSTERIOUS WAY

"NO," said the lawyer, "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please. There would probably be money in it; but it would come from the sale of the little house the man occupies and calls 'home'. I don't want to meddle with the matter anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard you say?"

"No, I didn't say so—he didn't speak a word to me."

"Well, may I ask whom he did address in your hearing?"

"God."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easy enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room. There on the bed, with her silver head high on the pillows was an old lady, who looked for all the world just like my mother did, the last time I saw her on earth. Well, I was on the point of knocking again, when she said, 'Come, father, now begin, I am all ready.' Down on his knees by her side went an old white-headed man—still older than his wife I should judge—and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they would not rebel against His will. Of course it was going to be hard on them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin white hand stole from under the coverlet, and moved softly over his snowy hair. Then he went on to repeat

that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their little house, which meant beggary and the almshouse—a place he prayed to be delivered from, if it could be consistent with God's will. Then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those about to demand justice."

Then the lawyer continued, more slowly than ever: "And—I—believe I had rather go to the poorhouse myself to-night, than stain my hands and heart with the blood of such a prosecution as *that*."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all the subject to the will of God; but he claimed that we were told to make known our desires to Him. Of all the pleading I ever heard, that prayer moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I am sure I don't know, but I hand the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for your ears."

The lawyer smiled. "My dear fellow," he said, "You are wrong again. It was intended for *my* ears and *yours* too; God intended it. I remember my old mother used to sing—

"'God moves in a mysterious way,
His wonders to perform.'"

"My mother used to sing it too," said the client, and he twisted the claim paper in his fingers. Then, after a pause, he went on, "You can call in the morning, if you like, and—well, tell 'mother and him' the claim has been met."

"*In a mysterious way*," added the lawyer.

Tried, troubled child of God, can you not trust your Heavenly Father?

He knows, He loves, He cares,
Nothing this truth can dim,
He gives the very best to those,
Who leave the choice with Him.

(From "Words in Season" 1936).

FINAL PREDOMINANCE OF RUSSIA INCONSISTENT WITH THE DECLARATIONS OF SCRIPTURE

IT HAS been of late very generally asked whether the Scripture enables us to form any decided judgment as to the result of the struggle that is now taking place, between Russia and Western Europe. We need not hesitate to reply, that the *final* result of that struggle may with great certainty be determined.

The prophecy of Daniel is that which chiefly guides us. Daniel prophesied at a time when supreme power, which had during the reign of Solomon, been committed to Israel in Jerusalem, was, because of transgression, withdrawn from them, and given to certain empires raised up from among the Gentiles. To whom did God give it? Did He commit it to the Gentile world indiscriminately, or did He appoint that certain selected empires should arise from among the Gentiles, to whom successively supreme power in the earth should be committed, until the time should come for it to be restored to repentant Jerusalem?

This question is one to which it is scarcely needful to reply, because it has been answered with accordant unanimity in almost every age. The rise of the four successive empires of Chaldea (Babylon), Persia, Greece and Rome, is a fact known to all. The Chaldean power is recognized in Scripture as supreme in Dan. 2:37, the Persian in Ezra 1:2, the Grecian under Alexander in Dan. 11:3, and the Roman in Luke 2:1, "There went out a decree from Caesar Augustus that all the world should be taxed."

The legs of the symbolic image of Daniel 2 is that part of the vision with which we are more specially concerned. Why was the Roman Empire donated by the *two* legs of the image? The Roman Empire from the moment of its establishment under Augustus Caesar consisted of two parts very contrasted in their history, and in their condition; and of this contrast none were more sensible than the Romans themselves. The *Eastern* part of their empire they had conquered from the Greeks who had preceded them. They had received it full of all that constitutes greatness. Taste, intellect, refinement, wealth—in a word, all the concomitants of an advanced civilization were there; so that Rome herself became morally subjugated to the laws, arts, and philosophy of the nations whom her sword had subdued in the east. The *Western* part of their empire, on the contrary, the Romans found sunk in barbarity. Rome there had to civilize her conquests. Accordingly, in the west she diffused Latin institutions and the Latin tongue; whilst in the eastern part of her Empire, Greek institutions and the Greek tongue continued to prevail. How thoroughly this original contrast has been, under the providence of God, preserved, may be seen in the fact that the terms "Latin, or Western

branch of the Roman Empire," and "Greek, or the Eastern branch of the Roman Empire," have descended to our own days. It is beginning again to be admitted (what during the first twelve centuries of Christianity was not doubted) that the Roman Empire had two branches, even as the image had two feet, and that consequently the final subdivision of the Roman Empire into ten kingdoms must be sought, not in its western branch merely, but in the *Eastern and Western together*.

The sovereign, controlling power of earth was first vested in Nebuchadnezzar of Babylon, next in Cyrus of Persia, afterwards in Alexander of Greece, descended at last to the Caesars of Rome, and in their dominions (to be divided at last into ten) it remains until the Gentile image ceases to be, and power returns to Jerusalem again. That which events have proved to be the pillar of power, has always been found somewhere in the Roman world.

If we were at liberty to speculate, or to argue merely from the analogy of the past, we might perhaps conclude that power necessarily depends on numerical strength—that decay is the necessary consequence of advanced civilization; and that consequently the civilization of western Europe must finally fall before the fresh vigour of the rude, but mighty hordes of Russia and northern Asia. But what about the prophecy of Daniel? Is Russia indicated by that wondrous image, which stands strong in the terribleness of its greatness till the end comes? If Russia could be indicated by the image, it must cease to be Russia. The present struggle between Russia and the countries that fall within the Roman Empire, is a struggle between a country to which God has not given supreme power in the earth, and countries to which God *has* given supreme power in the earth. Russia is *not* represented by the image. How then can it succeed against nations that *are* represented by the image? The words of Daniel respecting the image and its greatness are not the invention of man. They are the revelation of the counsel of Almighty God. Observe, I do not say that Russia might not be allowed *for a time* to assail successfully some of the Roman nations. But this is a very different thing from her being mistress of Europe and holding the determining power on earth.

I do not affirm that there may not be long and difficult conflict, or even reverses. The progress of human events in the channel appointed of God is often slow, and hindered by many obstacles. The Roman Empire, when finally divided, (into the ten toes of the image) will as clearly present a form of compact though divided unity, as when it existed in its undivided integrity. There will be therefore, in a certain sense, a restoration of the Roman Empire, which disappears in the record of Scripture when Jerusalem was subverted; its reappearance in Scripture narrative will synchronize with the time

when Jerusalem shall again assume a national existence.

As regards the East, the 8th chapter of Daniel enables us to say that Egypt, Greece, Syria, and the remaining part of Turkey, (the first three greatly augmented in territory and Turkey proportionably diminished) will form four of the five Eastern kingdoms. As respects the five Western kingdoms there is nothing in Scripture which would enable us to mention them by name, yet few, I suppose, will doubt that England, France and Spain, will continue on to the end.

There are also cases in which countries *external* to the Roman Empire are united to a country that falls within it. The countries at present thus circumstanced are Ireland in its relation to England—Ireland never having been brought within the Roman Empire: also, the central part of Hungary; likewise Bohemia and all German Austria north of the Danube, and the colonies of England, France, Spain and Portugal. On this case we cannot perhaps pronounce with the same confidence as on the preceding; but I think there can be little doubt that the union between such countries will be dissolved.

—From *Antichrist, Europe and the East*.

Editor's Note: Our readers will naturally wonder why in the struggle referred to with Russia, that the main factor is omitted, namely the United States of America. The answer is that the foregoing was written about ninety years ago. The conflict with Russia was the Crimean war, in which France and Britain were allies. One cannot help being struck by the remarkable foresight of the author in indicating, so long ago, so many things which have since been fulfilled. Russia's government has changed, but her imperialistic designs have not. Ireland, or the greater part of it, have severed ties with the British Empire. Turkey has been materially diminished. Egypt and Syria have recovered their independence, and Greece has been strengthened. Most of the colonies of the European powers have been recently lost to them. The Jews have recovered partial sovereignty over Palestine, and are returning in unbelief in increasing numbers. "We look for the Saviour the Lord Jesus Christ," we do not need to look for any intervening signs, yet how all this should turn our eyes heavenward as we cry, "Even so, come, Lord Jesus."

Lord Byron was a monarch in the realm of letters, but he never learned to rule himself. He died in early manhood, a prey to the lusts which he failed to control. He wrote, not long before his death the words—

"My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker and the grief,
Are mine alone."

A humble working man who was a Christian wrote the following words.

"My days are like the springing grain,
The brightest and the best to come,
My hope—to see the Lamb once slain,
And be at home."

THE HOUSE OF GOD'S PEOPLE

THERE are two houses that occupy a prominent place in God's Word. God's house, and then the house of every servant of His; and because it is connected with Him it is a place of responsibility and privilege.

A parent is to train his children according to Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Then count on God. See scriptural examples: Noah (Gen. 7:1), Abraham (Gen. 18:17-19). When God wanted a man to tell His secrets to, He chose a man who "commanded his children and his household after him." On this point there has been great failure. As God rules His house, so His servants should take Him as their model; and He treats those who do this with marked favour and honour. Have we failed in not counting on God; in the neglect of ruling our house for God? Jacob never thought of disconnecting his house from himself (Gen. 35:2, 3). Again, in Exodus 10:8, 9, Moses could not for a moment think of themselves being in Canaan and their children left in Egypt. It is the greatest inconsistency to sing of being in the heavenlies on Sunday, then on Monday and through the week let our children take their own way without restraint in the world. If Christ is enough for us, then what more do we want for our children? Which will they believe; our words on Sunday, or our words and actions on Monday?

The Christianity of the present day is far, far below what the Word of God teaches us to do (Deut. 4:9, 10; 6:6, 7; Psa. 78:4-7; 2 Tim. 1:5; 3:15; Eph. 6:4; Prov. 22:6, etc.). All this in regards to the bringing up of our children. Is not this the cause for such weakness amongst us; the neglect of ruling our house for God, and giving the Word of God its proper place in the home? Many, who with breaking hearts now may try to speak to their children, are reaping the bitter fruit of having left them to their own choice to go to the world's religion and ways, because they were agreeable to the heart. In Numbers 14:28-31, they limited God concerning their children. Let not our heart reason that we will lose their love and respect if we are too particular with them; take God's way; God alone can save; we are responsible to train them, not seeking to content ourselves that they will be saved sometime. Are they now a testimony that God is in our house? See Joshua 24:15; also 1 Sam. 3:11-14. Whatever a man's personal character may be, his testimony is effectually marred if his house is not right before God. Count on the power of God to bring everything in the house that would mar the testimony, subject to Him. Eli broke his neck because he did not break his heart for the sin of his house; he allowed the unrestrained will of his sons to go unchecked, thus failing to take God's ground in making his children obey him. Therefore God was dishonoured.

The same principle is in the New Testament; under grace the privilege and responsibility are even greater (Acts 11:13, 14; 16:13-15; 2 Tim. 1:16). When God visits a man with blessing and responsibility, He visits his house with the same.

A great blow to the testimony for God, has been given by this terrible failure in the home life of many of God's people; and men talk of godliness and truth that they have never felt in their own souls, putting the scales before others, but never having weighed themselves on them in the presence of God. There is a vast difference between principle and practice. This should put us on our faces, not merely for a passing moment at meetings for prayer, when no sooner over than the detestible levity shows how little we have entered into our own condition before God. There must be a deeper work than this; may God plow deep by His Truth; this is not merely Truth heard at a meeting, or read in a paper for the intellect. Why is there so little power and unction in our gatherings? dull, heavy, and unedifying. Matt. 18:20 is still good; if His presence is realized there must be power.

Difference of judgment is not the root of evil; we are called upon to exercise self-judgment. What goes on in the home may be one of the roots of this terrible condition existing to-day amongst us. A man has to provide for, and study to govern his house after the example that God does His house; all should have the stamp "God is here", in the home itself, in the family, and in all connected with it. The training of children really shows where we are in heart. The world's entertainment brought into the home is not the Spirit's agent to awaken concern in eternal matters. Shall I pamper in my children what I profess to mortify in myself? What my children belong to, I am a partner in it myself. I and my family are one. God is making terrible examples to-day. The children's distaste for the gospel, and for attending the meetings, etc. "Whatsoever a man soweth, that shall he also reap." God judges, so should we; or reap the bitter fruits.

(Written fifty years ago by the late Alexander Matthews, and contributed by Hector Alves as a much needed word for the present.)

RE REMITTANCES TO MISSIONARIES

G. G. Johnston

SINCE the beginning of 1949 a department has been functioning in connection with this magazine to facilitate the forwarding of funds to missionaries labouring in accordance with the Word of God in other lands. This was inaugurated through no desire to centralize funds, or in any degree to control them, but because it was then possible to export from Canada in United States funds no more than Ten Dollars per month, without a special permit from the Canadian

Foreign Exchange Control Board set up in Ottawa to safeguard the country's supply of these and other funds.

Through the kind consideration of that Board, a permit was secured to export larger sums under the auspices of Truth and Tidings, which quota has at different times been increased to meet the growing need. In this way, we have been privileged to help our Canadian brethren as individuals, and as assemblies, to export considerable sums to the support and encouragement of our brethren and sisters labouring abroad.

We have still the conviction that the more happy way is to remit directly from donor to recipient, when this is possible, thus creating direct contact as well as avoiding making known to another what we may be giving to the Lord. It is, therefore, our pleasure to call attention to the fact that the amount one can send per month has been increased to Fifty Dollars, without a special permit. This should make it possible for a number of our contributors to send their gifts directly to those missionaries in whom they are interested. By application to your banker, there should be no difficulty in securing a United States Bank Money Order for as much as Fifty Dollars each month, if necessary, or in other currency as the case may require. Always enquire first as to whether the country is in the dollar, sterling or special arrangement area. It is usually advisable to send by airmail, because of the time saved.

It is our intention to keep this department open, expecting that some may still wish to avail themselves of our permit to export larger sums, or, that some who are not at all familiar with the names, addresses and other matters connected with missionary work, may wish to avail themselves of our information and experience.

* * * * *

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

(ISAAC WATTS, Continued)

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away one stain."

The writer of this hymn, Isaac Watts, has been rightly called "The Father of English Hymnology"; his hymn book editions were amongst the first in our language. His writing of hymns began in this way. He had expressed before the congregation his dissatisfaction with the rough, unpoetic verses that were being sung at that time. "Well, then, give us something which will be better, young man," he was told. That very evening his first formal composition was sung by the congregation at the close of the service. It was—

"Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honours for His Name;
And songs before unknown."

giving expression to truths found in Rev. 5. The hymn has eight verses, and was a worthy beginning, though not equal to later works which were the fruit of a more mature life and experience. Each evening, for a long time, he presented a fresh composition, until at last he had given the congregation two hundred and twenty-two hymns in all.

Isaac Watts was a very small man. He measured only five feet in height, and was of a slender form; and like the apostle Paul, "in bodily presence weak". His complexion pale and fair; his eyes small and gray; his forehead low and cheek-bones prominent; but on the whole his countenance was by no means disagreeable. In his early manhood he proposed marriage to Miss Elizabeth Singer, an accomplished lady; but she declined it with the remark that "While she loved the jewel (his talent) she could not admire the casket that contained it." So he never married. When he was at a hotel one day with some friends, someone made the remark, rather contemptuously, "What! is that the great Dr. Watts?" It was not expected to

be heard, but Watts turned towards the critic, and said:

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul,
The mind's the standard of the man."

The apt reply is said to have produced silent admiration for the "great" little man.

Watts usually gave a title to his hymns, and to "Not all the blood of beasts", he inscribed "Faith in Christ our sacrifice". This hymn in particular has the gospel of divine grace portrayed in each verse, and presented in the clearest fashion. It begins with the lost estate of man, utterly hopeless in his ruin, guilty before the law, and unclean before God. Jewish sacrifices on the altar are unable to meet his need. Then in verse 2, "Christ the heavenly Lamb takes all our sins away". Verse 3 tells the manner how, "By faith we lay our hand on that dear head of Thine".

This verse was originally written—

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin."

Verse 4 tells us of that One Who was made sin for us; and in verse 5 we have that "joy unspeakable and full of glory."

Numerous incidents of conversions through the reading or singing of these verses, have been told with interest. One of a Jewish lady who saw through this hymn that Jesus of Nazareth was the Lamb of God's providing to take away the sin of the world. Divorced by her Jewish husband, she was reduced from wealth to poverty, and after leading others to Christ, she passed away triumphing in her Redeemer, quoting and applying to Him the Psalms of David. Another was led to accept Christ as his Saviour when listening to the reading of the above quoted verse, and afterwards gave his whole time to the preaching of the gospel.

(More about Isaac Watts and his hymns in our next issue, D.V.)

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. Will you please explain in *Truth and Tidings*, the meaning of the words in John 14:12: "Greater works than these shall he do; because I go unto My Father"? What are these "greater works" that the Lord Jesus refers to? Could anyone do greater works than He did?

Answer. "Because I go unto My Father" would mean the descent of the Holy Spirit. See John 16:7-15. So then, these "greater works" that the disciples would do, would be done in the power and demonstration of the Holy Spirit. Then would be fulfilled the words of John 14:12: "He that believeth on Me, the works that I do shall he do also." That would include miracles; and this we find they did do. For instance, in Acts 3:2-11, Peter causes a man who was lame from birth, to leap, and stand, and walk. The account of the Acts of the Apostles (the Acts of the Holy Spirit) is the very fulfillment of the words of our Lord, "Greater works than these shall he do," because done by men who were sinners saved by grace. Miracles are great works, but they deal with the material side; greater works are both the material and the spiritual—not only healing the body, but turning men and women from darkness to light, from the power of Satan to God. These were the "greater works our Lord left for His disciples to do, because He was going to the Father—H.A.

Whom the Devil tries to terrify and dispirit, Christ comforts. Whom the Devil lulls into security and emboldens, Christ terrifies.

U.S.A.

BOSTON, MASS.—At time of writing Hector Alves and H. Dobson were in their fourth week of Gospel meetings with good attendance, thousands of tracts and invitations were mailed.

DETROIT, MICH.—The conference held in the West Chicago Gospel Hall, November 17-19 was a season of blessing. The Lord was pleased to send His servants along, and the Spirit of God ministered through them words of varied character to edification, exhortation and comfort, to large companies. Visitors from many parts attended, and numbers spoke of receiving help from the ministry. Fourteen of the Lord's servants were present, most of them taking part.

DETROIT, MICH.—Frank Pizzulli asks prayer for the work in Detroit among the Italians, in house to house visits with tracts and in special Gospel meetings. The little assembly goes on well. **FERNDALE, MICH.**—The Lord's people seemed to be helped and cheered in Ferndale by meetings held by A. W. Joyce.

GARNAVILLO, IOWA.—J. Govan and A. P. Klabunda had meetings in Garnavillo. The latter had to leave for the funeral of his father-in-law, but expected to return.

LA CROSSE, WIS.—Owing to sickness in the home and consequent ties S. Hamilton is not able to get far away, so has been visiting and preaching Christ in this neighborhood.

SAUGERTIES, N.Y.—Sam Rea had four weeks' Gospel meetings in November.

PHOENIX, ARIZ.—The Thanksgiving Conference was a happy time, evidenced by the leading of the Spirit, and resulting in the saints returning refreshed spiritually, with renewed vision of the importance of personal and assembly testimony. Only one full-time servant of God was present, thirteen local brethren from six assemblies ministered the Word and preached the Gospel.

DE LAND, FLORIDA.—The assembly has been cheered by the reception of five into fellowship, following the meetings held by brother T. Robinson.

WITH CHRIST

CALGARY, ALBERTA.—Our brother Mr. Herbert Graham May, went home on Nov. 9th, at the age of 75. He was born in Foxmead, Ont., and saved during meetings held by the late George Hicks, and has been connected with assemblies ever since. In 1910 he moved to the Kindersley district of Saskatchewan, and ten years ago to Calgary. He was highly esteemed for his consistency of life, and was a regular attendant at all the meetings. A large company gathered for the funeral, which was taken by brethren J. J. Rouse and C. H. Bowen.

CHARLTON, ONT.—Our dear brother Mr. H. Deveries went to be with Christ on Nov. 16, in his 73rd year. He was saved about 35 years ago, and that night was the only one at the meeting when brother F. G. Watson preached, so the whole congregation that night got saved. He was in the assembly from its formation in 1923, and will be greatly missed for he was a faithful man. B. Widdifield and E. Dellandrea preached the Word to a packed hall, with some standing outside.

INDIANA, PENN.—Our brother William Craig died on Nov. 11 at the age of 75 years. He was born in Galston, Scotland, and born again in the same place over fifty years ago. It could be said of him, he "loved the truth and peace". His place was seldom empty among the saints with whom he gathered, and will therefore be greatly missed. He is survived by his daughter, Mrs. A. P. Klabunda, whose husband has served the Lord for years in His work.

LANGLEY PRAIRIE, B.C.—Our brother Robert Ritchie departed to be with the Lord aged 68. He was saved in Scotland at the age of 14, and has been in fellowship in the Langley Prairie assembly for the past 10 years. He will be greatly missed, as our brother was ever ready to help in assembly matters, and was faithful in his testimony to the unsaved. Brethren J. Larson and A. Mycroft took the funeral services.

CHICAGO, ILL.—On October 14th John Bradshaw passed into the presence of the Lord at the age of 91 years. He was saved and baptized

as a youth in the North of Ireland 75 years ago. He was identified with the Assembly at 86th and Bishop Streets for over 20 years, and for the past few years with the Wheaton Assembly. For many years Bro. Bradshaw made it a practice to read the Scriptures from beginning to end, several times yearly. He was a quiet, godly, consistent brother. Brethren Gould, McCartney, Harper and Cotton took part in the services at the undertaking parlors and the ceremony.

HAMILTON, ONT.—Early in the morning of Aug. 1st, Miss Abigail L. Rendall of the East End Assembly passed to be with Christ. She was saved in the Toronto tent in 1906, under the preaching of R. Telfer and R. McClintock.

NORTH RIVER, P.E.I.—“Our brother Gordon Ramsay paid us a visit in the portable hall on November 30th, and spoke a short word, telling how God had saved him. He seemed to enjoy help from God and about two minutes after he sat down, he had a heart seizure. Before we could reach him, he had gone to be with the Lord. It was a loud voice and affected many.” He was buried from his home in North River on Lord’s Day afternoon and Albert Ramsay and John McCracken preached the Word to a large crowd and J. Gray spoke a word of warning at the grave, R. McCracken taking part in prayer. Brother Ramsay was 65 years of age, was saved in 1916, and in fellowship in assemblies in Massachusetts, until he moved to P.E.I., in 1933, and later to Vancouver, B.C., where he took a leading part in the Fairview Assembly till his return, very recently to P.E.I. He was a lover of the Word and truth of God.

SAUGERTIES, N.Y.—Miss Lucy M. Myer of the Saugerties assembly passed quietly into the presence of the One she loved on Nov. 27 after a brief illness. She was in her 84th year, and had been saved 12 years, was in happy fellowship and will be greatly missed. Brother H. Dobson preached the Word at the funeral.

GALT, ONT.—Brother R. T. Gammon was called home in his 76th year. Born in Ilfracombe, England, and saved at fourteen years of age, he has continued stedfastly in the assemblies, and was faithful in attendance at all the meetings until his homecall on Nov. 17. He took a keen interest in missionary work, and his home was always open to the Lord’s servants. Brethren R. McCrory and R. McClurkin gave faithful words to a large company at the funeral.

TORONTO, ONT.—Our dear sister Mrs. Walter McKay went to be with the Lord whom she loved on Nov. 14. She was saved in Scotland at the age of 13, and was in happy fellowship in the assembly at Highfield Rd., and latterly in Eglinton East. During a long illness she bore a good testimony for the Lord before her friends, nurses and doctors. A. W. Joyce spoke at the funeral and G. Reager at the grave.

TORONTO, ONT.—Mrs. James Smith of the Highfield Rd. Assembly departed to be with Christ November 22. Saved 45 years ago, she went on with a steady course to the end. She will be missed in the assembly, where formerly her seat was not often empty. The funeral service was taken by brother J. T. Dickson, who was having meetings in Highfield Rd. at that time.

VENEZUELA

“I had three weeks in Cabimas and Maracaibo with J. Milne. Good meetings, with conversions, and brother Milne baptized six before the largest crowd they had seen. I called at Duaca on the way home and had five fine meetings with some fruit, and I baptized five. Just reached home when we had to leave for S. Carlos to put on the new roof. We kept busy each night and went to Las Vegas, and also got my long hoped for desire to work El Pao with tracts. Bro. Milne and I hope to try it in dry season if we can get a tent . . . I had to leave Friday night for Caracas and had profitable visits to Santa Lucia, La Guaira and Los Robles. It cheers us to see how the work is going on and growing.”

—Wm. Williams.

TRUTH and TIDINGS



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PACIFIC COAST

LANGLEY PRAIRIE, B.C.—A. T. Stewart hoped to visit here, after ministering recently in Vancouver. He and brother Frank Knox were in Everson, Wash., and then the latter went on to Arlington and Tacoma. Brother Stewart expected to have meetings later in Seattle and Forest Grove.

SEATTLE, WASH.—Word has just come reporting a hearty and harmonious conference, with the surrounding assemblies well represented, and the searching Word faithfully preached by brethren Knox, Stewart and Maxwell. The two latter brethren remained for a series of Gospel meetings.

WINNIPEG, MAN.—Geo. McKinley had a few nights and one woman, a former R.C., professed to be saved.

ONTARIO

ST. CATHARINES, ONT.—A. Dellandrea expects to commence about the middle of January.

CLYDE, ONT.—Geo. Wilson and J. Adams had four weeks in Clyde and two weeks in Valens, the Lord's people were encouraged, the attendance was good, and some professed to be saved.

WAVERLEY, ONT.—Interest and attendance was very encouraging and kept up till the close of meetings held by T. Wilkie and J. Gunn and a number professed to be saved.

WINDSOR, ONT.—The meetings at New Years in the Partingdon Hall were good and the ministry profitable to the saints.

OTTAWA, ONT.—B. Widdifield and D. Miller are visiting in this neighborhood, and hope to have cottage meetings about fifteen miles from Ottawa.

TORONTO, ONT.—F. G. Watson has commenced in Brancondale hall with encouraging interest and attendance of saint and sinner. In the West Toronto hall Robert Crawford and Norman Crawford hope to commence Gospel meetings on Jan. 14. R. McClurkin is having helpful ministry meetings in Lansing hall.

OSHAWA, ONT.—A. W. Joyce purposes commencing on Jan. 14.

NIAGARA FALLS, ONT.—R. Roberts and J. Blackwood had six weeks' meetings, which were well attended and well backed up by the Lord's people. A number professed to be saved.

MONTREAL, QUE.—The conference at New Years was large and good, with about ten of the Lord's servants ministering the faithful Word.

TRUTH and TIDINGS

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Col. 3:1-4.

A. W. Joyce

SOME one has defined Christianity in the following words, "Christianity, boiled down, consists of giving up one world for another." In previous papers we have noticed that the Christian is "Not of the world". This is a very important truth, but it is rather the negative side, in Colossians 3:1-4, we have the positive side of this truth. In the second chapter of Colossians, verse 20, we have Judaism seen in the light of the work of Christ as the "rudiments (or elements) of the world," from which we have been delivered. How have we been delivered from them? By our death and resurrection with Christ, as confessed in our baptism with Him, Chapter 2:11-12. In the reckoning of God, we have died to everything pertaining to the old life of sin, to the law, and to the world.

In chapter 3, we have what should be the practical outcome of our death and resurrection, "If ye then be risen with Christ." The "if" here does not imply doubt of course, but is rather the "if" of argument, and could read "Since ye then be risen with Christ." Then follows two most important exhortations:—

1. "Seek those things which are above."
2. "Set your affections on things above."

Obedience to these two commands will produce heavenly-mindedness in us, while we walk among men on earth.

It is axiomatic that (all things being equal) people can attain to almost any object in life, if that object is pursued with single-mindedness and intensity of purpose. All lesser desires must be subordinated to that one object, whether the amassing of wealth, politics, pleasure, popularity, or any other field of human endeavour. So with the Christian, God has put it within the reach of any child of God, to become a spiritual, godly and heavenly minded person. Why is it that so few of us attain to this? Because we do not pursue it with that singleness of purpose. We do not "Seek those things which are above." We try to seek both worlds and serve two masters. "No servant can serve two masters," said our Lord in Luke 16, as a result of which statement "the Pharisees derided Him". "Oh, but we would not deride Him!" some may object. Perhaps not, but we may belittle this truth when we note a false imitation of true spirituality, and sagely remark, "We can be so heavenly-minded we are no earthly use," or "Don't let us be righteous overmuch." True heavenly-mindedness and true righteousness were exemplified in perfection by the Lord

Jesus Christ, when here below, and therefore never can be over done. Our admitted failure as Christians to attain to the high standard set in Col. 3, cannot excuse our lack of endeavour as individuals to aim at it.

"Seek those things which are above." How this stands in sharp contrast to the selfish eagerness with which so often we seek our own things. In Phil. 2:4, Paul wrote by the Spirit, "Look not every man on His own things, but every man also on the things of others." Later in the chapter, Paul referred to Timothy saying, "I have no man like-minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. 2:20-21). No doubt the earnest, unselfish care in the heart of Timothy for the people of God, was one of the things that drew out the affection of the apostle Paul towards the young servant of the Lord. Paul and Timothy were kindred spirits who put the welfare of the flock before their own concerns.

Many British financiers in the past, and many Americans in the present are greatly interested in Canada, even though they may never have been in this country. Why? Because they have invested large amounts of money here, and therefore are deeply interested in its welfare. The Lord Jesus in Matt. 6:19 said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven . . . for where your treasure is, *there will your heart be also.*" It is manifestly impossible to have most of our interests here, and our hearts in Heaven. Liberality in giving to God is one index of a healthy spiritual condition. Although liberality is not always accompanied by spirituality, yet true spirituality is always accompanied by liberality. The Lord Jesus gave His all.

The Apostle Paul undesignedly reveals to us his heavenly-mindedness by the almost careless way he dismisses the trying circumstances that surrounded him. In 2 Cor. 4:8-9, he refers to the troubles on every side, the perplexities, the persecutions, the down castings. But does he evidence any self-pity? Those burdens and trials which we all to-day would consider almost unsurmountable, he calls in verse 17, "Our *light affliction*, which is but for a moment." With the eagle eye of faith he looks above and beyond the clouds of earth, contrasts the present with the future and says, "it worketh for us a far more exceeding and eternal weight of glory." It is evident that the things of earth have waxed "strangely dim" as he adds, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the *things which are not seen* are eternal." Thus the apostle indulges in one of those paradoxes of

which he was so fond—"I look until I see the things which cannot be seen, and as I do so I fail to see the things which before I could see so well." May the tried and suffering who read these lines, be helped of God to draw the comfort and consolation which the Apostle did from the inexhaustible supply, "the things which are above". Well may we sing, "Safe am I, in the hollow of His Hand," when we remember that "our life is hid with Christ in God."

In closing let us mention the most precious of the "things above," *He is coming again*. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." (Col. 3:4). No truth so attaches us to Heaven and detaches us from earth, as that of the coming again of our Lord Jesus Christ, if this truth fills our hearts. It must be meditated upon, pondered constantly, and applied to our daily lives. "Every man that hath this hope set on Him, purifieth himself, even as He is pure." (1 John 3:3).

May we then SEEK AND SET OUR AFFECTIONS ON THINGS ABOVE, by singleness of purpose, unselfishness of service, liberality of giving, vision of the unseen and love of the appearing of our Lord and Saviour Jesus Christ.



HUMBLE, EARNEST, GODLY MEN AND WOMEN

G. G. Johnston

IN MANY enterprises, involving large investments, the chief difficulty has been to secure persons endowed with sufficient intelligence, or possessed of a grade of scientific training correspondent to the need. Much more is required for the infinitely more important work of the Lord. The idea that anyone may do as a preacher, or as a missionary, is both unscriptural and unreasonable. Great demands are made upon all such, and only sterling qualities will do.

Though not of first importance, a good physique, a good degree of intelligence, and a fair education are important. Let us remember that such are not called to fill a place, but to do a work, and if any thing real and lasting is to be accomplished, it will be the result of hard work. Pioneers in this and other lands were not men who prepared and delivered sermons, but who worked from house to house, earnestly calling upon the people to repent and accept Christ. Every home in the district was visited, every sideroad was covered, and not in an automobile, but on foot. With the apostle Paul, "in wearings of", they laboured for the salvation of souls, and God was with them.

One is thankful for the young men who today are prepared to

do likewise, and not to seek out "things made ready to our hand" (2 Cor. 10:16), by going continually from assembly to assembly, where they are further spoiled by Christians who vie with each other daily in spreading for them a feast for kings. These will still find many places where the gospel message is little known, and where it will be appreciated by some at least. Not every place tried by the apostles was fruitful to the formation of an assembly. After a faithful effort to evangelize such places was made, they passed on to try others.

While public testimony, according to Scripture, is confined to men, there is a work which sisters may do to help in the forwarding of the gospel, especially in some foreign lands. That the service of some who have given themselves to the Lord for such work has been a boon could scarcely be denied. In visitation and care of the sick, in teaching the young and similar unostentatious occupations such sisters have won the esteem of all who knew them and deserve more encouragement than is often given them.

Among the qualities essential in the work of the Lord, those mentioned in the title of this article seem to be of first importance. Humility—what a tender quality! How few of us seem to possess it! Yet we have known such men and women—true imitators of our meek and lowly Lord Jesus. These people have laid their all at the feet of their Master, unstintingly giving of their time and talent, and still their attitude toward such a life of devotion has been, "We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). The faithful servant of Christ will have occasion to suffer, but if he has developed the grace of humility, it will greatly aid him. On the other hand, if, in a moment of trial or persecution, he fulminates threats and abuse upon his opponents, his case is lost as a servant of Christ. "I'll show him that he cannot do that sort of thing to *me*," are words that reveal a lack of that so valued quality, humility.

The ambition to do the Lord's work in a worthy way is surely commendable. It is surely most improper for one claiming to serve in the gospel to be slovenly in his habits, or neglectful of the tidiness or cleanliness of his clothing. Also to invite people into an unclean or untidy room is to affront those invited. A little honest labour in either case would remove the condition. On the other hand, let not pride so affect us that we imagine we must have the best of everything. It was said that the people commented upon the pride of a certain preacher who in by-gone days rode a very fine steed dashingly through the streets. The danger today may be of a different character, but there is still the possibility of hindering the gospel by a display of pride.

Earnestness in the Lord's work is of grave importance. To speak on the most solemn subjects, and then to manifest a frivolous spirit, will not only undo any good accomplished, but will cause one to deserve the title of hypocrite. A certain infidel was asked if he believed what he had just heard from the lips of an evangelist. "No," said he, "but *he* does." He realized that the preacher was in earnest. Again, it has been known that a preacher was invited to pass a social hour in a home after most solemn warnings were spoken to the audience. The hilarity of the preacher, and others in that home, made certain unsaved ones present feel that there was nothing to it all. Better if he had retired to his room to pray, than that he should have undone his own work.

Of all necessary qualities for the work of God, that of godliness is surely the most indispensable. However intelligent, gifted, or otherwise equipped the person may be, if he (or she) has not learned the fear of God, and known a close walk with God, he will be of no permanent help. The inner life is the foundation for the outward service, and an attempt to advance without it is sure of collapse sooner or later.



TABLES OF STONE

Deuteronomy 10

R. T. H.

"**A**T THAT time the Lord said unto me, hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood." (Deut. 10:1). "At that time," by these words Moses takes them back to what he began with, "Also in Horeb" (chap. 9:8). He would impress upon them their chief sin, their rebellion at Horeb in the matter of the golden calf; for being the special and early one, it is as the root of all the failing and rebellion that followed. If God's lessons are to be really and properly learned, then we must see departure from His ways *in its beginning*—see where we first went wrong, and get right there. Their repeated failures were only the consequence of the deep rebellion at Horeb, when in self will they adopted ways of their own.

How needful such lessons are now. How needful that we should trace to their root, our failures and departures from His ways, and as we do so in His presence, how fruitful of blessing it will be to us; for whilst it will and must humble us, yet assuredly His grace will

become known and His Spirit's power be sought, that we may in the present time walk in His ways. King Saul's whole life was one of self will. If, for a moment, he seemed to be seeking to do God's will, self was at the bottom of it, and he only went as far as self interest led him. What was the root of it—undiscovered, unacknowledged by him through all? He sought the honour that comes from man. Even under the withering rebuke of the prophet, and amidst the foretelling of solemn judgment as the consequence of disobedience to the Word of the Lord, Saul was unhumbled, and was still occupied with self. How could it be otherwise when he said, "Honour me now, I pray thee, before the elders of my people" (1 Sam. 15:30).

Demas had laboured with an apostle, but a root of evil manifested itself. He "loved this present world," and departing at once from the apostle, he could only retrace his steps, as he saw and judged before God the root of his fall.

Israel had stood before the Lord amid thundering and lightning, and all that betokened the presence of the Lord and that told of His majesty. Their hearts exceedingly quaked, yet they said in self confidence and ignorance of themselves, "All that the Lord hath spoken we will do" (Ex. 19:8). Even before the tables of stone with the Lord's commands written upon them were given over to Moses, Israel had corrupted themselves. Their ruin was patent to all. The law they had pledged themselves to keep was broken, and it could only witness against them. As the terrible fact comes before Moses, he throws down the tables and they are broken to pieces. Here Moses reminds them, that the Lord commanded him to go up into the mount with another pair of stones like unto the first, and that the Lord had said, "And I will write on the tables *the words that were in the first tables* which thou brakest" (verse 2). No alteration can be made, no modification can be given. God's law is unchangeable. They had sinned. The tables had been broken, but if His law is to be written, it must be the same as at the first. No weakness on the part of man, no circumstances surrounding him, can alter the Law of the Lord. Its demands and its penalties remain. Of this we are most forcibly reminded, as we read the closing prophecy of the Old Testament. The bright days of Solomon have long since faded away. Israel is divided; no longer can it be said "there is neither adversary nor evil occurrent" (1 Kings 5:4). Only a feeble remnant is to be found in the midst of a cold infidelity on the one hand, which exclaims, "It is vain to serve God!" (Mal. 3:4), and a religious profession on the other hand that profaned the table of the Lord, and said concerning His ordinances, "Behold what a weariness is it!" (Mal. 3:13). Yet Malachi upholds the claims of the law and its requirements, as fully

as Moses ever did. "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. 4:4). No lower standard could be given. Nothing could be taken from it because of the altered condition of the people. As loudly as ever its claims are asserted. Needed lessons are these for the present day, and how slowly they are learned. It is counted love by many to soften down the Word of God in its requirements. "It is not sin if they cannot see it" is an expression often heard, and especially from those who seem to think it to be a matter of little moment that they should see. The church has failed as completely as Israel. It is hopelessly divided—hopelessly, because Scripture never shows God repairing a ruin, or bringing scattered fragments together as they were; though, such is His marvellous grace, He is seen bringing out of it for His glory.

Though confusion is all around, and we are tempted to exclaim, "What can be done?" His Word, in all its teaching, and in all its authority, asserts its right to be heard and to be obeyed. While Peter writes of corrupting and corrupted ones, yet in the same epistle he puts them in "remembrance" and seeks to establish them in the "present truth". He will allow no excuse for disobedience to the Word, or departure from it under any circumstances whatever.

When the second tables were given over to Moses, however, it was that he might deal with them in a very different way from the first. "I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be as the Lord commanded me" (verse 5). Grace must come in, if Israel is not to be blotted out. Moses had been heard as mediator. His bold pleadings had resulted in Israel being spared; and thus when on the second occasion he descends from the mount, it is to put the tables of stone into the ark of shittim wood, covered with gold, within and without. The tables must henceforth be within the ark, and hidden from view by the mercy seat; only as this was done could the people be spared. When some dared, contrary to the will of the Lord, to remove from its place the mercy seat, and look in upon the law, they met the consequences of their daring. The law met them in its judgments, and they fell in death. It was indeed to the men of Beth-shemesh the "ministration of death" (2 Cor. 3:7).

Those tables of stone represented what God demanded of man. Israel, in the wilderness, and in the land, ever had them in the ark, always giving out the same lesson; but man helpless and ruined, never could meet the demand. One has done so—the man Christ Jesus—the antitype of that ark. The law He hid in His heart, and He fulfilled in His life. Thus He proved Himself to be a fitting substitute, and

having done so, He died under its penalties. Its judgments fell upon Him, and He bore all. Thus, while the Law was given by Moses, grace and truth came by Jesus Christ (John 1:17). By grace we are saved and added to the Lord, as were the sinners of Corinth. And to such saved ones Paul wrote: "Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). If in grace, tables of stone are no more presented to man as embodying what God demands of him, let us remember that He still has a witness on earth—not to law, but to grace.

The tables of stone represented to Israel what God demanded of man. *The church, as an epistle*, is to tell out what God is to man—not what man is, but what God is. Grace has abounded, but "our sufficiency is of God" (2 Cor. 3:5); and unless it be so, poor and feeble the witness will prove to be. When God's finger traced the letters of the ten commandments on those tables of stone, how deep and legible they would be. We could not conceive it to be possible that one letter could be so written that it could be mistaken for another. And equally true is it that He has written by His Spirit, deep and clear. Shall we obscure the writing? Shall the dust of an evil world, fill up the letters, and thus a poor, ruined sinner be unable to read in us the grace of God, which has been so fully revealed in the cross? Let us see to it, that as His redeemed ones, we display yet more and more, the grace that made us His.



BAPTISM

THE truth of believer's baptism seems to be on trial at present, in some places. There are those who would reduce it to the level of "meats and drinks" (Rom. 14), leaving everybody to please themselves, and make their choice between the immersion of believers, the sprinkling of infants, and the bringing of unconverted households of Christian parents "into the Kingdom of Heaven" by baptism (?) in either form. The reappearance of this old rag of Popery is to make it possible for some who hold and teach Household Baptism, to be received, and then accepted as teachers in assemblies. Where this is done, division and disaster is sure.

(The above warning is as needful in 1950 as when it appeared in the Believer's Magazine in 1908).

THE TRUTH OF THE GOSPEL

*W. Bunting*as practically applied in Galatians.
CHAPTER 5.

THE Second Coming of the Lord Jesus is never directly mentioned in Galatians; but it is undoubtedly to it that the 5th verse has reference. The word here rendered, "wait for", occurs seven times in the New Testament and is in every other instance connected with "that blessed hope" or blessings associated therewith. It is translated "wait for" in Rom. 8:19, 23, 25, and 1 Cor. 1:7; "we look for" in Phil. 3:20; and "look for" in Heb. 9:28. Bloomfield in his lexicon says that the word means, "to thrust forward the head and neck as in anxious expectation of something believed to be imminent". It was thus that the early saints awaited the return of Christ. May we have grace to emulate them! This we can do, not by our own power, but only "through the Spirit" and "by faith". With the latter expression we may compare chap. 2:16. There our justification is seen to be "by faith". Here faith claims the promise of our glorification. Thus the entire Christian life is to be ordered upon the principle of faith, in opposition to the principle of works ("by the law") in the preceding verse.

The expression, "through the Spirit", also seems to be used by way of contrast. Circumcision pertained to the flesh. The perfection which the Judaisers promised was "by the flesh" (chap. 3:3), and, indeed, it was because they "desired to make a fair shew in the flesh" (ch. 6:12) that they advocated circumcision at all. But it is "through the Spirit", Who indwells and empowers the believer, that all Christian progress is maintained. In the earlier part of our epistle there have been a number of references to the Holy Spirit, the first one being in chap. 3:2, but with the exception of chap. 3:5, these have been in connection with what God has already done for us in our new birth (see chap. 3:2, 3, 14; 4:6, 29). Here, however, the reference is to His present operations in our souls—a subject which is dealt with more fully in verses 16-25 of this chapter, in which His Person is mentioned seven times.

Having said that it is "by faith" that the Christian awaits "the hope of righteousness", the writer confirms his statement in verse 6, showing that it is not circumcision or uncircumcision that makes the Christian life effective, but "faith which worketh by love". It was the recognition of this principle that had governed Paul's own attitude as to whether or not two of his fellow-workers should be circumcised. Owing to certain circumstances he had circumcised Timothy

(Acts 16:3). Some years later, because of other circumstances, he had refused to allow the rite to be performed upon Titus (Gal. 2:3). In each case he had done what was expedient at the time, knowing that so far as the two brethren in question were concerned, what really mattered was their possessing this "faith which worketh by love".

If we place with this verse two others in which the same, or almost identical, words are found, we shall learn that what is of consequence in the spiritual life is "neither circumcision nor uncircumcision" but:

- (1) "A new creation" Gal. 6:15, R.V.M.);
- (2) "Faith that worketh by love" (Gal. 5:6);
- (3) "The keeping of the commandments of God" (1 Cor. 7:19).

These are the things that produce results in the life, and which God, Who "looketh upon the heart", values, rather than the presence or absence of outward signs.

It will be noticed that in verses 5 and 6 we have the well known Christian triad—Faith, Hope, and Love—also found in Rom. 5:1-5; 1 Cor. 13:13; Col. 1:4, 5; and 1 Thess. 1:3, etc. These three graces are amongst the things which "abide" (1 Cor. 13:13). They will be with us forever. Eternally we shall repose in simple trust upon the faithfulness of our God; cherish a desire for fresh unfoldings of His wisdom, power, and grace; and bathe in the ocean of His boundless love. Of the three, love is said to be "the greatest" (1 Cor. 13:13). Here in verse 6 it is the medium by which faith expresses itself—"faith working through love" (R.V.). James speaks of faith which is spurious, because it lacks works (Jas. 2:16-18). On the other hand, Paul, in 1 Cor. 13:2 warns us against faith which, while it produces works, is devoid of love. Here we have in full expression that in which God finds pleasure—"FAITH WORKING THROUGH LOVE".

Love is mentioned only five times in Galatians. The first reference to it is in chap. 2:20, "the Son of God Who loved me". It is precious to contemplate that between "the Son of God" and unworthy "me" there is nothing but "love". Love is the link which indissolubly unites me to Him. And what love it is!

"Love that no tongue can teach,
Love that no thought can reach,
No love like His."

Our verse in chap. 5 contains the second reference. And here faith in God, Who "is love" (1 John 4:8), pours itself out in love to others. The remaining three occurrences of the word are found in verses 13, 14, and 22 of this chapter.

SPIRITUAL POWER

Franklin Ferguson

THE complaint is made that there is a sad lack among the saints of the power of the Holy Spirit in life and testimony. Admitted that this is so; what then is the cause and what the remedy? We will consider the subject in the light of Holy Scripture.

The nominal state of every soul "born again" is that he has a supernatural life (John 3:3-8), and his body has become a temple of the Holy Spirit (1 Cor. 6:19), without which he has no part in Christ (Rom. 8:9). Moreover, at his new birth he is by the Spirit baptized (immersed) into one body, whether Jew or Gentile, whether bond or free, and is made to drink into one Spirit (1 Cor. 12:13). There is no second baptism of the Spirit; this is done once for all for every member of Christ's body.

But there is the filling of the Spirit, with varying degrees of fulness. Its extent is governed by the measure that the Spirit is ungrieved within us (Eph. 4:30), by how truly the "branch" abides in the Vine (John 15:4), and by how closely we walk in the truth (3 John 3). "Thy word is truth" (John 17:17). "Be filled with the Spirit" is as much a command as "Love one another" (John 15:12).

Given these essential conditions, the believer then comes under the controlling power of the Spirit, and, unmistakably, there will be *a life filled with God*. The real point at issue is not that we shall have more of the Spirit, but rather that He shall have more of us. Consequently the more we remove the obstructions of sin, worldiness and unbelief, the more will the Divine power be in evidence in our lives. There may be nothing spectacular; but a holy and serene power will be there, which will tell for God continually.

Everything is known by its fruit (Matt. 7:16). The proof of being full of the Spirit, is the "fruit of the Spirit" produced in the believer, which is "love, joy, peace, long-suffering, gentleness, goodness, faith meekness temperance" (Gal. 5:22-23). A Spirit-filled soul will undoubtedly exhibit conformity to the image of God's Son (Rom. 8:29), and in him will "the life of Jesus" be manifest (2 Cor. 4:10). More time given to prayer, confession and meditation in the Word, with a closer walk with God, will make us, in a very real sense, "vessels meet for the Master's use" (2 Tim. 2:21).

Now that the Spirit has come, according to promise, and taken up his abode in all saints, we have no induement of power to tarry for, as before Pentecost; but now we have simply to yield ourselves

to God (Rom. 6:13), that He, unhindered, may work in and through us, "both to will and to do of His good pleasure" (Phil. 2:13). We shall not need to think and talk of "power", it will be there in the life for certain; because God Himself will verily be in us, and His realised presence is power.—Precious Seed.



LOVE OF PRAISE

HOW the flesh feasts upon praise and flattery! It likes to be flattered; and when it does not get flattered, it begins to flatter. It understands nothing about being of "no reputation." It likes to be something or to do something. "Though I be nothing" is not in its vocabulary. Have I done something in the Lord's service? Have I been the poor humble channel by which the Lord has conveyed water to a soul? The flesh likes to know it and to have others know it. "Let not thy right hand know what thy left hand doeth," is God's way. Man's way is, "Let not only your right hand, but every person know it." "I did so and so." "I was used so and so." O this fearful self! This awful *I!* And then, of course, it vindicates itself. "Oh! but it is for God's glory that I tell it." Yes, this may be the worst part of the whole—taking a little glory to self under semblance of giving glory to God. "No provision for the flesh," is the divine rule. Take care of being vainly puffed up by the mind of the flesh. And while you watch against it in yourself, do not minister to it in others. Do not bring sparks near gunpowder. "You did well to-day," said one to another who had preached the Gospel. "Satan told me that before I left the platform," was the reply. Let us not serve Satan after this sort.

None are in greater danger than those who are being used in the ingathering of souls. I knew one who was greatly used of the Lord in doing all kinds of good; but when he spake, it was rather of what others were doing. To tell a friend his faults is faithfulness. We ought to tell to others all the good we know of him. This is being imitators of God, who tells us of our faults, while He tells Satan that we are His own. I know another who could listen complacently and who often spoke of what he had done, but could not bear to hear of what the Lord was doing by means of others. What a God-dishonoring and foolish course! Are we not members one of another? It was said of such a one, "He lives upon praise." Oh! what poor food—"husks which the swine did eat"—provision for the flesh!—W.P.M.

THE GREATEST CREATED INTELLIGENCE

J. C. Russell

A question was once put to a servant of God, "Why does God permit sin in the world?" The answer given was, "Because He chose to." One thing we are sure of, and that is that sin had a beginning. Righteousness never began; it is a moral attribute of God, and thus is eternal. Can God bring good out of evil! He can, and will.

"Careless seems the Great Avenger,
History's pages but unfold.
One death grapple in the darkness
'Twixt the systems new and old.

Truth forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch o'er all His own."

God has given to us His Word, unfolding His will, revealing the end from the beginning, according to His selective and sovereign choice. Open the Bible and see the beginning of things; turn to the end and see the consummation—seed-time in Genesis, harvest time in Revelation. God is still on the throne. Yet there is another, a created intelligence, a person so high, even in his fallen state, that the only one called an archangel in Scripture, Michael, "when contending with the devil—durst not bring against him a railing accusation, but said, 'The Lord rebuke thee'" (Jude 9). Christadelphianism denies his existence, and Christendom generally caricatures him as a mythical being with a malevolent face, traditional trident, horns and hoofs. Thus the many are deceived. His power is laughed at, and yet, just as a master hand controls a puppet show, causing the marionettes to dance as the wires are pulled, the arch-deceiver is behind the scenes in this evil world.

Let us give this our earnest consideration. Let us search the Scriptures to find out what God has revealed. We need to be sober minded in this, not going beyond what is revealed, nor falling short by incredulity, or unbelief. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children" (Deut. 29:29). It has been well said that there are three forces of evil opposed to the triune God—the world, the flesh and the devil—opposed respectively to the Father, the Spirit, and the Son. Did Satan have a beginning? Indeed he did. Our Lord Jesus Christ said, "He was a murderer FROM the beginning" (John 8:44). What a contrast to the Son of God, the eternal Logos, "IN the begin-

ning WAS the Word (John 1:1). Did Satan grasp at the throne of God? He did indeed. Again note the contrast to the Son, who thought it not something to grasp at, i.e., equality with God, but made Himself of no reputation.

But Satan was NOT created as the Devil. God is not the author of evil. The names and titles of Satan show his origin, fall, present power, and final doom. He was old in sin when He appeared in God's fair earthly paradise. The Word of God says little of how he fell, but there are parts of Scripture that throw a little light on him prior to the creation of the first man Adam. There are two passages that are suggestive as to his origin and fall. It would be well for us to meditate upon Isaiah 14 and Ezekiel 28. In the first one the subject is the king of Babylon; in the second the subject is the prince of Tyrus. As we consider what is written, it will be seen that, as is often the case with prophetic truth, the Spirit of God goes on to speak of another—"Lucifer, son of the morning" (A.V.); "Shining one, son of the dawn" (J.B.R.); "Lucifer, or brilliant star, son of the morning" (J.N.D.). The stars in the heavens are figures of created beings, such as angels. "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

These are figures of ruling powers in the universe, and, of all that bright constellation of angelic hosts, none was so bright as Lucifer, the morning star. This, then, was his original name. But the star has fallen from its exalted place. "I beheld Satan, as lightning, fall from heaven" (Luke 10:18). There is Another who as man has taken and lifted that Name and He, to His waiting people, is called, "The bright and morning star" (Rev. 22:16).

"Thou wast perfect in thy ways from the day that thou wast created." All God's creatures are created perfect. This one was not only perfect, but he was the most beautiful of the angelic host. "Thou who sealest up the measure of perfection, full of wisdom and perfect in beauty" (J.N.D.). He was adorned with every precious stone as his covering, in dazzling splendour thus reflecting and scintillating the light. "The workmanship of thy tabrets (stringed instruments) and thy pipes (wind instruments) was prepared in thee." As music is the fitting expression of joy, this dazzling being had within him the response that comes from the instruments of joy. "Thou art the anointed cherub that covereth." This one was the first to be anointed to office. Subsequently we learn that one anointed was fitted, set apart and authorized by God. God's anointed One today is His own Son, the Christ.

The covering cherub speaks of that which preserves, watching to protect. The cherubim outside the gate of Eden "kept the tree of

life"; that is, with the sword of divine judgment they were ready to slay any that sought to eat of that life-giving fruit that had been forfeited by sin. The cherubim in the beautiful vail of the tabernacle, interwoven with cunning work amidst the fine twined linen, the blue, the purple, and the scarlet, preserve the displayed glories of the Son of God incarnate. Finally, the covering cherubs over the mercy seat gaze on the blood and see that atonement has been made, permitting God to dwell in the midst of sinful creatures.



RESTORATION

F. G. Watson

The seventh chapter of 1 Samuel seems to be a very definite turning point in Israel's history. It is refreshing to pass from the sad and bitter history of the book of Judges and the first six chapters of 1 Samuel to chapter 7. From this chapter on Israel seems to rise till the days of Solomon are reached, which was the zenith of Israel's history.

It is interesting to notice that 1 Samuel 7 is the same date as the death of Samson, Judges 16. We see how God had His man, Samuel, ready in that dark day when it seemed as though all was lost. Samuel was the direct result of the exercise and prayer of one godly woman, and was being prepared of God for the time when Israel would be in the condition in which God could work for their deliverance and blessing.

Let us notice some of the steps in their restoration.

(1) All the house of Israel lamented after the Lord ver. 2. This is the starting point in all true restoration. The Laodiceans thought they were rich and increased with goods and had need of nothing, so there was no lamenting after the Lord and no restoration.

(2) They "put away the strange gods—and prepared their hearts unto the Lord" ver. 3. There can be no restoration while that which is displeasing to God is allowed in our lives. "They put away Baalim and Ashtaroth and served the Lord only."

(3) In verse 5, Samuel promises to pray for them and in verse 8 they show their felt need of prayer when they request Samuel that he "cease not to cry to God for us, that He will save us."

(4) In verse 6, we have the evidence of their felt weakness in that they drew water and poured it out before the Lord, and again

in verse 9 when Samuel took a sucking lamb and offered it as a burnt offering wholly unto the Lord. It is only as we feel our weakness and need that we can count on God's help.

The result of all this was the cities that had been lost to Israel were restored. If we have lost any ground to the enemy this is still God's way of having it restored. If secret prayer is not as real to us as it used to be, if the word of God has not the place in our lives it used to have, if our interest in the spread of the gospel and in the salvation of souls is not as great as it once was, we too have lost cities. Oh that they may be restored to us!

Then we see how the restored blessedness can be sustained. "Samuel judged Israel all the days of his life," While the "judge" lives in our individual experience we will be preserved, but as we so often read in the book of Judges, the judge died, and Israel departed from God and was soon in servitude to the enemy.

Samuel's circuit was to Bethel, the House of God, then to Gilgal the place of self judgment where the sharp knives were used on the flesh, then to Mizpah, the watch tower, then back to Ramah, heights, where he lived. If we dwell in the house of God Psa. 27:4, attend to self judgment, and ever keep on the watch tower, we can be sure of a place on the heights of fellowship with God. May we all know more of this blessedness.

* * * * *

DIVINE GUIDANCE—If only we are humble and self-distrustful; if we wait on our God in simplicity of heart, uprightness of mind, and honesty of purpose, He will, most assuredly, guide us; but it will never do to go and ask counsel of God in a matter about which our mind is made up, or our will is at work.

* * *

Unbelief stands in the way of our blessing; it hinders the outshining of the glory of God; it casts a dark shadow over our souls, and robs us of the privilege of proving the all-sufficiency of our God to meet our every need and remove our every difficulty. We sometimes say, it would be easy to do the will of God if we did but know it. We say, I do not know what is the will of God; I do not know what to do. Then in that case *do nothing till you do know*; wait for the light. But suppose I must say "Yes" or "No". Well, say "No", until there be more light, especially if the "no" goes against self-interest. Act as far as the way is clear, and leave the doubtful course. Doubt kills faith. "He that doubteth is condemned if he eat." Cling to what you do know, and do not trouble about doubts and fears.

TRUSTWORTHY DOCUMENTS

History and the Flood

BETWEEN 1922 and 1926 archaeological work was carried out on the site of an ancient Babylonian city of the name of Kish, by an expedition arranged by Oxford University, and the Field Museum of Chicago. The scholar who was mainly responsible for the work was the late professor Stephen Langdon of Oxford . . . Among other interesting things, they found a prism of baked clay containing a list of early kings of Sumer (the southern part of ancient Babylonia) from the earliest times until about 2000 B.C. The list was inscribed in the old cuneiform (that is, wedge-shaped) writing, made by a sharp-pointed writing instrument in the soft clay, before it was baked hard. This prism is now in the British Museum, London, where it is catalogued under the reference number WB 444.

The list of kings is a very important one, and it added very considerably to what was previously known about that early period. Professor Langdon had, not long before the date of this discovery, written about the early kings of Sumer in the first volume of the Cambridge Ancient History; but the information supplied by this prism, made him revise several dates that he had given there.

But the important feature of the prism from our point of view is that it refers to the Flood as a well-known historical landmark. The list begins with the names of eight kings who reigned *before the Flood* . . . After enumerating the ante-diluvian rulers, then we read; "The flood came upon the land. After the flood came, kingship descended from Heaven. At Kish there was kingship. At Kish, Gaur was king" and then it continues with a list of rulers after the Flood.

PRECIOUS SEED.

* * * * *

Beware how you continue in contact with what soils your hands, wounds your conscience, grieves the Holy Spirit, and mars your communion. No earthly advantage can compensate for the loss of a pure conscience, an uncondemning heart, and the light of your Father's countenance.

* * *

When there is an opened ear, a will to obey, a disposition to receive, a desire to know—longings really produced by God Himself, He never delays to satisfy.

* * *

"Enoch walked with God" (Gen. 5:24). Enoch *walked*, we do not read that Enoch *talked*, but that he walked with God. That is what the Lord delights to see in His people.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

(Isaac Watts, continued)

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

THIS is Isaac Watts's version of Psalm 90. The hymn consists of nine verses (only four of them appear in our *Believers' Hymn Book*) and its title is, "Man frail, and God eternal." The hymn is considered to be one of the finest, and also one of the best known in the English language.

If the reader would compare the hymn in its entirety with the verses of Psa. 90, it would be plain to see how free the rendering is, and how closely the author kept to the text. The first verse of the hymn renders the first verse of the psalm, "Lord, Thou hast been our dwelling place in all generations." The words appeal to us with all the deeper feeling because this psalm is habitually used in services for the burial of the departed, and the hymn also sung at funerals; enabling the sorrowing and the bereaved to lay hold upon the One Who is a help, past, present, and future. The second verse of the hymn—

"Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same."

gives us verse two of the psalm, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." Men have spoken of the everlasting hills, but this takes us back to a time when there were no hills, and onward into a boundless eternity. Verse three of the hymn gives us verse four of the psalm—

"A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun."

"For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Another of Watt's hymns is founded on the words of Psalm 72.

"Jesus shall reign where'er the sun
Does his successive journeys run;

His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

The title of the hymn is "Christ's kingdom among the Gentiles"; it consists of eight verses, and is classed amongst the best pieces of English lyric. Some interesting incidents can be related in connection with this "missionary hymn". We give one here.

A little more than a century ago the whole of the South Sea Islands were peopled by the most savage cannibal races. But, on a Lord's Day in 1862, five thousand natives from Tonga, Fiji, and Samoa, gathered under the spreading branches of the banyan trees. Presiding over this remarkable gathering, sat the old king, and around him were old chiefs and warriors who had shared with him the dangers and fortunes of many a battle; men whose eyes were dim, and whose powerful frames were bowed down with the weight of years. But old and young alike rejoiced together in the joys of that day, their faces radiant with the love and joy of Christ. It would be impossible to describe the deep feeling that was manifested when the service was opened by the singing of Watt's hymn:

"Jesus shall reign where'er the sun
Does his successive journeys run."

Who so much as they could enter into the meaning of the poet's words? That was a little miniature of what it will be when the words of Psalm 72 are fully realized in a coming day.

"Then all the earth shall rise and bring
Peculiar honors to its King;
Angels respond with songs again,
And earth repeat the loud Amen."

In 1712 Watts was prostrated by a fever from which he never recovered; he never did enjoy the best of health. At that time, he was invited by Sir Thomas Abney to visit his mansion for a change of air, at Theobalds. He gladly complied, and it became his home for the rest of his life. When a lady called to see him one day, Mr. Watts said, "Madam, your ladyship is come to see me on a very important day. This very day, thirty years ago, I came to this house of my good friend Sir Thomas Abney, intending to stay but one single week under his friendly roof, and I have extended my visit to his family to the length of exactly thirty years." Lady Abney, who was present, immediately replied, "Sir, what you term a long thirty years' visit, I consider the shortest my family has ever received." Watts passed away in 1748.

Writing of him, one biographer says, "Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages."

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. In 1 John 2:7 we read, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard from the beginning." Then in the very next verse we read, "Again, a new commandment I write unto you." Is not this a contradiction?

Answer. There are no contradictions in the Holy Scriptures; they are God breathed. This APPARENT contradiction disappears when we learn what John means. The "old commandment" that they had heard from the beginning becomes now to them a "new commandment" because it has a higher and a deeper meaning to them. What he is writing is not a new commandment that is to take the place of the old one, but it can be called new because it is true in Christ and in them (verse 8). This had never been revealed to them before. Old it most certainly was, the same word which they had heard from the beginning. Now it was wondrously new to them; just as the Bible became a new Book to some of us when we first trusted in Christ.—H.A.

Question. Will you please explain in *Truth and Tidings* the meaning of 1 Cor. 5:8?

Answer. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

While this verse is applicable to the Lord's table and the Lord's supper, it has a much wider application than that. The word "feast" is usually translated "festival", and does not refer to a meal, but to a festival or holy day; the same word being found in such passages as Luke 2:41, "the feast of the Passover"; Luke 22:1, "the feast of unleavened bread"; John 7:37, "that great day of the feast"; etc. We began with Christ as our Passover, and are sheltered under His blood. So, the life that follows should be a continual keeping of the feast, and characterized by separation from all moral and doctrinal evil. As to our standing before God, we are unleavened; leaven typifies evil, and our state ought to be in keeping with our standing. So then, this verse has reference to the Passover, and the feast of unleavened bread, in a typical way. That was a seven day feast, and seven being the number which signifies completeness would suggest that we keep this feast throughout our life down here, walking in "sincerity and truth."

—H.A.

QUEBEC

FARNHAM, QUE.—Two married R.C. women have been reached by the Gospel in cottage meetings carried on by N. Gratton and B. Grainger with the help of local brethren from Montreal.

THEDFORD MINES, QUE.—The newly planted assembly is being helped by regular visits of N. Gratton, who has also seen a little interest among the unsaved at Valleyfield recently.

GIRARDVILLE, QUE.—J. Spreeman is devoting a good deal of time to the French magazine, and oral ministry among the saints. V. Davey spent two weeks in this district, holding cottage meetings in the homes of the Lord's people. Mrs. Spreeman is recovering nicely from a recent operation.

FARMBOROUGH, QUE.—One or two have professed among the young and there seems to be further interest in meetings held in this district by V. Davy and H. McCready.

U. S. A.

CLIFTONDALE, MASS.—Hector Alves and H. Dobson had a ministry meeting to a capacity audience, with practical and suitable ministry.

EAST BOSTON, MASS.—The Italian assembly enjoyed a time around God's Word in their semi-annual, one day conference, with profitable ministry from brethren C. Patrizio, G. Breschia, S. O. Porteous and R. E. Slater.

MECHANICVILLE, N.Y.—S. J. Rea had two weeks' meetings seeking to help on the young Christians.

BRYN MAWR, Pa.—L. E. McBain and N. Crawford had well attended meetings with some nice cases of conversion.

LOS ANGELES, CAL.—The New Year special meetings held in the W. Jefferson hall were beyond our expectations. During the three days many of the Lord's people came together from the surrounding assemblies, Arizona and more distant parts. The Word was ministered by D. R. Scott, A. Douglas, Hector Alves, Russell Harris and M. Kennedy. There was grip in the Gospel, and the ministry was fresh and heart searching. Brother A. Douglas continues with meetings and brother Alves went to Monrovia.

HITESVILLE, IA.—In spite of slippery highways, the hall was nearly filled on New Year's day, and the ministry shared by six of those in the Work, was good and practical.

DULUTH, MINN.—S. Hamilton paid an appreciated visit here. The severe winter weather makes it hard to have meetings in outlying parts.

CONFERENCES

NORTH VANCOUVER, B.C.—Our annual conference of believers will be held, D.V., at Easter, March 23, 24, 25. Circulars will follow. Correspondent, J. Dennis, 153 E. 12th St., North Vancouver, B.C.

About three weeks ago, I left for the town of Bejuma, 30 miles from Valencia, accompanied by Bruce Cumming, and later we were joined by John Frith. We three, with Venezuelan brethren have been helped of the Lord. The hall which we are building is 43 ft. by 20 ft., cement blocks and an asbestos roof, and has a baptistry suitable for the little company here. We trust it will be blessed of the Lord in the growth of the work and the building up of His people. Before starting in Bejuma I had a very nice visit with Mr. and Mrs. Cumming in El Mene, where we had a few meetings, and saw a little blessing. All of us are well, and looking forward to meeting Miss Gulston again on her return to Venezuela.—J. E. Fairfield.

(Ed. note—Miss Gulston left Toronto on Dec. 27th to return to Venezuela by plane.)

WITH CHRIST

CAMDEN, N.J.—On Dec. 10, Mrs. Robt. Curran, aged 73, passed suddenly into the Lord's presence, shortly after the remembrance feast at which she was present. She was highly esteemed by all. Funeral services were conducted by L. E. McBain and N. Crawford.

* * * * *

EDMONTON, ALTA.—Mrs. Gaebel, one of the oldest in fellowship, who had been in Edmonton for 50 years, was hit by a truck while crossing a street, and was instantly killed. She was 83 years of age.

* * * * *

NORTH VANCOUVER, B.C.—On Jan. 2, our aged brother Mr. Skidmore, passed peacefully into the presence of the Lord in his 90th year. Saved over 13 years ago at meetings held by R. W. McCracken and H. Alves, he followed the Lord in baptism and gathered to the Lord's Name. He enjoyed remembering Him in the breaking of bread until hindered by weakness of body.

* * * * *

BOLTON, ONT.—On Dec. 22, Mrs. James McAllister departed to be with Christ at the age of 55, after a long and painful illness, endured with cheerfulness. She was born in Wales, saved when very young, and, with her husband and family, took their place in the Bolton assembly ten years ago. She was a real lover of the Lord Jesus and bore a wonderful testimony, so will be greatly missed. Brother Gordon Johnston spoke the Word at the house and at the cemetery.

* * * * *

ARNSTEIN, ONT.—On Dec. 29th, our dear brother Ed. Brunne, passed peacefully into the presence of His Lord, Whom he had known and served for 21 years. Near the end he spoke words of comfort to the sorrowing, words of appeal to the unsaved, and expressed his joy at the thought of going home. Early in his Christian life he learned the truth of gathering to the Lord's Name, and since that time has been a real lover of the truth and of the people of God. About 250 gathered to show their esteem at the funeral, at which Wallace Cudmore and E. and A. Dellandrea preached the Word of God.

* * * * *

LONG BEACH, CAL.—Mrs. John Blair—Widow of the late John Blair, evangelist, departed to be with Christ, November 6, 1950, from her home in Long Beach, California, where she resided for 20 years since the death of her husband. Born in Ireland and saved in Belfast nearly 50 years ago, she passed through deep conviction of sin for some time, and many of the Lord's people combined together in prayer night and day for her salvation.

After her conversion she became an earnest soul winner and was active in Sunday School and personal work and tract distributing in Ireland, and with her husband in New Zealand and U.S.A. Many will be in heaven as a result of their labors. Mrs. Blair was a lover of the truth of God, continuing steadfastly to walk in the "old paths", and was desirous to see others walking in His ways. Truly a mother in Israel, she will be greatly missed in the assembly. Brother Harold Kesler spoke on Judges 5, "A mother in Israel"; George Morgan on "How Long Have I to Live"; and Alex. Morrison, at the grave, on the resurrection, I. Cor. 15, to a goodly number at the funeral on November 9, in Los Angeles.

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TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME.

Rev. 3:8

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MARCH, 1951

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SEATTLE, WASH.—The first Gospel effort in the new hall has just ended. A. Stewart and S. Maxwell preached nightly for three weeks. Though they faithfully visited the families in the neighbourhood, the response was disappointing.

FOREST GROVE, ORE.—A. Stewart and Hector Alves expect to begin a series of meetings.

MERVIN, SASK.—C. H. Willoughby had some appreciated meetings attended well by the village Christians, though the snow-blocked roads hindered those from the country. The little flock at Lashburn go on happy and hearty in the Lord.

TOGO, SASK.—J. Ronald has left Togo and Kamsack to do personal visiting work and also have meetings if possible. Gospel work on the prairies in the winter is difficult and strenuous, remember brother Ronald as he faithfully plods in this service, sowing the incorruptible seed. Few would tackle this kind of work.

TORONTO, ONT. Bracondale—F. G. Watson has had profitable and well attended chart meetings, and had the joy of seeing some souls brought to Christ. Ascot—F. Pearcey, helped by B. West had two weeks' Gospel meetings. West Toronto—Robert Crawford and Norman Crawford have seen an increase in interest, and look to God to bless the seed sown. Highfield Road—G. P. Taylor is having a week's ministry meetings for the Lord's people. Pape Ave.—J. Blackwood and R. Roberts commenced a series of Gospel meetings, Feb. 11th.

TWEED, ONT.—D. Miller and T. Kember expect to start meetings in this new district on Feb. 11.

OWEN SOUND, ONT.—G. G. Johnston had a week's good meetings in spite of adverse road and weather conditions. E. B. Sprunt and family have returned to Owen Sound to reside. Brother Johnston hoped to go on to Collingwood to help the saints through the Word.

ST. CATHARINES, ONT.—Aubrey Dellandrea is holding forth the Word of life.

MIDLAND, ONT.—Frank Pearcey and Bob Booth commenced a series on Feb. 4th.

WAUBAUSHENE, ONT.—T. Wilkie and J. Gunn had some well attended meetings.

KIRKLAND LAKE, ONT.—H. McCready and B. Grainger started meetings in the new hall on Jan. 21. Below zero weather has hindered the attendance but a few unsaved are coming, and the Lord's own seem to be enjoying the Word.

OSHAWA, ONT.—A. W. Joyce continues with some blessing in the Gospel.

SARNIA, ONT.—L. E. McBain and H. Dobson have commenced a series of Gospel meetings, and the interest is encouraging.

BOLTON, ONT.—J. Meridew had enjoyable and instructive meetings on the Feasts of Jehovah.

MONTREAL, QUE.—N. Gratton continues to give needed help in the assembly here and at Thetford Mines.

FARMBOROUGH, QUE.—V. Davey is holding regular cottage meetings here and at Cadillac, Noranda, and Arntfield, to help the isolated Christians, and to bring the Gospel to sinners.

TRUTH and TIDINGS

VOL. 3

MARCH, 1951

No. 3

THE HIDDEN LIFE

A. W. Joyce

I WOULD like to emphasize the supreme importance of the HIDDEN LIFE (or that part of the life that the eye of God alone can see) as illustrated in the scriptures by the *root*. In nature, the visible condition of a tree is largely determined by the state of the root, which is invisible. It would be impossible to have a diseased or rotten root and a healthy tree. Sooner or later it would be very evidently seen in the fruit and foliage if the root of the tree was not right. Some years ago, the writer visited Brandon, Manitoba, shortly after a severe wind storm had damaged the town. I noticed many trees which had been blown down by the violence of the wind. An aged brother told me that when the trees were examined, inner rot was discovered in each fallen tree. The rot was there before, but it took the storm to reveal the true condition of the tree.

In Romans 11:16 we read, "If the root be holy, so are the branches." This is a principle which is true for all time as to the spiritual standing of every child of God. This is true of every person who is rooted in Christ, who has been born again, just as it was true of Israel as a people, until they, as branches, were severed from the root, because of their unbelief and rejection of their Messiah.

The Perfect Root

Let us notice first, the *importance of the root* as seen in our Lord Jesus Christ, "He shall grow up before him as a tender plant, and as a root out of a dry ground" (Isaiah 53:2). That which gives eternal efficacy to the work of the Cross, is the absolute perfection of the One who there laid down His life. Not only were the outward actions and the words of Christ flawless, but in the hidden life, in the inner sanctuary of His being, the Son of God brought continual delight to the heart of His Father by His absolute perfection. This is the One for Whom we are looking, Who will bring us to absolute perfection, body, soul and spirit, at His coming again (1 John 3:2). The Lord Jesus said, "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). He was not only David's creator, but in matchless grace at Bethlehem He was born of the lineage of David. David could have used the words of John the Baptist in John 1:15, "He that cometh after me is preferred before me: for He was before me," as if to say, "My successor is my superior, because He was my predecessor." But I wish to look at this subject from the practical standpoint, not of our standing in Christ, but of our state as individual believers.

The Root Absent

The *importance of the root* is emphasized by the absence of it in every unconverted professor. There may be apparent outward signs of life, as in the case of the seed in the parable (Matthew 13) which fell upon stony ground and forthwith sprang up, but we read, "When the sun was up, they were scorched; and because they had no *root*, they withered away." What a solemn thing to be a stony ground hearer! How solemn it is to be mingling as a child of God, among the children of God, until at last exposed as a Christless professor, having no root and, therefore, unable to stand against the persecution of the world and the trials of the Christian path. Let us search ourselves and make sure that we are rooted in Christ.

The Root of Reality

The *importance of the root* is seen in the case of the persecuted and tried child of God, as we learn from the book of Job. When calamities came thick and fast in the life of Job, his friends misinterpreted his case, and thought that he must be a hypocrite who had covered his sins, and therefore God was punishing him for them. In chapter 19, verses 21-29, Job in most sublime language makes a touching appeal to his friends for pity. Then follows a most noble confession of his faith, "I know that my Redeemer liveth." Then Job affirms his confidence in resurrection, and lastly he says, "Ye should say, Why persecute we him, seeing the root of the matter is found in me?" Dear, tried, sorrowing or persecuted child of God, lift up your heads, encourage your hearts, for, if the root of the matter is in you, Job's God is your God, and He will vindicate, comfort and reward you, as He did with Job in chapter 42.

The Root of Prosperity

The *importance of the root* for spiritual growth and prosperity is illustrated for us by the people of Israel (Psa. 80:8-11). Israel was brought out of Egypt as a vine, answering to our conversion out of the world. "Thou didst cause it to take deep root." The result was, "It filled the land", it covered the hills, it sent out its fruitful bows and branches. What a wonderful prosperity Israel had, until sin caused God to remove the hedge of His protection. In the measure in which, experimentally, we take deep root in Christ and His word, delighting ourselves in the Lord, and meditating upon His word, we too, shall experience that spiritual prosperity, "Whatsoever he doeth shall prosper" (Psa. 1:2-3). Again we read in 2 Chronicles 26:5 of Uzziah, "As long as he sought the Lord, God made him to prosper." In this way, God also will be glorified in our lives as the Lord Jesus said, "Herein is My Father glorified that ye bear much fruit."

The Root of Restoration

One may say, "Alas, that is my trouble. I am not bearing fruit as once I did — I am not a prosperous Christian." But let us notice now the *importance of the root* to the backslider. There is a wonderful promise to poor, backslidden Judah in Isaiah 37:31, "Judah shall again take root downward, and bear fruit upward"; c.f. Hosea 14:5, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Discouraged, backslidden child of God, what a word for you! Do you really love the Lord Jesus Christ? If so, the "root of the matter" is in you, and the very One whom you have failed is ready to forgive, to restore, and to use you again. He is longing to make you fruitful, as in the past, and to "restore to you the years that the locust hath eaten" (Joel 2:25). Yea, He "will do better unto you than at your beginnings" (Ezekiel 36:11). How God's gracious promises should encourage the wanderer to return unto the Lord! Even poor Samson, shorn and blinded, making sport for the Philistines, when he cried unto the Lord, was heard by Him. Samson's strength returned, for the roots of his hair remained and had grown again in his afflictions, and the Lord used him once more in obtaining victory over the Philistines.

Evil Roots

One thought more—there are evil roots, which if allowed to grow, instead of feeding the new man, will feed the flesh and strangle the new life. These must be gotten rid of at any cost by confession and self-judgment in the presence of God. What are some of these evil roots in the hidden life?

(1) Heb. 12:15—a root of bitterness (saintward)—An unforgiving spirit may develop, which will not only rob oneself of peace of mind but will defile others.

(2) 1 Tim. 6:10—a root of covetousness (worldward) may grow which will lead one astray from the faith and pierce through with many sorrows.

(3) Deut. 29:18—a root of idolatry (Godward) may spring up which will steal all one's joy in the Lord. Well might the apostle John write, "Little children, keep yourselves from idols" (1 John 5:21).

May we increasingly allow the Spirit and the Word of God to control our inner and hidden lives, that we may honour and glorify God in our outer lives as a result. Thus we shall obey the precept of Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life."

Reader, if a righteous cause bring you into sufferings, a righteous God will bring you out of sufferings.

GETTING READY FOR CANAAN

Mervyn Paul

HAVE you ever felt that life was useless, meaningless, and that nothing you could do was worthwhile? Some of us who have been "laid on the shelf" feel this way rather keenly at times.

Then, too, there are so many of the Lord's people who are crying out of the depths of sorrow and perplexity, "Why, oh Lord? Oh, why did this have to happen to me?" Others seek to comfort themselves with the thought, "There must be some good reason."

If perchance the reader should be among the number who know what it means to be dismayed, frustrated, and discouraged, or grievously cast down, the message to the Hebrews of old found in Deut. 8 should prove to be full of light and re-assurance, particularly v. 2; for the word in this verse might well be paraphrased:

"God has been at work in your lives."

God had wrought great things for His people in the wilderness, to which reference is made in vs. 4, 15, 16. Yet when He wishes to stress the evidence of His presence with them, and of His faithfulness and love, He calls on them to remember how He had led them:

"To humble thee, and

To prove thee,

To know what was in thine heart."

He humbled them *to reduce dangerous pride*—pride that could have caused them to forget God, to exalt self, to abandon dependence on Himself (vs. 11-18).

He proved them *to reveal defects* in their sin-spoiled characters. With such knowledge they would be enlightened in their struggle to become "overcomers". (Compare v. 5 with Heb. 12:10-11; Rev. 2:1-7).

He sought also to know (to discover, to reveal) what was in their hearts. *Other interests* can crowd both Himself and His Word out of men's lives. (Compare vs. 3, 11-13 with Mk. 4:19; Luke 14:16-20; 16:13).

Thus did the Lord show His hand at work in His people's lives. And "why?" "To do thee good in thy latter end" (v. 16) was the answer to the riddle. In other words (vs. 7-9), He was

Getting Them Ready for Canaan

Turning now to the New Testament we learn that God is at work in our lives also (Phil. 2:13; Heb. 13:21; Phil. 1:6). That He is using similar methods is shown in many passages, e.g., Rom. 5:3-5; Heb. 12:3-11.

Why does He deal with us in such ways? Why must we be "dragged through the mill" so often? Why should He labour ceaselessly to teach us "To will and to do of His good pleasure?" . . . "There must be some good reason."

Indeed, there are several good reasons. Let us recall some of them:

(1) Trials and alterations in the patterns of our lives are often a *call to a higher level of trust*, a more active faith in our God. In Heb. 11:1 we learn that an active, Bible-warranted faith (1 John 5:14, 15) in Himself:

- (a) becomes our "title-deeds" to things hoped for;
- (b) makes it possible for Him to give evidence that unseen things are real.

(2) He longs to have His people all to Himself (Jer. 2:1-3). Therefore His child-training (chastisement) is corrective, designed to bring us into a closer Father-and-son fellowship. It is intended to *exercise us to further over-coming* so that we may be *more fully set apart for God* (holiness). Heb. 12:10-11.

(3) "Rugged" experiences and "set-backs" are heaven-sent opportunities for us to *get to know God better* and to prove for ourselves that He is able to deliver us in unforeseeable ways, e.g., Acts 27:21-26.

(4) To make it possible for us to *know something of the power of Christ* in our inner lives (2 Cor. 7-10).

(5) Again, all things do "work together for good"; because God is at work in our lives seeking to *conform us to the image of His Son*—chiselling away at our unlikeness with His tools of trial and affliction, seeking to model our characters after the likeness of "Heaven's Lovely Man" (Rom. 5:3-5; 8:28, 29).

(6) But why should His child-training so often continue until the arrival of death? From Eph. 2:4-7 we learn that God has had a great over-all purpose in His work for us and in us. And it has been, truly, something "to do us good in our latter end", for it finds its expression in "the ages to come". This great purpose behind your life and mine has been to "shew (to display, to manifest) the exceeding riches of His grace"—doubtless to the hosts of the universe. It will be seen "in His kindness toward us through Christ Jesus". In other words, in the coming ages *we are to be on exhibition as examples of His amazing grace*. Therefore we conclude that God is at work,

Getting Us Ready for the Ages to Come.

Then why should we grieve because "we do not seem to be getting anywhere", or mourn for days that are past, and, like Lot's wife, be forever looking back? Or need we search any further for an answer to the why's of life? Let us dry our tears if we can; for what better answer could be imagined? The "ages to come" are just ahead of us. God is at work in our lives. Soon, very soon, we shall be on display as trophies of His grace. Surely such a prospect gilds the drabdest of lives with the very glory of heaven! Oh, beloved, what could we ever do for Him that could be so important as the work He is doing in us?

THE PRESENT DISPENSATION

G. G. Johnston

DURING the many centuries of man's history, God has dealt with him in distinct ways, throughout different periods. In what may have been a relatively short period, that of his residence in Eden's garden, He dealt with man as innocent. When, after disobedience, Adam and Eve were cast out of that garden, they were dealt with under conscience. That period became so lawless and wicked it had to be ended by the Flood, after which Noe and his posterity were placed under government. When under this regime the nations completely forgot the true God, a choice was made of Abraham, and to his posterity a law was given, outlining man's responsibility to his Creator and to his fellowman.

In all God's various dealings with man he has proven himself a failure, utterly incapable of self-recovery, or return to God. These divine testings were culminated when God said: "I will send My beloved Son; it may be they will reverence Him" (Luke 20:13). But they cast Him out and killed Him. No further tests were necessary to prove man's utterly fallen and hopeless state. Not a voice could now be raised against his condemnation, not one in all the universe.

Since the great and culminating event of Calvary, God has been dealing with man on altogether different ground. He had demonstrated what was in man, and enough was by then written by holy inspiration to prove to man that there was no hope of self-redemption. What would God do? Would He sweep away the whole race in destruction? Surely that overt act, the murder of His beloved Son, merited just that. But that very death provided grace for its perpetrators. Out of that darkest scene in man's history comes the brightest light since his creation. God mercifully ushers in a Day of Grace.

Thus, this present time is correctly termed: "The Dispensation of the Grace of God." But, as in certain business dealings, "days of grace" are allowed before taking legal action, so when this Day of Grace shall have run its course, God's judgment, long withholden, shall burst forth in terrible fury.

In the period of Innocence man rebelled. When he was left under conscience, he became so hardened that he could commit any form of crime without compunction. When under government, he would not be subject, and when given a perfect law, he failed to observe its stipulations. In this Dispensation of Grace, there is no question of what man will do for himself. It is now a matter of what he will do with God's Son, who has come to rescue and save him. Will he receive Him and be saved by grace, or will he reject Him and perish? The sin question was settled at the cross; now it is the Son question: "What shall I do then with Jesus?"

This Dispensation of the Grace of God must be nearing its end.

When our blessed Lord rises up to come to the air to meet His bride, the Church, then the Holy Spirit, who has been dwelling in the members of His body, and working through them, in the spread of the gospel, will be taken away. The door will then be closed for Christendom, and the Day of Grace will be ended. No amount of calculation can possibly establish a date for that solemn event, our Lord's return. It was intended of Him to be a "living" hope. But when He comes to call the saved ones, His ambassadors, away from this guilty scene, He will surely declare war upon all those His enemies.

In view of the nearness of the end of this Dispensation of Grace, what are we doing to win those around us for Christ? Firstly, are we living with a loose grip on earthly things, as those who really expect to leave at a moment's notice? What are we doing to give the gospel to the multitudes who have never heard it? If not gifted or called to go ourselves, are we denying ourselves to support others whom the Lord of the Harvest has called, or would call, if we were faithful as His stewards?



BIBLE "WONDERS"

No. 1

Wm. Rodgers

MANY books have been written concerning wonders that are to be found in the Scriptures, but not the least of the "wonders" mentioned in them are those associated with God's people personally. Three men of Old Testament times are actually spoken of in our Bible as "WONDERS"; David, who could describe himself as "A wonder unto many" (Psa. 71:7); Isaiah, who, joining his family with him, says, "I and the children whom the Lord hath given me are for signs and for wonders in Israel" (Isa. 8:18); and Joshua, the high priest of post-captivity days, who with fellowleaders of the returned exiles, is thus addressed by the Angel of the Lord, "Thou and thy fellows . . . are men wondered at" (Margin, "men of wonder", Zech. 3:8). Thus we have the word linked with an individual; with a family; and with a company of God's people. It is the same Hebrew word in each case, and it signifies that there was something about these men which would be noticed as a cause for astonishment.

This of course should still be true, not merely of a few, but of all saints, and in all spheres of their testimony; but in each of the three cases mentioned there were special circumstances which made the "wonder" more noteworthy than usual. Psalm 71 was evidently written by David in his old age, for in verse 18 he says, "I am old and greyheaded"; and both in that verse and in verse 9 he bases his prayers upon this fact; while in verses 6 and 17 he looks back upon his youth as on a time now long past. Clearly the wonder in his

case is that he has been preserved and upheld through a long life until his declining years; and as we read his testimony in the Psalm, we may well ask, Is it going to be with us as it was with him? So far as the Lord's continued interest in us is concerned we can count upon that; but what about our own side of the matter? What sort of finish are we going to have?

In the Scriptures we find many illustrations of the danger of failure in old age. "When Samuel was old", we are told, he failed by giving to his unworthy sons a place for which they were unfit, (1 Sam. 8:1-5). "When Solomon was old", his wives turned away his heart", (1 Kings 11:4). Asa, "in the time of his old age", was guilty of various wrongdoings, (1 Kings 15:23 with 2 Chr. 16:7-12). We have also of course examples of the opposite kind, men such as Moses in the O.T., (Deut. 34:7-12), and Paul in the N.T., (2 Tim. 4:6-8), who like David finished well. Moreover, those of us who have been for a considerable time amongst the Lord's people have memories of brethren in our own days, local and other, who were a help and blessing to us at the beginning of our course; of whom some have long since ended their own course honorably, while others of them are yet with us to "bring forth fruit in old age", (Psa. 92:14). But we have also sadder memories of some who, like Jehoram, "departed without being desired", (2 Chr. 21:20).

Let us ever remember that one of the first essentials to a good ending is a good beginning; and we may perhaps express a fear that not all of the younger ones in our Assemblies have had even that. Their heads and hearts seem to be occupied with lightness and frivolity, rather than with the things of God. Of such, and of older ones who countenance this, it may well be asked in the words of Jer. 5:31, "What will ye do in the end thereof?"

In that part of Isaiah where he speaks of himself and his family as "wonders", many evils, within and without, were threatening the nation. It was the reign of Ahaz, the most wicked king that ever ruled in Judah, and most of his people were willing to follow him in wickedness. Besides this, and perhaps as a result of it, the rulers of Northern Israel and Syria were staging an invasion of the land, with the object of wiping out the line of David and setting up a nominee of their own, (Isa. 7:5, 6). In such surroundings, to walk in the fear of God and in obedience to His Law was no easy matter; yet Isaiah seems to have accomplished this, and by his exhortations to have gathered round him at least a few others (the "disciples" of ch. 8:16). Part of these exhortations in verse 13 is taken up and enlarged upon by Peter, when addressing saints of New Testament days who were under similar circumstances of trial. "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a

reason concerning the hope that is in you", (1 Peter 3:14, 15, R.V.). This is still God's message to us today, if we would be "men of wonder" as a testimony for Him.

The state of things in Zech. 3 was little if any more favorable than in the days of Isaiah, though most of the trouble was from the enemies outside, and from the weakness, rather than the wickedness of the returned exiles. Joshua evidently is introduced in his official rather than his personal character, as being the religious representative of the people; just as Zerubbabel, who is addressed in the following chapter, may be thought of as their representative politically. The prophet in ch. 3 is taken behind the scenes, and shown that the opposition to God's people and work, both as to their standing (Ch. 3) and their activities (Ch. 4), spring not merely from human enemies but from Satan himself. But, despite all the hindrances, the work would go on, and did go on, to the wonder of all around, till even the bitterest of their foes, as is reported in Neh. 6:16, "perceived that this work was wrought of our God".

May the Lord exercise our hearts to aim at so living in the fear of God that others shall "marvel", as they did in the case of Peter and John in Acts 4, and "take knowledge of us that we have been with Jesus".



RE BOUND VOLUMES

The bound volumes of *Truth and Tidings* for the eighteen months of July, 1949, to December, 1950, are now in the hands of the bookbinders, and we expect to have them ready by the end of February. We will ship to those who have ordered them as soon as possible. We have a limited quantity of these volumes, which we will be glad to send to those who order them as long as they last. If you desire one please order promptly enclosing postal order, etc., for Two Dollars and Fifty Cents. In sending cheques from the U.S.A., add fifteen cents for bank charges.

HOLDING FAST THE TRUTH

In a day of stress and strain, it is a great thing for the servant of the Lord through grace, to maintain a steady testimony to what he knows to be the principles of the Word of God. He may not be able to hinder these from being set aside or disregarded by others, but he can, through help obtained from God, stand firm for and cleave fast to them in his own path and his own testimony. Results are with the Lord. It is not a servant's business to concern himself with these. He is called simply to do his Master's will. A coming day will clear up all the rest, and manifest that the path of obedience, is the only true way of blessing and honour.

"THE TRUTH OF THE GOSPEL" AS PRACTICALLY APPLIED IN GALATIANS

(2)

The Troubled and Their Troubles, Chap. 5:7-12.

W. Bunting

Here, as in chapter 2:2, the Christian life is viewed as a race, a figure which is elsewhere used in 1 Cor. 9:24-26; Phil. 3:14; 2 Tim. 4:7; Heb. 12:1, etc. To "run well" ought to be the ambition of every saint. This demands self-denial, training, exertion, and perseverance. Above all, there must be strict adherence to the prescribed rules, for we "run well" when we "obey the truth". Some who laud zeal, speak of certain commands of the Lord as being "non essential". But such do not "run well". They have yet to learn that what God prizes most in His children is submission to His Word. "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

The Galatians had begun the race nobly, and for a time had given promise of success. "Ye were running well" (v. 7, R.V.) says the Apostle. But now their enthusiasm had flagged, their pace had slackened, and their progress was being retarded; hence the question, asked in surprise and sorrow, "Who did hinder you that ye should not obey the truth?" This recalls a similar question in chapter 3:1, "Who did bewitch you?" (R.V), but there the R.V. omits the clause, "that ye should not obey the truth". The words, "did hinder", in our verse represent a Greek word meaning, "to cut in". The Judaisers had "cut in" upon the Galatians to trip them up, or to render their track impassable, and so impede their progress. The word is used of our prayers being hindered in 1 Pet. 3:7, and of Paul's service in the gospel being hindered in Rom. 15:22; 1 Thess. 2:18. Elsewhere its only New Testament occurrence is in Acts 24:4, where it is translated, "be tedious unto".

The phrase, "that ye should obey", comes from the same word as is rendered, "do I persuade", in chapter 1:10. Perhaps the translation, "that ye should not be persuaded by the truth", would better convey to us the idea here. How it must have pained the Apostle to see these converts, who had once afforded him so much joy, and for whose future he had entertained such high hopes, abandoning the race by turning away from the truth which he had taught them! May the record of their failure serve as a warning to us, so that we may "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us" (Heb. 12:1).

The word, "persuasion", in v. 8, has reference to the teaching which was responsible for the defection of these saints. It occurs here only in the New Testament, and it seems to be a play upon the

word in v. 7 for which the rendering, "should be persuaded", has been suggested. The Galatians would not be persuaded by the truth; now they were being persuaded by error.

The term, "Him that calleth you", refers to God. It was He Who "called them into the grace of Christ" (ch. 1:6), and "unto liberty" (ch. 5:13). The fact that the present tense ("calleth") is employed need not be any difficulty. The word is used characteristically. "The stress is laid on the Person rather than the act" (Lightfoot). Compare 1 Thess. 5:24. It was undoubtedly the Judaisers that the Apostle had in mind in v. 7, though he did not specifically name them, any more than he did in chapter 4:17, but left his readers themselves to answer the question, "Who did hinder you?" Here in v. 8, however, he is careful to make one thing clear, namely, that the new doctrine was not of God. Whoever propagated it, it did not emanate from Him.

But it might be urged that the Judaisers were few in number, or that their ministry which otherwise was excellent, differed from Paul's only in one or two minor points, or again, that not many of the saints had imbibed it, and that, therefore, there was no need for serious alarm. Such possible objections to his uncompromising stand for the Truth, the Apostle anticipates and completely disposes of in v. 9, "A little leaven leaveneth the whole lump". He has used the figure of a racecourse in v. 7; now he speaks under the figure of the secret working of leaven. Two or three points are here clarified. First, not only was the new teaching not of God (v. 8), it was positive evil, of which leaven is the well-known Bible symbol, and it must be regarded as such. Secondly, it is the nature of evil to spread. Like leaven it will rapidly permeate the whole of any society in which it is tolerated. Thirdly, the slightest perversion of the Truth may have the most harmful results. The Bible says much about the power of little things. "A little sleep" causes "poverty" (Prov. 6:10, 11). It is "the little foxes that spoil the vines" (S. of S. 2:15). "The tongue is a little member, and boasteth great things. Behold, how great a forest (R.V. Mrg.) a little fire kindleth" (Jas. 3:5). And here, "A little leaven leaveneth the whole lump". It may be an unsound theory about the New Birth, the Church, or the Lord's Return. It may be the "Household Baptism" view, or some other teaching which folks say is unimportant because it is not "fundamental". The one who holds it may not dare to teach it publicly but may ventilate it confidentially in the homes of some of the saints. But if not consistent with Scripture, it is leaven, the smallest particles of which will work corruption. What untold mischief and sorrow have again and again been caused amongst God's people by specious teaching, in which only the spiritual could detect the "little leaven" which was concealed therein!

In 1 Cor. 5:6 this proverb is quoted in a passage which treats

of evil conduct, as here it is introduced in connection with evil doctrine. But whether it be the one or the other, the great lesson to be learned is that no quarter must be given to known sin. Being the insidious thing it is, it must be judged and its influence arrested; otherwise, the most fatal results may accrue. "A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP." Never was the warning more needed than to-day.

(To Be Continued)



THE GREATEST CREATED INTELLIGENCE (Second Part)

J. C. Russell

The cherubs vindicate the throne of God, and this was Lucifer's office, for he was upon the holy mountain of God, the mountain being figurative of the seat of government. "Walking up and down in the midst of the stones of fire", suggests his constant activity in the presence of the throne of the universe. With the knowledge of all that divine holiness demands, Lucifer, in his fallen state, became the accuser of the brethren.

If there was no sin in God's universe, how then could such a creature be tempted and fall? "Thine heart was lifted because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness." It was from self contemplation that sin came. He was "lifted up with pride . . . the condemnation of the devil" (1 Tim. 3:6). In Absalom, David's son, we see the same thing—beauty, pride and ambition.

Although Lucifer possessed a free will, he did not use it to glorify God, but to exalt self, and foster ambition. "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Notice here a fivefold ambition. Not content with his exalted office, he craved what is due to God alone, which it had been his duty to protect, or cover.

Before we consider his predicted judgment, it would be well for us to remind ourselves of the forms of sin which originated with the devil. The first was PRIDE, and the contrast to this is seen in the Lord Jesus "who made Himself of no reputation" and who said, "I am a worm and no man." Trace it in the apostle Paul, who lacked form of physical attraction, "whose bodily presence was weak and his speech contemptible", and we see how God has repeatedly warned against this. "Pride goeth before a fall." The second sin was ambition, or selfwill. Our Lord said, "Not My will, but Thine be done,"

and "My meat is to do the will of Him that sent Me." The third was desire for praise, or worship. The Lord never sought it. He refused to be the popular man. Angels abhor to be worshipped: "See thou do it not: for I am thy fellow-servant . . . worship God" (Rev. 22:9). The fourth was lying. He is "a liar, and the father of it." We read of "merchandise" or "traffic", and it suggests bartering, as the devil said to the Lord, "All these will I give Thee, if Thou wilt fall down and worship me." His traffic, whatever its outward form, was in reality in souls. No lie is spared thus to deceive, and this leads to the final sin, the outcome of it all, VIOLENCE. In his fall the devil drew with him the third part of heaven (Rev. 12:4-9).

The days before the flood were days of violence. Man's history is one long record of wars and violence, and the character of the last days, ere the Son of man returns, is to be "as it was in the days of Noah." Contrast this with the Lord Jesus, as "the truth", "the faithful and true witness", who said, "I am not come to destroy men's lives, but to save them" (Luke 9:56).

The immediate judgment on Lucifer was to be cast out of his office, together with those who fell with him. This was the first fall of the angels. The second one is referred to in Jude 6. But, while cast out of office, Satan and his angels have not received their final doom. That awaits the consummation of the ages of time connected with the earth. During the time ages up to the last age, when he will be bound a thousand years, he is permitted to walk up and down to and fro in the earth, in the heavenlies, and as the accuser before the throne of God. Before we look into the record of his subtle ways among men, we shall content ourselves with knowing that through the Son of God he meets his doom, is shorn of his power, and finally is to be cast into the lake of fire, there to be tormented unto the ages of the ages (Rev. 20).



Errata—Some of our correspondents have drawn our attention to an item in January, "The Lord Jesus did not say 'Feed My sheep.'" Page 7. This should have read,—

"A sheep must be fed on the ground—We must preach according to the capacity of our hearers. The Lord Jesus did not say, "Feed My giraffes." We must not put the fodder on a high rack by our fine language, but use great plainness of speech."

Making Leagues: When Israel made a league with the Canaanites, they ceased to be overcomers. So with us. When we leave the path of obedience to the truth and form alliance with the world, we become subject to it, instead of being victors over it.

R. C. CHAPMAN.

SPECIAL ENCOURAGEMENT

Wm. Williams

IN ACTS 18:9; 23:11; 27:24 we find the Lord giving the Apostle Paul a special word of encouragement. The context of Acts 18:9 shows that Paul was in Corinth, that centre of corruption. The Jews had blasphemed and violently opposed. This led him to the important decision of leaving them alone, and from then on, turning to the Gentiles. There was rich blessing as many of the Corinthians "hearing, believed, and were baptized." But in spite of this success, the Lord saw that Paul the *preacher*, needed a word of encouragement, as he knew well that those fanatical Jews would seek revenge. He had seen a good work done, a church planted; he had better clear out before their wrath like an angry storm cloud burst upon him. How often have the Lord's servants rushed away on the high tide of local success to fulfill some "booked up date" in their note books, when the Lord would have wished them to stay on and confirm the converts?

The brightest work we have seen in Venezuela was in an ungodly mining town, where the women danced naked in the low dancing dens. We intended having the tent for three weeks, but had to go on nightly for three months. We then decided to leave as the persecution was fierce and our lives were threatened. No thanks to us, the Lord used the young converts to detain us, and for a year and two months we stayed on and saw an Assembly planted and established, which has re-echoed over the Republic.

How opportune then, was the word to Paul by night, when dread, fear, and disanimation often grips the preacher who pioneers and carries no "date book", "Be not afraid, but speak . . . for I have much people in this city."

In Acts 23:11 we have Paul *the prisoner*. "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." His old enemies were again on his track. This time they would not let him escape. Forty of them bound themselves under a curse neither to eat nor drink until they had killed Paul. They had their plan drawn up. But they reckoned without the One who sweetly said to Paul by night, "Be of good cheer, Paul."

God's instrument to save Paul was his nephew. We would have wished to know his name for he was a fine young fellow. He knew how to keep his ears open and his mouth shut. He was a man with a message and rested not until he had delivered it. The devil made ready forty to slay the Apostle. The Lord made ready four hundred and seventy to save him! How wonderful for every one the enemy had to take his life—the Lord had a dozen ready to save it. Mr.

McClure used to say that the Lord's servant was immortal until his work was done.

Then in Acts 27:24 we have Paul *the passenger*. What a variety of life that dear Man of God saw! He had met and dealt with all kinds and classes of men. He had sacrificed his own comforts to be "all things to all men" in order to save some. We saw him as the *preacher*, and the *prisoner*. Now we see him still a prisoner, but also a *passenger*. One cannot but admire his moral courage as he stood forth and said, "Sirs, ye should have hearkened unto me." It is not easy for most of us to publicly confess Christ; but much more difficult if we were surrounded by a crowd of thwarted seamen, hungry, cold and disappointed.

But he does not chide with them. In the gloomy atmosphere he would give them a word of cheer. He had been praying and had been in touch with God. He had heard the assuring voice, "Fear not, Paul." But he goes further and confesses to them all that it was no mere dream or illusion—"Wherefore, sirs, be of good cheer: for *I believe God*, that it shall be even as it was told me." Faith in God is never dormant nor latent. It leads to activity, to confession, to blessing. We see him addressing that haggard crowd of seamen and passengers, swaying them as the palm tree before the gentle wind.

"And when he had thus spoken, he took bread, and gave thanks to God in presence of them all . . . Then were they all of *good cheer*, and they also took some meat." The cheer he got from God, Paul would communicate to his fellow passengers. Have we got cheer from God? Do we seek to pass it on to our fellow travellers to eternity? God gave His servant all who sailed with him. Has God given us all who sail with us in the house? Have we been able to bring cheer to those we work with? Is the world being cheered because we know God and are known of Him? Whether as preacher, prisoner, or passenger, the Apostle made known the savor of the name of our Lord Jesus Christ.



That was a Christian expression, of one of the martyrs to his persecutors: "You take a life from me, that I cannot keep, and bestow a life upon me, that I cannot lose.

* * * *

Why was the Bread of Life an hungry; but to feed the hungry with the bread of life! Why was rest itself weary; but to give the weary rest! Why did he hang upon the cross on Mount Calvary; but that we might sit upon the throne, on Mount Sion! His shining face was covered with spittle, that our disfigured faces might be enamelled with glory.

HINTS REGARDING BEHAVIOUR

In the Assembly of Saints

WHEN you appear before God (Psalm 42:2) in the assembly of His saints (1 Cor. 11:18), make it your aim to be there in a right condition of heart and soul, self-judged (1 Cor. 11:31), and cleansed from all unrighteousness (1 John 1:9). In order to give time for this, "awake early" (Psalm 57:8), so as to have a season of meditation and prayer before going out.

Seek to preserve an undistracted mind on the way (Eccles. 5:1); share in no conversation (Prov. 10:19, Jas. 4:11) that would grieve God's Spirit in you (Eph. 4:30). Look upon no object, which would turn your thoughts to vanity (Psa. 119:37).

Be in your place rather before the time than after it, so as to have a few moments for silent prayer and quiet waiting on God (Psa. 19:14, Isa. 40:31). Late comers miss this privilege and disturb the peace of others, while they greatly dishonour the Lord, who, at the appointed hour, is in the midst of His gathered people (Luke 22:14).

As the exercises of the assembly proceed, under the Spirit's guidance (Phil. 3:3, R.V.), seek to share in the upward flow of worship, offering up to God the sacrifice of praise (Heb. 13:15), as your heart is led out toward God, silently, or as expressed in the words of whoever leads the assembly's thanksgiving and worship. If God gives a word of ministry, be ready to receive and be edified by it (1 Cor. 14:12), no matter through whom it comes.

Avoid criticism and ungracious judgment of others in God's assembly, it is the temple of God (1 Cor. 3:16), and holiness becometh His house forever (Psalm 93:5). Gazing about, occupation with people's dress and such like, are unbecoming. While the Lord's Supper is being observed, seek to fix your thoughts on the Person and Work of the Lord Jesus, His agony, sufferings, and death (Psa. 22, Isa. 53); the excellency and sufficiency of His sacrifice as meeting all God's claims and your need (Heb. 9:14), looking upward to Christ on the Throne, Heb. 2:9), and onward to His coming again.

Worldly dress, showy jewellery, and whatever else would attract undue attention to your person, or occupy the thoughts of your fellow-worshippers, should never appear in the assembly of God. It is written: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. 89:7).

J. R.

RE REMITTANCES TO MISSIONARIES

G. G. Johnston

WE ARE happy to insert in this number a copy of our auditor's report covering receipts and disbursements in this connection during 1950. It has been a pleasure to thus serve the Lord and His people. We are confident that in this way something worth while has been accomplished, and would state that we shall continue this work so long as it may seem necessary. We have now received assurance from the Department of National Revenue that *our receipt will be accepted for deduction from Income Taxes*. This may be an added inducement for some to remit through us, and thus reap this advantage. However at present anyone may send up to \$50.00 monthly by direct application to his local bank.

TRUTH AND TIDINGS GOSPEL TRUST

Receipts and Disbursements, from 29 December, 1949, to
28 December, 1950

Receipts:

Balance on hand, 29 December, 1949	\$	36.96
Offerings for Lord's Work		8,411.25
Offerings for Expenses and U.S. Exchange		829.76
		<u>9,277.97</u>

Disbursements:

Remitted to Lord's Servants	\$8,445.79		
Bank Charges and Expenses	\$ 73.73		
U.S. Exchange	581.75		
Postage, Excise, Printing, Etc.	84.83	741.31	\$9,187.10
		<u>90.87</u>	
Cash in Bank 28th December, 1950			\$ 90.87

I have examined the books and records of *Truth and Tidings* Gospel Trust for the period from 29th December, 1949, to 28th December, 1950, and find that the above Receipts and Disbursements Statement is in agreement therewith.

Toronto, January 19th, 1951.

JAMES B. BUCHAN,
Accountant and Auditor.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"Walk in the light, so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above."

THIS is Hymn 309 in *The Believers' Hymn Book*, and the only one from the pen of Bernard Barton in that book.

The writer of this very popular hymn has been called "The Quaker Poet". Barton was born of a Quaker family in London, England, January 31, 1784. He was educated in a Quaker school at Ipswich, and adhered to the views of the "Society of Friends" all his life. He apprenticed himself to a shoemaker for eight years, then tried various other kinds of employment, including dealing in coal and in grain. Finally, he was employed in "Alexander's Bank" at Woodbridge, where he served as a clerk for forty years.

Barton's writings attracted the notice of two such opposite characters as Robert Southey and Lord Byron, and although he was only a bank clerk, he became a warm friend of the latter. He wrote ten volumes of poems and hymns, but only about twenty of his pieces found their way into general use. The above is by far the best known of his works. It was published in 1826; the theme is one that is very dear to the "Society of Friends" who lay much stress on the inner life. The hymn has six verses, and we give here verse four, which is omitted in *The Believers' Hymn Book*.

"Walk in the light and thou shalt own
Thy darkness passed away,
Because that Light hath on thee shone,
In which is perfect day."

Barton died at Woodbridge, February 19, 1849, but "he being dead yet speaketh." Well might we seek to carry out the theme of his hymn—

"Walk in the light, o'er sin abhorred
Thou shalt the victory gain."

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Hector Alves

Question. What is the "one Spirit", "one hope", and "one baptism", in Eph. 4:4, 5? What is the meaning of "He led captivity captive" in verse 8? Who are the apostles and prophets in verse 11? Do they continue with us today?

Answer. The "one Spirit" undoubtedly is the Holy Spirit. The word is found with a capital "S" in all translations. It is the same Spirit which is mentioned in the preceding verse in connection with that unity which we are exhorted to endeavour to keep. So, the "one Spirit" is the Holy Spirit Who unites us to Christ, and here is connected with the "one body". In this "one body" God's Holy Spirit dwells; not a single member of this mystical body is without the indwelling Holy Spirit.

The "one hope" refers to the hope of the Church. This hope is to meet our Saviour, to see Him as He is, to be like Him, to share with Him His glory. The "one body", "one Spirit", and "one hope", are properly linked together in one verse.

"One baptism." This expression has been a most fruitful source of controversy, some contending for water baptism, others for Spirit-baptism and the names of honoured and godly men are found on each side of the question. My mind is that this refers to water baptism, and, I give the following reasons for so stating:

(1) We find the "one baptism" in the verse that groups together "one Lord, one faith, one baptism." These present the aspect of public profession and responsibility. If it meant the baptism of the Spirit it would link with the first circle in verse 4 rather than with the second in verse 5.

(2) Wherever baptism is mentioned by itself and nothing further added, it seems to mean just what we refer to in the term "baptism", that is, water baptism. Baptism of the Spirit, or in the Spirit is expressed by such terms.

(3) Out of all the seven expressions here, only one is metaphorical, namely "one body". The remaining six, "one Spirit", "one hope", "one Lord", "one faith", "one baptism", and "one God and Father of all", are to be taken literally.

(Note—We might add that since "one Spirit" is already mentioned in verse 4, if the "one baptism" of verse 5 was in the Spirit, it would seem like a repetition.)

The meaning of the words in verse 8 "He led captivity captive" is also a matter of diverse opinion. It is commonly taught, especially amongst those who are gathered unto the Name of our Lord Jesus Christ, that when our Saviour ascended to heaven, He took Paradise up with Him; and now Paradise and heaven are identical. That is, the place where Lazarus was seen in Abraham's bosom, was a waiting place for the redeemed of the Old Testament until the work of Christ on the Cross became a reality. Then, by that finished work "the way into the holiest of all" (heaven) was opened, and now that compartment of Hades has been emptied; those who were held captive in it have been taken captive; taken up to heaven when Christ ascended on high. On the other hand, many do not believe that the righteous dead of the Old Testament went to a certain section of Hades, there to await their release after the work of the Cross. Some teach that Christ, by His death for sin, led captive him who held us captive, that is Satan. (See Heb. 2:14, 15). He triumphed over him who had the power of death, that is the Devil, and stripped him of his power. Satan thus became the captive of Christ, and we who are Christ's have been delivered, and are the trophies of the mighty Victor. The "multitude of captives" (see margin) are His redeemed people, the Church; Old Testament saints not being in the context in this particular portion

in Ephesians; but rather the Lord, having "led captivity captive", that is, having led captive all the power of Satan, ascends on high to give gifts to His redeemed ones.

Regarding "apostles and prophets" in verse 11. Apostles seem to represent the authority of God, and prophets bespeak communications from God. The apostles that we find mentioned in the Scriptures are the only apostles that have ever been given to the Church, and any others who claim this title are false apostles. Strictly speaking there are no apostles amongst us today, except perhaps in an inferior or secondary sense. Apostles and prophets were in the foundation, and are called such wherever mentioned. Paul and Barnabas were apostles; Agabus was a prophet (Acts 21:10); Bar-jesus was a false one (Acts 13:6). In Acts 13:1 we find a list of "certain prophets" in the church at Antioch. Since we now have the completely revealed mind and will of God in the canon of Holy Scripture, there are now no prophets in the sense of "foretellers"; but we do have today in the church prophets in the sense of "forthtellers", men who are gifted to open up and minister the truth of God once for all delivered to the saints.—H.A.

Question. In Gen. 4:16, it speaks of Cain going to the land of Nod, on the East of Eden, My question is: Where did Cain get his wife?

Answer. There is no connection whatever between the fact that Cain went and "dwelt in the land of Nod" and the question of where he got his wife. Unbelievers constantly assert that Cain went into the land of Nod and got a wife there. The Scriptures give us no such information; in fact that is far from the truth of the matter. True we read in Gen. 4:16, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Then in the very next verse we read, "And Cain knew his wife." But that does not mean that he made the acquaintance of his wife, or met her in the land of Nod. The meaning of Nod is "wandering". Cain went out from Divine presence where he had brought an offering unto the Lord (verse 3), and he became a vagabond—R.V. "wanderer" (v. 14).

In Gen. 5:3, 4, we learn that Adam in his long life of 930 years begat sons and daughters; and there is good reason to believe his family was a large one. This permitted the human race to increase, according to God's plan. So it is most reasonable to believe that Cain married one of his sisters, and took her to the land of Nod with him. Certainly God created Adam only, and none other (Gen. 1:27), and made of the rib which he took from Adam, a woman, one only (Gen. 2:22). In regard to Cain marrying his sister, let us look at Gen. 20:12, where we read that Abraham's wife Sarah, was his half-sister. God permitted the men in that early stage of the world's history, to marry close relatives, although later on, in the law of Moses, He forbade this very thing.—H.A.

MONTREAL NORTH, QUE.—First sign of encouragement in this district was seen recently when a married R.C. woman received Christ, and then her husband professed a few days later. This is the result of visitation work, following the efforts of the tract bands by mail. The adversary has put up a good deal of opposition in the district.

CHARLOTTETOWN, P.E.I.—Robert McCracken and Albert Ramsay are having a series of Gospel meetings. We are glad to know that brother McCracken is able to try nightly meetings after a year of sickness and a serious operation. The Doctor's report is good, remember our brother still in prayer that he may be further strengthened and restored.

SYDNEY, N.S.—A. Aiken and D. Howard are holding forth the Word of life.

BRICKTON, N.S.—L. McIlwaine is kept busy since his removal from Clementsvale, and is keeping well at present.

U.S.A.

CLEVELAND, OHIO.—For the past five years a number of brethren from the Addison Rd. Assembly have been carrying on a Gospel effort at the Gracemount School, E. 161st. Street and Glendale Ave. On Lord's Day, February 4, a number of brethren and sisters broke bread there for the first time. This Assembly is started in fellowship with the Addison Rd. Assembly. The brethren from Gracemount have expressed their intention to go on according to the Word of God in fellowship with their brethren in Addison Rd. Correspondent is Robert Pile, 1366 Cleveland Heights Blvd., Cleveland Hts 21, Ohio. On behalf of Gracemount Assembly: John Dunlop, Howard W. Domeck, T. E. Mitchell Sr., Kenneth S. Pile; On behalf of Addison Rd. Assembly: Wm. Brown, Dan J. Hassink, Rob't Rankin, Arthur E. Pile, John H. Smith.

NEW HAVEN, CONN.—R. Capiello had some good meetings and went on to East Boston and Methuen, Mass., seeking to help the people of God.

WASHINGTON, D.C.—C. Patrizio had three weeks meetings and was encouraged by the attendance of unsaved each night, into whose hearts the seed of the Gospel was sown. He is now in Bryn Mawr, Pa., with good interest.

PITTSBURG, PA.—Wm. Ferguson had a profitable visit ministering the Word and was joined on the Lord's day by Wm. Warke, in ministry and the preaching of the Gospel. Bro. Ferguson expects to commence Feb. 11th in Ferndale, Mich., giving ministry on "Egypt to Canaan."

READFIELD, MAINE.—J. McCracken and F. H. Elliott are seeing some interest in house meetings.

MECHANICVILLE, N.Y.—Frank Pizzulli is having meetings and is cheered by the way the assembly is going on. He purposes D.V. going on to Poughkeepsie.

CHANGES OF ADDRESS

Correspondent of the S. Main Assembly, Mr. T. Funston, has moved to 5934 Chester St., Vancouver, B.C. Corr. for the Italian Assembly in Philadelphia is now Mr. Nicholes Illuminati, 3420 Lansing St., Philadelphia 36, Pa.

CONFERENCES

MANCHESTER, CONN.—The 34th Annual Convention of Christians, gathered unto the Name of the Lord Jesus Christ, will be held D.V., March 23, 24, 25, in the Masonic Temple, East Center St., Manchester, at 10.30 a.m., 2.30 and 7 p.m. each day, preceded by a prayer meeting in the Gospel Hall 415 Center St., on March 22 at 7.45 p.m. Correspondent, William McBride, 98 Church St., Manchester, Conn.

MONCTON, N.B.—We purpose, D.V., holding our usual annual conference at the Easter season, March 23-25, preceded by a prayer meeting on March 22. Correspondence can be addressed to Norman L. McNeill, 37 Bromley Ave., Moncton, N.B.

VANCOUVER, B.C.—In the will of the Lord, we hope to have a UNITED CONFERENCE this year, at Easter time; in connection with the North Vancouver and East Hastings Assemblies. This happy condition has been brought about in a godly manner, and with no compromising of the truth; not mere "nominal" or "occasional" fellowship, but fellowship based upon the "apostles' doctrine"; and it has the hearty

endorsement of the assemblies meeting in the Cedar Cottage, Fairview, and South Main Street Gospel Halls. These Conference Meetings will be held in the Lonsdale Hall, 22nd and Lonsdale Ave., North Vancouver, on March 23, 24, and 25, commencing with a Prayer Meeting in the North Vancouver Gospel Hall, at 8 p.m. March 22nd. The Lord's servants who are walking in "the old paths" are heartily invited.

For the North Vancouver Assembly—J. W. Dennis.

For the East Hastings Assembly—David Leggat.

TORONTO, ONT.—The Annual Convention, March 23, 24 and 25 of Brock Ave., West Toronto, Bracondale, Lansing, Mimico and Ascot Assemblies, will be held in the Central High School of Commerce, 570 Shaw St. The Pape Ave., Highfield, Broadview, Birchcliffe and Eglinton E. Assemblies will meet in the Eastern High School of Commerce, corner of Chatham and Phin Aves. Meetings at both West and East ends will be held March 23 and 24 at 10.30 a.m. 2.30 and 7.30 p.m. (except that on Saturday a.m. there will be no meeting in the East End), and on March 25 at 10 a.m. 2.30 and 7 p.m. Prayer meeting for the West End Assemblies,—Gospel Hall, 311 Brock Ave., March 22 at 7.30 p.m., and for the East End Assemblies,—Gospel Hall, Pape and Aldwych, March 22 at 7.30 p.m. Correspondent for West End, Mr. Joseph Coleman, 112 Spencer Ave., Toronto 3, Ont. Correspondent for East End, Mr. John Robertson, 43 Howard St., Toronto 5, Ont.

(Word has just come of the sudden homecall of Bro. Joseph Coleman, correspondent for West end. Please send communications to Mr. Agnew, 51 Victor Ave., Mimico.)

McKEESPORT, PA.—The Third Annual Conference will be held D.V., April 28 and 29, with prayer meeting on the 27th. The Lord's servants desiring to walk in the "old paths" will be welcome to minister the Word. Wm. H. Moore, 2629 Hill St., McKeesport, Pa. (Phone 27575).

WITH CHRIST

MONCTON, N.B.—On Jan. 20th., our sister in Christ, Mrs. Wilkie Ward, formerly in the assembly at Bryants Corner, was called home, leaving a husband and son. Robert McCracken and N. L. MacNeil spoke to a good number at the funeral.

NIAGARA FALLS, ONT.—David Frank Betts, 14 years of age, the second son of our widowed sister Mrs. Betts, was killed almost instantly by a car, while riding a bicycle on Jan. 27th. He was saved in December meetings held by J. Blackwood and R. Roberts. An overflowing crowd, including high school boys, principal and chairman of the Board of Education heard the Gospel at the funeral spoken by J. Blackwood and G. Wilson.

HAMILTON, ONT.—We have been requested to include in this issue the delayed notice of the home call of our sister Miss Abigail L. Rendell Aug. 1, 1950. Saved in the Gospel Tent in Toronto in 1906 through the late Mr. R. Telfer and Mr. R. McClintock. Latterly she was in fellowship in the East End, Hamilton.

STRAFFORDVILLE, ONT.—Our sister Mrs. John McQuiggan, after a short illness, slept away in Victoria Hospital, London, on Jan. 12, in her 62nd year. She had been in fellowship in the Straffordville Assembly for the past 22 years. The funeral, which was very large, was taken by Bren. G. L. Shivas and J. C. McCormack.

TORONTO, ONT.—Our dear sister Mrs. Mabel D. Ayers went home, to be with the Lord on Jan. 26th. She was in happy fellowship in Eglinton East, although latterly hindered by illness from attendance at meetings. She was buried in Orillia, where brother F. Pearcey spoke the Word.

TORONTO, ONT.—Our dear sister, Mrs. MacDonald, went to be with the Lord Whom she loved and served for many years, on Lord's Day, Feb. 4th, in her 86th year. She was the widow of Mr. Robert MacDonald who served the Lord in His work until his homecall years ago. Since moving from Strathroy to Toronto, Mrs. MacDonald was in fellowship in Highfield Rd. and Broadview Ave. assemblies. Brother F. G. Watson spoke at the funeral in Toronto, and Brother L. E. McBain at the cemetery in Strathroy.

TRUTH and TIDINGS



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WORK AND WORKERS

The North Vancouver-East Hastings Conference at Easter was the largest held in North Vancouver. The ministry was excellent, reminding one of the Apostle's words in Acts 20, "I kept back nothing that was profitable for you". The fellowship prevailing throughout the entire conference was freely commented upon, and we enjoyed to the full the truth of Psalm 133.

WINNIPEG, MAN.—We are expecting Brother Frank Knox to start a series of Gospel meetings on April 29, much prayer has already gone up for blessing.

TORONTO, ONT.—The Easter Conferences at both East and West Ends of the city were well attended and the ministry was much enjoyed. Four professed to be saved at the West End, during the conference. Brother Spencer from Trinidad remained for about two weeks of meetings in the various halls, and his ministry was much appreciated. W. McBride of Chili has commenced Gospel meetings in the Mimico Hall, where the interest and attendance is good.

BOLTON, ONT.—G. P. Taylor hopes to start meetings for the ministry of the Word.

ORILLIA, ONT.—F. G. Watson and A. Aiken commenced a series of Gospel meetings.

SARNIA, ONT.—L. E. McBain and B. Dobson at time of writing were in the tenth week of meetings, and God has blessed the continued effort with souls to Christ, and others anxious.

OSHAWA, ONT.—A. W. Joyce enjoyed a week night Bible reading, and the following Lord's Day. The hall was filled in the evening and four obeyed the Lord in baptism.

GRAND BEND, ONT.—F. Pearcey and B. Booth are having well attended meetings with some blessing in the Gospel.

HALIFAX, N.S.—D. Howard is preaching the Gospel with some blessing seen and hopes to go to New Glasgow.

SYDNEY, N.S.—J. Blackwood and R. Roberts had some meetings in Sydney and Sydney Mines and proposed to visit Debert and Port Howe before returning to Ontario.

U.S.A.

WATERBURY, CONN.—C. Patrizio is having special Gospel Meetings in Italian and English in the Italian hall, pray for the salvation of souls.

PHOENIX, ARIZ.—J. Govan and A. P. Klabunda are seeing some interest, one has professed.

INDIANA, PA.—D. L. Roy is having a fair response in meetings here.

BLACK EARTH, WIS.—W. Warke is feeling some better in health, and is trying meetings here.

TRUTH and TIDINGS

VOL. 3

MAY, 1951

No. 5



WM. RODGERS

North Ireland

A faithful servant of Jesus Christ.

THE HOMECALL OF MR. W. RODGERS, N. IRELAND

Wm. Bunting

It is with deep regret that I write of the passing away of our beloved brother, Mr. William Rodgers, Omagh. His death has come as a great shock to all who knew him, for though he was in his seventy-second year, and though his strength had been declining for some months, no one suspected that the end was near. He attended Ardstraw Annual Believers' Meeting on Wednesday, February 28, and spoke with freshness and power upon our Lord's Temptations. Next night he was present at Omagh Assembly Prayer Meeting and followed up his Ardstraw address by speaking upon Luke 22:28: "Ye are they which have continued with Me in My temptations." That was his last message, for at about 5 o'clock the following morning, March 2, he passed away quietly in his sleep.

Mr. Rodgers was converted to God as a lad of 13, and was shortly afterwards baptized and received into Omagh Assembly. As a young Christian he was greatly influenced by coming in contact with the late James Campbell and William Matthews, who were labouring for the Lord in his district. He made rapid progress in the things of God, and while still in his teens gave his full time to gospel work, labouring with Dr. W. J. Matthews, Mr. James Megaw, and others who are now with the Lord. In those early days he did much pioneer work, and was used in the planting and up-building of scripturally gathered Assemblies. Indeed, all through his life he had a great love for the souls of men, and engaged in special gospel efforts as long as health permitted him to do so.

By nature our brother was blessed with unusual intelligence, which from boyhood days was devoted to the study of God's Word. The result was that in later years he was "mighty in the Scriptures", and it was a treat to hear him open up the treasures of Holy Writ. His messages were with vigour and force, and in them was nothing fanciful or far-fetched. Mr. Rodgers was one of the soundest and most reliable of expositors. Perhaps it was in Bible Readings that he was at his best. For many years he has taken a leading part in the annual Lurgan Readings. In these his presence was always a pillar of strength. Being richly endowed with the critical faculty, he could put his finger upon the weak spot in an argument and discern the difficulty in an interpretation which others had overlooked. His judgment when expressed was always sane, balanced, and mature. He was a man of profound wisdom. Consequently, his counsel was much sought, and from all parts of the world he received letters asking for advice and guidance in spiritual matters.

Mr. Rodgers was also an able writer. For many years he contributed papers to Assembly periodicals. Some of his series of articles

are now in book form, while his *Things Written Aforetime*, which some years ago appeared in *Words in Season*, is at present in the hands of his printer and will shortly be published.

The truths of Separation and Church Order were dear to Mr. Rodgers' heart, and he was deeply grieved by the present trend of some who would amalgamate with unscriptural systems and introduce amongst the Assemblies methods copied from the religious world. In disposition, one of the humblest and most retiring of men, he was characterised by a self-denying care for the saints, and was at all times anxious to serve their interests. He went out of his way to encourage young men who desired to live for God, and it was this which drew out our hearts and made us love him many years ago.

The news of Mr. Rodgers' death will be received with sorrow amongst the Lord's people in the U.S.A. and Canada, to which lands he paid two visits, the first in 1905, and the second in 1928.

The high esteem in which our lamented brother was held was manifested on the day of the burial, when some 2,000 gathered for his funeral. Many brethren wept by his grave, for they felt about him, as the people long ago felt about Jehoida, the priest, when "they buried him . . . among the kings, because he had done good in Israel, both toward God, and toward His house" (2 Chron. 24:16).

Mr. Rodgers will be long remembered by all who knew him, and will be much missed, especially by the small country Assemblies of County Tyrone, for which he had such godly care. May we who are left to carry on the testimony which he so faithfully maintained, have grace to "follow him, even as he followed Christ".

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Our Brother Robert Beattie adds that the funeral services were conducted by Mr. W. Bunting and Mr. T. McKelvey, and asks prayer for Mrs. Rodgers and her two daughters, that they may be sustained in this hour of sorrow.

PROGRESS OF TEACHING

Matthew closes with the Resurrection

Mark closes with the Ascension.

Luke closes with the promise of the Spirit.

John closes with the coming again of Christ.

* * *

PRAYER

It is not the length of the prayer, but the strength of the prayer,
Not the labour of the lip, but the travail of the heart.

Let our prayers be more like Elijah's, and less like the Baalites.

UNANSWERED PRAYERS

A. W. Joyce

One of the most wonderful privileges granted to the people of God is that of drawing near into the presence of God in prayer. One of the most encouraging facts of the Christian life is that we have a God Who *does answer prayer*. The Lord does not manifest Himself in outward miraculous acts as in "the days of His flesh"; yet multitudes of Christians could testify to answers to prayer, not less wonderful to them than those outward miracles of the past. The Lord does not now multiply five literal loaves and two actual fishes to feed five thousand men, besides women, and children; yet how wonderfully God has heard and answered the cry of His children when they were hungry. The experiences of a Mr. Muller, though so remarkable, are not unique. The Lord does not now raise a corrupting body from the grave, (soon He will multiply that miracle a million-fold), though oftentimes, in answer to prayer, He snatches His own from the very jaws of death. At times He makes even unconverted Doctors to confess, "It is the finger of God".

Down through the years, however, the people of God at times are sorely troubled because of their *UNANSWERED PRAYERS*. With a tear in the eye and a break in the voice they sing out their experience in the lines,

"Unanswered yet? The prayers your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?"

Many an exercised soul has been deeply perplexed by "the mystery of an unexpected refusal".

That which *seems* to be an unanswered prayer may not be so at all; it may only be a delayed answer. How many incidents could be recounted of godly, exercised parents who have gone home to Heaven, with apparently no answer to the agonizing cry, "Lord, save my boy! Lord, save my girl!" Yes, the answer came, but not until years after death had silenced the lips of the petitioner. Don't stop praying for your loved ones. Don't get discouraged, "In due season we shall reap, if we faint not" (Gal. 6:9; Luke 18:1).

Recently I heard of a very exercised Scotch mother, whose son met with an accident. She was brought to the still body, and sympathetic bystanders tried to offer their condolences on the death of her son. The burdened mother broke forth into the cry, "He's no deed, he canna be deed for he's no saved and God hae given me the assurance that he will be saved!" The listeners thought, "This is the raving of a mother distracted with grief." But they were wrong; a spark

of life remained. He was resuscitated, and after his recovery, God saved him.

Unanswered prayer may be the result of sin in the life. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Our late brother David Oliver used to say, "Many a good prayer is kept in Heaven, waiting for a consistent walk on earth." If secret sin is not confessed and forsaken, how can I expect God to answer my prayers? If worldly desires fill the heart, and worldly things fill the home, how can I expect God to bless me? If the commandments of the Word are disobeyed, if the truth of God is carelessly held, or sold for present advantage and popularity, need I wonder if the Heavens are as brass when I cry? (Deut. 28:23).

Some prayers are not answered because they cannot be. There are impossible prayers. Even Abraham the man of faith prayed, "O that Ishmael might live before Thee!" (Gen. 17: 18). God heard the prayer (verse 20), but Ishmael could never live before God, and He said, "But My covenant will I establish with Isaac" (verse 21). Ishmael was born after the flesh, and the flesh cannot live before God. In a similar way, many a sincere Christian has mourned over the flesh within, has striven to improve it, has sorrowed over its incorrigibility, and has wondered why even prayer did not convert or remove the flesh. Yea, have we not all had a try at this, till we cried, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). We had to learn that Ishmael could not live before God. The Lord does not improve the flesh, but condemns it, puts it in the place of death, and calls upon us to reckon it by faith to be dead. We learn to have no confidence in the flesh, to turn from self altogether and answer the question of verse 24 with, "I thank God through Jesus Christ our Lord" (Rom. 7:25), and depend wholly upon the power of the Spirit of God. (See Chapter 8).

There are some prayers which would be far better left unanswered. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). God often wisely withholds from His child that which would not be for his good. Do we ever ask ourselves in regard to a petition: "Is this request in accordance with the Word of God? Is it for the glory of God? Is my motive selfish in asking this thing?" Subjection to the will of God should characterize all our prayers. Sometimes Christians cry for hurtful things just like petulant children. If such will learn no other way, God gives them the answer to teach them the folly of their insistence. When Israel lusted for evil things in the wilderness, God "gave them their request; but sent leanness into their soul" (Psalm 106:15). It is far better to have a lean body or a lean pay cheque and a flourishing soul, than to have a lean soul and a flourishing body.

God sometimes denies a temporal blessing in order to give something better, that is, a spiritual blessing. In 2 Cor. 12 the Apostle Paul referred to one of the outstanding experiences of his life. He was "caught up into paradise". God foresaw the danger of even Paul being exalted above measure, and as a prevention gave him a thorn in the flesh. Three times Paul prayed that the thorn might depart. Thrice he was denied. Then the Lord gave to his suffering servant one of the sweetest assurances of the New Testament, "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9). Paul felt that the two-fold blessing, sufficiency of grace to bear the trial and perfection of Divine strength for human weakness, more than compensated for the thorn in the flesh. Many may feel that they could not rise to such heights of happy submission to the will of God. Nevertheless, suffering saints may draw much encouragement and comfort from this example of the "why" of some of God's refusals.

There are many other instances of unanswered prayer in the Scriptures, but these may suffice to cast some light upon this problem in the lives of God's saints, enabling them to sing,

"How sweet, how blessed is the thought
That Thou dost hear Thy people's cries!
And whether Thou dost give, or not,
'Tis love that grants, and love denies."

"THE TRUTH OF THE GOSPEL"

As Practically Applied in Galatians

Chapter 5:11-12

W. Bunting

The word rendered "ceased" in the A.V., and, "hath been done away", in the R.V. of this verse, is worthy of notice. It occurs 27 times in the New Testament. Of these, it is used once in Luke ("cumbereth", chap. 13:7), once in Hebrews ("might destroy", chap. 2:14), the remaining 25 occurrences being in Paul's writings. The word means, "to abolish", "to render inoperative", or "to make of no effect", and it appears in no fewer than 18 forms in our Authorized Bible. In Galatians it is employed in chap. 3:17 ("make of none effect") in connection with the validity of the covenant-promise; in chap. 5:4 ("become of none effect") of what Christ becomes to all who seek justification by law-keeping; while in our present verse it is used of the removal of the stumbling-block of the cross, which would result from our preaching circumcision as a means of salvation.

After this brief digression, Paul, in verse 12, returns to the subject of the false teachers, using language more severe, perhaps, than he ever

elsewhere employs of men who profess to be brethren in the Lord. "I would that they which unsettle you would even cut themselves off" (R.V.). The word "unsettle" here represents a stronger word than that which is translated "troubleth" in verse 10. It occurs in only two other New Testament passages. It is used in Acts 17:6 where the apostles are accused of "having turned the world upside down", and in Acts 21:38, where it is translated, "madest an uproar". These renderings well represent its meaning—"to stir up, excite, unsettle". In the Interlinear Greek-English New Testament the clause here runs, "who throw you into confusion".

In his use of the word translated, "would cut themselves off", the writer seems to have lingering in his mind the word rendered, "did hinder", in verse 7, which, as we saw, means to "cut in". Both are compounds of the same verb. The Judaisers had "cut in" upon the Galatians. Paul wishes that they "would cut themselves off". This word is used of amputating a limb in Mk. 9:43, 45; John 18:10, 26; its only other New Testament occurrence being in Acts 27:32. We saw in Chapter 4:17 that the false teachers had endeavoured to sever the Galatians from fellowship with other saints. Now, with a view to peace and order being restored in the churches, Paul desires that they themselves were severed from the Galatians. Yet it is noteworthy that he does not command that the troublers should be excommunicated, but merely expresses the wish that they would excommunicate themselves. He wanted the Galatians to feel their responsibility and act upon their own initiative, before God, regarding the disciplinary measures to be taken. And considering that Paul himself had suffered through the malevolence of the Judaisers, we can see the wisdom of his leaving the churches to act independently of a command from him. For it could not then be said that there was any semblance of prejudice in the putting away of the persons involved.

The case at Corinth which called for discipline, and regarding which Paul did give explicit command (1 Cor. 5:11-13) was altogether different from this one. There the evil was not wrong teaching, about the insidious character of which unwary Christians required to be warned, but was misconduct of such a flagrant nature as was "not so much as named among the Gentiles" (1 Cor. 5:1), in not dealing with which, the church had been guilty of gross laxity and indifference to sin. Moreover, no one could say, however unjustly, that in giving instructions about how to deal with the offender at Corinth, the Apostle had any personal purpose to serve.

But though Paul did not expressly command the excommunication of the Judaisers, the severity of his language here, as elsewhere in the epistle, plainly implied that he desired the churches to rid themselves of them. These men by teaching "another gospel" (chap.

1:6) had “perverted the gospel of Christ” (chap. 1:7), had “bewitched” the saints from the crucified Saviour (chap. 3:1), and were turning them to “the weak and beggarly elements” of Judaism (chap. 4:9), to be “entangled again with the yoke of bondage” (chap. 5:1). They were undoing the work of Paul (chap. 4:11), alienating God’s people from their father in the faith (chap. 4:16-18), and undermining their confidence in him as an apostle of Christ. They were making the pilgrim path easy and popular for the carnal by removing “the stumbling-block of the cross” (chap. 5:11), and by their perverse teaching were “troubling” the saints (chap. 5:10), “throwing them into confusion” (chap. 5:12), and causing such discord and friction amongst them that they were “biting and devouring one another” (chap. 5:15). Was it any wonder, therefore, that Paul had no courtesies for such men but longed to see his “little children” delivered from their pernicious influence? From teachers of like character may the Lord preserve us.

DIVINE FELLOWSHIP CONDITIONAL

By Franklin Ferguson, New Zealand

In the first chapter of the First Epistle of John, there is brought under our notice a fellowship of an exceedingly blessed and holy nature, even “fellowship with the Father and with His Son Jesus Christ.” Like the Salvation of God, which is offered to all mankind, yet realised only by them that believe the Gospel; so this Divine fellowship, whilst open to all saints everywhere, is experienced only by such as observe the simple condition—“If we walk in the light, as He is in the light”. Many there are who undoubtedly are children of God; yet are they far from this holy communion, because of unjudged sins in heart and practice.

The message that we have heard of Him is that “God is light, and in Him is no darkness at all”. We might have thought a more appropriate announcement would have been, “God is love”; for are not fellowship and love mingled together? In chap. 4, love is fittingly the message, for the theme is God sending His own Son into the world that we might live through Him. But in chap. 1, it is “light” not “love”, because fellowship is the subject, and it can only be had in holiness. “Be ye holy, for I am holy” (Lev. 11:45); and we are exhorted to “follow holiness, without which no man shall see the Lord” (Heb. 12:14).

We can deceive ourselves in the belief that “we have fellowship with Him” whilst we may actually be “walking in darkness”. If such is the case, how sharply are we reminded that “we lie, and do not the truth”. How it calls for an honest examination of ourselves, with unsparing measures with our wicked ways. A real desire to walk

with God will humble the flesh within us. How tender will be the conscience, and so sensitive of sin in thought, word, and deed!

Why is there introduced here the Blood of Jesus Christ cleansing us from all sin? Just because the Divine Presence reveals the slightest evil in us. If, on its discovery, we confess and judge with abhorrence the sin, then He is "faithful and just to forgive us and to cleanse us from all unrighteousness". Thus are we maintained in the light, and so have we "fellowship with the Father and with His Son Jesus Christ". Then in that happy, daily walk together, with nothing between, in sweetest communion shall we enjoy "the days of Heaven upon the earth" (Deut. 11:21).

CARE OF THE BABES

G. G. Johnston

There is, perhaps, nothing more delightful than to hear the first cries of newborn souls. To be permitted of God to see the preaching of the gospel effective in true conversions is high honour indeed, and one we should covet more earnestly. But, when this has been experienced, and a nucleus of believers surrounds the evangelist, his responsibilities have indeed begun in earnest. Those babes must be nursed.

Few parents have realized, upon the birth of their children, what awaited them in anxious, constant care, in training and discipline, in clothing and providing, amidst joys and sorrows, encouragements and disappointments. So it is in the spiritual family, and he who would be a spiritual father should be prepared to accept the consequent responsibilities. As in the natural realm so in the spiritual, we must confess that great failure has accompanied our effort; yet we must press on seeking by God's grace to do better in future. We owe it to the Lord, who has called us to do such work for Him; we owe it to those spiritual children He may have given us, and we owe it to ourselves, if we are to derive in our labour the degree of satisfaction we should, and a reward in days to come.

Many a fruitful evangelist has missed a lot of the pleasure he might have had in his work, by passing on and henceforth taking little or no interest in those whom he had won for Christ in the gospel. This is to rob both them and himself. They naturally look to him for counsel and advice in their problems, and for spiritual food and encouragement, and as for himself he would find that in caring for them and their spiritual needs he would himself develop in ways otherwise impossible. In witnessing the struggles and defaults of his own children in the faith, he learns the conditions of other such, and is better fitted in later years for a more general ministry, for ministry, to be helpful, must stem from an inwrought understanding of the conditions

of others and not merely from a knowledge of the letter of the Word and ability to express it.

Our Lord's commission, as given to all His disciples in Matthew 28, is certainly a sure guide, and those who are wise will not fail to consider it carefully. The disciples, who result from the teaching, are to be baptized and then taught to observe all things commanded. This involves a great deal and must not be considered lightly. It unites the vigilance of a father and the tenderness of a mother, which will spare no pains to help the children, but refuses to condone evil in any form. Paul, the apostle, was a good example of this when at Thessalonica, where, according to 1 Thess. 2, he was both mother and father to those he had led to Christ. As a mother, he nourished and cherished them, and as a father he exhorted and comforted and charged everyone of them. That this care did not diminish with his removal from their midst is manifested in the tone of his epistles to them, and in such expressions as in 2 Cor. 11:28, "The care of all the churches".

In spite of what we have said, which we hold to be according to the Word of God, there is no suggestion that the servant of Christ who gives all his time to the ministry of the gospel, should become a permanent fixture in any place. Christendom has greatly erred in this, first by creating a clergy—an order distinct from the common people, or laity—and then in considering such alone responsible for the spiritual care of their number. This has been considered by them a necessity, while finding no precedent in the Word of God. His preparation for such a work has not been through travail for souls and their spiritual birth, with a sense of parental responsibility incumbent upon him, but through intellectual preparation in a seminary, or school. His messages to them, as a consequence, are apt to aim at their intellectual training more than savour of concern for their spiritual state.

The time was when in the assemblies of those gathered simply unto the name of our Lord Jesus Christ there was a clear protest against such sectarian and unscriptural principles. Let it not fade from our vision with the tendency to return to the ways of human device. It would seem that in some gatherings, purporting to be scriptural assemblies, one man is looked to as the pastor, with even an understanding regarding his financial support. This is all the more to be deplored, since we profess to test all by the Word of God.

In what way, then, can the conscientious servant of Christ be guided! The pattern of the Acts is undoubtedly an excellent one. Though no uniform rule was given the apostles, they certainly followed the rule of dependance upon God for guidance in their work. In many cases, they were forced by persecution to leave places where souls had been saved, and principally because the changed lives of

the converts alarmed the inhabitants. In other places, they remained months, and even years, building up the testimony, correcting evils, and establishing the testimony, but always with a view to passing on to spread the gospel in other parts, leaving the burden of the testimony in the hands of those resident in the place—those, who because of godly behaviour, had commended themselves as overseers, deacons, etc. That these principles are applicable today, in so-called foreign mission work, as well as in home lands, has been amply proven.

From these meditations upon the examples of Scripture we learn to avoid two evils: one, that of abandoning a promising work, when by faith and perseverance it might have grown into a worthy testimony for God; the other that of copying the ways of men, by remaining indefinitely in one place. We still have the principles of the Word of God and the Spirit of God to guide us.

THE SHEPHERD PSALM

B. Bradford

(Part 2)

The next thing after leading us beside the still waters is "He restoreth my soul". Do you need to be restored? I do! How often do I need my soul restored? Month by month, day by day, hour by hour. Why do I need to be restored? I have one of the worst enemies that is outside of heaven and hell, and I carry him around with me every day. He goes to bed with me, he sits down at the breakfast table with me, he's on my knees with me, he's with me when I read my Bible, and he sits down at the Lord's table with me; and he defiles me in all these places. You say, "You must be a terrible sinner." I am. How sin creeps into our very prayers! How sin creeps into the very breaking of bread and drinking of the cup! How sin creeps in when you try to concentrate your thoughts on Him!

"He restoreth my soul." Thank God He is the only one who can do that. That is why He has us here to-day, that we might leave the meeting restored in soul. David said, "Restore unto me the joy of Thy salvation . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psa. 51:13). There was a man who went to London from this country to hear a celebrated speaker. Afterward he went away telling of the learning, of the ability of this man—what a wonderful, wonderful man he was. All he could speak about was the wonderful man and the wonderful learning and the wonderful eloquence that he had. Then he went to hear Spurgeon, and he left that meeting saying, "What a wonderful Saviour! I never heard of such a wonderful Saviour! Oh, such a wonderful Saviour!" I would like to be able to speak the Word of God so that people would

go away and say, "What a wonderful Saviour—what a Shepherd I have!"

"He restoreth my soul!" He does more than that—"He leadeth me in the paths of righteousness for His name's sake." He'll never lead in a path that you will regret. You will never have to break your heart in grief over the path in which He leads you. He leads in the paths of righteousness. What paths are these? There are two kinds of righteousness, imputed and practical. There is the righteousness that was imputed to each one of us who are saved — the righteousness of God. That's one righteousness no man can take from me. I must not forget, however, that puts a tremendous responsibility on me. What's that? To live a practical, righteous life. God is not going to live that practical, righteous life for me. He has made me righteous in Himself, but that calls for a practical, righteous life before God, before the world, and before the people. He will lead me in the paths of righteousness that He might bring out the practical righteousness in my life from day to day. Is that coming out in your life? Has it changed your song? Has it changed your conversation? Has it changed your behaviour? Has it changed your company? Has it changed your habits? Has it changed your desire for the Word of God and for Christ? Oh, if it brings that out, and is being fulfilled in your life, it will make you a practical, righteous man or woman, because He leadeth in the paths of righteousness. Fatness drops in those paths, and there is blessing in them—blessing that will cause your cup to run over.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." I have heard two explanations of this, and I pass them on to you; each one will apply to you and help you. The valley of the shadow of death is where the people of God are passing through now. What's the world? A dead world. What's the world? A world without life. Oh, dear friends, it's a path of danger but He says He is with us in it. Another way of looking at the passing through the valley of the shadow of death is, when you come to the end of your life and to pass out into His own presence. Will it be alone? No, thank God, He'll be there. At one time in my life I was at the very brink of eternity. There wasn't a physician or a specialist that gave me an hour to live. Was I afraid? No! What comforted me? It was one verse of a hymn that I could never get out of my mind—

"Poor, weak, and worthless though I am,
I have a rich, almighty Friend;
Jesus the Saviour, is His Name;
He freely loves, and without end."

That was the source of my comfort, a Friend that was going to stick

closer than a brother. Passing through the valley of the shadow of death, yet fearing no evil. When wife will have to say, "Goodbye!", when children will have to say "Goodbye!", "Thou art with me"; and friends, you'll never be drawn so close until you get there, and when you get there He will not disappoint you. He is going to keep His word, "I will be with you".

"Thy rod and Thy staff they comfort me." Well we like the staff, but do we like the rod? The rod is correction. Sometimes we would like to get away from that, but it is necessary. Look at old Jacob. He prospered when he was down with Laban, but God brought him back. When he got to the Brook Jabbok, he stood there while his wife and children passed over and Jacob was left alone. He is going to feel the rod, as he wrestled until the break of day; but at the break of day he was ready for the rod of correction. Jacob also had a staff, and he went over the brook with his staff. There is no temptation that comes to man but God has made a way of escape. Paul had a thorn in the flesh. God says, "You must bear it," but He, added, "I'll give you grace to bear it. I'll give you the staff." Paul could say, "Thank God for the staff!"

"Thou preparest a table before me in the presence of mine enemies." He hasn't brought you to an empty board, or to an empty table. The world looks on and says sometimes to the young sister, "Well, what show are you going to to-night? Will you come to our party to-night" or "What do you do with yourself anyhow? No shows, no parties? No? Well, what do you do? How do you live?" "Thou preparest a table before me in the presence of mine enemies." That young Christian doesn't have to leave the table that God has prepared for her in the presence of her enemies. She has a well spread table—it's full. What's on it? The "roast lamb" is on it and she is feeding on "the head and the legs and the inwards of the roast lamb" (Ex. 12:8-9). Oh, dear friends, what a table! How long did the Israelite's table last? All night long till the break of day. How long is our table going to last? Until we hear the shout, "Come up hither", and it will be just as full then when He says, "Come up hither" as when we started, because the table is Christ. Christ in all His offices and all that He is; and when He says, "Come up hither" what do we have? Himself again. Here it is by faith; there it will be by sight. That will be a grand change. Here by faith we feed upon the prepared table, Christ in His humanity, Christ in His glory, and then we will go up with glorified bodies like unto His body of glory. Weakness will be gone, troubles will be gone, and cares of earth will be shut out forever. So we have a table spread in the presence of our enemies!

"Thou anointest my head with oil." This is what was poured on the priest's head. It was poured down on his head and it flowed down

through his garments. It speaks of the Holy Spirit of God. "Thou anointest my head with oil; my cup runneth over." Wouldn't you be surprised if it did not, when you have such a shepherd? When He leads you beside the still waters and restores your soul, when He leads you in paths of righteousness, and through death is with you, when He gives you a staff and a rod, and a table, and the oil, then it says "My cup runneth over". What's that? That's worship. My cup runneth over! When did your cup run over last? I leave the rest to you. Oh, the goodness of God, the grace of God, the mercy of God that my soul is not in hell to-day!

Then comes the last verse. The word *surely* is not strong enough. What is it? "*Only* goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." I don't care what comes, trouble or what else—*only* goodness and mercy. It's the goodness and mercy of God that I'm not in hell, just the goodness and mercy. Goodness and mercy in dwelling with me as a poor struggling Christian. Goodness and mercy for the future, a home. Home, brethren, home! There's no place in the English language like the word *home*. "Home, where the brethren meet and never, never part."

WHO IS ON THE LORD'S SIDE?

Exodus 32:26

L. E. McBain

This question is used in some quarters in preaching the gospel to the unsaved but it is for the children of God. It is evident that the people of God are not always on the Lord's side as this incident in Israel's history proves.

They had suddenly turned away from God and were giving the golden calf the glory that belonged to Him and, because of this, the Lord was highly displeased with them. Moses took the tabernacle and pitched it outside the camp and all who took sides with God went forth unto it (Ex. 33:7). It meant that they had to separate from their brethren in order to be on the Lord's side but it was for the glory of God.

In our day, many dear saints of God have had to separate from their relations and friends in order to go forth unto Him without the camp (Heb. 13:13), for they have found that the Lord Jesus Christ is not given His true place as Lord in the sects of men. As God rewarded His people who took sides with Him in that day in the history of Israel, so He will reward His own in our day.

This question often arises in relation to temptation from the world, the flesh and the devil. We read of the temptation that faced

Joseph in the house of Potiphar, as recorded in Genesis 39, and how he definitely took sides with God lest He should bring dishonour on His Name (verse 9). Although he suffered for so doing, the Lord rewarded him and blessed him throughout the remainder of his life.

How important it is that we should be living in fellowship with God and ready for the evil day of temptation, lest we bring shame and dishonour upon our blessed Lord whose name we bear.

In Numbers 26, verse 11, we read that the sons of Korah (Newberry margin) perished not with their father at the time of the fatal insurrection that occurred under his leadership (Num. 16). Apparently, they were old enough to see that their father was acting contrary to the word of God and they took sides with God against him. For this, they were honored by God and their posterity became the leaders of praise and the keepers of the gates in the temple. In contrast to their father, who was a discontented man, they were happy and satisfied in the place God gave them (Psalm 84:10).

Another incident in Israel's history that illustrates our text is found in Numbers 25, where the Moabites, through the evil advice of Balaam, had invited the young men and women of Israel to a great feast. The wall of separation was being broken down and God was greatly displeased and a great plague broke out among the people. It is refreshing to read of Phinehas rising up and taking sides with God against his brethren and executing judgment. As a result of his actions, God rewarded him with an everlasting covenant to his seed forever (verse 13). The plague was stayed by his courageous action but not before twenty-four thousand perished.

In contrast to Phinehas, we read of King Saul's weakness in the face of the people's disobedience to the word of God and, as a result, he eventually lost his crown and his life. He failed to take sides with God in the face of the defection of the people (1 Sam. 15:26).

There are times when all who would serve the Lord must answer this question, "Who is on the Lord's side?" An example of this is found in Phil. 2:25-30, where we read of Epaphroditus' service for the Lord Jesus Christ.

The church at Philippi had a gift for the apostle who was in prison in Rome but they had no means of transporting it to him. It meant a long, dangerous journey and Epaphroditus offered to do this service for the Lord. Other brethren in Philippi were unwilling to sacrifice the comforts of home and face the hardships of the trip but he cheerfully offered to go even though it developed that he was stricken with an illness that brought him nigh to death. Paul speaks of him as a fellow soldier and companion in labor and this is high commendation indeed.

All who would serve the Lord must practice self-denial and take sides with God against their old nature which would prefer an easier path. In these days of ease and pleasure, many Christians refuse to take a Sunday School class or place of responsibility lest they might be unable to go away to a cottage all summer or be free to go elsewhere as opportunity affords. They are catering to the old nature and making provision for it instead of mortifying the flesh by taking sides with God and doing service for Him. We must constantly check this tendency in ourselves to a life of self-pleasing and challenge our hearts with this question, "Who is on the Lord's side?" We can be assured that He will reward His own in a coming day for their faithfulness and loyalty to Him in the day of His rejection.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"I'm but a stranger here;
 Heaven is my home!
 Earth is a desert drear;
 Heaven is my home!
 Danger and sorrow stand
 Round me on ev'ry hand;
 Heav'n is my fatherland,
 Heaven is my home!"

This is Hymn No. 80 in *The Believers' Hymn Book*, the only one in that book from the pen of Thomas Rawson Taylor. This author was born at Ossett in Yorkshire, England, on May 9th, 1807, and died March 7th, 1835. Thus the words of the second verse of his hymn proved to be prophetic—"Short is my pilgrimage."

Thomas Rawson Taylor was the son of a dissenting minister, and received his early education at the Free School, Bradford, and at the Leaf Square Academy, Manchester. At the age of fifteen he entered a merchant's office, and for a year was clerk in the counting house; then later was apprenticed to a printing establishment where he worked till he was eighteen. It was about this time that he became concerned about his soul and the great change in his life took place; his exercise became so vital that he decided to leave business and enter the ministry. To that end he matriculated in Airedale Independent College to prepare himself for ordination in the Congregational Church.

During his college days his health became precarious because of a disease in his lungs. Fearing his time for witnessing to the Truth might be short, he realized he must be up and about his Master's business. Accordingly, while pursuing his studies, he frequently preached the gospel in his college town and also in the neighbouring

towns and villages. He was developing early in life that which he gives expression to in his hymn—"I'm but a stranger here; heaven is my home."

At the age of twenty-four his health completely broke down, and he had to stop preaching. Then he began teaching in the Airedale College, but after a time this also proved too much for him and for his frail body. It was near the end of his days on earth that he wrote this hymn, and how aptly the words of verse two fitted his case—

"What though the tempest rage?
 Heaven is my home!
 Short is my pilgrimage;
 Heaven is my home!
 And time's wild wintry blast
 Soon will be overpast;
 I shall reach home at last;
 Heaven is my home!"

When Pharaoh asked the patriarch Jacob, the question, "How old art thou?" the reply was, "The days of the years of my pilgrimage are an hundred and thirty years"; and yet he spoke of them as being "FEW and evil".

Our brother, Mr. J. P. Conaway, tells a very touching incident in connection with the singing of this hymn by a brother in the Lord during his dying moments. It is as follows:

"In the year 1915 at the LaBelle Iron Works of Steubenville, Ohio, a tired man of sixty years had just finished his night's work of getting the ladle stoppers into shape. The hours were long, and the work was hard, so the man stretched himself out for a few minutes ere the shift changed.

"Nearby was one of the slag pits, filled to the brim, with possibly ten to twenty tons of molten slag. Underneath was a large water-main carrying a heavy pressure. For some reason, the main sprang a leak and the water seeped upwards until it reached the hot point of the slag; and when enough steam was generated the pit exploded like an earthquake. The great mill trembled — clouds of dust completely darkened the place.

"My father was working some distance away, and was well acquainted with the passageways beneath the furnaces, so he moved toward the place of the explosion. The man who had lain down to rest was caught in the awful shower of slag, and nearly roasted alive. A man was tearing the flaming clothes from his body. His eyes were burned out, his tongue scorched, etc. Workmen gathered quickly and threw their coats about his naked body. There was a little delay as they waited for an ambulance; suddenly the dying man broke the silence by starting to sing—

'I'm but a stranger here;
 Heaven is my home!
 Earth is a desert drear;
 Heaven is my home!
 Danger and sorrow stand
 Round me on ev'ry hand;
 Heav'n is my fatherland,
 Heaven is my home!'

and he sang right through the whole of the hymn, while some Christians standing by helped him finish it. The song ceased and the voice of the dying man was heard again, 'Men, it is over thirty years since the Lord saved me. I was a poor sinner, without God and without Christ, in Dromore, County Down, Ireland; there I learned of my lost condition, and of the love of God. Death has not found me unprepared. Men, are you ready?'

"Brother William J. M'Candless, for such was the man's name, seldom ever let an opportunity pass without speaking to people about their souls; he won many souls for Christ. After further warning and intreaty, he said, 'Let us pray.' He prayed as few men could pray; the dying words of W. J. M'Candless will be long remembered. He was to stop work that very day and go with a brother into Tent work in the gospel, but when he did not receive word he went to work that night. The letter came the next day, but too late. After twenty-four hours of intense suffering, he passed into the presence of the Lord whom he loved and served."

Another of Thomas Rawson Taylor's hymns which is widely used is—

"Saviour and Lord of all,
 Turn every heart to Thee;
 Guard us and guide us safe
 Over life's sea.

"Brighten our darkest hour,
 Till the last hour shall come;
 Then in Thy love and power,
 Oh, take us home!"

RIGHT RECKONING—What is popular now, will be of very little value at the judgment seat of Christ, and what is little valued now, will be richly rewarded then. The tables will be turned exactly. It is a great matter to be in God's way of reckoning here and now. It is the only thing that will come out as true good hereafter.

—Donald Ross.

* * *

A Hindu proverb says, Of thy unspoken word, thou art master.
 Thy spoken word is master of thee.

QUESTIONS AND ANSWERS

Questions concerning the Scriptures, and scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the sender.

Question. "Will you please explain what is to be the scriptural attitude of saints toward one who is under discipline by the assembly?" (This question has been sent in by a servant of the Lord, and he adds: "For some time I have felt it would be well to see printed for the benefit of all, the proper attitude of saints, toward those under discipline, and in the outside place. While the Word is very clear on this, yet we do not seem to hear much on the subject.")

Answer. "God's object in giving instruction in His Word for the carrying out of discipline upon His erring people, has in view: first, their correction; and second, their restoration. We find, in connection with discipline in the Church, or local assembly, two methods. One might be termed INTERNAL DISCIPLINE; the other EXPULSIVE DISCIPLINE. Regarding the former, there are various kinds. "A brother overtaken in a fault" requires to be restored by one who is spiritual, and this to be done in the spirit of meekness (Gal. 6:1). In the case of a brother who walks disorderly, the command is, "In the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). The apostle had already told the Thessalonians to deal with the disorderly (unruly) in 1 Thess. 5:14. Their disorderly walk did not call for expulsion from the fellowship, but it did call for avoiding intercourse with such. Verses 14 and 15 of 2 Thess. chapter three state what "withdraw yourselves" means. "Have no company with him." The purpose of this was to make the disorderly brother "ashamed". This attitude would also clear the assembly, not allowing it to become in any way guilty of any part of the disorderly one's sin.

In 1 Corinthians chapter five we have a different case altogether. Here it is EXPULSION, or PUTTING AWAY from God's Assembly. In the cases mentioned in verse 11 this extreme act of discipline must be carried out by the assembly as a whole. The brother or sister, thus excommunicated, is called, for the time being, "a wicked person" (verse 13). In verse 11 the command is, "not to keep company, if any man that is called a brother"; then at the end of the verse, "with such an one no not to eat." Surely this is plain enough. They were not to associate with one who came under the awful list mentioned in this verse, and they were not to eat a social meal with that one. If necessary, business transactions and the like, might be carried out with one who has been excommunicated, just as it might be done with an unconverted man or woman; but nothing whatever of a social nature must be participated in.

The reason for this attitude is understood when we read verse 5, "To deliver such an one to Satan for the destruction of the flesh." To treat one who is under this extreme phase of discipline, in a familiar or friendly way might lead him to think that his sin was not so terrible in the sight of God, after all. Then again, the assembly must be clear of any association with the offender and the sin, right down to each individual in the assembly. Any change of this attitude would rest with the one who had been put away. After a time, if and when true repentance and humiliation are made manifest, then the saints' love is to be confirmed toward that one. This is to be done, not in an individual way, but by the assembly as a whole, because there is often the danger of some doing this sort of thing by partiality, which God hates. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).

Much more might be written on this subject, but perhaps enough has been stated to make clear to all what is expected in the matter the questioner has in mind."—H.A.

LIFTING UP THE HANDS TO GOD

There are some of the Lord's hidden ones at this time, whose voices are never heard in public, who are yet of the "honoured" servants of the Lord who "by night stand in the house of the Lord" lifting up their hands "in the sanctuary" (Psalm 134:1-2), in godly intercession and supplication. Their's is an honourable service; let them continue steadfastly therein. How many battles gained in the open field in defence of the truth and furtherance of the Gospel, is due to their service in the sanctuary, the day of Christ alone will declare. The Church in all ages has had its men and women "labouring fervently in prayer" (Col. 4:12), and they never were more needed than at the present.

In everything God has set up, the first thing man has done is to ruin it.

Eden, by Adam's sin.

The new head of the purged earth—Noah, by drunkenness.

The giving of the law, by the golden calf.

The priesthood, by the offering of strange fire by two of Aaron's sons.

The Kingdom of Solomon, by idolatry.

The first world empire under Nebuchadnezzar, by a fiery persecution.

God went on in grace, but the system had fallen.

—J.N.D.

BLUE RIVER, WIS.—C. Willoughby found bad roads hindering meetings, he went on to La Crosse.

GARNAVILLO, IOWA.—L. E. McBain is having ministry meetings.

SPARTA, WIS.—S. Hamilton has been holding forth the Word of life again in this district.

CHANGE OF ADDRESS

Mr. Richard Roberts, P.O. Box 217, Le Roy, N.Y., U.S.A., formerly of Toronto, Ont.

Correspondent of the Cedar Cottage Assembly—Mr George Taylor, 1729 East 33rd Ave., Vancouver, B.C.

The number of our brother C. Patrizio's house has been changed from 908 to 528 Pasadena Ave., Philadelphia 11, Pa., U.S.A.

Mr. Alex. Wilson, Box 764, Abbotsford, B.C.

Correspondent of the assembly at 424 Bessie St., Sudbury, Ont., is Mr. J. W. Wiffen, 690 Whittaker St., Sudbury, Phone 5-5318.

SICK

Our brother Mr. J. J. Rouse writes that he is going into the hospital for an operation, remember him in prayer, also our brother Mr. Geo. Smith of 661 Gilmour St., Ottawa, Ont., who is over 80 and has been confined to the house since last November.

CONFERENCES

ROSEISLE, MAN.—The Roseisle Conference will be held, D.V., in the Gospel Hall, June 9 and 10. Correspondent, C. E. Walsh, Roseisle, Man. Special prayer meetings have been held, in view of world conditions in general and the prairie conferences in particular.

KENORA, ONT.—Our Annual Conference will be held, D.V., on May 26 and 27 at 10:30 a.m., 2:30 and 7:30 p.m. with prayer meeting on May 25. Servants of the Lord, who by example and precept commend the old paths, will be heartily welcome. Corr. E. L. McCammon, Box 255, Kenora, Ont.

DESERONTO, ONT.—Our Conference will be held in the Legion Hall, D.V., May 26-27. Prayer meeting in the Gospel Hall, May 25 at 8 p.m. Preachers who seek to "strengthen the things which remain" will be welcome. Corr. Wm. Root, Box 372, Deseronto, Ont.

LONDON, ONT.—Pall Mall Assembly Annual Conference will be held, D.V., June 2 and 3, in the Central Collegiate Ins., at Waterloo and Dufferin, June 2, at 10.30, 2.30 and 7. June 3 at 10. 2.30 and 7.30, with prayer meeting June 1, at 7.30 in the Gospel Hall, 593 Pall Mall. Corr. Fred Burnside, 396 Cedar Dr., London, Ont.

CRAPAUD, P.E.I.—We suppose, D.V., having a conference on June 3 and 4, with a prayer meeting June 2, in the Gospel Hall, Crapaud. All living and walking in the old paths will be welcome. Corr. Russell Cairns, Kinora, P.E.I.

PORTAGE LA PRAIRIE, MAN.—The Annual Conference will be held, D.V., June 15, 16, 17, preceded by a prayer meeting June 14. Corr. S. Rev. Box 997. Portage la Prairie, Man.

SARNIA, ONT.—The Annual Conference will be held, D.V., June 8, 9, and 10, in Kenwick Terrace, N. Christina St., with a prayer meeting June 7 in the Gospel Hall. College & Davis. Those practicing and preaching the "old paths" will be welcomed. Corr. Guy Kember, R.R. 1, Sarnia, Ont.

BOLTON, ONT.—The Conference will be held, D.V., June 3, with a prayer meeting Saturday evening, June 2. S. W. Stubbs, Box 23, Bolton, Ont.

GARNAVILLO, IOWA.—The conference will be held, D.V., June 2 and 3, with a prayer meeting on June 1st, Ministering brethren walking in the truth will be welcome. Corr. Elmer Brandt, Garnavillo, Ia.

WITH CHRIST

GRAND BEND, ONT.—(Delayed insertion) A link with the early days of the Grand Bend Assembly was severed with the homecall of our sister, Mrs. Robert Taylor, on February 9th. As long as she was physically able she was in her place at the meetings. A large crowd overflowed the hall and vestibule, with some in the basement as brother T. Wilkie preached the Word at the funeral.

ORANGE, N.J.—Mrs. Lucy Iatesta went to be with Christ March 12, aged 66. Saved 29 years ago, when first the work started among the Italians, she was always a faithful and happy Christian. A large number of relatives and friends heard the Word in English and Italian spoken by Brethren Rosania and Pizzulli.

CREEMORE, ONT.—Our brother Joseph Manning went home in his 98th year on March 14. He was saved over 20 years ago. Brethren Graham Swales and John Adams preached the Word.

BOLTON, ONT.—Our dear brother James McAllister passed into the Lord's presence March 12. He was saved almost 50 years ago through the ministry of George Watson and his son F. G. Watson, and since that time has borne a good testimony, and will be missed. Brother R. Roberts spoke in the house and at the cemetery.

CHICAGO, ILL.—On Feb. 21, our esteemed sister, Mrs. Anna Faulkner, went to be with the Lord at 95. She was the widow of W. L. Faulkner who served the Lord in Canada, U.S.A., and Africa until his death in 1908, when she returned to Chicago, where she was in fellowship in 86th and Bishop for the past 42 years. She was a true servant of the church, a fine visitor and a help to the younger sisters. Brethren Boyd, Kennedy, Gould and Cotton took part in the funeral services.

GALT, ONT.—Our aged and esteemed brother Edmund St. Clair received his homecall on March 10 in his 81st year. He was saved about 55 years ago, on a Toronto street, while listening to the Gospel, he became exercised and went home to search the Scriptures which led him to Christ. Later he was led outside from the Baptists through Donald Munro, and was in fellowship in West Toronto, Galt and Clyde, from that time. Brother Geo. Shivas gave a faithful message to a large gathering at the funeral.

JACKSON, MICH.—Mrs. Robert Atkinson was called home on March 9, after a lingering illness. She was associated with the assembly here for many years and will be missed. Bren. W. H. Ferguson and L. E. McBain took the service.

STRABANE, N. IRELAND—On Feb. 18, at his son's residence, Mr. Samuel Wright passed away in his 89th year. Saved in early life at his home in Co. Down, he began to give his whole time to the work of the Gospel some 60 years ago, and from then on had been much used of God in all parts of N. Ireland and the adjacent counties. Ever a faithful worker, a diligent visitor, and a staunch upholder of the truth, he won the love and respect of all who knew him; as was evidenced by the immense concourse that assembled for his funeral. The services at the house and graveside were conducted by Messrs. Thomas Campbell and Robert Beattie, each of whom had laboured with him in the Gospel for many years. His relatives, the McCrackens, are well known in the Lord's work in the States and Canada, and his eldest son, Robert, has been for years serving the Lord in Japan.

(Ed. Note—We received the above in a letter from Wm. Rodgers, which reached us after we had received word of the death of the writer, whose obituary appears in the body of this issue).

TRUTH and TIDINGS



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WORK AND WORKERS

FOREST GROVE, ORE.—Once again our conference was a time of refreshing and spiritual profit. Although not as large as in former years, we felt the ministry to be in the power and unction of the Holy Spirit. Five of the Lord's servants ministered the Word, and our brother Hector Alves remained for meetings, using his model of the Tabernacle.

MIMICO, ONT.—The interest and attendance was good to the last in the Gospel meetings held by Wm. McBride, and some souls professed to be saved, encouraging the hearts of the saints.

ORILLIA, ONT.—F. G. Watson and A. Aiken have seen the Hand of the Lord in salvation.

VICTORIA ROAD, ONT.—George E. Wilson expected to start Gospel meetings on May 2nd.

BOLTON, ONT.—G. P. Taylor held three weeks of profitable and much needed ministry to the saints here. He has gone on to Barrie.

TORONTO, ONT.—David Craig from North Ireland has had very large and much appreciated meetings in the various halls ministering the good Word of God.

ARNSTEIN, ONT.—G. G. Johnston commenced ministry meetings for the people of God.

TILLSONBURG, ONT.—T. G. Wilkie has had Gospel meetings attended with blessing in the conversion of souls.

QUEBEC, QUE.—V. Davey and H. McCready have begun personal work in homes in this stronghold of Romanism, and ask prayer for the seed they are sowing.

THETFORD MINES, QUE.—Noah Gratton had some Gospel and ministry meetings with the assembly here recently with some professing faith in Christ and others interested. J. Spreeman also visited here, Montreal and Shawinigan, to encourage the saints and visit unsaved with the Gospel. Continue to pray for our brother's health.

MONTREAL, NORTH.—B. Grainger has seen the Bible placed in interested homes recently. Cottage meetings have been held in St. Jean, Farnham and Grande Ligne. The French workers value the efforts of the tract bands and the prayers of the saints for Quebec, the "foreign field at home."

MONCTON, N.B.—The saints have been encouraged by several cases of conversion at the regular meetings since the Easter conference.

NICTAUX, N.S.—L. K. McIlwaine is holding forth in his wooden tent.

TRENTON, N.S.—F. H. Elliott and J. McCracken saw a little blessing in house meetings, since then brother Elliott has not been feeling well and is resting at his home.

TRUTH and TIDINGS

VOL. 3

JUNE, 1951

No. 6

I HAVE PRAYED FOR THEE

A. W. Joyce

These wonderfully comforting words were spoken by the Lord to Peter just before He went into the garden of Gethsemane, and just before Peter's sad fall before the world.

One of the many proofs of the inspiration of the Holy Scriptures is the faithful way in which it records not only the trials and triumphs of patriarchs, prophets and apostles, but also their failures. In the biographies of the world's great men, the authors either display their partiality by extolling the virtues and minimizing the faults of their subjects, or else they manifest their prejudice by depreciating the virtues and exaggerating the errors of their subjects.—The Bible does neither, for it is written without partiality and without prejudice. How thankful we are that a false charity has not covered the sins of the saints. "Elias was a man subject to like passions as we are" (Jas. 5:17); so was Peter, and the truth of this has prevented many an erring saint from being driven into despair.

It is well to realize that every victory won over temptation, and every restoration from a fall, is the result of the intervention of a power apart altogether from the man himself. Had Peter known his own frailty, believed the warning regarding the coming trial, and sought grace from the Lord to sustain him, how different the sequel would have been. Similarly, in our own experience, if we fail or fall into sin, it is because we do not come to our Great High Priest for the grace and mercy He is so willing to bestow (Heb. 4:16 and 7:25).

What wonderful words Peter heard from the lips of the Son of God! "I have prayed for thee." Surely each word is full of precious meaning.

I have prayed for thee. Notice the personality of the One Who is our intercessor. He is the unfailing, ever-living One. Some of Israel's high priests were good men, but they "continued not", for death took them away. Our Lord is perfect in his character and in His understanding of every case. Eli, the priest of Israel in 1 Samuel indulged his wicked sons, and sharply criticized godly Hannah. He entirely misunderstood her case, mistaking prayerful exercise for drunkenness. She gave him a perfect definition of true prayer when she explained to Eli, *I "have poured out my soul before the Lord"* (1 Sam. 1:15). Thank God our High Priest perfectly understands.

I HAVE prayed for thee. He is the Omniscient One—the Pre-scient One. He knew all that was going to befall Peter beforehand.

He has never had to say "If I had only known". He knows all our temptations before we meet them. Here is His preventive ministry, and though, as we have noticed, Peter's self-confidence led him to a fall, yet His restorative ministry brought him back.

I have *PRAYED* for thee. How powerful are the prayers of this mighty One in the presence of God. The very One Whose prayer for Himself in the garden of Gethsemane seemed to be unanswered, never utters an unanswered prayer for us. Soon that wonderful prayer on behalf of all His own will be answered at His coming again, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John 17:24).

I have prayed *FOR THEE*. How personal is His prayer! Not one of His own is forgotten. Each saint is the object, not only of the individual love of the Lord, but of His prayer. I have a personal interest in Him, He has a personal interest in me. When temptation confronts you, when discouragement dismays you, when the Devil whispers, as David's enemies did of him, "There is no help for *him* in God", may this precious word fill you with fresh strength and courage, "I HAVE PRAYED FOR THEE."

ENDURING HARDNESS

It must not be supposed that the path and service of the Gospel pioneer, who seeks to open up new territory, to reach sinners hitherto unevangelised, whether among the "heathen at home" or in lands afar, is a path of ease or of continuous encouragement. There will be very little romance about it. He will have the continuous opposition of the great adversary of his Master and His message. He may encounter the hatred and open opposition of the world, and what is still worse to bear, the cold criticism of some who profess to be the saints of God. He may find his motives suspected, his methods derided, his aims misunderstood and even his character traduced, but he must not flee from the field because of these, or other forms of opposition. They are no more than he was promised, and told to prepare himself to meet. He is to "endure hardness". His place is on the field of battle, not the bed of roses, and although to all who fight bravely and finish their course, the crown is sure, their path lies right through the enemy's lines, and each step of it will be contested. This must always be in the reckoning of the Lord's true servants.—Selected.

* * *

Though God can give a pardon to the greatest sin, yet he cannot grant a patronage to the least sin.

GATHERING OF THE FLOCK

G. G. Johnston

“Gather My saints together unto Me” (Psalm 50:5).

In the preaching of the Gospel the anxious soul is directed to one person—our Lord Jesus Christ. He alone can save the soul, give peace and assurance through His Word, and fill the longing heart. How it thrilled us when, newly saved, we heard Him exalted, who was now to us the fairest among ten thousand, the altogether lovely One! We saw, and thankfully acknowledged, His love for us in dying for our sins, and we loved Him in return. On every possible occasion we sought the company of those who honoured Him in their lives and in their conversation, while we shunned the company of those who either dishonoured Him in their speech and behaviour, or seemed merely neutral toward the One we loved.

But we were not long saved until we began to realize that He was more to us than Saviour and Lover. He was that to us as individuals, but He also wished to bring His people together and be their gathering centre. His purposes in this are manifold, as revealed in the Scripture. We might consider some of these to profit, such as:

- (1) To worship and praise God unitedly.
- (2) For mutual edification.
- (3) For collective prayer and intercession.
- (4) For gospel testimony.

In first place, let us be careful that all interested in thus gathering are truly converted souls, whose exercise is to do the will of God, as revealed in the Word. Such would, of course, have been baptized as believers in Christ. Then, they should be satisfied that they are following the pattern of the Word in gathering, not to some leader of renown, or under some denominational name, but, as He has said, “unto Me”. As He is the one foundation of the soul for salvation, so is He to be the one gathering centre for his saints, the one Shepherd in the midst of His flock (Matt. 18:20). Abandoning all other names, they shall gather in His name alone, and, since the name signifies authority, they shall own the authority of His Word as supreme.

When the godly, earnest evangelist has laboured in the gospel and has seen God’s blessing in the salvation of souls, it is his responsibility to instruct them in these “first principles”, encouraging them to be baptized in public testimony of their faith, then instructing them as to gathering after the New Testament pattern. Let such not be influenced by customs prevailing in religious circles around them so as to imagine, for instance, that because some form of so-called baptismal ceremony was performed upon them in infancy, or later in life, they should not now be baptized as believers. We read in Acts

19 of some who were previously baptized unto John's baptism being baptized again in the name of the Lord Jesus. Although their baptism was a scriptural one, it was not "believers' baptism", and the baptism of believers is the only baptism meant for us today. If you are a true believer in Christ, have you been baptized as such since you believed? If not, you are living in disobedience to God's Word.

Now, as regards the purposes of our gathering, let us consider the first on our list:

To Worship and Praise God Unitedly

As soon as any soul is quickened into spiritual life, there is a desire to thank, praise, and worship God. This is enjoyed by the individual believer, and will continue to be, so long as there is no sin on the conscience, and will be restored when any known sin is confessed. But such will find an added joy in uniting with another of kindred desire in worshipping the Lord in private. Still greater will be his joy if able to gather with two, three, or more, as a New Testament church, or assembly of saints. With the promise of our Lord's presence in the midst, and of the Holy Spirit's guidance, their worship and praise rise as sweet incense. God gets His portion from His own, and our souls are blessed as our praise is offered.

We have mentioned, secondly, that our gatherings are

For Mutual Edification

The Lord puts care into the hearts of some for the spiritual welfare of the others. Thus, when gathered together there will be an effort to edify, or build up, one another spiritually. There will be the word of teaching, or exhortation, or comfort, or even of rebuke, all for the profit of the assembly. This will not be the exercise of one man, provided there are several brethren in the assembly, but the responsibility of all who are capable of speaking to profit. Regarding this the assembly as a whole will be the judge, and if necessary will restrain unprofitable ministry. (See 1 Cor. 14:29.) Of course, all sisters will maintain silence, as instructed in the same chapter, verse 34.

The form of ministry most practical, particularly in smaller assemblies, seems to the writer to be the "Conversational Bible Reading". Where this has seemed impossible, because of certain contentions arising, let us humble ourselves, confessing our carnality, and seeking added grace. It would seem that some such manner of mutual edification was common in primitive churches from the advice given in 1 Cor. 14:30: "If anything be revealed to another that sitteth by, let the first hold his peace." This could be practiced only in a gathering of this order.

For Collective Prayer and Intercession

The importance of this purpose in gathering is sometimes underestimated by those who form part of a Christian assembly. As individuals we need to pray at all times, and as assemblies we shall not long enjoy happy fellowship, if we neglect to gather for earnest prayer to God.

There are reasons for this. Assemblies are composed of individuals who, though sanctified by the indwelling Spirit of God, are nevertheless also indwelt by an evil nature. Grace from God is needed to keep this in control, for "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). This is a spiritual warfare which will continue with us through life. We also need to pray for grace lest Satan, in some of his subtle ways, should creep in among us, or lest some form of worldliness should tempt us, as a company.

Not only do we need to pray for preservation from evil in our assembly, but for blessing and power. Does not the Spirit of God through James reprove us in these words: "Ye have not, because ye ask not"? (Jas. 4:2). What greater measure of power in the ministry of the Word to Saints, and of the gospel to sinners, there would be if all those professing to be in fellowship were exercised about uniting in earnest prayer to God for it! The Prayer Meeting is the pulse of the assembly, indicating its state of spiritual health.

Last, but not least, we shall mention our gathering for gospel testimony. This may take several forms, as opportunity occurs. In the Sunday School the seed of God's Word is sown and earnest effort made to win the young for Christ. Public preaching in the place of gathering, in the open air, in places of special arrangement, or as mutually agreed upon, gives opportunity for all in the assembly to express their fellowship. Thus as "workers together" one of the purposes of their gathering is accomplished.

Are we exercised, as individuals, about doing our part in fulfilling these purposes for which we are gathered as a flock around our beloved Shepherd?

The strength of a rock is seen not only in supporting the house which is built upon it, but in breaking the ships which dash against it. The pillar of a cloud was as terrible in the darkness it occasioned to the Egyptians, as it was glorious in the light it gave to the Israelites.

* * *

That soul was never related to Christ, who was never devoted to Christ.

KEEPING THE FEAST

(2 Chronicles 30)

A. P. Klabunda

The keeping of the passover was to Israel what the Lord's supper is to the Church, with this difference: they looked forward to the death of Christ which was to be, as typified in the roast lamb; while the Church looks back to the death of Christ which has been fulfilled at the cross.

The "feast of unleavened bread", as it is often called, was the most important feast of the year to Israel; it marked their redemption and deliverance from Egypt, the land of their nativity, bondage, and oppression. Yet in spite of this significance, it had deteriorated until it became a "feast of the Jews", so called by the Spirit of God in John 6. Even as far back as the days of Rehoboam, it had not been observed according to the pattern given to Moses; decay and departure had set it. It was during his reign that Israel was divided, so that Rehoboam, "Freer of the people", became the instrument of scattering the people; and from that day onward, the breach widened, until great and bloody wars were fought among themselves, to the delight of their enemies, and their own reproach. Strife is always fertile soil in which divisions flourish. As it was with Abraham and Lot in Gen. 13, and the twelve tribes of Israel in 1 Kings 12, so also it began in the early days of the Church (1 Cor. 1). When such conditions prevail, the truth of God suffers. Not one of those good kings between Solomon and Hezekiah kept the feast as it was written.

Three important facts about the Passover are noted in the scriptures. It was to be kept **IN THE RIGHT PLACE, AT THE RIGHT TIME, and BY THE RIGHT PEOPLE**, who were qualified to do so.

THE PLACE must be one of God's choice; nothing was left for man to arrange. In reading Deut. chapters 12, 14, and 16, one is impressed with the emphasis God places upon the necessity of His people meeting in the place of His appointment; and to this place must all offerings, vows, and tithes be brought. Distance allowed no substitute. If the way was too far, they were to turn their offering into money and "go unto the place the Lord . . . shall choose, and . . . bestow that money . . . for oxen, or for sheep . . . or for whatsoever thy soul desireth . . . and eat there before the Lord" (Deut. 14:24-26). It would have been an easy matter for an Israelite living in northern Palestine to persuade himself to go to Dan to worship, as it was so much nearer, where they also kept a feast "like unto that at Jerusalem".

The following questions are often asked by Christians living in isolated places where there are no scriptural assemblies of Christians

gathered in the name of our Lord Jesus Christ according to Matt. 18:20: "What shall I do?"; "Would it be right to go to such and such a place where they preach the gospel?"; "We have no place to send our children to Sunday School; would it be wrong to send them where they can hear the word of God?" Though our sympathies are with such cases, we cannot advise against that which is written. Since no other place has His approval, no other place should have our presence. If sects are not good for the parents, they are not safe for the children; teach them at home. Read Deut. chapters 6 and 8. Better stay at home and devote that time to private study of the Word and prayer, being exercised about getting to a place where His Word can be obeyed.

To have ought to do with a place not founded on scripture, and to support it by our help and presence, is to build up that which is in opposition to the truth. So that, instead of gathering God's people unto the Lord Himself, they are being scattered. The saints in the Church in Philadelphia (Rev. 3) would rather know the frown of the world than its favor; so with what little remaining strength they possessed, they "kept His word, and would not deny His name". Some will say that Matt. 18:20 was given only in relation to prayer. Be it so; nevertheless, it sets forth a fact that makes it true of every such gathering, whether a prayer meeting, gospel meeting, Bible reading, or the Lord's supper. Verse 20 is not based on verse 19, but rather verse 19 is based on verse 20. 2 Cor. 6:14-18 makes it plain what is God's will for us today: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

THE TIME of the passover was as important as the place. The fourteenth day of the first month was set apart for this purpose. If an Israelite was unclean, or on a journey, and thus unable to keep the passover on the fourteenth day of the first month, grace provided a second date, the fourteenth day of the second month (Num. 9:9-11). It was on this date that Hezekiah commanded the passover to be kept. Why was God so particular that everything be done in detail "as it was written"? Because the passover spoke of Christ as our Passover, and therefore must be perfect in every respect. It was the fourteenth day of the month Abib God brought Israel out of Egypt, not the thirteenth, nor the fifteenth, but the fourteenth day. So the Lord's Supper is to be kept "as oft as ye eat it", on the first day of the week, as did the early disciples (Acts. 20:7), not monthly, not quarterly, not annually, but weekly.

WHO WERE TO EAT THE PASSOVER and their fitness bring us to the third lesson taught by this type. Ex. 12:43-44 answers this

question in the ordinance of the passover: "There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." It was not enough that the servant be bought, or redeemed; he must be circumcised. There must be the cutting off of the flesh—that separation that accompanies redemption. Likewise, it is not enough that a person is saved, being a member of the body of Christ, that gives him the sole right to participate at the Lord's supper. The practice of gathering on the grounds of the one body because you are in Christ, is nowhere taught in the Bible. There must be a cutting-off, a separation from evil, whether moral or religious. Uncleanness unfitted an Israelite to partake of the passover; it will also unfit a Christian to partake of the Lord's supper. The Lord's supper is not the main function of an Assembly, or Church, but a privilege to those who, because of their adherence and obedience to the whole Word of God, desire to express their fellowship with others who have obeyed His word, being baptized by immersion, added to the church, and continuing in the apostles' doctrine and prayers.

Hezekiah's consideration of these three facts as to WHEN, WHERE, and BY WHOM the passover was to be kept influenced his decision for keeping it on the fourteenth day of the second month; and it was because he saw how the feast had been abused, that he determined to carry it out according to the letter of the law, which marked it out as the most outstanding passover kept since the peaceful days of Solomon. He begins this great undertaking by "taking counsel, he and his princes, and all the congregation", reverting to what was written. Then he sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. He enters into God's mind about it; it was meant for ALL ISRAEL, from Dan to Beersheba. His heart was enlarged; he embraces all Israel. It was a long time since all Israel had been together at Jerusalem to keep the passover after this fashion, even since the days of Solomon. Hezekiah, seeing the evils of division, and longing to see all of God's people together as in former days, made this noble effort to reunite the twelve tribes of Israel; yet only a few individuals were restored. The rest will continue to remain scattered until regathered by the Shepherd of Israel, who will not fail. While we do not believe the Church will ever be restored to its early unity before the Lord comes, yet every earnest effort made to deliver individual Christians from sects begun by men, even godly men, among which they are scattered, will in nowise lose its reward.

Nevertheless, Hezekiah sends posts with the letters from the king and his princes throughout all Judah and Israel, to all of the seed of Jacob. If, however, this unity was to have any hope of success,

it must be achieved through strict adherence to the commandments of the Lord as stated in the letters. Those invited were to "come to Jerusalem to keep the passover". This meant forsaking, a turning away from, the place or places they had been accustomed to attending, and coming to Jerusalem, the one and only place that had God's recognition. To do so was an admission that Jerusalem was the right place, and theirs was the wrong place. Unless a believer sees that being gathered to the Name of the Lord Jesus Christ is God's only chosen place for this dispensation, he will sooner or later drift away. Only the truth can keep us going forward. To hold it lightly, is to let it slip, and ourselves with it.

Many in Israel knew only the worship that was carried on at Dan and Beersheba, which was begun by "Jeroboam, the son of Nebat, who caused Israel to sin". They had their feast day "like unto the feast in Judah"; yet all this had its origin in the heart of man.

The wording of the invitation is very suggestive: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel". This meant more than a confession of sin and departure only, but the fulfilment of His promise to them, that He would return unto the remnant of His people that had escaped out of the hand of the kings of Assyria. But like their fathers, they were stiffnecked and trespassed against the Lord of their fathers. Instead of their hearts yielding unto the Lord, they added to the sins of their fathers: "They laughed the messengers to scorn, and mocked them". They could say what the woman in John 4 could say, "Our fathers worshipped in this mountain", and they could add, "And it is good enough for us."

Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars of incense took they away, and cast them into the brook Kidron."

Brethren, this has a solemn voice to us. If we would see God's people restored, and led outside the camp to the place where He has placed His Name, there must also be a cleansing of our ways—a putting away of strange practices among us. Instruments of music, solo singing, world conformity, and lawlessness can only hinder God's work by keeping His saints divided, and laying stumbling stones in the paths of those who would accept the truth.

"Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and

sanctified themselves, and brought in the burnt offerings into the house of the Lord." It was a great day in Jerusalem, praising and singing, feasting and joy. The whole assembly took counsel to keep other seven days; and they kept other seven days with gladness. "So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."

If all of God's people yielded such wholehearted obedience to the apostles' teaching for the Church today, it would still be true "They were all with one accord in one place", and "Of the rest durst no man join himself" (Acts 5:13). This is scriptural unity and separation in holy manifestation.

A COMPARISON OF DANIEL AND PETER

A. McShane, N. Ireland

Scripture substantiates the current maxim, "History repeats itself". A careful perusal of its pages will show that quite a few of its notable characters, although they lived far apart as to time, had features and experiences very much alike. Most readers have noticed several points of resemblance in the histories of Joseph and David, Jeremiah and Paul, Pharaoh and Nebuchadnezzar, but in this article we propose considering some parallels in the lives of the prophet Daniel and the apostle Peter.

The Men and Their Times

Daniel and Peter each lived during a transitional period in Israel's history, the former at the time when God was transferring world dominion from His people to the Gentiles, the latter at the time when God was turning to the Nations (because the Jews had rejected their Messiah) to call out of them a people for His Name. Thus each of these men was in the vanguard of a great era, one usually termed, "The Times of the Gentiles"; the other, "The Dispensation of Grace".

God, by permitting him to interpret Nebuchadnezzar's dream concerning the great image (Dan. 2), let Daniel into the secret of His purpose with regard to world empires; and Christ revealed to Peter His great scheme, namely, the building of the Church. Thus, both men were ahead of many of their brethren in their understanding of the Divine change-over from Israel to the Gentiles. In this connection the alteration of Daniel's name to Belteshazzar, and Simon's to Cephas, or Peter, is significant. Each time Daniel was called by his new name he was reminded that he and his people were subjugated to a nation of idolaters, while Simon's new name was ever a reminder to him that he was part of that great building which is composed of living stones.

Again, Daniel's fitness for his work as a prophet and interpreter of dreams is ever attributed to the Spirit which dwelt in him, (see Dan. 4:8, 9, 18; 5:11, 12, 14; 6:3); and in like manner the early chapters of Acts bear ample testimony that Peter's competency as an apostle depended on that same Holy Spirit, (see Acts 2:4; 4:8; 8:17; 10:19).

On account of their bold witnessing for God, both these men found themselves opposed by the authorities, and their conduct in these circumstances establishes the important principle that "We ought to obey God rather than men" (Acts 5:29). Daniel's escape from the den of lions when all hope of his survival had vanished, is an interesting parallel to Peter's deliverance from prison on the very eve of his execution. It is thus demonstrated that the God Who could shut lions' mouths, could just as easily open prison gates.

Like most men of God, these two made good use of what they possessed of the Scriptures. Daniel's refusal of the King's meat (ch. 1), about which some of his brethren had no conscience, his disregard of the decree mentioned in ch. 6, and his interest in the welfare of his captors can be attributed only to this fact. Furthermore, we are expressly told that his great intercessory prayer of ch. 9 was the outcome of meditation upon the prophecy of Jeremiah; and the prayer itself is full of references to the Pentateuch; and other Old Testament writings. Peter's mind also was well stored with the Word of God, as a reading of his addresses and Epistles will show.

Habitual prayer was another feature common to these two servants of God. Daniel and his fellows bring to the Lord the difficulty concerning Nebuchadnezzar's dream (ch. 2); his being cast to the lions was because he refused to give up his daily habit of prayer (ch. 6); and his intercession of ch. 9, will ever rank high amongst the prayers of the Bible. Throughout the Acts Peter, too, is seen to be a man of prayer. In ch. 1 he leads the request for guidance regarding a successor to Judas; in ch. 4 he joins in the prayers that shook the house; in ch. 8 he prays with John for the Samaritans, while in ch. 10 it was after a season of prayer that he received the vision which directed him to Caesarea.

Yet another point of interest is that it pleased the Lord to reveal to both of these honoured servants that they would have to die ere the great things which filled their minds and about which they wrote would be fulfilled. Daniel was told that he would rest, and stand in his lot in the latter days (ch. 12:13); Peter was shown that he would have to put off his tabernacle before entering the Kingdom Glory (2 Pet. 1:14).

Their Writings

There is also a close correspondence between the writings of these two men of God. A casual reading of the Prophecy of Daniel will

reveal that it is divided into two almost equal sections. The first six chapters are historical, with, no doubt, typical significance; the remaining six are chiefly occupied with visions foretelling the then future. These two divisions correspond very closely with the two Epistles of Peter, the first of which gives practical instructions to pilgrim saints so that they might glorify God in their tribulations; while the second, sets forth the evils of the last days, and the establishment of Christ's Kingdom.

If we compare chs. 1 to 6 of Daniel with 1 Peter we shall note several points of similarity; for example, both were written in Babylon, in both we have the phrase, "peace be multiplied", both were penned for the encouragement of Jewish exiles who were suffering from heathen rulers, and in both the sufferings arose because saints refused to associate with the World's sin and religion. No doubt, both writings will be of special interest to the future remnant of Israel which will suffer under the rule of the Beasts. The "fiery trial" of 1 Pet. 4:12 is Peter's counterpart to the fiery furnace of Dan. 3; the roaring lion of 1 Pet. 5 recalls the den of lions of Dan. 6; the reference to Christ as the Stone, in 1 Pet. 2, is parallel to Daniel's allusion to the "Stone cut out without hands" (ch. 2:34); while the humble yet courageous testimony of Daniel's three friends is a striking example of "being ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

In the second part of Daniel's prophecy (ch. 7 to 12), which was written in the closing years of his life, we have revealed the successive enemies of Israel. It is important to note that greater details are given in it when the characters described are those who will play an important part in the drama at "the time of the end". In those days the sky certainly will be dark, but it will be brightened by the fact that God's King will eventually take the throne and associate with Him in His Kingdom His faithful people. When we turn to Peter's second epistle, written when he also was old, we learn that he, too, has much to say regarding the evil workers of the last days. Yet like the prophet, his eye can see beyond those dark times to that great day when Christ's kingdom will be a reality upon the earth.

There are several other less important analogies between these two writings. For example, we might compare the man clothed with linen, whose face was as the appearance of lightning (Dan. 10:5-9), with the transfiguration scene referred to in 2 Pet. 1; the phrase "mouth speaking great things" (Dan. 7:8) sounds like the "great swelling words of vanity" of 2 Pet. 2:18; and the beasts representing the world empires in Dan. 7, correspond with the natural brute beasts of 2 Pet. 2:12.

Enough has been written, however, to arouse interest in this line of study, and if other characters in scripture are similarly compared we shall thereby derive help for our souls. May it please God again to allow history to repeat itself, by raising up in our own day men like Daniel and Peter. There is a growing need for such stalwarts in these times when many are drifting with the popular tide, thus evading the sufferings which are the inevitable lot of all who steer clear of the world's sin and religion.

MODERN ALLUREMENTS

By Franklin Ferguson, New Zealand

We are living in an evil day, in which the love of many towards Christ is waxing cold. Worldly friendships, society aspirations, love of pleasures, popular recreations, and costly extravagances, are eating up the very life of Christian testimony, besides destroying the pilgrim character; so that in very many instances there is a surprising lack of those things which should distinguish the professed child of God from the children of this world. "How is the gold become dim!" may well be remarked (Lam. 4:1).

Let us remember, when allured by the bait of what is called "good society" with its assumed advantages of social position, that there is between Christ and the world nothing in common. His Cross is a permanent barrier whereby "the world is crucified unto me, and I unto the world" (Gal. 6:14). No society is better than that of the "household of faith" described as the excellent of the earth (Psa. 16:3, R.V.), and no position is comparable with the believer's standing in Christ.

What an inordinate thirst there is for pleasure, that leading evil characteristic of the "last days" (2 Tim. 3:4). Everything now must be seasoned with pleasure to suit the popular taste. Otherwise, things are rejected, even by Christians. Sobriety is out of fashion, and we must not take matters too seriously! Even the preaching of the Gospel must be "bright" and the Services "attractive"; albeit the Holy Spirit has come to convict men of sin, of righteousness, and of judgment (John 16:8). Our Christian gatherings also must have a spice of "entertainment", and the speakers must be "witty" and amusingly "anecdotal" to suit the spiritual degeneracy that has set in. Religious Babylon is permeated with this spirit of amusement. Let us beware of innovations from that quarter, so grieving to the Holy Spirit. The realized presence and power of God, so needful, are not associated with entertainment and lightness.

Be careful of recreation, which is going mad these days. A pleasant walk, a little gardening, fishing, some hobby, etc., were

once the recreations — good for body and mind alike. Now it is the tennis party, the golf links, the cricket and football field, the bowling green — mixing of saved and unsaved together. In the evening, the social party, the popular music, the entertaining lecture, and last and worst, the “pictures”. These are not God’s provision for the recreation of His redeemed ones, purchased by the blood of His crucified Son; but they are pleasures this world provides for its own. Pleasure, rightly understood, is of God and is good—but it is pleasure in fellowship with Christ and in the simple things His own hand provides.

What unrestrained extravagance is taking possession of the people, and the children of God are being caught in its grip. Things that are plain, neat, simple, and inexpensive, are being exchanged for the up-to-date, fashionable, and costly things; as in modern houses and furnishings, latest model in cars, stylish clothing (some hardly decent), golden ornaments, etc. This copying of a doomed world ill befits a heavenly pilgrim and stranger. What an amount of money is wasted on costly extravagant things, that could be used for God and laid up as treasures in Heaven. Oh, for a return to a simpler and Christ-like manner of life, becoming the followers of the One who was meek and lowly in heart (Matt. 11:29).

“THE TRUTH OF THE GOSPEL”
As Practically Applied in Galatians

(3)

LIBERTY OR LICENCE, Ch. 5:13-15.

W. Bunting

The “for” with which this short section opens, introduces a reason for the severity of the preceding statement. Paul wished to see the Galatians delivered from the Judaisers, because their teaching led to legal bondage, whereas his spiritual children had been called to liberty—“For ye brethren, were called for freedom” (v. 13, R.V.). This sentence reiterates the truth of verse 1, “With freedom did Christ set us free”, while its reference to our “call” links it with verse 8, where the same word was used.

A note of caution is then sounded—“Only use not liberty for an occasion to the flesh”. The word here translated, “occasion”, was a military term which denoted a base of operations in warfare. As used in the New Testament, it means, “cause, occasion, or pretext”. It occurs only in Paul’s writings, where it is found seven times and is uniformly rendered as in our text. The other occurrences of it are in Rom. 7:8, 11; 2 Cor. 5:12; 11:12 (twice); and 1 Tim. 5:14. This warning is never out of place. Christian freedom may, even

unconsciously, be abused. We easily glide from Liberty to Licence. Let us beware, therefore, lest we make it a pretext for fleshly indulgence. This was the great error into which the Corinthians fell (1 Cor. 8:9). While the outstanding error of the Galatians was their going back from Liberty to Legalism (see v. 1), yet it is here evident that they were in danger of the opposite evil also, and could at the same time be guilty of both.

The form in which "the flesh" manifested itself, and the extent of its activity are indicated in verse 15. Brethren were "biting and devouring one another", evils which revealed the presence of the "enmities, strife, jealousies, wraths", which find their place in the black catalogue of verses 19-21. In this connection, it may be of profit to notice that in chapters 4 and 5 of our epistle the old Adam nature, here named "the flesh", is seen in a threefold conflict. In Chapter 4:29, "He that was born after the flesh persecuted him that was born after the Spirit", which was not surprising, for THE WORLD has ever been hostile to what is of God. In Chap. 5:17, "The flesh lusteth against the Spirit, and the Spirit against the flesh", IN THE BELIEVER. This also need not surprise us, since these two principles are "contrary the one to the other". But surely it is both sad and surprising to find brethren in Christ so allowing the flesh to usurp itself in their relations one with the other that there are angry disputes in GOD'S ASSEMBLY, where love and peace should prevail; yet this is the picture presented to us in verse 15.

The three verbs translated "bite", "devour", and "be consumed", in this verse are of interest. It is said that the strife pictured in them is drawn from the fighting of wild cats and other ferocious animals. The first word, "bite", occurs only here in the New Testament. The second, "devour", is found in a number of passages, including 2 Cor. 11:20, where, as in Galatians, Paul is exposing the false apostles. Commenting upon these two verbs, Chrysostom aptly wrote, "He says not simply 'bite', which indicates sudden anger, but 'devour', which implies continuance in an evil mind". The third word, "be consumed", is used elsewhere only in Luke 9:54, and 2 Thess. 2:8—passages descriptive of drastic overthrows. Being here employed in the aorist tense, it denotes the climax of the unhappy course of strife implied in the two earlier words, which could be only destruction—an end to all collective testimony. For, as another has written: "Mutual destruction is the natural result of fierce mutual quarrel. Neither gains the victory—both perish."

How it must have pained Paul to use such language of those who were so dear to him! Must not the tears have fallen upon the parchment as in his mind he contrasted their present carnality with their early devotion so touchingly alluded to in Chap. 4? But think

how it must grieve the Lord Himself when saints who should "be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them" (Eph. 4:32), are guilty of such conduct as is here described! Think, too, what a stumbling-block it is to perishing souls to see saints quarrelling so wickedly that their behaviour resembles the fighting of wild animals! Is it any wonder if, instead of trusting Christ, "they blaspheme that worthy Name by the which we are called"? O that we might have grace to learn the lesson of these verses!

In view of what we have now considered, it should be clear to all that the teaching which engendered such a shocking state of affairs amongst the people of God was of a most pernicious character. For the quality of teaching can be tested by the fruit it bears in the lives of those who receive it. Any ministry which produces discord amongst the saints is defective. The Judaisers made much of the law, but it was not part of their "law-keeping" that "the flesh" should be "crucified" (v. 24) and that the Lord's people should "love their neighbours as themselves" (v. 14); yet these things were more important than all their observances.

* * *

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasure there."

Biographies furnish few stories more pathetic than that of the writer of this hymn. The stoutest-hearted must weep when reading about this good man's sore trials and temptations. One writer says of him, "Unhappy, yet happy Cowper! Who does not weep over his sorrows? Who does not bless Heaven for his genius, his devotion, and his works? . . . A heart most tenderly alive to good, and most warmly devoted to his Redeemer."

William Cowper was born at Berkhamstead, England, where his father was rector, on November 26, 1731. He grew up when the great Methodist revival was beginning to make itself felt throughout the country. Unhappily for the delicate and sensitive child, his mother died when he was hardly six years old. What that loss meant to the tender boy we can judge best by his own exquisite lines addressed to the picture of his mother received from a cousin more than fifty years afterwards:

"Oh, that those lips had language! Life has passed
With me but roughly since I heard thee last.
Those lips are thine — thy own sweet smile I see,
The same that oft in childhood solaced me."

Cowper's life was a checkered one. Shortly after his mother's death he was sent away to school, where for two years he suffered from the most cruel bullying on the part of elder boys; his shyness, physical delicacy, and sensitive nature exposing him to their savage tormenting. When this was discovered he was brought home; two years were spent under the care of an oculist who attended him for inflammation of the eyes. As a lad of ten he was sent to school at Westminster where he remained for seven years. There he seemed happy, was an excellent scholar, and there he wrote his first poem.

On leaving school, in 1748, after a few months with his father at home, he was articled for three years to a solicitor in London, and later was called to the Bar. But Cowper was really unfit to make his own way in the world; living alone was the worst thing for a young man of Cowper's temperament, and he had worry and disappointments of one kind and another which told greatly on his spirits. The shadows of that awful melancholy which clouded all of his future life, began to steal over him. His father died when he was thirty-two; he had no success in the law profession, which he negligently pursued for nine years. "He neither sought business, nor business sought him." Then an influential friend obtained for him a clerkship in the House of Lords, but learning that he must appear before them for examination, he became so despondent that he attempted suicide.

For a long time Cowper thought it was impossible for him to be saved; but in July, 1764, sitting in his garden one day with the blessed Book of God before him, he was arrested by the words in Romans 3:24, 25: "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood . . ." The light of the gospel, contained in these wonderful words, entered his soul, and there and then he was saved. In his own words—"Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement that Christ had made, my pardon in His blood, the fulness and completeness of my justification. In a moment I believed and received the gospel."

His hymn, "I thirst, but not as once I did," gives expression to the great change that had taken place. Verses three and five are omitted in *The Believers' Hymn Book*; we give them here:

"I want that grace that springs from Thee,
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle, or the rose.

“For sure of all the plants that share
 The notice of thy Father’s eye,
 None proves less grateful to His care,
 Or yields Him meaner fruit than I.”

On one occasion, Cowper, feeling his loneliness, wandered forth into the fields, where he found a closet among the green shrubbery and bushes. While in this calm retreat and silent shade, the gate of heaven seemed opened to his view, and the Lord gave him a glorious manifestation of His presence. Like the disciples on their way to Emmaus, he felt the sweetness of heavenly companionship; his heart burned within him, and he longed for a secret place for prayer. Finding that, he knelt down and poured out his soul to God. That was on Saturday; on the Lord’s Day, after attending services, he immediately went to that same sanctuary that had become so hallowed with the associations of the day before, and this foretaste of heaven in the “secret place of the Most High” gave rise to the hymn that has become so popular:

“Far from the world O Lord, I flee,
 From strife and tumult far;
 From scenes where Satan wages still
 His most successful war.

“The calm retreat, the silent shade,
 With prayer and praise agree;
 And seem by Thy sweet bounty made
 For those who follow Thee.”

On one occasion he was heard to say, “I should have been glad to spend every moment in prayer and thanksgiving . . . O that the ardour of my first love had continued.” This thought he embodies in his well-known hymn:

“Oh, for a closer walk with God,
 A calm and heavenly frame;
 A light to shine upon the road
 That leads me to the Lamb.”

Then verse 3—

“The dearest idol I have known,
 Whate’er that idol be,
 Help me to tear it from thy throne,
 And worship only Thee.”

Cowper’s works cover a large field; he wrote on subjects such as Ravens, Doves, The Nightingale and the Glowworm, etc. He also wrote Odes of various descriptions, and a Volume on hymns known as “The Olney Hymns”. Among the best known of the latter, are:

“Oh, for a closer walk with God.”

“Hark, my soul, it is the Lord.”

“I thirst, but not as once I did.”

“Jesus, where'er Thy people meet.”

(This was written on the occasion of the Prayer Meeting having to be moved to a larger room.)

“My Saviour, Whom absent, I love.”

“There is a Fountain filled with blood.”

“God moves in a mysterious way.”

Of these latter two we will have more to say in our next issue, D.V.

QUESTIONS AND ANSWERS

Questions concerning the Scriptures, and scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the sender.

Question. “How should an assembly Gospel Meeting be carried on? Should the platform be left open for whoever feels led to speak, or should it be pre-arranged who should speak? If the latter is correct, who should be responsible for appointing the speakers?”

Answer. There does not appear to be any hard and fast rule laid down in the Scriptures in regard to how a meeting for the preaching of the gospel should be conducted. The chief requisite is to have one or two men with a message for the people, the ability to give that message in a plain and concise manner, and accompanied with the power of the Holy Spirit. We know of a number of assemblies where the principle of the “open platform” in the Gospel Meeting is carried out. In some cases it seems to work well; in others it does not work so well. Certainly we all believe in the leading of the Holy Spirit in such matters; and when each brother is in touch with God, and has a godly exercise regarding the welfare of the Assembly Gospel Meeting, there would be neither clash, undue long silence, jealousy, nor the unfitted brother getting out of his place. But, alas, how often the flesh manifests itself at such a time, and one who is unfitted goes up to the platform unsent, while the godly and exercised brother fears to intrude.

The responsibility for the gospel meeting lies upon those who arrange for or who called that meeting. We have both precept and example for this in Acts 28: “For this cause therefore have I called for you, to see you, and to speak with you” (verse 20). Then in verse 23, “There came many to him into his lodging; to whom he expounded and testified the kingdom of God.” Also Acts 17:2, “And Paul, as was his manner, went in unto them, and three sabbath days reasoned with them out of the Scriptures.”

We cannot treat a Gospel Meeting in the same way as we would the meeting to remember our Lord in His death, nor a church meeting for the purpose of ministering the Word to the

people of God. In the former it is the gathering together of those in assembly fellowship, each exercising his priesthood under the guidance of the Holy Spirit; one is led to give out a hymn, another to express worship, or thanksgiving, etc. In the latter case, such as at a Conference, one may be led to give out a hymn; another to lead in prayer; another to give a word of exhortation, or doctrine, or comfort. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace" (1 Cor. 14:29, 30). Thus the Holy Spirit would give ministry through the chosen vessel or channel.

However, when unconverted people are invited to come and hear the preaching of the gospel, that is a different thing altogether. There is a responsibility upon those who arrange for that meeting; they are accountable for it from beginning to end, and to arrange beforehand the speakers for that meeting. But this arrangement need not set aside the leading of the Holy Spirit in the matter. In many assemblies, two of the leading brethren are responsible for the Gospel Meeting; they may ask whomsoever they may feel led to ask to preach. They may ask a younger man to speak briefly at the beginning, and a more able brother to follow. They may take a turn themselves during the period in which they are responsible for the meeting; and they may invite a brother occasionally from a nearby assembly. In larger assemblies, leading brethren take turns, a month at a time, thus giving a sense of variety. Such men ought to make their stewardship a matter of prayer, and so be led aright in their choice. In this way they might be led to ask the very brethren who have had an exercise of soul regarding the meeting, and have a message from God for the people. I have heard of this happening on various occasions. God can and will so guide in these matters. In making choice, brethren should not neglect the "five talent" man in preference to the "ten talent" man; and the younger brethren ought to be given the opportunity to develop the gift they may seem to have. "Let all things be done decently and in order." (1 Cor. 14:40); and, "Observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).—H.A.

Columbus is reported to have said, after his return from the discovery of America, "When I left, I didn't know where I was going, when I got there, I didn't know where I was, and when I returned, I didn't know where I had been." Let us remember, brethren, that preaching is not a voyage of discovery.

* . * *

Sitting birds are the fowler's marks: while those which soar as the eagle are in safely.

NEW GLASGOW, N.S.—Douglas Howard has been joined by John McCracken in a Gospel effort in which there is good interest and blessing.

AUGUSTINE COVE, P.E.I.—A. Ramsay and S. Simms expected to begin Gospel meetings.

CORNER BROOK, NEWFOUNDLAND—God has continued to bless His Word in this new place, a hall has been built and it is expected that another assembly will be planted, adding to the work already done in Carbonear and St. Johns where assemblies were gathered as the result of real pioneer efforts carried on by our brethren. Bert Joyce, who has been recently commended to the work from the Brock Ave. Assembly, Toronto, has gone to help in the work at Corner Brook.

U.S.A.

JERSEY CITY, N.J.—F. Pizzulli is having Gospel meetings using his "Egypt to Canaan" chart, after visiting Orange and Hoboken, N.J., and Brooklyn, N.Y., with meetings in English and Italian. He and F. Carboni are exercised about a place to pitch a Gospel tent this summer. Brother Pizzulli asks us to mention that if any believers know of Italians who are interested in the Word, whom they would like to reach with the Gospel or with assembly truths that they have a fine monthly magazine, "La Voce nel Deserto" (The Voice in the Wilderness), which contains both Gospel and ministry. The address of the brother who takes care of this is Michael Rannelli, 49 14th St., E. Orange, N.J.

POUGHKEEPSIE, N.Y.—R. Capiello ministered the Word here.

ANAMPA, IA.—Oliver Smith and Paul Elliott hope to have meetings in this neighborhood and also to arrange to baptize those who got saved last summer and winter in these parts.

CLEVELAND, OHIO.—W. Warke and A. W. Joyce had some ministry meetings in Addison Rd., West Cleveland and Akron, the latter sought also to help the little assembly in East Aurora, N.Y., with the Word of God.

CONFERENCES

MIDLAND, ONT.—Notice has just come of the annual conference at Midland to be held in the Y.M.C.A. building, of the assemblies at Midland, Waverley and Waubaushene, D.V., on May 26 and 27, with a prayer meeting May 25th at 7.30 p.m. Corr. Graham Swales, 188 Yonge St., Midland, Ont.

VICTORIA ROAD, ONT.—The 64th annual convention will be held D.V., on June 15, 16 and 17 in the Gospel Hall, Long Point, with a prayer meeting on June 14 at 8 p.m. on daylight saving time. Corr. Frank H. Stone, R.R. No. 2, Kirkfield, Ont.

TAYLORSIDE, SASK.—The annual conference will be held D.V., July 7, 8 and 9, preceded by a prayer meeting July 6. Corr. Clifford Paul, Taylorside, Sask.

GALT, ONT.—The Galt Conference will be held, D.V., on July 7 and 8 in the Wesley United Church building, with a prayer meeting in the Gospel Hall, 30 Cambridge St., on July 6 at 8 p.m. Corr. Stephen Fletcher, R.R. No. 1, Galt, Ont.

CHARLTON, ONT.—The annual EARLTON-CHARLTON Conference will begin D.V., at Charlton, June 29 and 30. On Lord's Day, July 1, at both places, and on July 2 and 3 at Earlton, preceded by prayer meetings in both places, June 28 at 8 p.m. Corr. for Earlton, Ont., Norman Ferguson. Corr. for Charlton, Stewart C. Rodgers, R.R. No. 1, Charlton, Ont.

EDEN GROVE, ONT.—Our annual one-day conference will be held, D.V., Lord's Day June 24, at 10 a.m., and 2.30 and 7.30 p.m., preceded by a prayer meeting on the 23rd at 8 p.m. Servants of the Lord walking in the "old paths", and teaching and practising the same will be welcome. Corr. S. R. Purdy, Cargill, Ont.

STRAFFORDVILLE, ONT.—Our 39th Annual Conference will be held, D.V., on July 1 and 2 with meetings at 10.30 a.m., 2.30 and 7.30 pm. (D.S.T.) Corr. Geo. Adlington, Straffordville, Ont.

GLEN EWEN, SASK.—The Annual Conference will be held, D.V., in the Gospel Hall, 8 miles south of Glen Ewen, on June 29, 30 and July 1, with prayer meeting June 28. Corr. Roy Macfarlane, Glen Ewen, Sask.

WITH CHRIST

MONTREAL, QUE.—On March 3rd, our brother Mr. James Coull went home in his 91st year, being over 74 years in Christ. He was saved in Montrose, Scotland, and came to Montreal from West Hartlepool over 40 years ago. A good brother who has left a good record.

WESTBANK, B.C.—Our aged and esteemed brother J. F. Dunfield passed into the presence of the Lord on April 22 in his 88th year. He was saved at the age of 21 in Ontario, and for a number of years was in the assembly at Michichi, Alberta. Later he was with us in Westbank and was at the Lord's table the Lord's day before he was called up higher. Hector Alves spoke to saved and unsaved at the funeral services.

TORONTO, ONT.—Our brother Mr. John C. Robinson of Broadview Ave. assembly was called home on March 29 at the age of 82. Saved at 16 when Bro. Faulkner had cottage meetings at Lindsay, he was gathered out in his early days and continued in fellowship till his homecall. He was a brother beloved by all for his consistent walk. Brother Henry Fletcher spoke the word at the funeral.

BARRIE, ONT.—Our beloved sister Mrs. A. Brown of the Barrie assembly departed August 5, 1950, in her 70th year. She was saved in 1912 and since bore a good, consistent testimony, being always at meetings when well enough. The word was ministered by Bren. Graham Swales and Jas. Crawford at the funeral.

BEETOWN, WIS.—Mrs. Amelia Jamison (mother of Elgie Jamison), on April 30 at the age of 84, who was blind physically for many years, went to be with Christ. Brother O. Smith spoke the Word of God at the funeral.

MANCHESTER, IOWA.—Brother Wm. Dempster on April 30 passed peacefully into the presence of His Lord aged 67. He went on well for the Lord since his conversion in 1932 when brother O. Smith had meetings, who also spoke at the funeral with brother Paul Elliott.

RED OAK, IOWA.—Our sister Mrs. Guy Briggs passed away at 66. She was in fellowship in the Lyman assembly. Bren. Lindamore and O. Smith spoke at her funeral which was large.

TORONTO, ONT.—On May 1st our beloved sister Mrs. Mary Kitcher of the Central Hall, passed quietly into the presence of the One she loved in her 90th year. She was saved about 70 years ago and received into the assembly in Barnstaple, England. She and her husband came to Toronto fifty years ago with a letter of commendation written and signed by the godly Robert C. Chapman. Her home was a place of spiritual blessing to many a young Christian. The Word was spoken at the funeral by brethren F. G. Watson and J. B. Buchan.

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED

MY NAME

Rev. 3:8

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JULY, 1951

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WORK AND WORKERS

KENORA, ONT.—The recent conference was marked by much waiting on God and was felt to be a real time of blessing. Brethren Frank Knox and S. Maxwell bore the burden of the ministry.

BELL RAPIDS, ONT.—G. G. Johnston and Ernie Dellandrea are preaching the Word in this new part, where, in times gone by, brother Johnston has seen some blessing.

ST. THOMAS, ONT.—D. Miller helped the saints through the Word, and distributed Gospel tracts in this vicinity. Our brother distributes thousands of Gospel tracts and asks us to request the Lord's people who may have good, clean Gospel tracts in the home, and who would like to have them scattered among the unsaved, to send them to his address, Mr. D. Miller, Box 252, Barrie, Ont. Brother H. Dobson also spent a day at St. Thomas and baptized one who was recently saved.

GRAVENHURST, ONT.—Wallace Cudmore and Geo. Wilson are preaching the Gospel in a portable hall.

COOKSTOWN, ONT.—John Adams is trying some meetings in this new place.

EDEN GROVE, ONT.—A. W. Joyce had a happy visit here and baptized five young believers. He and S. Purdy preached the Word to a large company who gathered at the river bank. G. P. Taylor and T. Kember commenced a series of Gospel meetings on June 3.

Good reports have come from the recent conferences in Deseronto, Midland, London and Sarnia, where the Word was ministered in freshness and power. At Sarnia the burden of the ministry was the foundation truths of the assembly, for the benefit of the young Christians saved during the meetings held recently by L. McBain and B. Dobson.

LONDON, ONT.—D. Calderhead had appreciated ministry meetings following the conference.

HARMONY, N.S.—L. K. McIlwaine pitched his tent but found this place untrue to its name, as there has been considerable opposition to the Word.

SYDNEY MINES, N.S.—A. Aiken is having some Bible readings and is exercised about preaching the Gospel here.

NEW GLASGOW, N.S.—The saints were cheered by seeing the Lord's Hand in salvation at the meetings held by D. Howard and J. McCracken. The latter may join brother McIlwaine shortly if his wife continues to improve in health.

TRUTH and TIDINGS

VOL. 3

JULY, 1951

No. 7

TO ALL OUR READERS

The present issue commences the fourth year of TRUTH AND TIDINGS, and we feel that this milestone should not pass without expressing to our subscribers and contributors our sincere thanks for the co-operation without which we would not have been able to carry on till the present time. Most of all do we render thanks to our faithful God Who hitherto has helped us to do this service for Him and for His people.

The Editor recalls, when in 1948 discussing the publishing of a new magazine with a Christian printer, he was told, "You are commencing at a bad time, when printing costs are higher than they have ever been before." Since that time the cost of both paper and labour has advanced very considerably, so that the subscription price does not now cover the cost of production. As no doubt all our readers are aware, the best way to reduce the cost per copy is to increase the circulation of the magazine, and of course this also would promote the main object of the existence of this paper, that is, the spread of the truth of God among the people of God. Our readers can greatly help us in both these objects, by introducing TRUTH AND TIDINGS among Christian friends and among the assemblies where it would be appreciated and where it would be a help.

We have a considerable number of back copies which we would be glad to send as free samples to those who might thus be encouraged to become regular subscribers. Kindly let us hear from you if you wish some of these samples, or send the names and addresses of those to whom you wish them to be sent.

The many expressions of appreciation and of help received, which have come to us from many parts of the world encourage us to continue in this service for the Lord and His people, and for which also we take this opportunity of thanking you. Very recently we received a letter stating that a brother in Europe is translating articles from TRUTH AND TIDINGS and publishing them in a Danish periodical called "Light on the Way".

To all our readers whose subscriptions expire this month we would say, PLEASE RENEW PROMPTLY. This will save us time and trouble, and will also assure your receiving each issue on time.

To bless God for mercies, is the way to increase them; to bless God for miseries is the way to remove them.

* * *

If God's long-suffering does not draw the sinner to repentance, His severity will drown him in desperation.

THE POWER OF THE TONGUE

A. W. Joyce

One of the most wonderful faculties which God has given to mankind, is the power of intelligent speech. To the lower creations this has not been granted, and the followers of Darwin have never been able to hurdle this difficulty. Birds such as the parrot may imitate sounds, but only man can speak intelligently. The power of speech may be used marvellously for the glory of God, for the proclamation of His Gospel, for the declaration of His truth, and for the comfort of His people. This power may also be used for the service of the Devil, for the destruction of souls, and for the corruption of truth, not only by the unconverted, but also by a child of God. Yea, even an apostle can become the mouth-piece of Satan (Matt. 16:23); therefore, how very careful we should be to use our tongues aright.

Let us notice first the wrong use of the tongue.

Malicious Speaking

In the dark days of David's rejection, he came to Ahimelech the priest, hungry and defenceless. Ahimelech prayed for David, gave him the shew bread, and gave him the sword of Goliath. An evil eye watched this lawful transaction—the eye of Doeg the Edomite missed nothing. That "dog of a Doeg" reported it to Saul the King of Israel and at the royal command Doeg murdered Ahimelech and eighty-four of the Lord's priests who were with him. We can well understand the deep impression made upon David by this foul act, and it caused him (by the Spirit) to write Psalm 52. What David emphasized in this Psalm was not Doeg's cruel sword, but Doeg's wicked tongue. Verse 2, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully." In verses 3 and 4, "Thou lovest . . . lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue." This is an exceptional case, but it proves the terrible power of the tongue when maliciously used against the people of God. It is a solemn warning of the possibility of a mischievous tongue, like a sharp razor working deceitfully, causing havoc among the assemblies of the saints to-day.

Evil Speaking

Although the former case is an exceptional one, *evil speaking* is one of the most common evils among Christians at the present time. It may be passed over very lightly, or even be excused altogether among men, but how does God regard it?

In Numbers chapter 12, "Miriam and Aaron spake against Moses." The matter (apparently) at issue happened many years before but they brought it out against their brother at this particular time because it suited their purpose. Envy was the real cause of the

trouble, not the wife of Moses, for in verse 2 they asked, "Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" The Scripture significantly adds, "And the Lord heard it." God is indeed the "silent listener to every conversation". Do we really believe this? Not only did the Lord listen to the conversation, but the Lord also knew the motive which prompted the two so to speak. God asked in verse 8, "Were ye not afraid to speak against My servant Moses?"

A careful reading of Numbers 12 would deliver us from much careless, evil speaking one of another, and especially when it is against one of God's servants. It has also been said, "Let fellow servants beware how they attempt to take the Lord's servant out of God's Hand and judge him. The Lord can deal himself."

How different the spirit of Moses was to that of his critics! In the previous chapter (verse 29) Moses said, "Would God that all the Lord's people were prophets!" How different also the testimony of God concerning His servant: "Now the man Moses was very meek." Moses did not retaliate; therefore God vindicated His servant (see verses 7, 8). It is evident that Miriam was the chief offender, for she was smitten with leprosy. Moses the offended one prayed for the offender, and Miriam was restored, but "the people journeyed not till Miriam was brought in again". *How many lepers would be among us if God dealt with us so today?* Do not, however, let us presume too much upon the grace of God; the principle remains, and the hindrance to the progress of a whole assembly may be the evil speaking of one sister or one brother.

"Boys flying kites pull in their white-winged birds,
But you can't do that with your flying words.
Thoughts unexpressed may sometimes fall back dead,
But no one can recall them, once they're said."

Impulsive Speaking

How often we speak without thinking! Peter often spoke well, but Peter was an impulsive man, and sometimes spoke "out of turn". On the Mount of Transfiguration (Mark 9:6) "He wist not what to say," but Peter spoke anyway, and said the wrong thing: "Let us make three tabernacles . . ." Peter's words are rebuked by God's words, "This is My beloved Son: hear Him."

When David had to flee from his throne before Absalom, Ziba the servant of Mephibosheth took advantage of the lameness of his master and went out to David slandering his master. Impulsively David said, "Behold, thine are all that pertained to Mephibosheth" (2 Sam. 16:4). It must have been evident to David upon his return to Jerusalem in 2 Sam. 19 that he had been deceived by Ziba (see

verses 24-28). David doubtless had much upon his mind, but he spoke impatiently to Mephibosheth in verse 29, and only partially righted the wrong, "I say, thou and Ziba divide the land" (R.V.). True-hearted Mephibosheth must have been deeply wounded by David's lack of confidence in his loyalty, but faithful still he said, "Yea, let him take all, forasmuch as my lord the king is come again in peace." Impulsive and thoughtless words can detract from the glory of the Lord, and they can deeply wound the people of God.

Unprofitable Speaking

In the same chapter in which we have Peter's impulsive words, we have the unprofitable conversation of the twelve disciples (Mark 9:33-34). On the way to Capernaum the apostles had a most unprofitable dispute. The subject was, "Who should be the greatest." It would seem that the Lord was in the company, but if so they did not seem to think that he heard what was going on. In the house in Capernaum, however, He reverted to the dispute on the way, and asked what it was about. This time there was no reply, but a shame-faced silence. Then followed a lesson on humility, which, however, did not seem to sink in much deeper than some of the lessons which we have received from the Lord. The same subject came up even at the institution of the Lord's supper (Luke 22:19-27), and required a fresh lesson of humility. How many unprofitable discussions there have been among the people of God since that time, in which the underlying cause, consciously or unconsciously, has been the desire for place, prominence and prestige in the assembly and among the saints!

Foolish Speaking

How remarkable to find among "Ephesian truth" some things which should not be "once named among you, as becometh saints" and under this category in Eph. 5:4 we find, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." The bad company in which we find foolish speaking in this portion might suggest the ease with which foolishness can degenerate into filthiness. The Christian who has to work among the ungodly, at times cannot help hearing their foolish conversation in which often there is a double and defiling meaning, the product of an impure mind. From such influences the Christian may be delivered by the cleansing power of the laver of the Word of God, so that his speech can be pure, clean and sincere. In the company of the saints, there is no excuse for us following the evil example of the ungodly.

Again and again in the Scriptures the young are encouraged to sobriety, and if foolishness is unbecoming to the young Christian, how much more to those who are older in the faith, and the shepherds among the flock. Even if lightness in conversation goes no further

than foolishness yet according to the Scripture it puts us into unenviable company, for "The mouth of fools poureth out foolishness" (Prov. 15:2). Again turning to "Ephesian truth" we read, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers" (Eph. 4:29). Having looked at the speech which is condemned, we must leave for another paper the speech which is commended.

EVANGELISTS, PASTORS AND TEACHERS

G. G. Johnston

In the different dispensations of God's dealings with men, God has been working, though in varied methods, to accomplish His all-wise purposes. The present is a period in which, according to Acts 15:14, His purpose is to "visit the Gentiles, to take out of them a people for His name." His special dealings in grace with Israel have been postponed, upon their rejection of their Messiah, and some of the branches of that privileged olive tree have been broken off (Romans 11:17) and those of the wild olive tree (the Gentiles) have been grafted in, giving them equal opportunity of enjoying with Israel the blessings of salvation through grace.

In every great work agents are employed. In the fulfilment of this great purpose of saving souls from all nations, and creating a new thing called "The Church of Christ", we find God granting three gifts to men—those of evangelist, pastor, and teacher.

True there were other gifts granted through Christ, our risen head, but mostly of temporary character, while the three mentioned remain to give the gospel to sinners and to comfort and strengthen those who are saved.

The evangelist in his work as pioneer sets forth, with His Lord's commission ringing in his ears: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). His object is not social uplift, but as God's representative and in His name he calls upon all men everywhere to repent and believe the gospel. As the pioneer on the soil, who must overcome obstacles, fell the trees and clear the land, then sow the seed, so this valiant evangelist goes forth with no further assurance than His Lord's promise: "Lo, I am with you alway" (Matt. 28:20). He must not look to assemblies, nor to individuals for support, though he will appreciate the prayerful help of both. Nor will they, while they go on with God, lack interest in such pioneers. Let them do the work, and they will surely prove God sufficient today, as in the centuries that are past. We have not received the Spirit of fear. Why should we be afraid to undertake

things for God? It will mean much house-to-house work, contacting people where they can be found, enduring hardships as good soldiers, but surely our Lord's example should give us courage, and especially young men should not draw back from such toil.

No pioneer of the land, standing back to contemplate the fruit of his labour in the ripening grain before him, ever enjoyed a thrill to compare with the one that fills the soul of the pioneer when he sees a few, who had hitherto never heard the gospel, now happily converted to God. Go in for it, young men. You will miss a great deal if you follow the beaten trail of others who have pioneered for God.

But the evangelist's duty is not complete when he has led souls to Christ for salvation. His commission includes teaching them those elementary things that will give them a start on their way. They should learn to acknowledge their Saviour as Lord of their lives, and give expression to that in their obedience to Him in baptism, and in all their daily life. Nor will he rush them through the waters of baptism and depart, but carefully observe their lives and learn, before baptizing them, whether they have spiritual life, or not. "By their fruits ye shall know them" should be a good test in such cases.

The gift of pastor, or shepherd, as the word suggests, is frequently one developed in some of those who are resident in a place, converted through the labours of the evangelist. Such were the elders of Ephesus, as mentioned in Acts 20. The Holy Ghost had made them "overseers" with the responsibility of feeding the flock. It was not their flock, but the property of the Lord, who had purchased it with His own blood, but its condition would greatly depend upon their diligence in getting spiritual food for it—upon their ministry of Christ to those souls.

There is, undoubtedly, a great need for such men in assemblies of God today. The enemy is always busy, and wolves in sheep's clothing are doing much to draw away disciples after them. Do we realize that God's way of offsetting this is to "feed the flock"? When sheep are thus "tethered by the teeth" they will seldom wander away.

What prevails in christendom (a pastor over a group—a cleric to supervise and guide in religious affairs) is never contemplated in Scripture. The whole system of clerisy is abhorant to the Lord. We never read of one pastor over a New Testament church, but of several in each gathering. The responsibility of these is to "care for their state" (Phil. 2:20), not by whipping the sheep along, but by feeding them.

The third gift of the group is that of "teachers". This seems to refer to a limited number of brethren who are given the ability, through study of the Scriptures, and prayer, to understand God's

mind, in part, and also to communicate that knowledge to fellow-saints. Their ministry seems aimed at increasing the spiritual intelligence of the saints. "I would not have you to be ignorant, brethren" seems to express God's desire for His people; yet how ignorant many are, especially regarding the order and significance of future events as revealed in Scripture. Some believers seem scarcely to understand that they should expect their Lord's return at any time. As for what is revealed about the coming Antichrist and other prophetic happenings, they have little idea.

Should we not more earnestly pray to the Lord, who "gave gifts unto men" (Eph. 4:8), that He would continue to bless us in raising up among us those definitely blessed with the spiritual gift of evangelist, pastor or teacher? "Ye have not, because ye ask not" (James 4:2).

Where the going's smooth and pleasant,
 You will always find the throng,
 For the many—more's the pity—
 Seem to like to drift along:
 But the steps that call for courage,
 And the task that's hard to do,
 In the end result in glory
 For the never wavering few.

"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians.
 Chapter 5:13-15.

W. Bunting

Before passing to the next section of our chapter, it may be profitable to look again at verse 13. It is interesting to compare with its warning against the abuse of liberty, the very similar warning of 1 Pet. 2:16. Especially is it so, since those to whom Peter wrote included, amongst others, the very people to whom Paul addressed this epistle, and also because his purpose in writing was to establish them in truths they had learned from Paul and his fellow-labourers (1 Pet. 1:12, 25, R.V.; 2 Pet. 3:2, 15-17, R.V.). These two verses, each of which falls into three parts, if placed side by side, will be found to be closely parallel; and this affords an example of how Peter, far from whittling away the teaching of the Apostle to the Gentiles, confirms what "our beloved brother Paul" had written. May we emulate him in this grace, and never be guilty of trying to tone down the Spirit's ministry through any of His servants, however plain or strong that ministry may be. In each of these verses we have:

- (1) A Call to Liberty—"Ye have been called unto liberty" cf. "As free".
- (2) A Caution about Licence—"Use not liberty . . . the flesh"; cf. "Not using your liberty . . . maliciousness".
- (3) A Command to Love-service—"By love serve one another"; cf. "As the servants of God".

Their similarity is further shown by the fact that the word, "servants", in the Petrine passage, means "bondservants" (see R.V.), and is the noun form of the word, "serve", which could be rendered, "serve as bondservants", in our verse in Galatians. Peter uses it here only in his first epistle. This verb, "serve as bondservants", is the same which, as we saw earlier in our studies, is employed in a bad sense in chap. 4:8, 9, 25. Here in chap. 5:13, however, it is used of what is good and commendable. The Galatians "desired again to be in bondage" (ch. 4:9), and Paul suggests to them the bondage of love-service to their brethren—a service which would not only avert the approaching crisis of verse 15, but would lead to the most peaceable and salutary results in their spiritual experience.

In this connection, it should be noticed that the term, "one another", occurs three times in verses 13-15. If we (1) "bite and devour one another", we shall be (2) "consumed one of another". Instead, therefore, of giving vent to feelings of animosity, which can have only such an unhappy and God-dishonouring end, let us (3) "by love serve one another". The same term is used twice in verse 26, where we are warned against "provoking one another, envying one another"—seeds from which a crop of "biting and devouring" might not unnaturally be expected to spring. And it occurs again in chap. 6:2: "Bear ye one anothers burdens", which is one way by which the love of verse 13 can express itself. Indeed, he who bears another's burdens, "fulfills the law of Christ" (chap. 6:2), which is the very thing that those who serve through love are said to do in chapter 5:14: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself".

This last quotation is taken from Lev. 19:18, and the fact that it is cited no fewer than seven times in the New Testament, four of which are by our Lord Himself (Matt. 5:43; 19:19; 22:39; Luke 10:27; Rom. 13:9; Gal. 5:14; Jas. 2:8), is surely intended to emphasise the supremacy of love over every outward form of law-keeping. In the words of the scribe who reasoned with Christ, it is "more than all whole burnt offerings and sacrifices" (Mk. 12:33). All other commands being subordinate to this one, it follows that by observing it "the whole law is fulfilled" (Gal. 5:14, R.V.). The man who sought justification by circumcision was "a debtor to do the whole law" (v. 3), but "the whole law" was fulfilled by him who "loved

his neighbour as himself". This conclusion, based upon the very law in which the Judaisers trusted, was one which they could not possibly controvert. Paul met his antagonists upon their own ground, and David-like, defeated them with their own weapon.

Of the love-service enjoined in these two verses, we have many examples in Scripture, of which the greatest is that of our Lord, Who at the last Passover girded Himself with a towel, after the fashion of a bondservant, and washed the disciples' feet (John 13:4, 5). What a rebuke His lowly grace was to their obsession for pre-eminence! For upon the journey to Jerusalem (Mark 10:35-41), and at the Passover itself, they had contended "which of them should be accounted the greatest" (Luke 22:24), and it is this background which enhances the significance of His action. They were seeking the highest station; He, their "Lord and Master" (v. 14), out of love (v. 1), served in the lowest. What an "example" (v. 15) for ambitious disciples, for quarrelling Galatians, and for saints of all time! Brethren, instead of "biting and devouring one another", let us "wash one another's feet"; let us "Be kindly affectioned one to another with brotherly love; in honour preferring one another".

CALEB, THE SON OF JEPHUNNEH

Robert Lightbody, French Morocco

Canaan, spiritually viewed, represents our inheritance in the heavenlies in Christ. We are urged, as the children of Israel were in their day, "to go up and possess it". They wavered, however, and the doubting desire to which Moses acquiesced was, "Let us send men before us" (Deut. 1).

That the land was good was indisputable; God had said so. By compassing it forty days frail mortals subjected it to probation, but the land was to prove the searchers, as we shall see. Reminding us of the "exceeding great and precious promises" which are ours in Christ, Peter emphasizes that lest we be idle and unfruitful in the knowledge of the Lord Jesus, diligence should characterise us (2 Pet. 1:5).

A Diligent Searcher

Caleb, representing Judah, was found among the chosen tribal princes commissioned to survey the land. His name signified "whole-hearted" and in his examination of the territory to which he was an heir he was diligence personified. God noted several points about Caleb, which were imperceptible to human eye. He had a different spirit from the majority and he fully followed the Lord (Num. 14:24). To enter the land, Jordan had to be crossed; this, considered typically, represents baptism (Rom. 6:4-9). It was a re-

deemed people, to whom the eating of the Pashal lamb and the fording of the Red Sea were past experiences, who stood on the brink of the promises; but they were not so keen to enter the land as they had been to escape from bondage. Young Christian, what ails you at the Jordan? When Israel at last entered the land, what kind of people were those who elected to spend their lives on the desert border, and to whom the crossing of the Jordan meant nothing? Those who stopped short were:

(1) Reuben. Unstable as water, thou shall not excel; added to that, says James, he is a doubting double-souled man, who cannot, as such, even expect the Lord to bless him.

(2) Gad. When he saw the land "he chose the first part for himself" (Deut. 33:21 J.N.D. French). Having been redeemed he was not interested in the "higher ground"; Lot-like, the well-watered plains attracted him.

(3) Manasseh. God noted in him that which caused him to prefer his younger brother; he was unworthy of his birthright (Gen. 48:19). Should you choose, with the unstable, the disinterested, and the unworthy, to stop short of your privileges, you will be in inferior company. God's plan for Israel had been that when they were "in the land" they should worship God for delivering their father "who was a Syrian ready to perish". It is instructive to observe that the three laggards, who dwelt East of Jordan, were the first to be taken captive by a Syrian, when God "cut Israel short" (2 Kings 10:32-33).

A Devoted Shepherd

At forty years of age Caleb was a leader of his people. By personal observation and personal penetration he had gleaned somewhat of "the land"! Carefully and correctly he acquainted "the flock" with his findings. In the discharge of their spiritual ministry his colleagues on the other hand had been unfaithful and untruthful, and the result was a restless, murmuring, and rebellious people, bent on returning to Egypt's bondage. Voices are being raised in our midst to-day, many of them young, and they advocate a path of greater conformity with the amalgamations and associations of the world. This policy's vaunted advantages do not exist, for they are based on a misapprehension of "the land". Beware of this rebellious spirit! Caleb, in turn, shines brightly here. "He stilled the people"; he sought to calm fears and dispel doubts. In his own mind neither had place. His faithful eyes saw the giants in their true perspective, else how could he have said, "They are bread for us"? By his unperturbed demeanour this worthy prince seemed to re-echo the Master's rebuke to Peter, when his surroundings troubled him, "O thou of little faith, wherefor didst thou doubt?" (Matt. 14:31).

His pleadings and example were, however, wasted on the people. When he saw their unbelief, the devoted shepherd became the dejected saint (Num. 13 and 14). Let us always give heed to the faithful ministry of the devoted shepherds amongst us.

A Distinguished Survivor

"The substance of a diligent man is precious," states the wise man, and his soul "shall be made fat" (Prov. 12:27; 13:4). Men had had their say, but when God withdrew the right of both grumblers and false guides to enter blessing, he chose Caleb and his worthy companion for special honour. Two men out of a multitude—but what a dignified minority! The worthy prince "lived still"—divine preservation. "He will receive the land he has trodden upon"—divine preservation. This is the inexorable law of Bible study; the further we travel in it, the greater will be our undeniable inheritance for "God is the rewarder of all them that diligently seek Him". The years lay lightly on Caleb's shoulders; forty-five years later, when the unfaithful were all dead, with unimpaired fervour and ability he defeated the three sons of the great giant and took "Kirjath-arba", the four-square city. This town was later called "Communion". Our communion will be sweeter in the four-square city of which the seer of Patmos spoke, if we follow fully here below. Caleb had a creditable posterity; his thoughts truly tended to plenteousness (Prov. 21:5). His daughter's name was Achsah, meaning "anklet", which suggests that in her daily walk she was an adornment to her father's way of life. Let us adorn the doctrine of our Lord Jesus Christ in all things. Caleb's nephew, Othniel, who became his son-in-law, was a mighty conqueror in his own right and was to give Israel rest as the first of the judges. When the exemplary pair were united, it was Caleb who gave her "the upper and nether springs". He was still able as an old man to pass on blessing. Let us, therefore, go up into our inheritance, for He has said, "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). Is it not delightful to note that it was the conqueror of the land, Joshua, and the mightiest of its monarchs, Solomon, who shared that all excelling promise with us?

A saint is glorious in his misery, but a sinner is miserable amidst all his glory.

* * *

A man's estate in this world may be great, and yet his state for another world may be fearful.

* * * *

You cannot read the wrath of God in the black lines of adversity, or the love of God in the white lines of prosperity.

THE SPIRIT AND INSPIRATION

J. C. Russell, Australia

The fundamental doctrine of Divine revelation is the inspiration of Holy Scripture. It is utterly impossible to formulate any authoritative teaching unless there is absolute reliance in the veracity of the written Word of God. This, of course, is as it was written in the original manuscripts. While up to the present we have not one original portion of the Scripture, yet due to the marvelous preservation of early copies, and their great number, it is possible to get almost the exact words that were originally written. Out of the mouth of two or three witnesses shall every word be established, and surely from the comparison of hundreds of texts, versions, and copies that agree together in the main, we have a text that actually is of stronger testimony to the truth than a single original book, or epistle.

There are different lines of evidence that one could take up, both internal and external, that abundantly verify the claim made for verbal inspiration. For, mark, it is not what critics say, nor is it the opinion of men that we are considering, but nothing less than the actual claim of the book itself, "All Scripture is given by inspiration of God" (2 Tim. 3:16); and the more remarkable, is it not, that this claim should be found in Paul's last letter, following that portion that graphically describes the last days? The last days of what? Not the last days of earth's existence, nor the last days of Israel's apostacy, or of Gentile world domination, but the last days of the dispensation of grace, before the fulness of the Gentiles is complete, just prior to the Lord's return to the air; perilous times, a form of godliness without power, truth resisters (and the greatest of all resisting of truth is the denial of the scriptural claim and the substitution of the lie, that all Scripture is not inspired of God).

Let us realize what this involves. Our Lord Jesus Christ, the Son of God, the faithful and true witness, handled, used, and accepted without reservation the completed Old Testament Scriptures. He said, "The Scripture cannot be broken." Here, then, bound up together are the living and the written Word. Deny the one and you deny the other. And men are not slow to do this. The last century has seen men arise, yea men who claim scholarship, who, by denying inspiration, undermine the truth as to the infallible person of Christ.

Another second epistle, written for the last days, makes a claim similar to 2 Timothy. "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). Preceding that, is a remarkable comparison and a stronger claim. Peter had been writing of something he, as an eye witness, had seen and heard, the transfiguration of the Lord in the holy mount; but he tells us the word of prophecy

is more sure. While doubtless that incident will never be forgotten by Peter (although time might dim his memory) when once committed to writing, once bound up with the completed canon of the living oracles, it remains on the page of inspiration for future generations. That is why Scripture has a surer testimony than that of any eye witness. Despite the changed rendering of 2 Timothy 3:16 in the Revised Version, the older version, substantiated by many others, gives the true translation, literally, "All Scripture IS God-breathed."

It will at once be noticed that the first logical question to ask is, "What constitutes Scripture?" The word itself through usage became the technical word that is never applied to aught else than what is bound within the covers of the Holy Bible. Time was when the spurious apocryphal writings were bound with the book, but they were never claimed to be inspired, and the word "Scripture" was never written of them. Despite the fact that the Old Testament Scriptures are those mainly attacked by the destructive critics, as we have already pointed out, the Lord Jesus Himself has sealed as true their authentication. What we have today in our Bible, what is found and has always been found since their completion by the Jews, is the same Old Testament.

The New Testament, as it stands written and completed by its eight amanuenses, was completed in at least fifty years. Peter substantiates Paul's fourteen epistles when he writes of the unlearned and unstable wresting them as they do also the other Scriptures (2 Peter 3:16). John's five books bear their own testimony, and his last, which completes the canon, closes with the warning against adding to or taking away (Rev. 22:18, 19). Peter's two letters, and Mark, (for although Mark was the writer, the characteristics of Peter are there), together with Matthew, James, and Jude, are all the work of apostles. Only Luke remains, and his writings contain their own peculiar claim to having being given him from above. Long before the end of the second century the Word of God had been completed, the canon accepted, the claims for or against inclusion settled, by those, many of whom were the companions of the apostles, and undoubtedly the best fitted to determine their genuineness. What a mark of departure from the truth, when men, eighteen centuries later, will endeavour to deny what many eye witnesses demonstrated!

Thus we acknowledge the claim of the Holy Spirit to be the Author, and would acknowledge and gladly bow to the all-sufficient authority as being "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." Romanism declares the Pope and the Church to be infallible, and its decrees (agreeing or disagreeing with Scripture) to be binding on the individual. Anglicanism couples with the Scriptures, the tradition of the Fathers, and

both are perilously near to the Pharisees' condition. How solemnly the Lord warned of the Pharisees making the Word of God of none effect by their tradition (Matt. 15:3)!

The so-called inspiration of the poet is not the inspiration of Scripture. The word "theopneustia" is literally "God-breathed". God breathed into man's nostrils the breath of life and man became a living soul. The risen Lord breathed on His disciples His new resurrection life (John 20:22), and so the life-giving Spirit, who will yet breathe life into dead Israel, gives us the living oracles. The Word of God is quick and powerful (Heb. 4:12), or living and operative, the only instrument used by the Spirit to quicken dead souls into life. "Of His own will begat He us with the Word of truth" (Jas. 1:18).

The Scripture of Truth is not the product of man's imagination. The cultured Moses, for forty years schooled in the court of Egypt, did not write according to his worldly trained mind. The educated physician, Luke, precisely trained for his profession, did not set in order his findings of his own volition and choice. The logical Saul of Tarsus, taught by the master theologian Gamaliel, was not thus fitted to write the living words of Scripture. True, Moses and Luke and Saul have a certain advantage according to the flesh, but such are the more to be guarded against than the humble man who is deeply conscious of his limitations.

"I was no prophet," said Amos, "neither was I a prophet's son, but I was an herdsman" (Amos 7:14). Israel could not stand his words of judgment, but nevertheless they are on the page of inspiration, and some day Israel will bitterly repent of her folly in thus rejecting the word of the Spirit. And so also we have Peter, a fisherman, rude, unlettered, uncultured, whose choice of language is still a difficulty to some students. For, inspiration is not mechanical dictation, but the habit, the man himself—be he cultured or ignorant—and his personality, are woven into the very words, which when written become, not the words of the writer, but the words of the Holy Ghost (1 Cor. 2:12). Yes, moved by the Holy Spirit, men spoke, and committed their words to writing (2 Pet. 1:21); *moved* is the same word translated *driven* in Acts 27:17. The force that impelled that tempest-driven ship is a picture of the irresistible power that moved holy men to write prophetic words. Often they searched their own writings and compared them with others as they sought to find "what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you" (1 Pet. 1:11, 12).

DECENCY AND ORDER

Henry Spencer, Trinidad

The fortieth verse of the fourteenth chapter of the first epistle to the Corinthians is a splendid "instrument" by which measurement of an assembly of God may be made — are all things being done "decently and in order"? Numbers do count for something or we should never have been told by the writer of the Acts of the Apostles, that "the number of names together were about an hundred and twenty" in respect to that company of believers so signally owned by God in the beginning of the Christian era (Acts 1:15).

Every assembly of God is one of a number of assemblies gathered together around the person of our Lord Jesus Christ, as is clearly shown by the words of the revelation given to the apostle John on the isle of Patmos (Rev. 1:12-13). Each assembly, irrespective of its spiritual condition, was represented by a golden lampstand. In spite of the evils among them, which were condemned by our Lord, each was related to Him, and, to further emphasize the importance of that relationship, the seven angels of the seven churches were seen to be "In His right hand".

In the Tabernacle which accompanied the children of Israel in their journeyings through the wilderness, the golden lampstand had a conspicuous place. It gave light so that the golden altar of incense, the table of shewbread, and the lampstand itself might be clearly seen. Dimensions were given by God in respect to the sizes of the altar, the table, and other furnishings of the tabernacle, but no sizes were given for the lampstand — only its worth and weight. Its worth is computed as being \$29,085; its weight, a talent of gold. It was to be beaten out of the gold. So, the worth of an assembly of God today, should be estimated, not by size, that is, by the number in fellowship, but by its spiritual worth, by the weight of its testimony for God. How far does its light shine? "The light that shines the farthest, shines the brightest nearest home." If things are being done decently and in order, the light will be bright and it will be clearly seen that the "lampstand" is according to the pattern given in the word of God. To leave out anything that should be in, and to put in anything that should be left out, is indecent and disorderly. Contrariwise, when things are in order, the eye of the Lord rests upon it in complacency; not only so, but men see the good works and our Heavenly Father is glorified.

Decency and order should characterize each assembly of the living God. He has made provision for the same and we are plainly instructed by His holy word as to what should be done; everything else may be left undone. He will never hold us responsible for what is not ordered. Our God will hold us responsible for what is revealed;

we should obey His word without question. Will the scholars in the schools of men question the wisdom of the Minister of Education in respect to order arrangements of the schools? They may do so, but should the believer in Christ question the wisdom of his Lord? Shall His order be set aside? Will the disciples readjust God's order to their convenience? How very careful some are to insist upon the manifestation of a new birth before they are admitted into a local assembly of God. That, they insist, is God's order. Such scriptures as Matthew 28:18-20 are referred to. But new birth is not the only thing ordered. Note the scripture:

- (a) Make disciples of all nations."
- (b) "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".
- (c) "Teaching them to observe ALL things whatsoever I have commanded you".

That these instructions were intended to be adhered to until the end of the age is self-evident, and, we should not forget the solemn closing word, "Amen".

After our Lord was raised from the dead, He instructed the apostles to tarry in the city of Jerusalem until they were endued with power from on high (Luke 24:49). When the apostles received that enduement, the immediate result of their preaching was that many "gladly received" the word preached by the apostle Peter. The commission given by our Lord was in operation. Men were being saved (Acts 2:41-42); then, they were baptized; then they continued in the apostles' doctrine, and the fellowship—to be succeeded by the Breaking of Bread, and the prayers. The divine order was being correctly observed.

Our God has ever been the God of order. Consider the heavens (Psalm 8). Consider the earth — its fruitful seasons in continuance through the milleniums. Consider God's instructions for His people Israel. Consider the decalogue—those ten words by which Israel was to be guided spiritually. How grievously they departed from their God and His word! They remembered the city of God (Psalm 137:5-6) but forgot their God (Jeremiah 2:32). Afterward, when God so solemnly rebuked them by His servant Malachi for their evil ways, they questioned His love for them. When it was pointed out that through their conduct they had despised His name, they asked, "Wherein have we despised Thy name?" At last, under some measure of conviction, possibly because of those in their company who feared the Lord, they asked, "Wherein shall we return?" The answer of God is full of significance. He sent them back in thought over the

centuries, by those searching words, "Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (See Book of Malachi). The lesson we may learn is this: **COMMANDMENTS GIVEN IN THE BEGINNING OF AN AGE RUN THEIR COURSE UNREPEALED TO THE END OF THAT AGE.** Therefore, our Lord's commission given at the beginning of this age and practised by the apostles, and contemporary and succeeding generations of believers, is still unrepealed and is therefore binding until this day. Who dares to say, "It matters little whether one is baptized or not"? Who among God's people will be persuaded by those who say "Baptism and Breaking of Bread are non-essentials"? "Non-essential for what?" We may well ask. Is not that which is commanded by God essential for something? There are no non-essentials in the commandments of God. If God orders belief before baptism, is it of little consequence if men put aside that order and substitute their own doctrine of "Baptismal Regeneration" instead? Baptismal Regeneration, falsely so-called. Is divine order of so little consequence that men put fellowship before steadfast continuance in the apostles' doctrine? Partaking of the Lord's Supper before baptism in water? If those who enter the assemblies of God enter in the God-given order, none would "creep in unawares". Fellowship of faith should precede communion of the body and blood of the Lord, then, there will be power through "the prayers".

Is it without reason, that in the same book (1 Corinthians) in which we read, "Let all things be done decently and in order", we have, in the following order, mention of such things as:

The Gospel—1 Corinthians 1:17-23.

Baptism—1 Corinthians 10:1.

Fellowship—1 Corinthians 10:20.

Breaking of Bread—1 Corinthians 11:23-34.

Ministry—Chs. 12-14.

The Collection—1 Corinthians 16:1.

"Where two or three are gathered together in My name, there am I in the midst of them" is a splendid text in connection with the assemblies of God; so is that other one, "Let all things be done decently and IN ORDER." The voice of the Lord may be heard in both.

"Holding the mystery of the faith, in a pure conscience." If faith be a precious pearl, a good conscience is the cabinet that contains it.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS(WILLIAM COWPER—*Continued*)*Hector Alves*

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood
Lose all their guilty stains.’

This hymn from the pen of William Cowper has made more history than any other of his numerous hymns and writings. Critics have found much fault with some of the expressions, but the hymn has stood all attacks against it, and is hallowed by many notable occurrences in connection with it, and no doubt some of our readers could add to this. Dr. C. S. Robinson writes: “The incidents which might be related concerning the usefulness of these five simple stanzas would make us think of the Evangelist’s affectionate extravagance: ‘And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written’ (John 21:25). Biographies are full of them, tracts are made out of them, every minister of the gospel has his memory crowded with them.”

If this hymn had rendered no other service to humanity than leading Samuel H. Hadley, the late Superintendent of the old McAuley Water Street Mission, New York City, to Christ, it would have been abundantly worth while. On Jan. 29, 1906, a short time before he went to his heavenly reward, he wrote: “Many of the hymns which are to appear in your book have long been familiar to me, but I will speak of only one: ‘There is a Fountain filled with blood.’ When I was a poor, helpless, dying drunkard in the old Jerry McAuley Mission, twenty-three years, nine months, and six nights ago to-night, after I had made some feeble prayer, Jerry sang that hymn in that peculiar voice of his. I had heard this old hymn many times around my father’s fireside when a boy, and it brought back memories of happy days departed. When Jerry sang that hymn that night, I got Christ, and I have had Him ever since.” Then Mr. Hadley tells of a John M. Wood, a drunken sailor, who had been discharged from the United States Navy for chronic alcoholism after thirteen years’ service, and who was on the way to the river, determined to end his wretched life, when he heard the singing of “There is a Fountain filled with blood”, a hymn which had been familiar to him in his childhood. The singing was coming from the old McAuley Mission; he could not resist the temptation to enter. He was converted, and longed to return to the Navy Yard and tell his former associates of the great blessing which had come to him, and finally obtained permission to hold service on the S.S. Chicago. So effective

was his plea that when he asked those who desired to live a changed life, nearly two hundred men stood up. His power over seamen was remarkable, and many were led to Christ.

It was through the singing of this hymn by Ira D. Sankey at a meeting conducted by D. L. Moody in 1870, that these two servants of God were brought together and were thus led to enter upon their great evangelistic campaigns.

A godly sea captain named Timothy Rogers, once at the close of a large Gospel Meeting in Philadelphia, requested that they sing "There is a Fountain filled with blood". All arose to sing; Captain Rogers, taller than most, looked around anxiously to see how earnestly the hymn was being sung. While in the second verse:

"And there have I, as vile as he,
Washed all my sins away;"

the captain suddenly sank, and fell to the floor. A number of the brethren hastened to his side and carried him into an adjoining room. Thinking that he had fainted and would soon recover, the audience kept on singing; but as they were singing the last verse:

"Then in a nobler sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave;"

the preacher returned to the audience, and said, "Captain Rogers is dead." This had a great effect upon the audience, and was the means of the conversion of not a few that evening. It is a singular fact that Captain Rogers had said, "When I lie on my deathbed, I want someone to sing over me, 'There is a Fountain filled with blood'"; although that night when he asked for the hymn to be sung, he had no idea of his death being at hand. Captain Rogers was converted on his ship out at sea, and so anxious was he to confess Christ at once, that, a saved man being on board, he had his yawl-boat lowered into the China Sea, and using it as a baptistry, he was baptized in the presence of his crew, and of the British Fleet that was anchored nearby. He was an outstanding Christian, and illustrated in his life and in his death the sentiment of the last lines he gave out on earth;

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

(More about William Cowper and his hymns, D.V.)

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. "I have a question to ask. If a brother has a blot on his character, or if he has had trouble in the assembly and does not put it right, then leaves and goes to another assembly, are the leading brethren justified in giving him a letter of commendation to the place where he goes? And if he is not given a letter of commendation, are the brethren in the place where he has gone, justified in receiving him as if there was no blot on his character? Please give some help on this matter."

Answer. A straightforward answer to these weighty questions is "No", in both cases, when it is a question of COMMENDATION in the real sense of the word. The brethren are not justified in commending such a brother when his life is not commendable; and the others are not justified in receiving that brother without investigating his status.

A letter of commendation is a scriptural and a safe practice. It is more than a mere passport; it is an introduction, and to a certain extent it is a certificate of character. There are a few Scriptures which bear upon this subject. The words of our Lord in John 5:31 are noteworthy: "If I bear witness of Myself, My witness is not true." The meaning of this is, no testimony of anyone is valid at any time, unless it is substantiated by two or more persons. When Apollos was "disposed to pass into Achaia, the brethren WROTE, exhorting the disciples to receive him" (Acts 18:27). Then in Rom. 16:1 we have a model letter of commendation. "I commend unto you Phebe our sister." Again, in 1 Cor. 16:3, "Whomsoever ye shall approve by your letters, them will I send . . ." This is not exactly in the same connection as the other two mentioned, but it shows that the apostle would not act without the fellowship of his brethren on whom he put the responsibility of commending the right men.

It is a moral necessity that a letter of some sort of commendation be carried when leaving one assembly to go to another, but there may be things about the person thus leaving the place where he is well known, he may have "a blot" or "had trouble in the assembly", that the elders feel called upon to communicate in confidence to those who care for the flock to which the man is going. That might not debar him from enjoying the same extent of fellowship as he did in the place which he had left, and which they could not scripturally refuse him, since he had continued in that fellowship up until the time of his leaving. If the facts of the case are fully stated in the confidential letter, then the responsibility rests with those to whom he goes, as to the place they give him in the assembly.—H.A.

FREDERICTON, N.B.—D. Howard and N. L. MacNeil expected to start meetings June 10.

CRAPAUD, P.E.I.—The recent conference was a time of blessing and refreshing, and it caused quite a stir in the village. About 175 remembered the Lord and quite a few unsaved heard the Gospel. Six took part in the ministry of the Word. Ten were baptized the week before the conference and nine of them were received into fellowship, as a result of the work done last summer, and others are exercised. Albert Ramsay and Stanley Simms expect to have meetings in this neighborhood.

MONCTON, N.B.—R. McCracken has been helping locally as strength permits. One Sunday night three professed to be saved. Our brother has moved and his new address is R.R. 4, Moncton, N.B.

U.S.A.

ORANGE, N.J.—Blessing was seen to saint and sinner in the recent meetings by F. Pizzulli, who purposes preaching the Word in Hoboken, N.J.

METHUEN, MASS.—The conference was an excellent one with faithful ministry to saved and unsaved, one professed.

DETROIT, MICH.—S. Porteous was expected for ministry in West Chicago assembly.

SEATTLE, WASH.—D. R. Scott ministered the good Word of God at a recent visit.

EAST AURORA, N.Y.—A. Klabunda and J. Govan hope to work a Gospel tent in this vicinity.

VENEZUELA

Bren. Williams and Fairfield had five weeks in a tent in Valencia where they had the best hearing so far obtained in this city of 100,000. A number professed to be saved and some backsliders were restored. Bro. Williams went on to Las Vegas where Bren Turkington, Kerr, Don Cirlos and local brethren have built a hall seating about 160, which was finished free of debt. They purposed leaving for San Felipe, where about 100 of the responsible brethren from the 36 assemblies will meet for three days' intensive study of 1 Timothy.

CONFERENCES

MERVIN, SASK.—The annual Mervin-Lewisville midsummer conference will be held, D.V., in Mervin, July 14, 15, 16, with a prayer meeting, July 13. Corr. C. C. Cox, Mervin, Sask.

WITH CHRIST

JOHN JAMES ROUSE

CALGARY, ALTA., CANADA—On May 8, our brother Mr. J. J. Rouse passed quietly into the Lord's presence in his 82nd year, after passing through a serious operation about two weeks previously. He was born near Orillia, Ont., on May 15, 1869, spent his younger days on the farm where he was saved when in his teens through Rom. 5:6. Some time later he decided to become a Congregational minister, and with this in view went to High School in Barrie.

God spoke to him through the Word ministered by Mr. Donald Munro, and he was led to take his place "outside the camp". Soon

after he was led to give all his time to the preaching of the Gospel, and laboured for some years in the Muskoka district. In 1902 he visited Alberta, and as a result of this visit moved out to Edmonton to work in this part. He then moved to Vancouver, and later to Calgary where he made his home until the Lord called him.

In his earlier years he went into many new places with the Gospel, of which he tells in his book "Pioneer work in Canada". Of late years he devoted his time to moving among the assemblies from coast to coast in U.S.A. and Canada, ministering the Word.

The funeral service was held on May 11, and the Word was preached by Bro. Sydney Burge, an old fellow-labourer, shared by Bro. Graham Swales of Midland, and at the grave by Bro. E. Crawford of Calgary.

ST. THOMAS, ONT.—Our brother, S. J. Wagner passed into the presence of the Lord at the age of 82 on June 7. He was a quiet steadfast brother who had been saved for many years and was able to minister the Word of God to the profit of the saints. T. Kember was expected to speak the Word at the funeral.

CLEVELAND, OHIO.—Miss Alice Douglas passed into the Lord's presence on May 26, after a brief illness. She was the daughter of the late esteemed W. P. Douglas, a well known servant of the Lord. Our sister was born, and born again in Peterborough, Ont., in meetings in 1914 held by Bro. R. McCrory. The funeral was conducted by Bro. W. G. Foster.

CHICAGO, ILL.—On April 9, at the advanced age of 98 our esteemed brother Walter Dunnett entered into the presence of the Lord. He was saved in Scotland over 70 years ago, and came to Chicago in 1897. He was in fellowship with the saints in the 86th St. Assembly. The funeral was shared by brethren Gould, Boyd and Cotton.

CHICAGO, ILL.—On February 27, our sister Mrs. T. Carlisle went to be with Christ, after being in fellowship in 86th St. for 15 years. She lived a consistent Christian life. Bren. Boyd, Kennedy, Gould and Cotton took the funeral.

RIVER HEBERT, N.S.—On May 19, at the age of 89, our beloved brother Wm. Darling (father-in-law of our brother Russell Harris) went to be with the Lord. Saved 60 years ago in Scotland, he came to Canada ten years later, and to River Hebert 48 years ago. For many years while in business he witnessed for the Lord Jesus, and few ever spoke to him without hearing the Gospel from his lips. He was a lover of hospitality, loved and supported the Gospel in a self-denying way, and will be greatly missed by many.

SAN GABRIEL, CAL.—Our sister, Mrs. T. D. W. Muir, whose late husband served the Lord for many years in Canada and the U.S.A., went to be with Christ on May 30th. She was a good, godly sister, and was in fellowship in her later years in the assembly in Monrovia, Cal.

CLEVELAND, OHIO.—Our brother Mr. Arthur Emms of the Addison Rd. Assembly took a stroke early in February, and while Mrs. Emms was waiting upon him, she took a heart attack and went home to be with the Lord in April. Five weeks later brother Emms passed away. They were in fellowship in Addison Rd. for the past forty years, after moving from England. Brother D. L. Roy spoke at both services.

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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AUGUST, 1951

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WORK AND WORKERS

GLEN EWEN, SASK.—The conference was the largest for many years and God's voice was heard in the ministry given by brethren Knox, Maxwell, Merridew and Gray.

SILVERWOOD, SASK.—A. Wilson and J. Ronald have erected their wooden tent in this district.

CARIEVALE, SASK.—S. Maxwell and J. Gray are commencing tent work.

ARBORFIELD, SASK.—A. Douglas came on for meetings after the Portage Conference.

YORKTON, SASK.—F. Knox visited Yorkton on his way to Esk and Taylorside.

BRANDON, MAN.—J. Merridew gave help here and at Minitonas.

Good conferences were also reported at Winnipeg, Roseisle, Portage, and Pine Creek, and the attendances were exceptionally good.

BOLTON, ONT.—Attendance at the conference meetings was among the largest held here and the ministry was soul searching and very helpful.

GRAVENHURST, ONT.—Wallace Cudmore and George Wilson are preaching the gospel in a portable hall with blessing.

KITCHENER, ONT.—We enjoyed a visit from G. P. Taylor for a Lord's Day. Faithful words were spoken to saint and sinner, and a young man was baptized at the close of the Gospel meetings.

OWEN SOUND, ONT.—E. B Sprunt and T. G Wilkie are preaching the gospel. Brother J Gunn expected to join in these meetings but had to undergo an operation in the hospital in Toronto.

PUGWASH JUNC., NOVA SCOTIA—The ministry at the conference was wholesome and practical by F. G. Watson, G. Johnston, M. McKenzie, J. Blackwood, J. McCullough, S. Rea, D. Leathem, and R. Jordan. Brethren Watson and Johnston went on to Sidney and Sidney Mines, M. McKenzie to Port Howe, J. Blackwood to Halifax.

SIDNEY MINES, N.S.—A. Aiken and J. Blackwood intend having gospel meetings. S. Porteous is visiting in Cape Breton, D. Leathem and R. Jordan expect to pitch a tent in Pugwash. L. K. McIlwaine is holding forth in his tent at Hillsburn, N.S., where there is some interest. He has been joined by J. McCracken. Brother F. H. Elliott is in Pugwash Hospital and his condition is serious. Doctors believe there is pressure on the brain. Remember his wife and his unsaved boy and girl in prayer.

VICTORIA ROAD, ONT.—A. W. Joyce expects to start Gospel meetings on July 15th in the Town Hall, which has been rented for this effort.

TRUTH and TIDINGS

VOL. 3

AUGUST, 1951

No. 8

JOHN JAMES ROUSE 1869-1951



The above photo did not reach us in time to include with the obituary which appeared in the Work and Workers section of the July issue.

* * *

"WITH CHRIST."

Another link is broken,
Another soul at rest
"Within the veil," in glory
Now dwells among the blest;
Where weariness and weakness,
And death shall be no more,
Where only welcomes await us,
From loved ones gone before.

Another link to bind us
To yonder shining land,
Our hearts are oft-times yearning
To join the ransomed band;
Where tears and sighs and sorrow
For aye shall flee away,
And night shall change to morning,
To pure and perfect day.

THE POWER OF THE TONGUE

Part 2

A. W. Joyce

In our former paper we wrote of the wrong use of the tongue. Now let us notice the wonderful possibilities of the right use of the tongue. In order to use this member aright, first of all, it must be redeemed. It is impossible for the unconverted to use the tongue for the glory of God. We who are saved first glorified God, when, in repentance we cried "I have sinned", and then in faith confessed Jesus as Lord and Saviour. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10-9).

Even as the people of God, we can only glorify God with our tongues in the measure in which The Lord the Spirit controls them, and the Word of God instructs them. The natural man has ever imagined that only *his* schools can instruct the tongues. When the Lord Jesus taught in the temple, "the Jews marvelled saying, 'How knoweth this man letters, having never learned?'" How blind they were as they scrutinized God's perfect Servant! The Omniscient One, Who became the Dependent One in incarnation, left an example for His people, that they, like Him, should have—

The Learned Tongue

The prophet Isaiah wrote of Christ, seven hundred years before His birth at Bethlehem, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to Him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" (Isa. 50:4). How often when we are confronted by the need of a weary Christian, we long to have the right word from God just to fit the case. Why do we find ourselves dumb? or speaking, why do we not give a "word in season" that will really help such? Again, at times, do we not meet weary sin-sick souls, longing for rest, and fail to give the delivering Word? We may try to excuse ourselves by saying "I am a slow thinker", or "I haven't a glib tongue", but that is not the reason for our failure. Proverbs 16:1 tells us "The answer of the tongue is from the Lord." Notice again Isa. 50:4 "He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught" (R.V.). Therefore if we would have the tongue of the learned we must have the ear of the learner, open morning by morning to hear God's voice through His Word. Many years ago the late brother John Silvester told the writer of a word of encouragement which he received from that honoured servant of God, Mr. John Smith; "John, if God uses you to give a word which strengthens some faltering Christian on his Heavenward journey, you will not have lived in vain."

The Soul-Winner's Tongue

How wonderful that God should use sinners saved by grace, to speak a message which accomplishes one of the greatest miracles of Divine power, i.e., the regeneration of dead sinners, giving to them life eternal, and delivering them from the depths of Hell to the heights of Heaven! But one may ask, "Is not salvation entirely of the Lord?" That is true, that is the Divine side, but there is a human side also. God in the riches of His grace deigns, usually, to use human means and earthly vessels to communicate the blessing of salvation. Is that not a remarkable statement in Acts 14:1, Paul and Barnabus "went both together and *so spake*, that a great multitude both of the Jews and also of the Greeks believed"? Why so much fruitless preaching to-day? Why so much apparent fruit that time and the Devil proves so quickly to be spurious conversions? Why the harsh word, instead of the faithful word? Why the sentimental preaching that moves only the emotions, instead of the tender preaching that melts the heart? It is all the result of the lack of accompanying with, and learning from the great soul-winner, the Lord Jesus.

Oh, for the faithfulness of Christ in denouncing sin so that the power of the Spirit will be seen in real conviction and real repentance in the hearers! Oh, for the solemnity of Christ in warning sinners of Hell fire and judgment to come! Oh, for the tenderness of Christ that brought the broken-hearted to His feet for pardon.

Perhaps the outstanding examples of the power of the tongue in this way, in the Old Testament and the New are seen in Jonah and Peter. One eight word message of judgment from the lips of Jonah the prophet, brought the whole of the great, wicked city of Nineveh upon their knees in repentance before God. One address by Peter on the day of Pentecost brought three thousand souls to Christ. While we may observe that the one was a mighty prophet, and the other an outstanding apostle, let us not forget the striking fact that both of these were recently backsliders. The Lord encourages the young preacher, the open-air worker, the Sunday-school teacher and all of us, to use our tongues in this great work of bearing testimony in the Gospel for our Lord Jesus Christ.

The Praising Tongue

Likely we will not realize until we are home in Heaven, how much our God appreciates and delights in, the praise and worship of His redeemed people. It is evident that one of the main occupations of the saints in Heaven for eternity will be to praise, worship and magnify God and the Lamb in the midst of the Throne. Alas that we do so little of it now, when it is within our power to do so much. The Psalmist wrote "I will praise the Name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord . . ." (Psalm

69:30-31). True prayer, even under the most trying circumstances will ever lead to praise. In the dungeon in Philippi, "Paul and Silas prayed, and sang praises unto God" (Acts 16:25). How much of the time we do spend in prayer is taken up with asking from God, how little in praise. If we knew more of the latter, doubtless we would see more answers to our petitions. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." (Heb. 13:15).

Much more might be written on the right use of the tongue, but may the Lord stir our hearts to use this member more in praise to God, in testimony for Christ, and for the instruction and comfort of the people of God.

"THUS SAITH THE LORD" FOR EVERYTHING

G. G. Johnston

The revival, years ago, among those professing faith in Christ, of the truth of gathering unto the name of our Lord Jesus alone, as well as other important things clearly revealed in the Scriptures, gained for them the not-to-be-despised title of "The Chapter-and-Verse People". The Word of God has been given to us not only as a Guide Book for our wilderness travels, but also as a Plumb Line, by which to test everything that poses as God's truth.

Failure in using the Scriptures in this way, or in obeying their protest when heard, has permitted the encroachment of much of what obtains in Christendom today, and is also permitting us to gradually lose ground and return to the unscriptural places and practices which we, or our ancestors, left. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" (Isa. 66:2). Much is being sold for a trifle, which cost others sore hearts and scalding tears, as they parted with dearly loved relations, and long treasured practices, to come outside unto their Lord.

The Berean custom of searching "the Scriptures daily whether these things were so" seems now to be lacking, and too much is accepted without testing by the standard of God's Word. Is this not because of our lack of love to our absent Lord, Whose honour is so tarnished by present-day departure from His will? The common cry for keeping up with the "spirit of our day" is apt to prevail, though it is certainly a spirit of apostasy.

The Church of Rome (and in measure all man-made religious systems) calls for obedience to the Church. What is taught by its clerics must be accepted without question by the adherents, and the thought of "prove all things" (1 Thess. 5:21) is either forbidden, or tacitly discouraged. Some would seem to think they had said enough by merely stating, "WE don't do it that way."

Are we not drifting that way ourselves? How many of us today could give a chapter-and-verse reason why we do as we do? Or, why we do not observe certain things practised by others around us? Are we satisfied merely to say that it is, or is not, our custom? Surely not, if we believe our practice to be scriptural.

If we are saved through Christ, He merits the place of Sovereign Lord in our lives. The Holy Scriptures contain what He, as our Lord, desires us to do. Therefore, it cannot be of small consequence what we do, either as individuals, or as gathered companies. If I, as a believer, rebel against His teaching, by refusing to be baptized, I am not disobeying an ordinance of the Church, merely, but rebelling against my Lord. If I permit the infiltration of error into the assembly, acquiescing in the baptism of infants, or households composed of saved and unsaved, I am guilty of deposing my Lord, and of setting up the will of man instead.

The theory that the baptism of the unconverted members of a Christian's household puts them in a position of special favour may have been taught by men of renown, but it lacks any positive support in the Scriptures. It has been proven to tend to one of two results. In some, it has resulted in a "growing into it" so that the individual, recognized in time as a believer, has no definite time of conversion. We fear that some of these may have been gradually persuaded in their own minds that they were saved, yet are actually deluded. The other result is seen in a life of carelessness and indifference to every call to repentance, because assured that on account of previous baptism they are on sure ground, and certain to be saved before death. Few seem to realize that this heresy is akin to the theory of Baptismal Regeneration, and is sure to lead souls to perdition.

Most error has some Scripture as a camouflage, but no error will stand the acid test of "all Scripture" (2 Tim. 3:16). Should we not demand today, as in the past, that "chapter and verse" be supplied to substantiate any teaching, before we accept it?

One prevailing tendency of New Testament churches has been the drift toward clerisy—the doctrine of the Nicolaitanes (Rulers of My people). Rome has led in this, developing a system of almost absolute control over body and soul. But Protestantism has also greatly erred. Our Lord and His apostles prophesied that difficulties would arise among the saints throughout the years, but their recourse was to be in "God and the Word of His grace" (Acts 20:32). The difficulty was not to be overcome by the appointment of one as superior, with authority to direct.

Some of these systems, headed by a clergy, have much that is dear to the hearts of truly saved souls in them, and it has cost some of our brethren a great deal to leave them to gather simply in the name

of the Lord. What shall we say of some who, professing to be outside such systems, think little of fraternising therewith, on occasion? Surely it is not a small matter that any man, however trained and capable, should take the place of our Lord in directing the worship of His people.

And what shall we say of the many innovations set before the saints today, tending to lure them into the world of sports by encouraging them to engage in games, light singing, jocular and entertaining speeches, and general frivolity? Will this help our young people to flee youthful lusts and live soberly, righteously and godly? Surely there is need to ask, "What saith the Lord?"

HEART TO HEART SERVICE

J. R. Caldwell

If you have anything to give to any of the Lord's servants or His poor ones, take the trouble to find the address, and take it direct to them, that they may know and feel that it is heart-to-heart work; or, if the communication be by letter, send it direct to the one for whom it is intended.

I would not disparage the ministry of brethren who at much personal labour keep up constant communication with the Lord's servants labouring in other lands, and to whom many gifts are entrusted, often with discretion, to send where they deem the need to be greatest. Such a service faithfully performed is a good work. But there is ever a tendency to rely upon such channels of communication, because it saves trouble. But I am persuaded there is more blessing to all concerned when the collective gift of an Assembly is sent direct, with a loving letter and remembrance in prayer to a lonely labourer abroad.

Often this is followed by the joy of hearing direct from the one communicated with, and in many cases telling how the gift just came at the right moment, when every other channel seemed shut up; and thus both givers and receivers rejoice together before God, the Author of every grace.

Societies are often a means of taking the life and love and the fellowship joy out of such service.

How many, instead of making a garment, like Dorcas, for some poor ones and taking it to them themselves, form themselves into a "Dorcas Society" and gather together to work and gossip! Things are made and sent, and a report is made out at the end of the year; but not one, perhaps, of the workers and givers has had any personal heart-to-heart contact with the receivers, nor have the receivers had any thought beyond what "the society" did for them.

We want heart-to-heart service. Let us beware of the machinery that takes the life and heart out of the service. Don't you see the

blessing that flows from taking the gift to the person, where this can be done? There is mutual joy and thanksgiving to God, the great source of all blessing, coming to us through His well-beloved Son. He served us by shedding His life's blood; shall we not serve Him well, and in such a way as will bring glory to His Name; aye, and give joy to His own heart? Shall we not serve Him by considering how we can help on His work, and help and encourage His hidden ones, who are labouring for Him in lonely parts of the world? The Lord stir up our hearts in this honoured, blessed service!

TREASURE IN YOUR SACKS

Wm. Williams

The steward of Joseph's house used the expression, "treasure in your sacks", when he spoke to Joseph's brethren. Now, that treasure in their sacks did not bring them much comfort. They felt that something was wrong. A seared conscience had been awakened. They said one to another, "We are verily guilty concerning our brother . . . therefore is this distress come upon us" (Gen. 42:21). In other words, their cruel sin was beginning to find them out after some twenty-two years. Some of God's people have treasure in their sacks, as the result of some wrong doing to some friend or family. The will of some loved one was tampered with. There was not a fair deal in dividing the inheritance. That treasure is in their sacks; but the mind goes back to the past and conscience is uneasy, in spite of trying to soothe it by giving a tenth to the Lord's work. "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 27:8).

"Abraham was very rich in cattle, and silver, and in gold." Abraham had treasure in his sack all right, but it had been acquired in Egypt. He had left the path of faith, had forgotten his tent and altar. How many of the Lord's people have left the path of faith and separation from the world and apparently have made good! They have treasure in their sacks, but it has cost them the loss of God's smile, the sweet sense of His presence and communion. They have grown big and brazen.

Then in Genesis 20:16 Abraham has one thousand pieces of silver in his sack which caused him grief. He had again left God's path and gone to Gerar, and, of course, he lost the fellowship of faith in God. Again fear filled his soul. He instructed Sarah to lie. Abimelech took her to his harem, and but for the providence of God, the chosen seed would have been marred as the devil desired. Abimelech had some fear of God about him and sent her back. Notice the sarcasm. He said, "Thy brother," and not, "Thy husband," as he gave Abraham

a thousand pieces of silver as a trespass offering, for Sarah had become "his mistress". Have you treasure in your sacks, which is the result of being away from God? We have a brother here in Venezuela who needed money. He bought a lottery ticket thinking that if he got something he could pay his debts and no one would be the wiser. He bought the slip and won over \$4,000.00. The elders dealt with him and he has sunk deeper and deeper in debt. Some time ago when we had a series of meetings in the Capital, he took a bed to the home where we were staying (he manufactures beds) intending to give it to us as a present. Of course we refused to take it because of the lottery ticket. This hurt him badly and to prevent his having to take the bed back to his place we decided to buy it. We gave him full price—a nice, crisp, clean fifty bolivar bill. He took it with tears in his eyes and said, "I am not going to spend this, but shall keep it until I am free of debt. Then I shall give it back to you again. We agreed. Have you a thousand pieces of silver in your sack which you received as a covering to your eyes when you should have shown your true state and standing?"

Judas had treasure in his sack—the price of the Lord's betrayal. But it burned holes in the bag. The wretched man threw the filthy lucre at the feet of his accomplices and went and hanged himself. Do you see that fine young sister sobbing as though her heart would break? She sold her Lord and Saviour to marry an unsaved druggist. She despised the warning of her best friend—her saved mother—and also of her elders, and believed his lie that he would not hinder her in her faith. He lived with her for a year until a baby was born. Then he left her and lived with a mistress. For three months she did not see the man; then her mother took her home. Oh, the grace and love of a mother! Now she nurses her sorrow and her little child and bemoans her lost testimony. Yesterday she promised that she would come back to the meeting and sit back.

Few of us can sing now, "Oh worldly pomp and glory, your charms are spread in vain." It is all too evident that they are pushing Christ out of the heart, out of the business, and out of the assembly. In past years when the Pope was showing some one the fabulous treasures of the Vatican, he remarked, "You see that we can no longer say as did Peter, 'Silver and gold have I none.'" "True," said the visitor, "but you can no longer say, 'Rise up and walk.'"

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire" (James 5:3). The rich among the Lord's people have treasure in their sacks which is rusting. They hoard up for a rainy day which often does not come. Instead of using their money as a stewardship, they make it an object of worship. Their service will be burned up at "that Day".

The rust of the treasure in their sacks is going to speak and say, "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Remember such shall be saved but so as by fire.

"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians
THE SPIRIT VERSUS THE FLESH

Chapter 5:16-26

W. Bunting

Our previous section (vs. 13-15) warned us of the disastrous result of giving a loose rein to the propensities of the old nature. The flesh if not curbed will work untold mischief, including the setting at variance with one another brethren who ought to "dwell together in unity". But, then, how can its evil impulses and passions be subdued? By what power can its diabolical activities be checked? To these questions, verse 16 supplies the answer. It is not by placing oneself under the law, as, no doubt, the Judaisers taught, but by yielding to the gracious and powerful influences of the indwelling Holy Spirit, that they can be restrained. "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh."

The subject of the Spirit's present operations in the believer pervades this entire paragraph, having been suggested by the passing allusion to His Person in verse 5. There we learn that "through the Spirit we WAIT for the hope of righteousness". Here, in verse 16, our responsibility is to "WALK by the Spirit" (R.V.). In verse 17 we have the Spirit in conflict with the flesh; while the next verse shows that He is also in opposition to the law; hence the saints are called upon to be "LED by the Spirit". Then in verses 22 and 23 there is the nine-fold "FRUIT of the Spirit". And finally, in verse 25 we have the injunction, "If we LIVE by the Spirit, by the Spirit let us also WALK".

All this emphasizes the truth that the Christian's strength for life and testimony is the Spirit of God. Earthly kingdoms have fallen because their founders were unable to provide successors competent to maintain what they had acquired. But the Lord Jesus, having purchased our redemption and gone above, sent down the Third Person of the Godhead to safeguard His interests in this scene. Each subject of Christ's kingdom is His special care, and He cannot fail in His Divine mission. He indwells the believer, is our Comforter ("Advocate or Helper", R.V. Marg.), and "will abide with us forever" (John 14:16). In Him is almighty power, unerring wisdom, and

unfailing sympathy to meet every wilderness need, and to care for us until the desert journey ends. What gracious provision! The false apostles taught obedience to the law, a law which had proved to be "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear" (Acts 15:10). How utterly ineffective was this bondage, which was enforced from without, to produce Christ-like character in the believer's life, compared with the inward power of the Spirit of the risen and glorified Christ! With such a reservoir of grace at our disposal we need never experience defeat. "I can do all things," cried Paul, "in Him that strengtheneth me" (Phil. 4:13, R.V.), and again, "WE are more than conquerors through Him that loved us" (Rom. 8:37). If we fall short, as alas we so often do, it is to our shame. There is **NO EXCUSE FOR FAILURE** in the life of one in whom the Holy Spirit resides. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

Another passage of Paul's which gives prominence to the Holy Spirit is Rom. 8. It is remarkable that while there is but one direct allusion to the Spirit in the first seven chapters of that epistle, namely, chap. 5:5, in chapter 8 He is mentioned some 18 or 19 times. It may be profitable to notice at least a few points of comparison between what the Apostle there says and his teaching upon the same subject in Galatians. We may compare:

ROMANS 8		GALATIANS
(1) "After the flesh . . .) after the Spirit" (v. 4)	WITH	"After the flesh . . . after . . . Spirit" (ch. 4:29).
(2) "Walk . . . after the Spirit" (v. 4)	WITH	"Walk by the Spirit" (ch. 5:16).
(3) Spirit "led" ones "are sons of God" (v. 14)	WITH	Spirit "led" ones "are not under the law" (ch. 5:18).
(4) "Ye . . . received the Spirit" (v. 15)	WITH	"Received ye the Spirit" (ch. 3:2).
(5) "Sons of God . . . Spirit of adoption . . . cry, Abba, Father" (vs. 14, 15)	WITH	"The adoption of sons . . . the Spirit of His Son . . . crying, Abba, Father" (ch. 4:5, 6).
(6) "Firstfruits of the Spirit" (v. 23)	WITH	"Fruit of the Spirit" (ch. 5:22).
(7) "Ourselves . . . which have the firstfruits of the Spirit . . . waiting for the adoption . . . for we are saved by hope" (vs. 23, 24)	WITH	"We through the Spirit wait for the hope of righteousness" (ch. 5:5).

Other details of comparison may suggest themselves to thoughtful readers, but what has been written should suffice to demonstrate how closely related is the teaching concerning the Holy Spirit in these two passages of Scripture. If careful attention be paid to corresponding portions which vary in expression of thought, it will be found that what the writer says in each case is appropriate to the subject which

he has in hand. For instance, those that are Spirit "led" in Rom. 8, where the Apostle is treating of the high dignity of our calling, are described as "the sons of God", whereas in Galatians, in which he is refuting the Judaisers, they are said to be, "not under the law". Each epistle brings out and emphasizes its own line of truth, and in recognising this some spiritual help may be gleaned.

THE SINS OF THE BELIEVERS

R. C. Chapman

The heart of man is a restless deep, ever casting up mire and dirt (Isa. 57:20); but in the sins of God's children there is a pre-eminence of guilt.

Jonah could not sin himself out of the love of God; therefore, sinning himself out of communion with God, he had the greater guilt.

I count myself more vile than the murderer who suffers death by the hangman's hand, because the atoning blood of the Son of God acquaints me with myself. . . . That which shows me my forgiveness reveals to me my pollution.

By far the greater part of the sins of God's children are sins of ignorance. How needful therefore the cry, "Cleanse Thou me from secret faults" (Ps. 19:12)—faults hidden from mine own eye and from mine own conscience. Without atoning blood they would bring down God's curse on the offender's head. Oh, let us not make light of sins of ignorance!

We must be ever waging war with the secret workings of sin. Where it is but in a little measure allowed, God may suffer His child to go further and further in that allowance, until the seven locks are shorn on Delilah's lap.

To be doubting Christ's love, to be limiting His grace, is alike unworthy of us and grieving to Him. The last offence of Joseph's brethren (Gen. 50:15-21) was not the least.

There is no fault in our character that the grace of God cannot cure. It becomes us therefore to give no quarter to the Canaanites (Judges 2). God deals with us after conversion otherwise than before it. He, as a wise Father, has a rod of correction for His children, and smites them when He might let them alone, did they not know His love.

Peculiar temptations bring forth peculiar corruptions, after neglected warnings. The Lord Jesus took loving pains to make Peter acquainted with Himself, and was compelled to humble him by his threefold denial of his Lord, but without exposing him to the eye of enemies. Overcome by a sudden temptation, he was quickly forgiven and restored (Luke 22:55-62), whereas David, who had deliberately transgressed, and who had long been in a backsliding state of heart,

was exposed to the people as well as made loathsome in his own eyes (2 Sam. 12). When Christ restores a fallen one, He often makes that disciple stronger than before his fall. "When thou art converted, strengthen thy brethren" (Luke 22:32). So it will be with those who, like David and Peter, have been wont to follow the Lord fully.

The people of God are in general slack and slothful in searching out sins of ignorance; but if we persevere in the search, asking God to reveal them to us, He will give us very humbling knowledge of ourselves and of our secret faults; with it also blessed comfort and communion, which otherwise we could not enjoy.

LED BY THE SPIRIT

Mervyn Paul

If we live in the spirit, let us also walk in the spirit. (Gal. 5:25). Walk in the spirit, and ye shall not fulfil the lust of the flesh. (vs. 16). For as many as are led by the spirit of God, they are (manifestly) the sons of God. (Rom. 8:14). Be filled with the Spirit. (Eph. 5:18). Filled with all the fulness of God. (Eph. 3:19).

Ever wonder how you might know the constant leading of the Spirit? or longed for the blessing of His fulness? Have you ever tried and tried to "empty yourself" of everything, so that He might take full possession of you, only to end the experiment with a dismal sense of defeat?

Many Christians have had experiences of this sort and have given up their quest convinced that such a blessing was far beyond their reach. But when we remember that the "fulness of the Spirit" is meant to be the normal, habitual experience of every believer, it becomes apparent that there must be some misunderstanding somewhere. Let us review the basic teachings relating to this subject given us by the Holy Spirit, Himself.

You will recall that in the early days of the church the disciples were led in thought, word and deed by the Spirit by means of recollections of our Lord's teachings (John 14:26), principles gleaned from the Old Testament, direct relation and, at times, by indirect or "providential" occurrences. When we read of such manifestations of the Comforter's presence and power in the Acts it is imperative that we remember that apart from such direction they had no means of knowing what the Lord would have them do in the new Dispensation of Grace. But all is changed now; for since the Holy Spirit *led* men to write the New Testament Scriptures we have been provided with a *written record of the leadings of the Spirit*.

This is a most important truth to realize, since it is at this very point so many of us miss the way.

In demonstration of the fact that for us the leadings of the Spirit are found in His written Word consider, for example, His exhortation in Eph. 4:20-32. When we read “. . . that ye put off concerning the former conversation the old man . . . and that ye put on the new man . . .” we are being led by the Spirit to “put off” and to “put on”. These words (with all other of His exhortations in the Scriptures) give us His definite leading. They are “the mind of the Spirit”: He is seeking by them to lead us; and it is our duty and privilege to follow His leading. And in the measure that we are obedient to such leadings, we are “led of the Spirit”, are “walking in the Spirit”.

In so writing we are not unmindful of the truth that the Spirit of God is sovereign and may use any means whatsoever may please Him. Nevertheless, many who sing ardently “Where He leads me I will follow” think only of a possible leading to go some place, and in their search for extra-scriptural leadings they seem to overlook the great and vastly important field of every day living in the Spirit, walking in the Spirit, made possible by seeking to follow His Leadings as He has recorded them in the Word. (Gal. 5:24-25).

One such passage (cutting squarely across the writer's own path) is that of Gal. 5:22-23 where we learn the character of the Fruit of the Spirit:

“Love, Joy, Peace,
Longsuffering, Gentleness, Goodness,
Faith, Meekness, Self control.”

These nine graces the Paraclete seeks to produce in our lives as His fruit. Yet, at the same time, they provide us with a standard, a rule of life, by which we can judge the character of our lives. Let us make no mistake in the matter: it is along these lines that the Spirit seeks to lead the Christian. Why not memorize them, so that we may be helped to keep them ever before us? Oh how different our lives will be when we shall have learned (when it becomes the habit of our lives) to “walk according to this rule”!

Gal. 5:16 tells us the direct result of seeking to walk in the Spirit, that is, according to His leadings as they are found in His Word: victory over indwelling sin.

In principle it is something like a man who walks through a town at night. If he will be content to walk along the brightly lighted Main Street he will be in no danger of stumbling in the darkness of the back alleys (John 8:12).

Moreover, to the extent that we follow His leadings in the Scriptures, walking in the Spirit, we make it possible for Him to give us deeper experiences of His ministry. Not only will we reflect the nine graces of His fruit, “walking worthy of our Lord unto all pleasing”,

but we shall enjoy the birthright of every child of God, the Fulness of the Spirit. (See Acts 6:5; 7:55; 11:24.) In these passages the "fulness" mentioned appears to have been a habitual condition, the result of *allowing the Holy Spirit (through obedience to His Word) to take possession of His temple.*

To this end may "the grace of our Lord Jesus Christ, and the love of God, and *the communion of the Holy Spirit*" (the participation in what is derived from the Holy Spirit: Vine) be with us all. "Amen". (2 Cor. 13:14).

PSALM 40:3

M. G. Hussey

He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

This experience follows that of deliverance from an horrible pit and from the miry clay, the figurative position of all by nature—in darkness and under the authority of Satan, the adversary. We were "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." (Titus 3:3).

Does not the new song, even praise unto our God of which the Psalmist says, "many shall see and fear and trust in the Lord" tell us also the value of spiritual hymns sung by believers in meetings where the gospel is preached? Many I suppose will admit that instrumental music has no place in worship in this dispensation. Are not such hymns worship, though it be of the character of service (*latreno*), rather than of direct worship (*proskuneo*)?

In Hebrews 13:15, the exhortation is, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." At midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them, their feet fast in the stocks; their backs sore with many unwashed stripes, there was a new song in their mouths, even praise to God. No one would suggest that any instrument could have added anything to the glory of God, Who says, "Whoso offereth praise glorifieth Me."

I venture to think that were there more individual "singing and making melody in the heart to the Lord", there would be less temptation for the bringing in of instrumental assistance in singing in the assembly and the believer would become more sensitive to the deadening effect of being under the bondage of instrumental aid.

The sacrifice of praise to God continually involves some self-denial and perseverance. However, "whosoever hath, to him shall be given, and he shall have more abundance."

PRESERVING THE TESTIMONY*Franklin Ferguson*

If the testimony to a Scriptural way of gathering is to be preserved, then brethren who teach in the meetings and minister at conferences will need to show more diligence in presenting from the Word the truths and principles of Church position and order. Truths which would liberate children of God from the bondage of organized systems of religion, and would set forth our holy and blessed privileges as saints, should be willingly and freely given. Truth, however, must be presented with grace (John 1:14:) and herein some have failed and truth has been evil spoken of. The noble apostle Paul declared, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house"; and again, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27).

Satan has been able to mar and distort, to a great extent, the divinely-given Church order and arrangements, so that Christendom to-day has become, in its religious systems, totally unlike the original apostolic manner. Though majorities have departed from primitive purity and simplicity, yet minorities (at times very small) have stuck to the Lord's testimonies (Psa. 119:31). This has been the case all down the centuries, and will be to the end. Because the Church in its broad aspect, has failed to maintain a true testimony, and reformations have not come up to expectations; this is no justification whatever for ceasing to carry on and advocate Scriptural Church Principles, saying, "There can no longer be a collective testimony, for the Church is in pieces like a wrecked ship, and now every man for himself on bits of broken ecclesiastical wreckage, and God for us all!"

No, no! Divine principles are binding upon the saints unto the coming of the Lord, whatever may be the wreck and confusion around. Wherever are found but two or three believers, owning no gathering Name save the precious Name of God's beloved Son, worshipping in spirit and in truth, seeking to observe whatsoever is commanded in the Word; such will have His approving testimony, "Thou hast a little strength, and hast kept My Word, and hast not denied My Name." (Rev. 3:8).

Undoubtedly there is a Scriptural way of meeting for the people of God, and most certainly it is possible now. In all parts of the world are found to-day companies of saints endeavouring to carry out, though often in weakness, Church order and arrangements as at the first, in realised fellowship with the Lord. In order to maintain this testimony that it die not, there requires to be an all-round ministry from the Scriptures embracing foundation Church principles.

—Wholesome Words

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

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

Many of William Cowper's hymns were the outbreathings of his varied experiences. It is sad to think how one, who has since poured into so many hearts the balm of Gilead, should have his own heart wrung out with what he called “unutterable anguish.”

On one occasion, a cousin having procured for him the Clerkship of the Journals, he was notified to stand an examination at the bar of the House of Lords. The prospect of this ordeal weighed so heavily upon his frail mind that at length it unsettled his reason. The dark November night preceding this appointment, he made several attempts to commit suicide; first by taking poison. Twenty times he put the black phial to his mouth; his courage failing him, he next tried to drown himself; and at last, with a cord tried to hang himself, at the top of his room door. But, the cord breaking, and the other means failing, the half dead man now began to turn his eyes away from the bar of the House of Lords to the bar of the King of Kings. God had His eye upon William Cowper, and better things were in store for the timid youth.

A cousin whom he had hitherto avoided, came to him in this time of need, and told him of the Lord Jesus. As they were seated on the bed-side, Cowper burst into a flood of tears, as a ray of hope flitted across the dark horizon; but shortly afterwards brain disease came on which resulted in insanity, and Cowper was taken to St. Alban's Asylum. Here it was that in less than two years he was restored mentally, then saved spiritually, and in a double sense was found “sitting at the feet of Jesus, clothed and in his right mind.” Some time after this, he wrote his first hymn, which he entitled, “The Happy Change.”

“How blest Thy creature is, O God,
When with a single eye,
He views the lustre of Thy Word,
The Day-spring from on high.”

The work of the Holy Spirit is best described in his own words. It was to him, unspeakable, and full of glory. “Thus was my Heavenly Father in Christ Jesus pleased to give me the full assurance of faith, and out of a stormy unbelieving heart to raise up a child unto Abraham. How glad I should have been to have spent every moment in prayer and thanksgiving. I lost no opportunity of repairing to the throne of grace, but flew to it with an eagerness irresistible and never to be satisfied. Could I help it? Could I do otherwise than to love

and rejoice in Christ Jesus? The Lord had enlarged my heart, and I ran 'in the way of His commandments.'" This last thought he beautifully expressed in his hymn:

"My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above."

For many succeeding weeks tears were ready to flow at the very mention of the Name of Jesus. Said he, "To rejoice day and night was my employment; O that the ardour of my first love had continued." This he embodies in his well-known hymn:

"Oh for a closer walk with God."

in which he says in the second and third verses:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

There followed days of spiritual sunshine in Cowper's life, when for a number of years he stayed in the home of a Mr. and Mrs. Unwin, near Olney, where lived the devoted John Newton, who was of much help to Cowper. They became close friends, and often "took sweet counsel together", and during those years the famous "Olney Hymns" were composed by them. Of those days Newton writes, "Our voices often blended while singing of 'The Lamb once slain.'" Said Newton,

"I heard him and admired him, for he could bring
From his soft heart such strains as angels sing:
Could tell of free salvation, grace, and love,
Till angels listened from their home above;
I woke my lyre to join his rapturous strain,
We sang together of the Lamb once slain."

Regarding the writing of "God moves in a mysterious way His wonders to perform"; it is said, when under the influence of one of the fits of mental derangement to which he was subject, he most unhappily but firmly believed that the divine will was that he should drown himself at a particular spot of the River Ouse, some two or three miles from his residence at Olney. One evening he called for a post-chaise from one of the hotels in town, and ordered the driver to take him to that particular spot, which he readily undertook to do as he well knew the place. On this occasion, however, several hours were taken up in seeking to find it, and utterly in vain. The man was at length most reluctantly compelled to admit that he had entirely

lost his way. The snare was thus broken; Cowper escaped the temptation, the eye of God was again upon him to preserve him; he returned to his home, and immediately sat down and wrote:

"God moves in a mysterious way
His wonders to perform". etc.

Both this hymn and "There is a Fountain filled with blood", were written about the same time, near the close of 1772. He continued to write until about a year before his death, although with growing melancholy. He liked to listen to others read to him, and enjoyed hearing his own poems, except the one entitled "John Gilpin" which he disliked.

The end of this great man came on April 25, 1800, in his 69th-year. "From that moment" (of his death), says a kinsman, "until the coffin was closed, the expression into which his countenance had settled was that of calmness and composure, mingled, as it were, with holy surprise." It can truly be said of William Cowper, "He being dead, yet speaketh."

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. "Who are the seed of Gen. 13:16? and who are the seed of Gen. 15:5?"

"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:16.

"And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." Gen. 15:5.

Answer. In the former verse the promised seed are compared in number with the dust of the EARTH; and in the latter with the stars of HEAVEN. This in itself is suggestive. The former would be the earthly seed of Abraham—Israel, who will have their inheritance on the earth in a coming day, in a way in which they have not enjoyed it as yet. The stars are typical of a heavenly seed. In Gal 3:7 we read, "Know ye therefore that they which are of faith, the same are the children of Abraham." Then in verse 16, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Then verse 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So it is clear that the promise made to Abraham in Gen. 15:5 was fulfilled in Christ, and is being

fulfilled in all who are "in Christ." The Gentile thus becomes Abraham's seed on the ground of faith. It is well to note in Gen. 15, that as soon as the seed of faith is mentioned (verse 3), the principle on which that is brought about is mentioned (verse 6). "He (Abram) believed in the Lord; and He counted it to him for righteousness." That is the principle on which Abraham's seed are being raised up to-day—the principle of faith.

So the seed of Gen. 13:16 are Israel, the earthly; and the seed of Gen. 15:5 are the Church, the heavenly.—H.A.

Question. "Will you please explain 1 Cor. 8:11, in Truth and Tidings? 'And through thy knowledge shall the weak brother perish, for whom Christ died?' How would it be possible for a brother to perish, for whom Christ died? The word perish must mean the same in one verse as in another."

Answer. The person referred to here as "weak" is called a "brother", so that he is a child of God, and as such can never perish. "I give unto them eternal life; and they shall NEVER PERISH." (John 10:28.) The Good Shepherd will never allow any of His sheep to perish. It is true that the word "perish" is practically the same word throughout the New Testament, but its use in its context determines its sense. In this portion, the apostle is seeking to protect the conscience of the weak brother. The chapter begins with the subject of eating or not eating "those things that are offered in sacrifice unto idols." (verse 4,) but the decisive point that the apostle reaches here is not meats, but liberty. Not knowledge, but the effect that the liberty one takes, may have upon a weak brother with a tender conscience. We ought to have a concern for one another, lest by exercising our own will, we "put a stumbling block, or an occasion to fall," in our brother's way. It is in this sense that the brother for whom Christ died, may perish; not lose his soul, but be stumbled, or we might say, perish spiritually.—H.A.

When a wicked man's purse grows light, his heart grows heavy. When he has something without to afflict him, he has nothing within to support him. After listening to an atheist proclaiming his disbelief in the existence of God, it is reported of the late Lord Tweedsmuir, former Governor General of Canada, that he remarked, "That man has no invisible means of support."

* * *

The same hand which shut the doors of Hell to keep us out of perdition, has opened the gates of Heaven to admit us to its eternal fruition.

ETERNITY*John iii 36*

Timeless eternity,
 Shoreless infinity,
 Measureless, limitless, fathomless sea!
 Incomprehensible,
 Vastness extensible,
 Ever and ever and ever to be!

Life's perpetuity,
 Love's continuity,
 Ceaseless and sinless, in fulness and free!
 Joyous futurity,
 Blessed security,
 Ever and ever and ever to be!

Judgment's immensity,
 Torment's intensity,
 Fearful finality, changeless decree!
 Conscious nonentity,
 Sinful identity,
 Ever and ever and ever to be!

Purpose immutable,
 Kindness inscrutable,
 Christ for the sinner accursed on the tree!
 Grace unaccountable,
 Love insurmountable,
 Ever and ever and ever to be!

Anguish or ecstasy,
 Peace or perplexity,
 Infinite, absolute, offered to thee!
 Pause on the brink to-day,
 Ponder eternity.
 Ever and ever and ever to be!

I. Y. E.

* * *

The Lord Jesus said,
 "It is finished"—therefore I have security
 "It is written"—therefore I have certainty
 "It is I"—therefore I have satisfaction

* * *

Philanthropy can put a new coat on a man, but only the grace
 of God can put a new man in the coat.

U.S.A.

WINTHROP, MAINE—James McCullough and S. Rea are pitching their tent here. They had a night at Debert, N.S.

EAST BOSTON, MASS.—The semi-annual conference was helpful and good, the Word being ministered by J. F. Pearson and F. Pizzulli in English and by L. Rosania and R. Capiello in Italian.

MUNITH, MICH.—L. E. McBain and Norman Crawford purpose beginning gospel meetings in a portable hall in this new place on July 15th.

EAST AURORA, N.Y.—The conference was exceptionally good and is being followed by gospel meetings held by A. Klabunda and J. Govan in a tent. One lad professed to be saved the day after the conference.

BEETOWN, WIS.—L. Brandt and Hector Alves are having well attended meetings and look for blessing on the Word preached.

CONFERENCES

HITESVILLE, IOWA—The annual conference will be held D.V. September 15 and 16 preceded by a prayer meeting September 14. The Lord's Servants walking in the truth are welcome. For further information write George L. Frey, Aplington, Iowa.

LA CROSSE, WIS.—Our annual conference will be held, D.V., on Sept. 1 and 2 with prayer meeting, August 31. Corr. Lawrence Uglum, 316 South 6th La Crosse, Wis.

RIVER HEBERT, N.S.—The annual conference will be held D.V. September 2 and 3 with prayer meeting on the evening of Sept. 1 at 7.30.

SAULT STE. MARIE, ONT.—The annual joint conference of Christians gathered to the Name of the Lord Jesus Christ here and on the Michigan side will be held, D.V., in the Technical High School, September 1, 2 and 3, preceded by a prayer meeting in the Gospel Hall, corner of Wellington and Spring Sts., August 31, at 7.30 (D.S. Time). Corr. R. H. Davies, 178 March St., Sault Ste. Marie, Ont.

ARLINGTON, WASH.—Our annual conference will be held D.V. September 1, 2 and 3.

ORILLIA, ONT.—The annual conference commences with a prayer meeting September 1 at 7.30. Meetings on Lord's Day, September 2, 10.30 a.m., 2.30 and 7.00 p.m., and September 3, 10.00 a.m., 2.30 and 7.00 p.m. No circulars issued. Corr. Cecil R. Clark, R.R. No. 4, Orillia, Ont.

DELAYED NOTICE

Letters of Commendation to the Lord's Work, given some years ago by the Cedar Cottage and Abbotsford Assemblies to Mr. Alex. McGaughey of Abbotsford, B.C. have been withdrawn, and he is no longer in fellowship.

On behalf of Abbotsford Assembly:

H. L. Laughlin, P. J. Barber, A. H. Sluys.

On behalf of Cedar Cottage Assembly:

R. Bell, H. B. Boyd, G. Taylor, H. Steele.

WITH CHRIST

ST. ANDREWS, MAN.—Our sister Mrs. Andrew Peebles was called home June 19, in her 90th year. She was saved 61 years ago and about 60 years in the Assembly at St. Andrews, Man. The funeral service was conducted by bren. Hugh Hull and J. Venton and at the graveside by B. Roberts.

DAKOTA, MINN.—Mrs. Ettie Trocinski passed peacefully into the Lord's presence on May 20th, aged 77. She was saved through the preaching of Brother A. Matthews in the year 1897 and was identified with the LaCrosse Assembly for many years. Bren. O. Smith and P. Elliott spoke the Word faithfully to a large company of relatives and friends.

PHOENIX, ARIZ.—Our beloved brother Joseph Ismay went to be with the Lord early in May. He was born in Fifeshire, Scotland 63 years ago and was born again at the age of 20. For over 40 years he lived consistently in God's Assemblies and for the past 24 years in Phoenix where he was well loved. He was very active in open air work, and large numbers of the men and women with whom he worked attended the funeral, attesting to the esteem in which he was held.

JACKSON, MICH.—On June 22, Robert Atkinson passed into the presence of the Lord at the age of 56. He was in fellowship in the Assembly for many years and was faithful to the truth of God. The service in the Funeral Home was taken by Brother L. E. McBain and at the grave by Brother J. Govan.

ARLINGTON, WASH.—Mrs. Johanna Breekveldt, aged 78 departed to be with Christ on June 22. She was saved 60 years ago in Holland and has been in the Arlington Assembly 30 years and she will be missed. A parting letter written by her to the Lord's people was read at the funeral which was taken by Brother Russell Harris.

ACTON, ONT.—Our dear sister Mrs. Sadie Louise Pink went home to be with Christ on June 11 at the age of 45. She was gathered out in the Brock Ave. Assembly, Toronto, and since moving to Acton was in happy fellowship in the Assembly at Guelph. She leaves a good testimony behind and will be missed. F. G. Watson and A. W. Joyce preached the Word at the funeral.

PORTAGE LA PRAIRIE, MAN.—Our sister in Christ Mrs. E. Ainsworth passed away suddenly, June 2, leaving behind a good testimony as a quiet consistent Christian. She was saved 20 years ago at Pine Creek through meetings held by Bren. R. W. McCracken and Herb. Harris. The funeral was held in the Pine Creek Gospel Hall where a large company heard the Word spoken by brethren S. Rey, and brother W. E. Ronald spoke at the graveside.

SIDNEY, N.S.—On May 8 at the age of 43 our sister Ada Richardson entered into the presence of our Lord. She was saved here 23 years ago and was baptized and received into the Assembly shortly after. She loved the Lord, His Assembly and His people, and was a faithful tract distributor. Bren. D. Howard, A. Aiken and B. Joyce spoke the Word faithfully at the funeral.

LOS ANGELES, CAL.—The Lord's people were shocked and saddened by the very sudden home call of our sister, Mrs. E. F. Roy on June 7 at the age of 67. She was saved when quite young at Dearborn, Mich., and for over 50 years has been in happy fellowship, first in Detroit, Mich., and for many years in South California. The last 15 years she was in the Assembly at West Jefferson, Los Angeles. Brother R. T. Halliday spoke a good Word to a very large company of saved and unsaved at the funeral.

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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SEPTEMBER, 1951

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WORK AND WORKERS

LANGLEY PRAIRIE, B.C.—Russell Harris is preaching the Gospel in a tent, helped by A. Mycroft. The people are responding fairly well from the neighbourhood.

NIPAWIN, SASK.—George McKinley is sowing the seed, "publicly and from house to house" in Northern Saskatchewan, amid opposition from the enemy, and desires the prayers of the Lord's people that he may continue to see blessing in this work.

MERVIN, SASK.—The recent Mervin-Louisville conference was the largest we have had, and was a time of real blessing to God's people. The Word was faithfully ministered by brethren Willoughby, F. Knox and Merridew. Bro. Merridew stayed for a week ministering on the "Feasts of the Lord". Brother F. Knox went on to Maidstone for meetings.

TAYLORSIDE, SASK.—The conference had the most visitors in its history, and A. Douglas, F. Knox, C. H. Willoughby and J. Merridew preached the Word. An open air meeting was held at Melfort, coming home from which a young man professed to be saved. A. Douglas had some ministry meetings in Taylorside.

MASSEROFF—A. Wilson and J. Ronald have moved their tent to this part, and look for God's Hand in blessing.

MINITONIS—S. Maxwell and J. Gray are now at Minitonas with good interest and some blessing. Two professed at Carievale.

PORTAGE LA PRAIRIE, MAN.—Hector Alves had meetings on his way home from Wisconsin.

TORONTO, ONT.—Special Gospel meetings are being held in a portable hall by brethren from the Birchcliffe assembly. Later word told of John Adams joining in this work near West Hill.

GRAVENHURST, ONT.—W. Cudmore and G. Wilson had nine weeks in a portable hall.

VICTORIA RD.—A. W. Joyce is finding the work uphill in this village, one has professed to be saved, and one or two others are concerned.

PICTON, ONT.—G. P. Taylor and T. Kember are helping to build a hall here and also have pitched a tent in this neighborhood.

KITCHENER, ONT.—S. Sims from Newfoundland was with us for a few days. All the saints enjoyed his heart searching ministry for saint and sinner.

ST. THOMAS, ONT.—God willing the assembly will move to the new hall at 3½ Erie Street, just off Ross St. We would appreciate visits from the Lord's servants who walk in the old paths. Pray that blessing will be seen here.

TRUTH and TIDINGS

VOL. 3

SEPTEMBER, 1951

No. 9

COVETOUSNESS

A. W. Joyce

The sin of covetousness is one against which, as the people of God, we should constantly be on our guard. It has ever been one of the most *prevalent* sins from the beginning of time. While some Christians are naturally more susceptible to it than others, there is not one of us who does not need to be kept from it by the power and presence of God. Covetousness, at least in some of its forms, is one of the most *respectable* sins, which, far from receiving condemnation from others, at times has been even commended. Because of the prevalence and respectability of this evil, we are in danger of forgetting that to a Holy God covetousness is one of the *cardinal* sins. In some instances it has proved to be a "sin unto death", concerning which the apostle John wrote, "I do not say that he shall pray for it" (1 John 5:16).

First Outbreak of Sin in the World

Covetousness played its part in the first sin recorded in the Bible. Doubtless unbelief was the prime root of the sin of Eve in the garden of Eden, yet when Eve listened to the voice of the tempter as he questioned the Word of God, the wedge of unbelief quickly let in the evil of covetousness. "When the woman saw that the tree was good for food, (the lust of the flesh), and that it was pleasant to the eyes, (the lust of the eye) and a tree to be desired to make one wise, (the pride of life) she took of the fruit" (Gen. 3:6). Thus Satan presented to the woman, in essence, "all that is in the world" (1 John 2:16), and it is remarkable that, not only do we have all these three things in Gen. 3, but we have them in the same order as John presents them in his epistle. Not content with all that God had given to her, Eve lusted after that which God had retained from her. The word lust means desire, though it may not be an evil thing in itself that is desired. For instance "Thou shalt not covet thy neighbour's house" (Ex. 20:17). It may be all right for my neighbour to possess the house, but it is all wrong for me to desire that which belongs to him. In the first outbreak of sin in the world, this evil thing, covetousness, raises its ugly head.

First Outbreak of Sin in the Land

In Joshua 3 we have recorded the triumphant passage of the Jordan. The people of Israel are about to possess the land of Canaan. The forty years of wilderness travel, trial, and travail are past and forgotten, the future is bright, and the land flowing with milk and honey is before them. In chapter 6 the great city of Jerico falls be-

fore the power of God which is exercised on behalf of Israel. But in chapter 7, all is changed, triumph and victory turn to defeat and disaster, and Joshua and the elders of the people are overwhelmed. The cause of the calamity is the covetousness of one man, Achan, and his family.

Flushed with victory after the taking of Jerico, the people of Israel, almost contemptuously plan for the capture of little Ai. Two or three thousand are enough for this little task. No, no, neither two or three thousand nor as many millions are enough when God is not with them. Israel is smitten at Ai and lives are lost, because there is sin in the camp. God says, "Israel hath sinned." We learn from this that the sin of one, because it was covered, unjudged and unconfessed had become the nation's sin, just as the covered sin of one to-day in an assembly of God becomes the sin of the assembly, until that sin is judged and dealt with in a scriptural way. "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh. 7:13).

Joshua gathers all Israel, and in the investigation that follows the lot falls upon Achan who confesses, I saw, I coveted, I took, I hid a goodly Babylonish garment, 200 shekels of silver and a wedge of gold. Evidently the sons and daughters of Achan were in league with their father in his sin, and therefore shared his punishment, for they were all stoned to death. Thus all Israel was troubled and affected by covetousness, in this first outbreak of sin in the land.

First Outbreak of Sin in the Church

In chapter 2 of the Acts we have recorded the descent of the Holy Spirit on the day of Pentecost. Peter preached the Gospel and three thousand souls were saved. The work grows, grace is at high tide and the believers were of "one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). Thousands of Jews who had come from various parts of the world to Jerusalem for the feast of Pentecost had been saved and continued on in Jerusalem in the first Christian assembly which had been formed in that city. The great task of housing and feeding these many visitors was met by the great grace of the local Christians. Great power characterized the preaching of the apostles. Voluntarily, many who possessed lands, sold them and laid the proceeds at the apostles' feet, to be distributed among needy saints. Surely at such a time of blessing, covetousness would be impossible!

A husband and wife, Annanias and Sapphira conspired together to get the credit of giving all their land, and yet to keep back "part

of the price". Chapter 5 of the Acts opens in melancholy contrast to the triumphs of grace recorded in chapter 4, and tells of the detection of the lie by Peter, the death of Annanias, the duplicity of Sapphira and also of her death. From all this we learn that the first outbreak of sin in the assembly was that of covetousness.

These are but three of the many instances in the scriptures where the sin we are considering has caused the downfall of individuals, families and whole nations. Should not this cause heart-searching and self-judgment among us? Are we losing our opportunities to "spend and be spent"? are we grieving the Spirit of God? are we hindering the Gospel of Christ? and are we going to lose the full reward in Heaven that might be ours, **BY THE SIN OF COVETOUSNESS?** Are we coveting another's house, car or furniture, and robbing God to keep up with others? "Godliness with contentment is great gain." Do we judge covetous thoughts? Coveting a "neighbour's wife" even in thought, breaks fellowship with God, and if unjudged, "sin when it is finished, bringeth forth death" (Jas. 1:15), resulting in trouble to the assembly, and demanding godly discipline that the testimony of the assembly might not be destroyed. Are we attempting to smuggle "Babylonish garments" into the assembly of God to weaken the testimony against the evils of the Babylon confusion all around us? Do we give place or prestige in the assembly to those who have no spiritual qualifications for leadership, merely because they have a few "wedges of Gold"? How can such strengthen the work of God, especially if those wedges have been acquired by them as a result of covetous practices?

Happy shall we be if we pay earnest heed to the exhortation of Heb. 13:5, "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

Truth is not relished where sin is nourished.

* * *

"We cannot trust God with too much, or ourselves with too little."

* * *

A spiritual man may pray carnally, but a carnal man cannot pray spiritually.

* * *

A heart without a gift is better than a gift without a heart.

* * *

The candle of man's life is blown out by the wind of his lusts.

MODERNISM IN ASSEMBLIES*G. G. Johnston*

The Spirit of God describes the assembly, or church of God, as the pillar and ground of the truth. The thought is that of a pillar of testimony, such as one bearing an inscription referring to some battle, or other event, and its details. Thus from apostolic days those assemblies of saints, in the doctrine they held, taught, and practiced, gave expression to the truth, in accordance with the measure of their faithfulness to God. Many a public pillar, or monument, has been defaced to such a degree as to almost totally obliterate the inscription thereon. Likewise many an assembly has suffered, and in time has lost much of the truth once held dearly.

It is, however, a matter of note and of thanksgiving to God that so-called Modernism has not made more impression upon those assemblies of saints who gather alone in the name of our Lord Jesus. It may be true that most are humble folk, with limited education, but they enjoy their Lord's promise: "There am I in the midst of them." This explains much that otherwise would be mystery. Should anyone dare to propagate any theory derogatory to the person of our blessed Lord, His eternal sonship, His virgin birth, His vicarious death, His resurrection, and ascension, etc., a thousand voices would be raised in protest, nor would they rest until assured that such a danger was removed.

We have cause for thankfulness, not only for the degree of truth enjoyed but for the zeal with which it is defended, out of love to our Lord and Master. But let us not imagine that the enemy has made his last attack, and that we have nothing now to fear. He is still lurking to ambush us. Inasmuch as the assembly is a pillar or testimony to our absent Lord, Satan hates it and seeks to eliminate its distinctive testimony.

The little foxes spoil the vines, so does the thin end of the wedge result in a great breach. Should not all, and particularly those more responsible brethren, be on guard, lest through lack of godly vigilance some specious error creep into our midst and take root.

Those of us who have been for even a quarter of a century in fellowship in scriptural assemblies can see a marked change. Is it in the direction of a deeper knowledge of God and of His will, of a more definite separation from the world and its pleasures? Surely not! Modernism of a kind has come as a deluge to carry before it the sober and sane customs of the past. We would not plead for them merely because they are a heritage of the past, for the past, too, had its ills, but we would warn of the detrimental effect of this modernism upon the spiritual state of the individual saint and of the assembly as a whole.

The frequency of social events, conducted after the world's pattern, in a noisy and frivolous way, even to the extent of including several homes, eating sandwiches in one, pie in another, taking soft drinks in another, playing games in another, with little or nothing of God in it all, and till late at night: then pretending to remember our Lord's sorrow and grief at Calvary only a few hours later, is surely a solemn mockery, and deserving of rebuke.

As we read the Scriptures, we find that the public gatherings of the saints were for all the assembly, young and old, but one modernistic development, which features the present day, is the Young People's gathering. This is designed in many cases to exclude older brethren and sisters, from whose experience the younger might well profit. Imagine a class of children in school having one of themselves as teacher. One fears that in some cases such gatherings are little more than a get-together of youth, with little thought to spiritual improvement. Let responsible brethren be exercised to have something interesting and worthwhile to minister at the regular gatherings of the assembly. Let them lead them, also, in gospel activity, in fellowship with the assembly, in tract distribution, etc., and the young will be kept happy and thrive spiritually.

Another modern idea, which has not suffered from protest as it should, is the Bible School. What would our elders of fifty years ago have said about such imitation of the seminaries of christendom? True, these may teach much about the Bible. So do they. But is it God's way? Is there any New Testament example, or even a suggestion in its favour? The assembly is God's school of Bible knowledge. If these men have superior knowledge, let them use it to build up the assemblies, so that their elders may in turn build up the youth among them. This would bring more glory to God than their preparation of men, many of whom will ultimately fill denominational pulpits.

Should this article terminate without calling attention to the modernistic imitation of the world in dress and fashions? No doubt our sisters who refuse to reduce the length of their hair, because they fear God, will suffer criticism from the ungodly, but "if ye are reproached for the name of Christ, happy are ye." The subjection indicated by the long hair is in itself a profitable testimony, and evidently a protest against the lawlessness all too common, as is manifest by the reproach it brings. Do not hesitate, dear sister, to make known that you wear your hair long out of love to Christ, and of subjection to Him. One fears that some, who disregard this plain command of the Lord, must spend more at the hairdresser's in a year than they give to further the gospel.

Are we, brethren, straining every effort to keep up with the world in owning the latest and best of everything, while men perish

and demons laugh? Until there is a more definite self-denial and living for eternity, let us not say that there is no trace of modernism in our assemblies.

"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians

W. Bunting

THE SPIRIT VERSUS THE FLESH

Chapter 5:16

The subject of the Holy Spirit in His relationship with the believer, upon which we touched in last month's article, is one that seldom receives from us the consideration which it merits. We appreciate and emphasize Christ's ministry for us at God's right hand, and it is good that we should do so. Indeed, we cannot value too highly, or dwell too much upon, the priestly service in which He is now engaged on our behalf. Eternity alone will reveal how much we owe to it.

"Before the throne of God He pleads;
God's great High Priest, He intercedes,
And so preserves me nigh."

Yet we must remember that the Spirit's work IN us is just as important as Christ's work FOR us; every aspect of our pilgrim pathway having been provided for by His gracious operations towards us.

Of course, to obtain anything like a comprehensive grasp of this subject, many scriptures must be considered. In our present passage we are afforded only a limited view of the Spirit's workings in our hearts, the predominant thought being His antagonism to our sinful nature, here, as elsewhere, termed "the flesh". Regarding the flesh, we already have had before us a warning of a negative character, "Use not liberty for an occasion to the flesh" (v. 13); now we are furnished with positive instruction, "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16, R.V.). We are never taught in Scripture that the old nature can be eradicated. It still indwells the believer and is at all times ready to spring into action. But if we allow the Spirit to govern our lives, its motions will be restrained.

The word here rendered, "lust", means, "earnest desire". In most of its New Testament occurrences it denotes that which is evil. It can, however, bear a noble meaning, as when we read that "righteous men have desired to see those things which ye see" (Matt. 13:17), that Christ said, "With desire I have desired to eat this passover" (Lu. 22:15), that Paul had "a desire to depart, and to be with Christ" (Phil. 1:23), and a "great desire" to see the Thessalonians

(1 Thess. 2:17), that the Apostles "desired" the Hebrews to "shew . . . diligence" (Heb. 6:11), and that "angels desire to look into" certain things (1 Pet. 1:12).

The term, "lust of the flesh", in our verse, occurs also in Eph. 2:3! 2 Pet. 2:18; and 1 John 2:16; with which we may compare Rom. 13:14; 1 Pet. 2:11; 4:2, 3. To quote the late Mr. Vine, "The phrase describes the emotions of the soul, the natural tendency towards evil things. Such lusts are not necessarily base and immoral; they may be refined in character, but are evil if inconsistent with the will of God." In view of this, it is to be feared that many things which pass muster with certain Christians to-day, and are even described by some as "beautiful", are but "fleshly lusts" adorned in a pleasing guise. In this category, the ambition to be rich, the striving after social status, the present-day craze for games, sport, music, films, and fashion, which are being seen increasingly in Gospel meetings, Conferences, Christian weddings, etc., could be as rightly tabulated as the quarrelling which the Apostle has so severely censured in verse 15. Against these and all such temptations we need to be continually warned. They "war against the soul" and therefore must be resisted by all who would please God. But how can these lusts be resisted? By what power can they be overcome? Only by that of the Spirit of God. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh".

The "walk" of the Christian in Galatians is referred to only here and in verse 25 of this chapter. But in these verses two distinct words are used, though they are identically translated in our Bibles. In verse 16 we have the more common word, which in the New Testament is employed in two senses: (1) physically, (2) spiritually. In the latter sense it means "to maintain a certain walk of life and conduct". To "walk by the Spirit" therefore signifies that I allow Him to choose and control each step of life, that I have my entire conduct ordered according to His leading, which, of course, is always consistent with the teaching of Scripture, for His WILL cannot be contrary to His WORD. What a power for God such a walk is! It is this WALK, and not mere TALK, that the Lord commends.

The last clause of our verse may be read either as a command, "Fulfil ye not the lust of the flesh", or as a promise, "Ye shall not fulfil the lust of the flesh". Of these, it seems more in keeping both with the context and with other passages in which a similar grammatical construction occurs, to regard it as the latter. Understood thus, the verse gives us the secret of overcoming the flesh. The word, "not", is the strong, double negative which in the New Testament is frequently translated, "in no wise". It can be rendered, "certainly not". What assurance of victory! How soon the "biting and devouring one an-

other" (v. 15) would end, were God's dear people to allow the Holy Spirit to control their lives. "Walk by the Spirit, and ye will certainly not fulfil the lust of the flesh", for the saint who thus walks will be watchful, humble, and prayerful. He will "have no confidence in the flesh" (Phil. 3:3). He will "make NO PROVISION" for it, "to fulfil the lusts thereof" (Rom. 13:14), and "Where no wood is, the fire goeth out" (Prov. 26:20). The flesh will still indwell him, but by the controlling influence of the Holy Spirit its "affections and lusts" will be "crucified" (v. 24).

CONSCIENCE

R. C. Chapman

When peace reigns in the Conscience there is always power over sin. Peace is like a sentinel that keeps guard at the door of the heart; if the sentinel be off his post, either the tumult within drowns the voice of the Spirit, or because of the stillness of death, his voice is not heard.

A guilty Conscience is one of Satan's great weapons against the children of God; faith can be bold only if the Conscience is clean. There is no trial to the believer like guilt upon the Conscience; but it is the triumph of faith to see guilt removed by the atoning blood of Christ. A very little stain upon the Conscience makes a wide breach in our communion with God. We should never deal lightly with the whispers of a doubtful Conscience. If we have a doubt upon our minds upon any point, we should go straight to the Lord Jesus to get it solved. Love abhors a winding course.

If the Conscience be not rightly instructed, it becomes a tool for Satan; if it speaks a false peace, it works ruin; and if it does not speak peace at all, it is a tormentor.

Let Christ keep the heart, and the heart shall keep the life.

Our lack of walking in the Spirit often moves others to like negligence.

How great a blessing is a tender Conscience; one that will discern and deal with a little sin—that will lead us to say, "Search me, O God!" In this state we not only grieve at an angry thought, or an outbreak of temper, but even for a thought of unbelief that may but glance across the mind.

The pardon of sin sealed on the Conscience strengthens the soul for communion with God; whilst guilt on the Conscience drives us from God. These are noiseless things in the world, but great things with God.

The child of God should remember that he has the root of every evil within him. If he take not heed to tend the garden of his Conscience, evil weeds will spring up and grow; especially will the besetting sins of his unconverted days be his plague.

A scrupulous Conscience comes of the flesh, and ignorance of God's will; but a good Conscience is among the best of God's blessings, for it is cleansed by the blood of Christ, and enlightened by the Scriptures and the Spirit of God.

We must deal with our Conscience as people do with their houses: if they would keep their dwellings clean, they must day by day be cleaning.

A spiritual Conscience deals most with the evil of the heart; but when the conscience is not spiritual, the heart is the last thing dealt with.

A rebuke from the Lord duly regarded will lead us into safe paths, whilst a rebuke not heeded is the forerunner of sharp correction.

The heavenly Conscience never says, "Must I give up this? Must I give up that?" for this pleases not the heart of Christ.

Have I faith and a good Conscience? Then I can leave everything to God—let Him give, or take, or withhold as He pleases.

A pure Conscience is a conscience so thoroughly purged by the Blood of Christ that it makes the soul, as it were, a mirror wherein is seen the face of our heavenly Father.

A tender Conscience concerning unbelief and its slightest stirrings, will greatly help us in our path of obedience, and in our walk with God.

We ought to be ever trying our Consciences by the Word of God, and helping our neighbours to do the same. It would indeed be a blessing to the saints, were they to exercise themselves in judging everything by the Scriptures. A child of God may walk unblameably in men's eyes, yet have little of the mind of Christ, and little of the spirit of communion. His Conscience may be in so small a measure guided by the word of God, that as to edifying others, he is little better than a piece of lumber.

BABEL AND ITS BUILDERS

J. Ritchie

The steps that led to the building of Babel, the objects the builders had in view, and the answer of God, in their confusion and scattering, all have their message to us of this present time, upon whom the ends of the age have come. There is nothing new under the sun; the same principles are at work, the same motives actuate the sons of men now, as in the days of old. And we may rest assured, the same results must follow. As is the seed, so must the harvest be.

The story is introduced to us in Genesis 11:1, by the significant statement, that "the whole earth was of one language and of one speech." Differences of age and of character we know there were among Noah's sons, even as there were diversities in the early church

in gift and grace; yet "all spake the same thing," and there was but "one heart and one soul" among them. Consequently, they could understand one another's speech, and walk in the unity of the Spirit, and in love. But apostacy soon came in. And this is the record of how it began of old:—First, "They journeyed from the east," turning their backs on the place from which the light springs forth. Next, "They found a plain," down below their first high dwelling-place, whence the ark had taken them, far above the world. Doubtless it had its attractions, for the sequel tells "they dwelt there." Ceasing to be mountain-top inhabitants and pilgrims below, and becoming settled in that low, swampy region, they turn their thoughts to self-exaltation.

Such has been the way of man. Never was it more prevalent than now. Where are the saints of one heart, of one soul, of one mind; all speaking the same thing? If they are to be found at all, even as a remnant, it will be on the mount of God, far from the spirit and fashions of the age, content to be as pilgrims here, with no certain dwelling, their faces toward the sunrising, looking for the coming of the Lord: the laughing stock of the worldly-wise, content to be unknown and unnoticed by the religious world. But Babel's builders are of another spirit. They are men of "common-sense" according to human calculation, men of what the world calls "sound judgment," with far-seeing eye. And so they meet and confer; they organize and co-operate, to work out their plans. "They said one to another, Go to, let us make brick." Plenty of reason, rich in proposals, full of consultation but God is left out. Not a reference to Him, no inquiry as to what He may think, or whether He will be pleased. They adopt His words, used in creation, "Let us make," but their materials are all an imitation of His. "They had brick for stone, and slime had they for mortar." Jehovah's temple is built of hewn stone made ready before it is brought thither (1 Kings 6:7), and so "fitly joined together" that no artificial cement is needed. But Babel is built of brick, or artificial stone, made by men's hands, an imitation of the work of God.

As is the materials, so is that which keeps them together. "They had slime for mortar"—a sulphurous compound, said to be formed of corrupting animal and vegetable substances found in the region of the Dead Sea. With this untempered mortar, Babel's walls were daubed and raised. How all this is being re-enacted in the building of the spiritual Babel, which men are rearing everywhere in these last days! Of what are the world's religious systems composed? Of what materials are its churches built? Of living stones; of sinners, brought out from Nature's quarry? Do the "members" in many cases even profess to be born of God, or are they asked when they "join the church" whether they have been converted? Or, to go further, are

those who receive them, the office-bearers, the ministers, born again, separate from the world, living witnesses to the power of the Gospel? Alas, in many cases they are not. It is "brick for stone," as of old. And "slime for mortar," in the form of human brotherhoods, guilds, societies, and clubs, some for one purpose, some for another, meeting all tastes and providing for all classes, keeps the sham together.

Thus the spiritual Babel, with its confusions, is raised. And let it be remembered, that whenever the heavenly calling is forgotten, the pilgrim path forsaken, separation to God made light of, then Babel will be the sure result. Man's will, man's reason, man's word, will take the place of Christ's claims, God's Word and the Spirit's energies. "Another Gospel," watered down to suit the popular taste, made attractive by preachers who know how to catch the crowds and exalt themselves, takes the place of the Gospel of God. The "offence of the Cross" ceases, and sham converts, light-headed professors to build Great Babel are the result. And what are the objects in view? Let God tell us. "And they said, Let us build us a city, and a tower, whose top may reach to heaven." A "city" for society—pleasant and sociable meetings; a "tower" for a sign, a witness that they were a people of no mean standing on earth. Take the social element, the pleasant evenings, the frivolity, the love making, the Vanity Fair, from the younger, and the emoluments, the honours, and flatteries conferred upon those who support "the cause" from the seniors, and you will see how long the patrons of the world's churches will stand by them. Babel is kept together by "slime," which one day will burst out in fiery flame.

"And let us make us a name, lest we be scattered abroad." This was a bold defiance against the power of the Almighty. They talk loftily these Babel builders. Then and now "Union is strength" and combination is power in the religious world's estimation. A union of Churches, a confederation of sects, the reunion of Christendom, under a new name, is regarded as a sign of the speedy dawn of millennial bliss, whereas the way of the Lord is, that His people gather unto the one uniting Name of the Lord Jesus Christ, neither making a name for themselves, nor adopting those which others have made, but holding fast in faith the ever precious word, "In all places where I record My Name, I will come unto thee, and I will bless thee" (Exod. 20:24). And again, "Where two or three are gathered together UNTO My Name, there am I in the midst of them" (Matt. 18:20). Thus God gathers His saints to Christ's Name alone, and to all who gather to any other centre, His word is—"He that gathereth not with Me, scattereth." Yet how many have sought under a pretence of gathering God's people together, to secure their unity, to make for themselves "a name." All such efforts are in vain, and can only result in a wider scattering. As the only remedy for the Fall is the Cross, so the only

preservation from Babel is Pentecost, or in other words, the Lordship of Christ confessed and owned; the ministry of the Spirit welcomed and obeyed, and the Word of God made the standard and the final appeal in everything. A holy, lowly walk with God in separation from the world, on these principles, will keep saints from Babel-building; nothing else will.

“Jehovah came down to see the city and the tower” (ver. 5). He suffers long: He allows great Babel to reach its height of pride; then He comes down in judgment. And He spake as well as saw. “This they begin to do; and now nothing will be restrained from them, which they have imagined to do, so Jehovah scattered them.” Such was the result of that first great conference and confederation, where human will and human reason magnified man and shut out God. And such too will be the character of the last great confederacy of evil, “Babylon the Great,” the masterpiece of Satanic art, wrought out through the will of ungodly yet religious man. God grant that amid the shadows which are already forecasting themselves, and the ever-increasing worldliness and corruption of what professes great honour to God and His Christ, but which is in reality a travesty of His Church and a very Babel in His sight, God’s true people may be kept apart, in holy separation, walking in the narrow path of obedience to His Word, not denying His Name, content to be as strangers here, where their Lord was cast out, until that hour, when, at His call, they shall go with a bound to their native country, where all is order, harmony, and unity, because only one will is done, and one centre owned there, —the Lamb upon the throne.

Wherever human devices, arrangements, councils and deliverances take the place of the supreme authority of the Lord Jesus, in things belonging to His Church, His kingdom and his work on earth, wherever social intercourse, pleasant and pleasing gatherings, the making of a “name” and the building of a “cause” for the magnification of man, even if the “glory of God” be named upon it in vain words, take the place of a dead and risen people abiding in their high places, and owning themselves but strangers here; there you have the seed-plot, the small beginning of Babel, which is ever in opposition to, as it is a counterfeit of the work of God.

The dial of our faces does not infallibly show the time of day in our hearts.

* * * *

It is dangerous to smite those with our tongues, whom God has smitten with his hand. His right to correct, is not ours.

* * * *

Make not an enemy of your friend by returning evil for good, but make a friend of your enemy by returning him good for evil.

SHILOH—AND ITS MESSAGE FOR US TO-DAY*Hunter Beattie, Scotland*

The first Scripture I wish to refer to is, of course, Gen. 49:10: "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the peoples be." These were the words of Jacob when he called his sons together, before he died, to hear what would befall them in the last days. SHILOH, He whose right it is—definitely refers to our Lord Jesus Christ, Who, in all things, must have the pre-eminence. Not only was Israel to be His people, but the Nations of the Gentiles, hence the plural, peoples. As saith the Second Psalm: "Thou art My Son; THIS DAY have I begotten THEE. Ask of Me, and I shall give Thee the Nations for Thine Inheritance, and the uttermost parts of the Earth for Thy possession." Jesus would be about two years old when the wise men came from the East seeking the King of the Jews whose star they had seen. Herod in fear, ordered the massacre of all the children in Bethlehem and its borders, of two years old and under; but Joseph, warned by God, had taken the young Child and His mother to Egypt and escaped the sword. Then when God told them that Herod was dead and they were to return to the land of Israel, they did so; but learning that Archelaus, Herod's son, reigned in Judea, Joseph was afraid and turned aside to Galilee and dwelt in Nazareth, fulfilling both Scriptures, 'Out of Egypt have I called My Son,' and 'He shall be called a Nazarene.' Archelaus died and the Sceptre departed from Judah, but SHILOH had arrived. In the Person of the Child JESUS the Messiah was now presented to Israel, none other than God manifest in flesh. The Word had become flesh and tabernacled among us. This was God's Anointed Man—Son of Man, Son of God.

Looking Backward

The Children of Israel had spent four hundred years, as strangers in a land not their own and suffered much tyranny. Then God brought them out of Egypt with a high Hand and judged their oppressors.

The Book of Deuteronomy is Moses' history of Israel in brief, covering the forty years sojourn in the wilderness after their deliverance from Egypt. It is full of teaching for our souls to-day. The things that happened to them were for our instruction, and for examples to us that we should not lust after evil things, as they did. (Rom. 15:4, 1 Cor. 10:6-12). And it is more necessary now than ever to note Paul's word to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good servant of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained." (1 Tim. 4:6). Repetition is thus of the greatest value.

Deut. 12 speaks of the statutes and judgments to be observed when they possess the land of Canaan. The PLACES wherein the dispossessed nations served their gods were to be utterly destroyed—their altars overthrown—their pillars broken—their groves burned—the graven images of their gods hewn down, and the very names of them destroyed out of that place.

“Ye shall not do so unto the Lord your God.” That meant they were not to copy them with similar altars, etc., and ascribe them to “Jehovah your Elohim.” Yet this is what they actually did as we shall see later. “But unto the PLACE which the Lord your God shall choose out of all your tribes TO PUT HIS NAME THERE, unto His Habitation shall ye seek, and thither shalt thou come, and thither ye shall bring your burnt offerings, etc. and THERE ye shall eat before the Lord your God and shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.” But note, God was to choose the PLACE to put HIS NAME THERE. Self sufficiency—the will of the flesh, was to be ended. Until now every man did what was right in his own eyes, but that would not be tolerated once they were over Jordan, and dwelling in the land in safety. “THEN there shall be a PLACE which the Lord your God shall choose to cause His Name to dwell there.” That PLACE and that NAME would hence be alone recognised as valid for all their worship—their offerings and sacrifices. In verse 13 there is a further admonition of a most important character: “Take heed to thyself that thou offer NOT thy burnt offerings in every place that thou seest, but in the PLACE which Jehovah shall choose in one of thy tribes THERE thou shalt offer up thy burnt offerings, and THERE thou shalt do all that I command thee.”

They had no authority to act by their own judgment. They were not competent to judge. God alone was, and His Word alone must settle everything. The closing verse of this chapter is of an extremely solemn nature: “What thingsoever I command you, observe to do it; thou shalt not ADD to it, nor diminish from it.” I is emphatic—COMMAND is positive—YOU is PERSONAL and your responsibility inescapable—OBSERVE to do it, means meticulous obedience; ADD—DIMINISH—would charge God with insufficiency and suggest that man can improve on what God decrees. That is rebellion.

The Tent of the Congregation at Shiloh

Joshua Chapter 18 opens thus:—“And the whole congregation of the children of Israel assembled together at SHILOH, and set up the Tent of the congregation there. And the land was subdued before them.”

SHILOH then, was the PLACE where Jehovah had put His Name, and there alone was He to be found. It was God’s centre of Worship and of Administration for Israel. When lots had to be

cast as to the land and its division among the tribes, they were to be cast before the Lord in SHILOH. This was done as described in verses 8-10.

The Levites and Shiloh

Joshua ch. 21 relates the provision of cities for the Levites to dwell in, with the suburbs thereof for their cattle. The heads of the fathers of the Levites came to Eleazar the priest and to Joshua, and unto the heads of the fathers of the tribes of the children of Israel, and they spake unto them at SHILOH. There this matter was settled, for there alone was there authority. All the different families of the Levites were provided for in 48 cities with their suburbs. The chapter closes with the well-known words:—"There failed not ought of any good thing which Jehovah had spoken unto the house of Israel; all came to pass."

Schism

Joshua ch. 22 brings us to schism that had begun long before and related in Numbers ch. 32. The two tribes of Reuben and Gad, and the half tribe of Manasseh had already settled in their own minds what lands they would possess, but they refused to have lands on the Canaan side of Jordan. They judged by the sight of their eyes and the apparent suitability of the lands for their flocks and herds just as Lot had done about five centuries before. Abraham dwelled in the Land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. Gen. 13:1-18. The result is well known. These two and a half tribes had their way. Jehovah will not compel service. As it is written in the Psalms:—"He gave them their request but sent leanness into their soul." They were allowed to "build cities for your little ones, and folds for your sheep; and DO THAT WHICH HATH PROCEEDED OUT OF YOUR MOUTH." (Numb. 32:24). They rejected the words that had proceeded out of God's Mouth, and they were the first to be carried captive by their enemies in the day of Jehovah's judgment.

A Great Altar to See to

The two and a half tribes departed from the children of Israel OUT OF SHILOH, which is in the land of Canaan, and when they came unto the borders of Jordan that are in the land of Canaan, they built there an altar by Jordan, a great altar to see to—that is, of grand appearance. When challenged about this they protested their unbroken faith in their Jehovah and explained that this grand altar was not for sacrifices, but merely a witness to their children and others in a future time, that although on the wrong side of Jordan, they were still of Israel and had a part in Jehovah. This was meant to be only a pattern of the altar of Jehovah to which their children could refer at any time. BUT THEY HAD DEPARTED FROM SHILOH.

Have we not heard this often? The altars and Romish millinery and prelacy and admitted evils and rejection of much of God's Word all excused because Mr. so and so is a very pious man and regrets the evils but refuses to judge them and come out from them, as the Word of God demands. This is on a par with Naaman the Syrian, convinced that there was no God in all the Earth but in Israel, and vowed no more to sacrifice to other gods, and desired two mules burden of this earth that he might sacrifice to Jehovah only. He had another request to make. "In this thing Jehovah pardon thy servant, when my Master goes into the house of Rimmon to bow down there, and he leans on my hand, and I bow down myself in the house of Rimmon—when I bow down in the house of Rimmon, Jehovah pardon thy servant, I pray thee, in this thing." And he said unto him, "Go in peace."

Naaman was quite willing to believe in Jehovah, but unwilling to separate from the evil with which he was associated. His Master, the king of Syria, would see the miracle of Jehovah, but it did not keep him from warring against Israel the next year, and against Samaria after that; in each case it was Elijah who circumvented him. We have plenty of great altars to see to—magnificent architecture that are the wonder of the world—surpliced choirs and gorgeous vestments—all the glory of this world and all the offspring of man's mind and out of their own mouth. God has suffered them to have their way until the day of Grace has closed and His judgment falls.

From these God has delivered many of us and we desire no further association with them.

The lessons to be derived from these inspired Scriptures are almost innumerable, and this is but the merest sketch of the truths that SHILOH represents.

NEWS FROM SPAIN

(The following letter was recently received by brother G. G. Johnston, giving news of conditions in Spain, which will be of interest to our readers.)

Dear Friends:

I receive constant requests for information of work in Spain, . . . I will briefly try to show present conditions here. The extent of religious liberty for non-Catholics is indicated in "Spaniards' Charter"—a fundamental law of the state. It states that no one shall be molested for his religious beliefs or *private* worship, but no public manifestation is allowed other than Catholic. This has been interpreted according to the caprice of local authorities. Some say it is for foreigners only; others that it means family worship, without outsiders coming in. Generally it is interpreted that the Civil Governor may give permission for a hall to be used for meeting as long as there

is nothing outside to indicate that it IS a hall. In spite of this "concession", in many places no permission has been granted for reopening halls.

"Public Demonstration" includes, apparently, day schools for children of believers, tract distribution, printing Christian literature, circulation of the Scriptures. All these are forbidden. I have just been tried for the "crime" of publishing a magazine "Bible Searcher". I still await the result. The Public Prosecutor asked three months in prison for me! (LATER: Just heard adverse sentence is given, but have no details.)

You will ask, Under such conditions how can work go on? Thank God, we can give a happy answer. Exodus 1:12 is being enacted in Spain today. Believers realize their responsibility for individual testimony, and by personal contacts we are reaping a harvest of souls as seldom before. Cooperation in the meetings also yields rich fruit. I wish you could attend our Gospel meetings! They are preceded by a stirring prayer meeting. After this we find the young fellows welcoming newcomers, seating them comfortably; while three young sisters wait for mothers who come with their tiny ones. These are "pounced" upon and taken to a "Creche" in another part of the building, and cared for, so that mothers can give all their attention to the message. For over six months the young men meet on Saturday nights from 9 to 10:30 just for prayer. Now the younger sisters do the same on Tuesday nights. One can readily appreciate what a difference these activities make to the work. No wonder we see frequent conversions. We also have another hall on the outskirts of Madrid, and the young people make this their special concern.

Work in the Provinces is also encouraging, but there are many real difficulties, chiefly owing to lack of workers. But we rejoice to see the gallant stand for the truth that so many are making in the midst of most difficult and trying circumstances.

Pray for our young men in the military service. Here is an extract from a letter just received from a provincial capital: "You will know our brother . . . On Thursday of Holy Week, they made him join the rest of the company to visit the churches, which is a custom at this time. He told the Commandant he could not do this as he was an evangelical believer, which he had declared when he joined up. The officer gave him a hard blow before all, calling him "Free Mason dog" with other insults, drawing his sword as if to strike him down with it. Then he obliged him to go with the rest, making him kneel down in every church, and afterwards sent him for guardroom punishment, writing a note to the Colonel, asking a month's prison cell . . ." This is by no means an isolated case.

Remember in prayer also the plight of many young men and women who wish to be married but are being refused marriage, as all baptized in the R.C. Church are to be considered the "property" of the church—even if they renounce R.C. religion—and therefore the only legal marriage is by the Church, and to this they naturally refuse to submit.

Pray for us during the sweltering heat of summer here in Madrid. We are hoping we may be able to get to England for two or three months next November—after our Annual Conference.

With our heartiest greetings in the Lord,

Yours in His glad service,
E. M. and J. H. H. BIFFEN,
Trafalgar 32, Madrid, Spain.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"Brethren, let us join to bless
Jesus Christ, our joy and peace;
Him, who bowed His head so low
Underneath our load of woe."

True is the saying, "It requires more than Christian parentage to make a Christian of anyone." "Ye must be born again," was the declaration of our Lord to Nicodemus.

The writer of the above hymn, John Cennick, was born in Reading, England, December 12, 1718. His parents were Quakers, and Christians, but in spite of this advantage, he grew up wild and reckless. Young Cennick had a lively fancy and a warm social nature; he made friends easily but did not always choose them well, and he allowed himself to be too much influenced by idlers who courted his affection. The age of fifteen did not find him a promising youth; he delighted in attending dances, playing cards, reading novels, and attending theatres, and but for his warm, susceptible feelings, he might have been classed among the profitless boys of the town. But he was not happy; his conscience was ever ill at ease, the gloomy reflection that the days of youth were swiftly passing, that manhood, too, must soon be gone, and he must die, filled his mind and thoughts. One day in 1735, while pacing the streets of London, he suddenly felt great conviction of sin, and at first he yielded to despair, was weary of life and often prayed for death. He fled here and there, seeking rest in infidelity and open sin. At length he tried to rid himself of sin by penance, and, says he, "I even ate acorns, leaves of trees, crabs, and grass." For three long years he groaned under the burden of a guilty conscience; this thought he expressed in the verses:

“This is the way I long have sought,
And mourned because I found it not;
My grief a burden long has been,
Because I was not saved from sin.

“The more I strove against its power,
I felt its weight and guilt the more;
Till late I heard my Saviour say
Come hither, soul, I am the Way.”

One day, while thus sorely tried, and brought almost to the verge of despair, he met with the words, “I am thy salvation.” The text was like a revelation to him and it lifted the veil that had long darkened his mind. He saw the way of peace and safety; his mind was filled with unspeakable joy on believing that Jesus would take him as he was, with all his imperfections, and pardon all his sin. He now found peace and joy in his soul, as he afterwards wrote:

“Thou dear Redeemer, dying Lamb,
I love to hear of Thee;
No sound so charming as Thy Name,
Nor half so sweet can be.”

He then earnestly entreated his young associates to turn from the pursuit of worldly folly, and the constant theme of his conversation was “peace and pardon through the blood of Christ.”

In 1739 at the age of twenty, he commenced work for Christ, in teaching and preaching among the colliers. He associated himself with the Wesleys and Whitfield, but the following year had a disagreement with the former over points of doctrine, and during the next five years he assisted Whitfield in his evangelistic labours. Later he cast in his lot with the Moravian brethren with whom he laboured until his death.

Among his best known hymns, besides those quoted above, are:

“Lo, He comes, from heav’n descending.”

“Children of the heavenly King.”

“Together with these symbols, Lord.”

“God of the prophets’ power.”

John Cennick died at the early age of thirty-six, in the year 1755; his end was peace. After his decease, a poem was found in his pocket, written in anticipation of the final summons, entitled “Nunc Dimittis.” The following stanza will show the spirit of resignation in which he viewed the change:

“O Lamb, I languish
Till the day I see
When Thou wilt say,
‘Come up and be with Me!’
Twice seven years
Have I Thy servant been,
Now let me end
My service and my sin.”

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. "I often hear the expression, 'Gathering on the ground of the one Body.' Will you please explain what this means, for I do not understand it?"

Answer. Nor do I understand it either, for it is foreign to the teaching of the New Testament. I have never been able to get a satisfactory or even an intelligent answer to this question. There is no such thing as "gathering on the ground of the one Body"; in fact the statement is quite vague and obscure. If it means that every one who says they are saved, has a right to sit at the Lord's Table, then the statement is unscriptural. True, the Scriptures teach "there is one Body." But if the expression is taken from Eph. 4:4, where we read, "There is one Body, and one Spirit, even as ye are called in one hope of your calling"; then it might as well be said that we gather on the ground of the one Spirit, or on the ground of the one hope. No company of Christians could very well gather together simply because they confess that they have a common membership in the body of Christ, for while that might be true of them, it would be equally true of those who did not thus gather with them. Every true believer is a member of the body of Christ, and to such the Holy Spirit reveals through the Word the truth of gathering unto the Name of the Lord Jesus Christ. (Matt. 18:20) We gather together, not merely "in His Name", which suggests authority for doing so, but "unto His Name", i.e., vital association with our LORD Jesus Christ.

—H. A.

Question. "I cannot reconcile 1 Sam. 31:4-6 with 2 Sam. 1:6-10. Did Saul kill himself on Mount Gilboa, or did the Amalakite kill him?"

Answer. Both narratives give a true account of what took place. In 1 Sam. 31:4 we are told, "Therefore Saul took a sword, and fell upon it." This was an attempt to take his own life when his armour-bearer refused to do his bidding—"Draw thy sword, and thrust me through therewith." Then in verse 5 we read, "His armourbearer saw that Saul was dead." etc. The account given in 2 Sam. 1:6-10 is a complement to the former, and simply adds detail to the first account. Saul did not die instantly; that is quite apparent. When the Amalakite came along, the dying king asked him to finish the job, fearing that his self-inflicted wound might not be fatal, and also desiring to be put out of his fear and pain. The Amalakite complied, because he believed the wound really was fatal.—H. A.

The following news from Quebec came too late for insertion in August.

QUEBEC CITY, QUE.—H. McCready is exercised about locating here and desires the prayers of God's people for guidance; with V. Davy he had encouraging visits among those reading the New Testaments sent by mail.

FARNHAM, QUE.—N. Gratton and B. Grainger had the joy of seeing two French R.C. married women baptized in a river recently, the fruit of cottage meetings held last year. A fine crowd attended and listened to the preaching of the Gospel.

FARMBOROUGH, QUE.—The school work carried on by the sisters, Misses Buchanan and Grainger, and Mrs. Davy, has yielded fruit this season with some accepting Christ, and one being baptized who was saved some time ago.

ROLLET, QUE.—The conference was a real encouragement to the French believers. Three young people were baptized, and another married woman is exercised. A number of Roman Catholics heard the Gospel. The Word was ministered by several of the Lord's servants.

BOLTON CENTRE, QUE.—Brethren from Montreal have a Gospel meeting here each Lord's Day. Recently J. W. McLelland and W. Price had meetings each morning for children, 9.30 till noon, with a good attendance; they also had Gospel meetings at night, and felt that God was speaking.

NOVA SCOTIA—Word just received tells of interest in a portable hall in Pugwash by D. Leatham and R. Jordan; blessing in salvation in tent meetings in Sydney Mines by A. Aiken and J. Blackwood; one professed at Hillsburn where L. K. McIlwaine and J. McCracken are preaching. R. McCracken helped for two weeks. D. Howard and R. Morton are in Bridgewater. In **NEW BRUNSWICK**, R. Roberts and N. L. McNeill are seeing an interest in Doran Ridge, and in P.E.I. A. Ramsay is plodding alone at Cape Traverse with interest.

U.S.A.

NEW HAVEN, CONN.—R. Capiello wrote last month asking prayer, at that time one man had professed to be saved, in tent meetings by him and L. Rosania.

BRISTOL, CONN.—F. Carboni and F. Pizzulli are preaching under canvas here, after being refused permission in New Britain, Conn.

HOUGHTON, MICH.—Wm. Ferguson writes of being in the copper mining country of North Michigan, and meetings are quite good. He is exercised about another district back farther in the country which he may try in a school-house as there is some interest.

WINTHROP, MAINE—J. McCullough and S. Rea pitched a Gospel tent and were encouraged by seeing a nice number of strangers coming in this new place. Pray for blessing.

VENEZUELA

Brother Wm. Williams writes to tell of the safe arrival of Miss Martha Kember and Miss Sadie McIlwaine, who have been exercised for some time about serving the Lord in connection with the school work in Venezuela. Pressure from the R.C. priests had caused the government to close down on such work, but the Lord opened their way in connection with both immigration and customs, so that their belongings entered duty free. They left their respective homes in Ontario and Nova Scotia, commended by the assemblies with which they were in fellowship. Their addresses will be c/o Apartado 38, Puerto Cabello, Venezuela.

CONFERENCES

OSHAWA, ONT.—The annual conference will be held, D.V., on Lord's Day, September 23, in the new Union Hall auditorium, located on Bond St. E., about one and a half blocks east of Simcoe St. North. The meetings will be at 10:30 a.m. and 2:30 and 7 p.m. with a prayer

meeting September 22 at 7.30 p.m. in the Gospel Hall, Nassau Street.

HUNTSVILLE, ONT.—The conference will be held on Sept. 21, 22, 23, in the Gospel Hall, Main Street, commencing with a prayer meeting Sept. 20 at 7.30 p.m. The Lord's servants teaching the "old paths" and practicing the same are welcome.

LONGPORT, N.J.—The conference will be held in the auditorium of the Gospel Hall, 29th and Atlantic, Longport, N. J. Prayer meeting Sept. 21 at 7:30 p.m., and Sept. 22 and 23 at 10:30 a.m., and 2:30 and 7:30 p.m. Corr. William Moon, 11 S. Essex Ave., Margate, N.J.

ARNSTEIN, ONT.—The annual conference will be held, D.V., on Sept. 14, 15, 16, with a prayer meeting on September 13. "Trust it will be a profitable time, and that we may be delivered from any lightness, so we pray to this end."

CREEMORE, ONT.—A joint Creemore and Strongville conference will be held again this year on Oct. 7 and 8 in the Creemore town hall, with a prayer meeting on Oct. 6 in the Orange Hall. Corr. Harry J. Clark, Box 136, New Lovell, Ont.

MANCHESTER, IA.—Our annual conference will be held, D.V., Oct. 6 and 7, with prayer meeting Oct. 5. Accommodations provided as usual. Corr. Dan Lubben, 505 E. Buttler St., Manchester, Ia.

WITH CHRIST

HITESVILLE, IOWA.—Our dear brother Walter Eltges, aged 53, passed into the presence of the Lord on July 6 at La Crosse, Wis., where he was having some special meetings. He was saved May 26, 1926, in Kesley near Hitesville, and was in the Hitesville assembly from its beginning, and has run well. About five years ago he was commended to the Lord's work and has sought to go into new parts since that time in tent work etc., carrying the Gospel to the unsaved, where over 800 passed the bier. Paul Elliott spoke in the home, and One of the largest funerals was held on July 9th at the Hitesville hall, Oliver Smith, C. Yost and S. Hamilton in the hall; brother A. Studnicka closed at the grave. Brother Eltges was faithful to the truth and consistent in his life.

MALDEN, MASS.—On July 23 our beloved sister Dorothea Procopia, aged 18, went home to be with the Lord, Whom she loved, and for Whom she lived. She was saved at 12 in fellowship in the East Boston assembly. The funeral services were shared by bren. Pearson, Rosania and Pizzulli, and brother G. Breschia spoke at the grave.

PORTAGE LA PRAIRIE, MAN.—Our esteemed brother, Lorne S. Wild, went home July 30 in his 64th year. He was saved Oct. 10, 1916, and was baptized and received in the assembly here. He helped to spread the Gospel in this vicinity and for a number of years took a leading part in guiding the assembly, where he will be much missed. The funeral in the Gospel Hall was very large with many unsaved present, and was taken by brethren Hector Alves and Sam Rey.

BLEARY, NORTH IRELAND.—Mrs. James Rennix, Blearly Lurgan, passed into the Lord's presence on July 22, aged 49. Our beloved sister was saved 32 years ago and received into Tullyroan assembly and later came to Blearly. She was given to hospitality, well known by the Lord's servants upon whom she bestowed much care, and will be missed. Bren. T. Campbell, T. McKelvey, R. Curran and H. Baillie shared in the funeral services which were largely attended.

PUGWASH JUNCTION, N.S.—Our brother Frank Elliott was called home on July 23 as the result of a brain tumor. He had just finished meetings in Trenton, N.S., with bro. J. McCracken when he was stricken. He has borne a quiet, consistent testimony, loved his Bible, and God blessed his labours in the Gospel, before and since he "left the nets" four years ago. Several of his fellow-labourers preached the word to a large crowd in the Pugwash Junc. Hall. Remember the family in prayer.

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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OCTOBER, 1951

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HURRICANE RELIEF FOR JAMAICA

The recent hurricane in Jamaica has wrought indescribable damage to the homes and Gospel Halls in the island. The greatest need seems to be for food stuffs at the moment, but funds will be needed for the reconstruction or repair of halls in which to meet, and good used clothing of light weight would be practical, since many have lost their all. Send all such parcels to Mr. Wm. Gibson, Box 386, Kingston, Jamaica, B.W.I., marked "For Hurricane Relief." Funds from Canada may be sent directly, or through this magazine. Please make payable to "Truth and Tidings Gospel Trust, 140 Woodycrest Ave., Toronto 6, Ontario."

WORK AND WORKERS PRAIRIES

MAKEROFF—A. Wilson and J. Ronald saw the Lord's Hand in blessing, with some professing to be saved. J. Ronald is now doing house to house visiting in Southern Manitoba, and A. Wilson has returned to the West Coast.

MINITONAS—S. Maxwell and J. Gray finished the tent meetings with interest and further blessing. The latter is now in Ontario.

PORTAGE LA PRAIRIE—A. Douglas had a week of searching meetings, and also ministered the Word at Winnipeg, Kenora and Port Arthur.

ONTARIO

SAULT STE. MARIE—A good conference was reported with power in the preaching of the Gospel and four professed to be saved. C. Yost and J. Adams have continued with meetings. C. Patrizio is preaching the Word in the Italian section. The Lord also gave help in the ministry at the Orillia conference.

ST. THOMAS—The brethren have built a new hall and Gospel meetings have been arranged to reach sinners with the Gospel. B. Dobson and Timothy Kember are preaching the Word.

ST. CATHARINES—J. Gunn and E. B. Sprunt are preaching the Gospel in a new section of the city, in a portable hall.

MARITIMES

MONCTON, N.B.—During the month of August we had short, but much appreciated visits from brethren F. Knox (Ireland), M. Mackenzie (Bahamas), and J. H. Blackwood.

The ministry of F. Knox has been greatly appreciated in the Maritimes. The saints were stirred up and refreshed at the various places

TRUTH and TIDINGS

VOL. 3

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No. 10

EDITORIAL

The editors will appreciate it very much if our subscribers will co-operate in increasing the circulation of Truth and Tidings. In order to encourage new subscriptions we will be glad to send to any address all of 1952 and the remaining months of October, November and December of 1951 for the sum of one dollar. This offer is open to either new subscribers or to anyone wishing to send gift subscriptions to their friends.

While we have not published excerpts from the many letters of appreciation sent to us from various parts of the world, they have been a great encouragement to us to continue serving the people of God through the written ministry of the Word. Some from more isolated parts have likened the reading of the magazine to attending a conference. Perhaps the reader knows of lonely saints, "shut-ins" etc., who might be cheered and edified by sending a gift subscription to them for a year, for the price of a few flowers, which, however lovely at the time, are wilted and faded in a few days.

Sometimes magazines are returned to us by the post-office marked "no longer at this address." In some cases we are unable to get the new address and the subscriber thus misses copies to which he is entitled. Please send changes of address promptly. If for any reason a copy goes astray in the mails, let us know and we will be glad to replace it.

In regard to bound volumes, we found the supply exhausted before the demand had ceased for them in past years. May we ask that those who desire the 1951 volume send in your order as soon as possible, so that, if necessary, we can prepare a larger number than in the past.

I BELIEVE GOD

Acts 27:25

A. W. Joyce

One of the greatest needs to-day is for men and women who really BELIEVE GOD. There are many who profess to believe in God. There are many really saved people who believe on the Lord Jesus Christ as their Saviour, and in God as their own Father, and this is well indeed, as far as it goes. But how often we have to confess what "unbelieving believers" we are! We have trusted for eternity but we doubt for time. We believe for our souls, and we fret for our bodies. We have committed to our Heavenly Father the greater, but we are afraid to do this for the lesser needs and burdens of life. In these days of uncertainty, declension, and moral and spiritual

darkness, how valuable that man or woman is who can consistently and confidently exclaim from the heart, "I believe God."

Perhaps nowhere in the sacred record does the moral and spiritual greatness of the Apostle Paul shine more clearly than when, in the wild storm on the Mediterranean Sea, on the deck of a doomed vessel, he calmly and confidently states, "I believe God." Though he cannot, like his Master, rebuke the winds and the waves saying, "Peace, be still," he can, like his Master, stand in peace in the midst of the storm, in perfect confidence in his Heavenly Father. It is to be feared that some interpreters in their attempts to spiritualize Acts 27 as illustrative of a wrecked corporate testimony, have left themselves or their hearers in an apathy of despair, in regard to the present and the future; "What's the use of trying? Everything is gone to wreck and ruin!" Did the Apostle Paul do this? No! he lifted his despairing auditors by his optimistic assurance, "Be of good cheer: for I believe God, that it shall be even as it was told me."

Certainly the circumstances under which these noble words were spoken were most depressing. At the commencement of the voyage, Paul's wise advice was disregarded (v. 11). What could such a landsman know about nautical affairs! Even if the tent-maker knows something about canvas, what does he know about the handling of the sails! So the captain's advice is taken, and the ill-fated voyage begins. Paul retires into the background while the fine weather holds, and until the terrible, long continued storm brings all on board to their "wit's end", as the psalmist terms it, in his graphic description of a storm at sea in Psalm 107:23-27. Such is the fury of the storm that for fourteen days they have had nothing to eat. The danger, the darkness, the discomfort, and the hunger combine to produce the darkest possible background upon which Paul's testimony shines like a beacon. He virtually takes command of the vessel (v. 31), though he is there as a prisoner. He encourages all to eat, setting the example, though before doing so "he gave thanks to God in presence of them all." (Do we always give thanks to God before eating, no matter in whose presence we are?)

Paul's confidence in God was based upon the Word of God — "even as it was told me". He did not minimise the danger, but his faith rose superior to it. What was behind his remarkable influence among men? Surely it was his influence in Heaven. Every sailor and soldier on board owed their lives to Paul—"God hath given thee all them that sail with thee." How little does the world realize the debt they owe to the prayers of the people of God. In passing it might be noted that Paul in fellowship with God was the means of the salvation of those who travelled with him, whereas the prophet Jonah, when out of fellowship with God in a storm on the same sea, was the cause of the near destruction of all on board (Jonah 1:12).

Jonah was fast asleep and had to be awakened by the ungodly, and he did not confess his God until he was compelled to do so by the insistent questions of the sailors. Which of these two children of God do we resemble?

How many of God's dear people have gone down in defeat before the world! What was the cause?—lack of faith in the living God. "This is the victory that overcometh the world, even our faith," asserts the apostle John in his first epistle, chapter 5. At conversion's day we were delivered from sin and the judgment that abides over the world, *by faith*. We began by faith, but day by day we should walk by faith. It is the mind of God that our faith should increase. The apostle Paul commended the young Thessalonian believers for their faith, then that their faith was spread abroad, and in the second epistle that their "faith groweth exceedingly".

Is our faith a growing faith? In our individual lives do we find ourselves depending much more upon the Lord now than when we first trusted in Christ? Or do we find our faith becoming so feeble that we are afraid to trust God? We may attempt to assure our future by hedging ourselves about with every protection that the world can supply, but what a flimsy hedge that would be in comparison with God's hedge around Job, through which the devil had to admit his failure to penetrate (Job 1:10).

Faith in the living God then, is the keynote of a victorious life over the world; it is the secret of power with God and influence for God among men. It is the remedy for discouragement, and that which alone can sustain the tried and persecuted believer when he stands alone for God.

In Luke 21, we have a description of conditions which will prevail in the world, immediately before the coming again of the Lord, as the Son of Man to earth. ABOVE, strange signs are seen in the sun, moon and stars, ON EARTH, there is distress and perplexity among the nations, and ON THE SEA, there are terrible storms with roaring waves. The result of all this will be that men's hearts will fail them for *fear*. Well might the unconverted tremble *now* as we draw near to the close of this present day of grace.

The Christian who really trusts God, will be free from the fear of Luke 21:26. World leaders at the present time refer ominously to atomic bombs, which are far more deadly and potent than those which prostrated Japan in the last war. The President of the U.S.A., Mr. Truman, very recently spoke of a deadly form of rays being developed, which are far more destructive than the latest atomic bombs. The attitude of the exercised believer will neither be that of indifference nor despair. The believer will be deeply exercised

about "redeeming the time", and calmly and confidently in view of all the coming storms will say, "I will fear no evil for Thou art with me," my Father is over all, come what may, I BELIEVE GOD.

POPULARITY — ITS DANGERS

G. G. Johnston

There is a sense in which "when a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7). The godly man (or woman) will command the respect of all, even of the most ungodly. Such Christians have as their objective, not the pleasing of men, not the gaining of popularity, but the smile of God. They live as under His eye, satisfied should men smile or frown, to have His approval.

This is very different from seeking popularity with men at any cost, even though it should mean the loss of fellowship with God. To the child of God, nothing should be of greater esteem than his communion with God, nor should he consent to the loss of this, whatever he might gain in its place. The experience of Essau, who sold his birthright for a mess of pottage and could not recover it though he sought it carefully with tears, should be a solemn lesson to us all. Alas, how many who once enjoyed happy fellowship with God, have despised this rich heritage, and have sold it for popularity with men.

• Pride the Cause

No doubt, one principal reason for the desire for popularity with men is the pride of the natural heart. To many it would seem intolerable that another fellowman—a poor worm of the dust, like themselves—should sneer at them because they believe in Christ, and dare to confess themselves His disciples. The once blind man of John 9 had to hear the sneering remark of the Jews, "Thou art His disciple; but we are Moses' disciples." But he bravely stood his ground, and when, having been cast out, he met the Lord and received further revelation of who He was, he said, "Lord, I believe." And he worshipped Him.

The same was not true of all in the day of our Saviour. The pride of many in the religion of their fathers, and their love of popularity filled them with fear. Of such it is written, "They loved the praise of men more than the praise of God" (John 12:43). How could they bear to suffer reproach from their fellows! They would prefer to hide their convictions lest they should be counted queer. This pride and this fear of suffering reproach caused many to miss their salvation in Christ. Many would like to be saved from

hell by Christ, who draw back from bearing the reproach of the despised Nazarene, and the list of those who will have their part in the lake of fire for eternity is headed by "the fearful" (Rev. 21:8).

Cowardly Christians

But how many, besides, who profess faith in Christ, are afraid to take up their cross and follow Him! Such may speak freely about Him when among other Christians, but would blush to hear another confess Him openly among the unsaved as his Lord and Saviour, and if asked, as was Peter, if he were one of them, might also as stoutly deny Him. This is due, at times, from failure to learn that as a Christian he should reckon himself as dead to the world, and done with its frown or its favour.

What would seem to be definitely lacking today is a gracious yet purposeful stand for Christ, backed up by wise and godly behaviour. Of course, there will be little result from professing to belong to Christ, or from speaking of Him, unless there is also a clean life and a definite separation from the pleasure and vanities of the world. If we seek popularity with the world by mixing with it, vainly thinking to strengthen our position as witnesses for Christ, we need not be surprised if the result is as with Lot before his sons-in-law, to whom he seemed as one that mocked when he warned them of coming judgment.

Prestige as Assemblies

From the formation of the first assembly in Jerusalem until today, there has always been room for improvement—a deepening of spiritual power and grace. Provision for this has been made by the Lord, through the gifts He has given, for revival and growth. It may be true that some gatherings have become very "dead" and in need of the quickening touch of God. But the modern way of revival by introducing the things of the world among the saints is surely aimed more at gaining popularity with the world than at increasing spiritual power. Fancy a professed assembly with its baseball team, its orchestra or even its band of professional singers! These may distinguish such as a popular sect, among the religious bodies around, but not as a New Testament assembly of saints.

A protest of this sort will not likely alter the course of those whose hearts are set on gaining such popularity at any cost, but it may encourage others who are groaning in spirit because of this trend in some parts. Those who are leading in such direction, pretending a desire to better things, should consider the decision of those who were leaders among the saints in apostolic days, according to Acts 6:4, "We will give ourselves continually to prayer, and to the ministry of the Word."

The gathering of the people in camps, from scriptural assemblies and elsewhere, under the pretext of giving spiritual help and refreshment, but really to "have a good time" in the worldly sense, is sure to have a blighting result upon all, especially upon our Christian youth. Those who encourage the mixture of the spiritual and the sporty may become popular with men, but will surely lose favour with God. How could one contemplate meeting his Lord and rendering account to Him, if guilty of wilfully turning the steps of some of those lambs from the footsteps of the flock, into the ways of a cruel and pleasure-mad world?

**"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians**

W. Bunting

THE SPIRIT VERSUS THE FLESH

Chapter 5:17

The statement of verse 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh", is amplified by the words which immediately follow—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other: that ye may not do the things that ye would" (R.V.). The truth here set forth is one of which we cannot be too often reminded. Within every believer there are two principles which are absolutely alien to each other. The old self and the Spirit can have nothing in common. That the former was neither eradicated nor renewed at the time of our conversion to God, we soon become painfully aware, and since then we have proved by experience what Scripture teaches, namely that it is incorrigibly evil. But the Spirit of God Who has made His abode in our hearts is holy. All His desires and promptings, therefore, are opposed to those of our old nature. At every point they resist each other and can never come to terms, so deeply rooted is their mutual antagonism. The experience of this inward conflict in the days which immediately follow conversion is in most cases a distressing reality. Some would identify it with the struggle described in Rom. 7:14-25. But in that passage there is no mention of the Holy Spirit. Rather, it is the experience of a man striving in his own unaided strength to fulfil the law of God. This he cannot do, which causes him at last to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). Here, however, as we have already seen, the conflict is between the flesh and the Spirit of God. Each strives for ascendancy, and the question to be decided at every turn in the Christian life is: Which of them will have the mastery?

Perhaps the greatest Old Testament representative of the flesh is Amalek, the nation which sprang from Esau (Gen. 36:12), the

man of carnal appetite. "Amalek was the first of the nations that warred against Israel" (Num. 24. 20 Marg.) says Balaam. "Then came Amalek, and fought with Israel in Rephidim" (Ex. 17:8). Have we not here and in the succeeding verses an illustration of the spiritual conflict of our passage in Gal. 5? Referring to this attack long afterwards the Lord said of Amalek, "HE FEARED NOT GOD" (Deut. 25:18)—a statement which sums up the character of the flesh. This lack of God's fear is seen in that:

- (1) He attacked without any provocation.
- (2) He attacked the people when they were "faint and weary".
- (3) He attacked the rear, where were the weakest of them, and where there would be no defence.
- (4) He attacked as soon as he heard of Israel getting water, likely to rob them of it (THEN came Amalek), for if he knew of the water at all, he must have known that God had provided it.

Here are marks by which we can detect the activities of the flesh. It fears not God. Without any provocation it will oppose what is of God. It will take advantage of weakness in ourselves, and will prompt us to take advantage of weakness in others. It will stoop to what is mean and discourteous to accomplish its cowardly and selfish ends. And it will rob us of the enjoyment of the spiritual blessings with which grace has enriched our souls.

Nor did the passing of time improve Amalek. During the years and centuries which followed the incident of Ex. 17, he remained the same inveterate enemy of God's people. See Num. 14:15; Deut. 25:17-19; Jud. 6:3; 1 Sam. 15:2. Therefore, he never was to be trusted, nor was his first treacherous attack ever to be forgotten. "And the Lord said unto Moses, Write this FOR A MEMORIAL IN A BOOK" (Ex. 17:14). Forty years later He said, "REMEMBER WHAT AMALEK DID unto thee by the way" (Deut. 25:17). Some 400 years after, His message through Samuel was, "I REMEMBER THAT WHICH AMALEK DID" (1 Sam. 15:2). Then about 1000 years later, he appears in Haman, the Agagite, who, but for a marvellous overruling Providence would have compassed the destruction of all Israel in the land of Babylon. Surely the great moral of this is that we must ever watch and guard against the subtle foe called SELF. Luther said he feared self more than he did the pope and all his cardinals, and George Muller used to pray that he might not die "a wicked old man". Let us, therefore, "be sober, and watch unto prayer" (1 Pet. 4:7), for the desert sands are strewn with the graves of unwary pilgrims who were overthrown by this wily foe. "O how humble and yet how diligent, how lowly yet how watchful, how prayerful night and day, it becomes me to be! wrote Robert M. McCheyne. Yes indeed, for not until

our feet stand upon "the street of gold" shall we be out of danger.

"Christian, walk carefully, danger is near!
On in thy journey with trembling and fear;
Snares from without, and temptations within.
Seek to entice thee once more into sin."

In connection with this initial attack of Amalek, God was careful, not only to instruct His people as to their attitude toward the enemy, "Go . . . fight with Amalek" (Ex. 17:9), but also to assure them of what His own attitude was and would ever be. "For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation" (Ex. 17:16). Now, is there not a close correspondence between this and Gal. 5:17—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other"? The flesh desires its former predominance, but the Spirit unceasingly resists its impulses and yearnings.

The object of this struggle is, "that ye may not do the things that ye would" (R.V.). That is to say, the purpose of each of these inward principles is to hinder the believer from acting as the other would prompt him to do. The R.V. reading ("may not") here is to be preferred to that of the A.V. ("cannot"), which has been described as "a serious mistranslation", and as "perilously misleading". It follows that, the Holy Spirit being the greater power, if we submit to His influences we shall be restrained from doing the evil which otherwise we would do. This, of course, will mean our saying "NO" to every suggestion of the flesh, which is something from which we naturally recoil, for it loves to be pampered and flattered. "I know someone you like very well," said an aged preacher to a sister in Christ who was fond of fashion. "O, who might that be?" she inquired. "OLD SELF," came the curt reply. "You preached well to-night," said one to Mr. David Rea. "Yes," he replied, "and Satan told me so before I left the platform." It may be pleasing to give the reins to the flesh, but it is certain that if we do not judge it, it will ruin our testimony for God. Saul spared Amalek (1 Sam. 15:8, 9), and it is significant that it was by Amalek that he himself was slain (2 Sam. 1:6-10). How different was that other Benjamite of a later day, Mordecai, who "BOWED NOT DOWN" to the Amalekite (Est. 3:2, R.V.) and thus became instrumental in the hands of God in the final overthrow of the hostile tribe, and so secured honour and renown for his own name and safety for the remnant of Israel in that land. And God has made full provision that each one of us should be a spiritual Mordecai. "Greater is He that is for us than he that is against us."

Faith looks back to the Cross,
Hope looks on to His coming again,
Love fills the little while between.

THE COURTS OF THE TEMPLE*J. R.*

The various Courts of the Temple are referred to incidentally in the Books of Kings and Chronicles, in connection with the structure, and they are frequently mentioned in the subsequent history; but it is in the Book of Ezekiel, chapter 40-42, that we get their full description. As all the measurements and descriptions of the Temple there given, coincide with those of Kings and Chronicles, we infer that the Courts of Solomon's Temple were identical with those in Ezekiel. We are expressly told that they were formed according to a Divine pattern which David had revealed to him "by the Spirit, of the Courts of the house of the Lord and of the chambers round about" (1 Chron. 28:12). These Courts were four in number.

First, there was the Outer or Great Court, a paved and elevated enclosure of 500 cubits square, having a surrounding wall of hewn stone, with three entrance gates, each having an outer and inner porch, and reached by a flight of seven steps. This was the Court of the people. To it all Israel—save those prohibited by the commandment of the Lord because of ceremonial or other uncleanness, had access by the appointed way.

Second—The Court of the Priests (2 Chron. 4:9), was within the Outer Court, a square of 300 cubits. This was the place of priestly worship and Levite service, and was only accessible to such.

Third—The Court of the Altar (Ezek. 40:47). A square of 100 cubits, in front of the house, where those priests who were in active attendance upon the altar, had their place and sphere of service.

Fourth—The Separate Place, on which the Temple stood—the immediate dwelling place of Jehovah, and His Throne, sanctified by His presence and His glory. The latter two together formed the Inner Court, and are spoken of as such.

Other courts and gates were evidently added by later kings (2 Chron. 20:5, 27:3) but these—like much else, which men have added to that which is connected with the Name and worship of God—had no place in the Spirit-given pattern, else they would have been built at the proper time. Had they been omitted by wilful negligence, then Jehovah would never have sanctified such a work, by filling the house with His glory (2 Chron. 7:2), for He only approves by His presence that which is according to His revealed will.

From these courts and their services much that is precious and good for edification may be gathered by the devout student of Scripture typology. We can only indicate a few of the leading points of interest here. The "courts of the Lord" are often mentioned in the Psalms, and "longed for" by the soul of the devout Israelite

(Psa. 84:2). Thither he brought his thank-offerings (Psa. 96:8), and there he paid his vows (Psa. 116:19). To the man whose heart was true to God, one day in these courts was better than a thousand (Psa. 84:10) elsewhere. There the goodly fellowship of the brethren dwelling together in unity was enjoyed (Psa. 133:1), and there the tribes assembled together at the Divine commandment, in the chosen place where Jehovah had placed His Name (Deut 12:11) to the testimony of Israel (Psa. 122:4), to rejoice before the Lord, and to give thanks unto His Name.

The Outer Court

The Outer Court is the type of that first and uttermost circle of privilege and blessing upon which the believer experimentally enters at his conversion. Positionally, and by the call of God, he at the time of his new birth, enters the circle of all privileges that belong to the believer in Christ, but the order in which he enters upon the enjoyment of them is here set forth, and is from without to within. By nature man is a sinner afar off, and his first experience after he has been brought nigh through the blood of the Cross (Eph. 1:13), and born of the Spirit is, that he knows himself as one of "the people of God" (1 Pet. 2:10). His privileges as a priest and Levite, able to draw near and share in the worship and service of his God in the inner court and sanctuary, he does not yet apprehend, but only knows himself as one of the Israel of God, "a people saved by the Lord" (Deut. 33:29), not of the world (John 17:14), but rescued out of it (Gal. 1:4), and severed from it by the Cross of Christ (Gal. 6:20); redeemed to become a part of that people who are "for God's own possession" (Titus 2:14 R.V.).

Beyond this Outer Court, there was a boundary wall of five hundred reeds on all sides, "to make a SEPARATION between the sanctuary and the profane (or common) place" (Ezek. 42:20), so that "the whole limit thereof round about shall be most holy" (Chap. 43:12).

The people of God are a SEPARATED people. The very first lesson to the approaching Israelite was, that separation UNTO GOD (Lev. 20:26; 1 Pet. 1:16) and FROM the nations (Num. 17:9) was his proper calling; and that while there was a place within that wall and these courts for all the chosen people, in their normal, clean condition, there was none for the uncircumcised (Deut. 23:3), nor was there any league or intermarriage to be made with them (Deut. 7:3-5). The court was an elevated place, the entrance to it was by means of three gates, on the east, north, and south, and the ascent to these was by a flight of seven steps leading to each gate.

The people of God are an EXALTED people. Severed from the world below, they are called with a heavenly calling, raised up with

Christ (Eph. 2:6), to share in things above (Col. 3:1). Here and now, they are made meet, they have competency, to share the inheritance of the saints in light (Col. 1:12). In the porches of the gates of this court, there were "little chambers" or lodges, three on either side of the porches (Ezek. 40:6). These were probably places of repose and instruction, for those entering in.

The people of God are an INSTRUCTED people. Salvation is unto discipleship and disciples are to be taught "all things" whatsoever the Lord has commanded (Matt. 28:18-19), and thus to "stand perfect and complete in all the will of God" (Col. 4:12). Some seem content to know that they are just inside the door, and saved (John 10:9), while others immediately rush into service untaught and unfurnished, whereas the way of the Lord with His people is, first to put them in possession of salvation by His grace, then to teach or discipline them by the same grace, to live "soberly, righteously and godly," purifying them unto Himself a people "zealous of good works" (Titus 2:11-14). There were piazzas, or covered walks called "arches" (ver. 16-25), on either side of the gates, extending north and south in the walls. These were for intercourse, places in which the people might walk and talk together.

The people of God are a COMMUNING people. Brought into fellowship with God in the light, they have fellowship one with another (1 John 1:3-7), and in order to enjoy this, they must walk in truth (2 John 3), in love (Eph. 5:2), and in the fellowship of the Spirit (Phil 2:1). Whatever suspends communion with God, breaks or hinders it with His people. "Attached chambers" in the four corners of this court were evidently for the use of those who came up to worship Jehovah, where they fed on the peace offerings and were satisfied with the "fatness of His house" (Psa. 63:5).

MAILS ROBBED

Information has just been received from one of our missionaries in Cuba that he has proof that his mail is being robbed. On two occasions they received no mail whatever for several weeks, and they now have proof that at least some mail was sent that was not received.

In no case should money be sent through the mails to foreign countries. Even though sent by registered mail, cases have not been lacking where the envelope has been cleverly opened, the cash removed, and the envelope sealed again. Once the recipient has signed for the article (apparently in good condition), all claim is rejected. *There is no need to send cash.* Though the Post Office may not be able to forward to some parts, any bank will sell a money order on New York for a very small sum, and in case such order

does not reach its destination, a duplicate will be readily furnished upon presentation of the original receipt stub.

One most distressing feature of this loss of mail is that friends who have written may feel that the missionary has been careless about answering, when in fact he has received nothing. In case this may have happened to any of our readers, we would strongly advise a second writing within a short time, to ascertain if the previous communication has been received, and under no consideration should cash be sent through the mails.

Our brother G. G. Johnston continues a service on behalf of the Lord's work at home and abroad, under the auspices of this magazine, through which any moderate sum of money may be forwarded, without charge. Assurance has been given by authorities of the Tax Division in Ottawa that our receipt will be acceptable to them for Income Tax purposes. Please address all communications, and make all cheques, or money orders, payable to Truth and Tidings Gospel Trust, 140 Woodycrest Ave., Toronto 6, Ontario.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"Blessed be God, our God!
Who gave for us His well-beloved Son,
The gift of gifts, all other gifts in one;
Blessed be God, our God!"

Horatius Bonar, the writer of this hymn, was born in Edinburgh, Scotland, Dec. 19, 1808. He was a godly minister of Christ, and his ancestors for several generations were ministers of the gospel. Bonar early devoted himself to the service of God; this means he must have been born again while young, for born again he truly was, so well expressed in his excellent and well known gospel hymn—

"I heard the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast!"

Bonar wrote these lines in 1846, at the age of 38, and although they express the essence of tranquility, they were born in turbulence. Just three years before writing them, the young Scottish minister had determined to leave the formalism of the "Church of Scotland" and join the "Free" church movement; and at that time, along with a number of other ministers, he renounced his living and threw off the thralldom of the state. However, Bonar was more fortunate than some, and did not lose all that was temporal; his trust was in God, so well expressed in his hymn, No. 255 in *The Believers' Hymn Book*—

“Sun and Shield, O Lord art Thou,
 Sun and Shield for ever!
 Never wilt Thou cease to shine,
 Cease to guard us, never:
 Cheer our steps as on we go,
 Come between us and the foe.”

With formalism definitely left behind, Bonar felt the need of new and happier hymns, especially for the Sunday School children under his care. His congregation, however, remained rigorously formal in its worshipful praise, and on the only occasion when Bonar tried to introduce some of his own hymns, two of the elders walked out in protest.

Mr. Bonar received his early education at the High School and University of Edinburgh. His biographer says, “He was fortunate in having Dr. Chalmers for his teacher. This laid the foundation for solid instruction which advanced with growing years . . . The value of such a training can hardly be overestimated. It gave tone and strength to his life when most susceptible of influence.” We may be very sure that Dr. Chalmers did not teach him, nor any of his pupils, what many are being taught in the theological seminaries of today. Doctor Bonar’s earnest life was in keeping with the heart-wish so well expressed in his hymn entitled, “Use Me”—

“Make use of me, my God!
 Let me not be forgot;
 A broken vessel cast aside,
 One whom Thou needest not.”

His public ministry began in 1837 at the age of nineteen; in the famous old town of Kelso, on the banks of the river Tweed. There he preached with fervour and unction, and also in house to house visitation proved himself to be a comforter to the sorrowful, and a guide to the perplexed. Fully six hundred hymns came from the pen of this untiring writer; fourteen of them appear in *The Believers’ Hymn Book*.

The celebrated hymn writer, Ira D. Sankey gives the following in connection with two of Bonar’s hymns: “I had been singing Ten-nyson’s great poem—

‘Late, late, so late,
 And dark the night and chill.’

at our meetings in Great Britain, in 1873-74. And, on asking permission of the owners of the copyright to use it in my collection of hymns, was refused. I then requested Dr. Bonar to write a hymn that would cover much the same ground; so he wrote—

"Yet there is room! The Lamb's bright hall of song,
With its fair glory, beckons thee along;
Room, room, still room, Oh, enter, enter now."

This was one of the first hymns for which I wrote music. It always had a very solemnizing effect on the meetings, especially when the last lines were sung, 'No room, no room—Oh, woeful cry, No room.' Another of Dr. Bonar's hymns which I set to music, is—

"Fading away like the stars of the morning,
Losing their light in the glorious sun."

I sang this as a solo in the Tabernacle in London at the funeral of my friend, C. H. Spurgeon, the great London preacher."

One instance of the blessing which has accompanied Bonar's hymn "Yet there is room", is of interest. During meetings held by Moody and Sankey in Scotland, a worldly and careless young woman was asked by a friend to accompany her to the meeting. At first she refused, but on being further pressed, consented and went. She was not in the least impressed by Mr. Moody's address, which to her seemed to have "nothing in it", and she wondered that there should be manifested such interest in what was obviously so commonplace. At the close of the meeting Sankey sang, "Yet there is room", but even these appealing words left the thoughtless heart of the girl untouched, until the words of the last verse rang out:

"Ere night that gate may close, and seal thy doom;
Then the last low, long cry—No room! No room!
No room! No room! Oh, woeful cry—No room!"

The words fell upon the careless soul like the thunder-roll of the Judgment Day. The meeting closed, but the terrible warning of that last verse, and its dreadful refrain, "No room! No room!" still rang in her ears and heart. Nor could she rest until she trusted the Saviour, and found pardon and peace through His redeeming blood.

(More about Bonar and his hymns in our next issue, D.V.).

QUESTIONS AND ANSWERS

Question. "(1) Would you explain Matthew chapter 5, verses 23-24? (2) Also tell me if it is not grieving to the Holy Spirit when brethren and sisters sit at the Lord's Table, who are not speaking to each other. (3) When should we give our offering to the Lord—on Lord's Day morning, or keep it at home? This has caused me much exercise of heart, and I would like you to publish the answers in *Truth and Tidings*."

Answer. (1) "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23,

24). The whole context here is Jewish, and verses 23 and 24 refer primarily to Israel. Whatever was brought to the altar was a gift; it might be a lamb, or a pair of doves. When this was being done, and it came to mind that a brother (in the Jewish sense) had cause for complaint, rightly or wrongly, the sacrificing of the animal was to be postponed, for God would not accept it until the matter between the two was cleared up. The offerer was first to go his way and be reconciled to his brother, then come and offer his gift. The responsibility would thus be put upon the offender. It is not permissible to make "the altar" here mean the Table of the Lord. The language is Jewish and can refer only to Jewish ceremony; the Church had not yet been brought into existence. But in principle this is applicable to the Christian, and to the fellowship expressed around the Lord's Table. Some help may be derived by reading Matt. 18:15 where we do have church truth; although in that passage it is a case of "if thy brother shall trespass against thee".

(2) Certainly it is grieving to the Holy Spirit when there are those sitting at the Table of the Lord, who are not on speaking terms. Such a condition is a flagrant contradiction of what is set forth by the one loaf on the Table. "For we being many are one bread (loaf), and one body: for we are all partakers of that one bread (loaf)" (1 Cor. 10:17).

(3) This question is a little vague. 1 Cor. 16:2 may give some help—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is a fair inference that the apostle is here exhorting the Corinthian saints to deposit with themselves, on the first day of the week, the amount that they have purposed to give to the Lord; and that this may be given when they were gathered together on that Day. It is clear from other portions of the Word, that all giving to the Lord is not necessarily done in that way; there is an example of giving to those who "went forth for His Name's sake" in 3 John 5-8. But, let it be remembered that each one has a moral responsibility to put a certain amount in the box or bag on the Lord's Day morning, because of expenses that have to be met by the assembly.—H.A.

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1. The hypocrite has a hope, but no reason for his hope.
 2. The atheist has a reason, but he has no hope for his reason.
 3. The Christian has a reason for his hope, and a hope for his reason. (1 Pet. 3:15)
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WHOSE WITNESSES?

The Black Plague known as Russellism, Millennial Dawn, Rutherfordism, Kingdom Message, Watchtower Movement, etc., being propagated by alleged Jehovah's Witnesses.

J. Coleridge

OF THE many false cults flooding the world with their anti-christian teachings, we doubt if any is so deadly and so corrupt as that being zealously taught by the so-called "Jehovah's Witnesses."

This system was invented in the 1870's by *Pastor Russell*, and after his death in 1916 the work was carried on by *Judge Rutherford*. The teachings of Russell are found in seven volumes of "*Studies in the Scriptures*" (referred to in this leaflet as S.S.). These volumes are endorsed and recommended by Rutherford in his book "*The Harp of God*" (referred to in this leaflet as Hp.).

In this short paper one can only touch briefly on a few of the falsities of the system; so we shall deal only with some of the more serious errors concerning the Person and Work of our Lord Jesus Christ.

(1) Rutherfordism Denies the Deity of Christ.

The clear teaching of Scripture is that our Lord was "God . . . manifest in the flesh" (1 Tim. 3:16), and His eternal deity is a fundamental doctrine of the Christian faith. Rutherford denies this and tells us that Jesus was only a created spirit being, that He was Michael the archangel, a mighty one (Hp. 98, 99, 101, 128; see also, S.S. vol. 2:147, 5: 84).

Russell denies His deity before the incarnation—only a *spirit being*; he denies His deity after the incarnation . . . only a *perfect man*; he denies His deity after His death—only *exalted to divine nature*. In other words, He never was God and never will be God. (S.S. 1:177-179; 5:84).

Rutherford tells us that God has two sons—Lucifer (Satan) and Jesus. (People's Friend, 8, 15, 36). "The three great beings . . . Jehovah the Father and the Logos and Lucifer his sons." ("*Deliverance*," by Rutherford, preface). God's Word says He "Gave His *only-begotten Son*" (John 3:16).

The inevitable outcome of such juggling with Scripture truth is to degrade our Lord Jesus Christ and to exalt Satan.

For help on the doctrine of the Deity of Christ the reader is advised to study carefully, with prayer for divine enlightenment, and without any of the alleged "Helps" provided by "Jehovah's Witnesses," the Gospel of John.

(2) Rutherfordism Tampers with the Word of God.

Bible texts are quoted freely in all the books of Russell and

Rutherford; but when their doctrines differ from the Scripture teaching they have not scrupled to alter the Scriptures to make them conform to their doctrines. Here is an example of this destructive method of dealing with a troublesome text:—

The first of John's Gospel reads: "In the beginning was the Word, and the Word was with God, and *the Word was God.*" This last clause is a strong assertion of the deity of Christ, and deals a knock-out blow to the theories of Rutherford who has the audacity to insert the article "a," making it read: "The Word was (a) god." (Not a capital G), and again he renders it: "The Logos was a god (a mighty one)." (Hp. 27, 28) See also S.S. 5:86.

By deliberately perverting the Scripture in this way support can easily be fabricated for the wildest theories and most perverse doctrines.

(3) Rutherfordism Belittles the Cross.

In the Word of God we read:—

"Christ died for our sins" (Cor. 15:3).

"Christ bare our sins in his own body on the tree" (1 Peter 2:24).

"Redeemed . . . with the precious blood of Christ" (1 Peter 1:18-19).

"Christ died for the ungodly" (Romans 5:6).

"Jehovah's Witnesses" seem to know nothing of this all-sufficient, perfect and finished work of our Lord on the cross. The best they can substitute is the following:—

"The 'Ransom for all' given by the man Christ Jesus does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting." (S.S. 1:148.)

The gospel of Christ is one of full and free salvation through the death and resurrection of our Lord, for every one who receives Christ as his Saviour (see John 1:12, 3:16). "Jehovah's Witnesses" deny this and offer us instead their queer gospel of a second chance after death, whose sole foundation is a fantastic guess by the self-styled "Pastor" C. T. Russell.

Russell says everlasting life is not given now; but here is what the Scripture says:—

"He that believeth on the Son HATH everlasting life." John 3:36. "These things have I written to you that believe on the name of the Son of God; that ye may KNOW that ye HAVE eternal life." 1 John 5:13.

(4) Rutherfordism Denies the Bodily Resurrection of Christ.

Russell says: "It was necessary that the man Christ Jesus should never live again, should remain dead." "The man Jesus is

dead, for ever dead." (S.S. 5:454). "Jehovah's Witnesses" teach that it was a resurrection of the spirit, not of the body. Rutherford says: "In addition to raising up Jesus as a divine being he (God) also removed the body in his own good way to his own good place, that it might not see corruption." (Hp. 60). Russell thought the body was "Dissolved into gases," or perhaps "It is still preserved somewhere as the grand memorial of God's love, and may be produced and exhibited to the world in the millennium." (S. S. 2:126-130). He says it was "Supernaturally removed from the tomb, because if it had remained there it would have been an obstacle to the faith of the disciples." (S.S. 2:129).

Think of it! Our Lord's body dissolved into gases or preserved somewhere as a corpse!

The chief priests created the lie that His disciples stole the body to deceive the people; now "Jehovah's Witnesses" produce a bigger lie that God did it to deceive the disciples!

They tell us that on each occasion when the Lord appeared after His resurrection, He created a body and clothing to convince His disciples that He was alive. Rutherford says: "The Lord created a body having in it the marks of the nails, in order that Thomas might be convinced." "When he appeared behind locked doors, he created the body immediately in their presence, and dissolved it when he disappeared." (Hp. 168-169).

If this is true our Lord deceived His disciples by creating bogus bodies to delude them, tricking them into believing they saw and touched the real body which they had laid in the tomb of Joseph.

In other words, "Jehovah's Witnesses" have the audacity to brand our Lord as a cheat and a deceiver, and make His disciples and 500 other witnesses (1 Cor. 15:6) His very easily gulled dupes! In all our examinations of false religious systems, we have never found anything more foul and wicked than this. Not content with robbing our glorious Lord of His deity, with shocking blasphemy, they boldly proclaim Him one of the greatest tricksters of all time!

Reader, if you have been misled by the clever propaganda of glib-tongued "Jehovah's Witnesses" and caught in the deadly snare of Rutherfordism, may God be merciful and set you free from its entanglements. Your only way of safety is in accepting as your personal Saviour the Lord Jesus Christ in Whom is all the fulness of the Godhead bodily, who was in the beginning with God, who was God, and who is God, and who ever will be God.

REMEMBER—If you accept the teachings of "Jehovah's Witnesses" you, in so doing, reject the plain declaration of Holy Scripture for the opinions of men. You must reject the Word of God or reject Rutherfordism—*there is no alternative.*

Here is a brief summary of the sure words of Holy Scripture concerning our Lord Jesus Christ:—

“The Word was God” (John 1:1). “All things were made by Him” (John 1:3). “He that built all things is God” (Heb. 3:4). He “took upon Him the form of a Servant” (Phil. 2:7). “God was manifest in the flesh” (1 Tim. 3:16). “Christ died for our sins” (1 Cor. 15:4). “Remember that Jesus Christ of the seed of David, was raised from the dead” (2 Tim. 2:8). “We should live looking for the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). “Who gave Himself for our sins (Gal. 1:4). “This is the record that God hath given to us eternal life, and this life is in His Son” (1 John 5:11). “My Lord and my God” (John 20:28).

Don't be deceived by “Jehovah's Witnesses,” but rest on the unshakable Word of God.

If Jehovah's Witnesses” were right we would gladly welcome them as our true friends and benefactors; but *as they are so wrong—hopelessly, terribly wrong*, we can only brand them as enemies of our Lord, and SATAN'S WITNESSES. “From such turn away.” (2 Tim. 3:5).

Idolatry (1 Corinthians 10) is a very common sin, and only “wise men” using their “judgment” persistently and most prayerfully understand what Paul speaks of here. The inner apostasy of Israel was carried on in the “dark” (Ezekiel 8:12). “The chambers of imagery” are far down in the deep basement of the human heart. Only an indwelling Christ sanctified, therein, as Lord can be an abiding deliverance from this iniquity. (Ephesians 3:17).

MEDITATION

A MAN who wants to see and know a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the highways, climbs the mountains, stays in the homes, and visits the workshops, than if he does many miles in the day, and hurries through picture galleries as if death were pursuing him.

In like manner, if a man would gain a true acquaintance with the truth of God, he must not hurry through Scripture, but pause for the Lord to speak to him. Cattle do not get the benefit of rich pasture and give their milk for the health of others by being driven at a gallop through the fields; they must be allowed to quietly graze and ruminate for this. It is only by quiet meditation on the truth of God that we are rightly enriched by it. —Wholesome Words

THE PREACHING OF THE GOSPEL

C. H. Spurgeon

My brethren, the preaching of the Gospel should always have soul-winning for its object. Never should we ask that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least, had never profaned the sanctuary of God; for often as I have listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a preacher's while to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desires to display his oratory, let him study for the bar, or enter parliament or congress; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4-5).

CONDESCENSION

What a transition, for the Infinite Being Who proclaims Himself Alpha and Omega, writing His Name on the Palace walls of eternity "I am that I am"; the Ancient of Days to assume the nature and take the form of a cradled infant, sleeping on a virgin mother's breast. We have no plumbline to sound the depths of such humiliation. Let us think of the mightiest angel becoming an insect or a worm, we can to some feeble degree estimate the descent of Emmanuel, but however great the descent, angels are but creatures of God, but for the Illimitable, Everlasting God to become incarnate, the Creator to take the nature of the created, the Infinite to be joined with the finite, Deity to be linked with dust, this baffles all our comprehension.

FOUR RULES FOR CONSCIENCE

1. Never do anything you are in doubt about (Rom. 14:23).
 2. Never do what you know to be wrong (Col. 3:25).
 3. Do everything you know to be right (Eph. 6:1).
 4. Put right everything you have done wrong, as far as it is in your power to do so (Luke 19:8).
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which he visited. He had large Gospel meetings in Clementsville, N.S., for a week, and has now gone to P.E.I. Brother L. K. McIlwaine is continuing in Clementsville and expected to be joined by J. McCracken.

NINEVEH, N.S.—D. Howard and R. Morton were encouraged by a good attendance, and a number have professed to be saved; this has been a real cheer to the little assembly.

PUGWASH, N.S.—D. Leathem and R. Jordan continue in a portable hall with blessing in the salvation of souls, and a good interest also in open air meetings.

RIVER DEMYS, N.S.—A. Aiken is visiting in this district and having Bible-readings. The Christians are exercised about building a hall and may start soon.

RIVER HEBERT, N.S.—The conference was searching and practical. Eight shared in the ministry of the Word.

CAPE TRAVERSE, P.E.I.—A number have professed in the tent meetings where Albert Ramsay is continuing, with God working.

CORNER BROOK, NEWFOUNDLAND—In tent work here some professed to be saved, but the most encouraging part of the work has been in the open air where large crowds gather and listen to the Gospel. In St. Johns, D. Moffatt has secured thirty minutes on the air each Sunday, the only Gospel message that goes forth from any local station on the Island.

U.S.A.

BRISTOL, CONN.—F. Pizzulli and F. Carboni were encouraged in tent work by very good attendance and some professing to be saved. They went on to Waterbury for the conference.

LA FARGE, WIS.—S. Hamilton and A. Studnicka had tent meetings in this new place with good interest at time of writing.

MOUNT IDA, WIS.—S. Mick and Dale Hyde are preaching in the Town Hall with some interest.

LA. CROSSE, WIS.—The conference was large and good. Nine of those devoting their time to the work ministered the Word and preached the Gospel. A new feature in these parts was a morning Bible-reading, and a prayer meeting before the afternoon meeting for ministry, in the Gospel Hall. A. T. Stewart remained for meetings and expected later to go on to Black Earth and Lynxville.

ARLINGTON, WASH.—The conference was largely attended with a good number of the Lord's servants to minister the good Word of God.

GILLETTE'S LAKE.—L. E. McBain and N. Crawford are finding a better interest in a portable hall, after trying Munith for several weeks with no definite interest.

BRITISH WEST INDIES

Samuel McCune expected to sail from Southampton, England, to return after an absence of twelve months in the old land. His address will be c/o Post Office, Bridgetown, Barbados, British West Indies. After a stay in Barbados he hopes to go on to Aruba.

CONFERENCES

CLEMENTSVALE, N.S.—The conference will be held, D.V., Oct. 7 and 8, preceded by a prayer-meeting on the 6th. Those walking in the truth will be made welcome. Corr. Willard Maling, R.R. 4, Clementsport, Annapolis Co., N.S.

SIMCOE, ONT.—“We plan to have a one-day conference on Oct. 14, D.V., in the Junior Farmers Bldg., and look to the Lord for a spiritually profitable time.” Corr. J. A. Young, R.R. 5, Simcoe, Ont.

VANCOUVER, B.C.—The annual conference in connection with the Cedar Cottage assembly will be held D.V., Oct. 6, 7, 8, preceded by a prayer-meeting Oct. 5, in the Gospel Hall, 4162 Welwyn St. Corr. G. Taylor, 1729 East 33rd Ave., Vancouver, B.C.

WATERVILLE, CONN.—We purpose having our annual conference this year Oct. 26, 27, 28, D.V., in the Gospel Hall, Spencer Ave. The hall is one block north from the centre of the city. W. Batterton, Box 4131, Waterville, Conn.

BLUE RIVER, WIS.—The conference will be held Oct. 20 and 21, with prayer-meeting on the 19th. The Lord's servants walking in the old paths will find a warm welcome.

DETROIT, MICH., West Chicago Gospel Hall.—The annual conference will be held, D.V., on Nov. 17 and 18, at 10:00 a.m., and 2.30 and 7.30 p.m., preceded by a prayer-meeting Nov. 16 at 7.30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd. Those coming from a distance will be freely entertained. Corr. Alexander Steart, 9320 Burnette, Detroit, Mich.

WITH CHRIST

DECKERVILLE, MICH.—Our brother Mr. Wesley Hooper, aged 68, passed into the presence of the Lord after a lingering illness. For many years he was in the assembly here. He is survived by his wife and four children who are all saved. L. E. McBain conducted the funeral.

CAMPBELLFORD, ONT.—Our dear sister Mrs. John Diamond went home Aug. 23, after a short illness. Her long life was consistent before the world, and her end was peace. She taught in the Sunday school until past eighty, and her faithful attendance to the meetings was an example to all. For many years her home was open to the Lord's servants, and her secret giving, praying and fasting, will be fully known at the judgment seat of Christ. Faithful words were spoken to saint and sinner by J. Blackwood at the funeral and W. H. Forsythe took part at the grave.

ARLINGTON, WASH.—Our esteemed brother, Mr. Louis Hoy, passed peacefully into the presence of the Lord on Aug. 14th. Born 1876, and born again 45 years ago in Lake City, Minn. through reading 1 Tim 1:15. Connected with the assembly here in Arlington since 1909, and had a real shepherd care for the flock; his main interests being the welfare of the Lord's people. Ten years ago Bro. Hoy became exercised about preaching the gospel amongst the coloured race in the U.S. and laboured amongst them first in Chicago, and later in San Diego, until a year ago, when he was laid aside because of ill health. He departed to be with Christ in the home of his daughter here. The funeral was held in the Gospel Hall, and was largely attended by saints from neighbouring assemblies, and townfolk who had known our brother for a long time. The services were taken by Bren. T. Funston, T. Williams and H. Alves.

TRUTH and TIDINGS



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WORK AND WORKERS

PACIFIC COAST

VANCOUVER, B.C.—The Cedar Cottage conference was large and good, and many expressions were heard of help received through the word. About five hundred attended some of the meetings. Brethren T. Williams, D. R. Scott, A. Ferguson, H. Alves, S. Maxwell, G. McKinley, A. Wilson, F. G. Watson and A. W. Joyce ministered the Word to saint and sinner. Brother T. Williams, at one of the meetings gave an account of his work among the coloured race in Chicago and emphasized the need of the fifteen millions of negroes in the U.S.A., the majority of whom know not the simple way of Salvation. After the conference our brother purposed to return to his work among his people in Chicago. F. G. Watson and A. W. Joyce are having ministry meetings in the various halls in Vancouver and across the line. S. Maxwell purposed leaving for the prairies for Gospel work with J. Gray. Hector Alves commenced meetings on the Tabernacle in Tacoma, Wash., on October 14.

ONTARIO

DEER LAKE—B. Widdifield and Stanley Simms are preaching the Word here.

ST. THOMAS—B. Dobson had to return to the U.S.A., and G. P. Taylor expected to join Timothy Kember and continue the meetings in the new hall in St. Thomas.

MANITOULIN ISLAND—Bob Booth and Frank Pearcey went to the Island for meetings, after the Arnstein Conference. Later brother Pearcey expected to join Harry McCready in a Gospel effort in Guelph.

TORONTO, ONT.—The Word of God has been ministered with profit and appreciation to large companies in various halls in the city by F. Knox.

TORONTO, ONT.—W. C. Bousfield and T. Wilkie have commenced in the Eglinton East Hall.

QUEBEC

GIRARDVILLE—The French Conference was a real encouragement to the saints. Some of the French brethren from distant parts shared the ministry and Gospel preaching with brethren in full-time service who were present. A number gathered from various parts of the province. Miss F. Steele has returned here to teach school and help with the work among the young.

TRUTH and TIDINGS

VOL. 3

NOVEMBER, 1951

No. 11

ONE FOUNDATION — THREE BELIEVERS

F. G. Watson

In Matt. 7:24-29 the Lord Jesus, in the closing words of His wonderful address so frequently referred to as the Sermon on the Mount, makes it plain that all men are building for eternity — some on the sand, and some on the rock. As far as the account given there is concerned, the two houses were of equal strength and beauty; the only difference lay in the foundation. So it is with men today. Some build up a good name and lovely character and think that will take them to heaven but, alas, if that is not built upon the Rock, Christ Jesus, it will only fall when the testing time comes to crush them into a lost eternity. The truly born again soul can say:

“On Christ, the solid Rock, I stand;
All other ground is sinking sand.”

In Matt. 16:18 He speaks of another building, the Church, and He says, “Upon this Rock I will build My Church.” This is the first mention of the Church, and He says, “I will build,” not, “I am building.” The Rock, referred to here, is the same Rock of Salvation, Christ Jesus, the Rock that Peter spoke of when he said, “Thou art the Christ, the Son of the Living God,” and the builder is Christ Himself and no other. This building was begun on the day of Pentecost when the Holy Spirit came down, according to promise, and filled all the believers, thus welding all into one whole, called the Church. After that we read, “The Lord added to the Church daily such as should be saved (Acts 2).” This is the first time the Church is mentioned as in existence. It is composed of every truly born again soul from that day until Jesus comes.

Since Christ is the Builder, He never makes a mistake and no one that is ever built into that building, will ever be lost, for the gates of hell shall not prevail against it. No one was ever put out or went out of that Church.

But when we turn to 1 Cor. 3:9-17, we read of this same foundation again, but Paul says, “I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.” Here Paul is writing to the Church of God at Corinth. When Paul went to Corinth there were heathen temples and Jewish synagogues, but when he left, he left something that did not exist when he arrived, that is, a Church of God. Of this he says he laid the foundation which is Jesus Christ and another buildeth thereupon. Christ is the foundation for salvation, the foundation of the Church in its universal aspect, and also the foundation of the local assembly.

In the first case, the individual is the builder, in the second Christ is the Builder, in the third each brother and sister should be a builder.

In verse 17 we read of some who defiled or marred the temple of God. "Every man's work shall be made manifest" would suggest that every man is either building up the Assembly or marring it.

We can build it up by our presence at all meetings possible, by getting sinners out under the sound of the gospel, by working in the Sunday School, by right teaching of the Word, and by a godly life.

We can mar it by bringing empty professors into it, by introducing worldly practises, by teaching wrong doctrines, by an inconsistent life. Every man shall receive his own reward according to his own labour. That which is rewarded is called gold, silver, precious stones. The gold might speak of all done for the glory of God, for gold is typical of divine glory; the silver, which speaks of redemption, of all done for the salvation of sinners; while the precious stones, of souls won for Christ.

"His Jewels, precious jewels,
His loved and His Own."

We may well ask ourselves the question, "Am I helping to build up the Assembly or am I marring it by my un-Christlike walk and conduct?" The one will be rewarded; the other destroyed or marred.

A SWEET SAVOUR OF CHRIST,

The offerings of Leviticus were divided into the "*sweet savour offerings*" and the "*non sweet savour offerings*". Dr. Schofield very aptly explains the difference in his notes — "Sweet savour offerings are so called because they typify Christ in His own perfections and in His affectionate devotion to the Father's will. The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner".

Likewise, in the experience of every Christian there is that which we are to offer which are called "*sweet savour offerings*".

First of all, we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. 12:1). We read in 2 Corinthians 2:14-17, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour of His knowledge* by us in every place. For we are unto God a *sweet savour of Christ*, in them that are saved, and in them that perish. To the one we are the *savour of death unto death*; and to the other the *savour of life unto life*". Is your life a sweet savour of Christ unto God? Is the Lord pleased with your walk?

Secondly, our prayers are a sweet savour unto God. What father does not delight to hear the voice and petitions of his child? Truly God can say, "Let me hear thy voice: for sweet is thy voice". In Revelation 5:8 we read that the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. Just think of it, the prayers of saints are spoken of as "*golden vials full of odours*". The Psalmist also exclaimed, "Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee, Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:1, 2). Have you ever considered this aspect of prayer, that is, the delight it gives to God to hear your voice? Some of the people of God were wont to pray three times a day but we can pray without ceasing and let the sweet savour of prayer ascend up to God continually.

Thirdly, our worship is a sweet savour unto God. We see this clearly in the incident of Mary sitting at the feet of the Lord Jesus Christ in silent worship anointing His feet with the pound of ointment of spikenard, very costly, and wiping His feet with her hair. We read that the house was filled with the odour of the ointment (John 12:1-9). How precious this act was to the Lord is revealed in the way He answered the critics. In Hebrews 13:15 we are exhorted, "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name". The place where we especially gather to worship is at the Lord's Supper. Who can estimate the joy and satisfaction this meeting gives to the heart of God? It is there, while we sit at the King's table that our spikenard sendeth forth the smell thereof.

Lastly, our offerings are a sweet savour unto God. God calls this, "*An odour of a sweet smell, a sacrifice acceptable, well pleasing to God*" (Phil. 4:18). God loves a giver. We can give of our time, our talents, and our money. What a difference it would make in the amount and manner we give if we consider our offerings as a sweet savour unto God!—*La Voce nel Deserto*.

* * * *

THAT HAND

See that Hand! It once grasped Peter's, as he sank beneath the wave,—
Snatched the widow's son at Nain, from the portal of the grave,—
Touched, with healing grace the leper, gave the light to him born dark,
Deeper love to you is spoken in that nail-print-precious mark.

—F.C.J.

AN ENEMY HATH DONE THIS*G. G. Johnston*

One of the blessed fruits of the suffering and agony of our Lord upon the cross has been the regeneration of men and women of all nations by the Word and Spirit of God. To all such "the washing of regeneration, and renewing of the Holy Ghost" has been a never-to-be-forgotten experience.

This has put us into the body of Christ, and has given us divine life in common with all true believers — all really born again souls. We are henceforth bound up with them in the bundle of life. This is a privilege which should be more highly esteemed than it is. To each fellow-member of that body we owe a debt of love, which should be expressed not only in words, but in actions.

Many of those in this — the spiritual and universal aspect of the Church of Christ — have learned, from the Word of God, that it is their privilege to gather with fellow-saints for mutual edification, and for testimony in their locality, according to the pattern of the early churches. In many places, thank God, there are such groups of believers, seeking to please God in maintaining a testimony for Him in their district. They refuse all denominational names, and gather in the precious name of our Lord Jesus alone, counting upon the Lord to fulfil His promise: "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20).

Much of the responsibility of caring for the spiritual state of such gatherings rests upon those among them whom God has gifted to watch over the particular flock over which the Holy Ghost has made them overseers (Acts 20:28). Many such gifted men have no wider responsibility than the assembly with which they are connected, and not as has been stated, without authority, that all gifts from Christ our Head is for the Church Universal.

What an exalted privilege to be the channel, in any degree, of conveying spiritual help from our risen Lord to His own upon earth, and particularly to those who are seeking humbly to fulfil His will in gathering in a simple but scriptural way! All such shepherds should surely bow low before the grace of God, who has thus condescended to employ the "earthen vessel". How dare that vessel, all so unworthy, vaunt himself against his Lord in presuming to draw away disciples after him? Let all such leaders constantly judge their motives, lest a professed zeal for the Lord, or for His truth, should really be a desire for self-exaltation, by creating a following for themselves.

Witness the instances referred to in Scripture, such as that of Diotrephes in 3 John, who loved "to have the pre-eminence among

them", and of that of Thyatira, where even "that woman Jezebel" (no doubt a symbolic character) was teaching and turning the hearts of the saints back to an ungodly and idolatrous world.

What a spectacle to men and to angels to see a gathering of saints, once going on happily together in the ways of the Lord, now torn apart in spirit, envy and strife rampant among them, one favouring this party, one backing the other, and throwing mud at each other, as do those worldly aspirants to political office! Sadder still when there is a man of Belial who, like Sheba, will shout: "Every man to his tents, O Israel." The objective of that man is seen in the following verse: "So every man of Israel went up from after David, and *followed Sheba*" (2 Sam. 20:1, 2). What dire need for true shepherds, like Moses, who will fall on their faces before God, and cry: "Oh, this people have sinned a great sin," then enter into prevailing intercession for them, as did he! Many a sad division would have been avoided had such a course been taken. Not so when each party is determined to "fight it out".

One is not surprised at the multiplicity of parties in Christendom, where, as with Israel in the time of the Judges, every man does that which is right in his own eyes (Judges 21:25), but it is extremely painful in connection with what at one time may have been an assembly of no small spiritual calibre, endowed with gift and blessing from the risen Christ. In such case one must sorrowfully admit that "an enemy hath done this".

There is evidently nothing more dear to our Lord than an assembly of His saints, gathered according to divine pattern. They are "buildded together (locally) for an habitation of God through the Spirit" (Eph. 2:22). While He "dwelleth not in temples made with hands" (Acts 17:24), He deigns to take up His abode in the midst of His own, who truly seek to own Him as Lord. But as it is precious to our Lord, it is an object of the special wrath of Satan — a testimony for Christ, his enemy, and one he will seek to destroy.

Satan's objective is sometimes reached in one way, sometimes in another. He will work underhandedly to introduce the things of the world, and confuse the assembly with those world-bordering imitations around. Or, he will stir up the flesh, particularly in leaders, through envy, jealousy and pride, thus creating internal strife, and secret schism, leading to open division. When he has accomplished this he no doubt gloats in fiendish glee, and we have to admit it has been the work of an enemy.

May all of us so judge our motives that we may not become the wrecking tools of Satan, through giving place in our hearts to proud and carnal desires for position and influence among the saints! May God help us to serve Him and His people with all humility of mind!

A COMPARISON OF HEBREWS AND I. JOHN

A. McShane, N. Ireland

With regard to style of writing perhaps no two epistles differ more than Hebrews and 1 John. In the former, the sentences are lengthy and compound, in the latter they are simple and pithy. But while the style of these letters is diverse, their messages are very much alike, and to various points of this resemblance we now purpose to direct attention.

While both are letters and were originally addressed to particular companies of saints, they read more like treatises or series of sermons. In neither does the writer mention his name, nor does he state to whom he primarily wrote. Unlike the other New Testament epistles there is here no introductory greeting to the saints, but each penman plunges into his theme without any preliminaries.

That Hebrews brings to a climax the line of teaching begun in Romans, and continued in Galatians, relative to the superseding of the Old Covenant by the New, will be readily conceded by all. One of the blessings of this New Covenant, upon which the writer lays stress is that all barriers between God and His people have been removed by Christ, and that they have access into His immediate Presence. Hence, one of the key-words in the epistle is "draw near to" (or "come unto") God. Much the same can also be said of 1 John, where our near relationship to God is demonstrated to its fullest degree, the author being desirous that his readers should share the same intimacy with the Father and the Son that he himself enjoyed.

Sin, the great barrier to this fellowship with God, is viewed by both writers more in its contrast to holiness than in its opposition to righteousness. Its defilement rather than its guilt is the prominent thought in their minds; so we are not surprised that they both put great emphasis upon the value of the blood, compare especially Heb. 9:14 and 1 John 1:7.

In contrast to all other epistles in the New Testament, these begin with the Person of Christ. Both writers like the Psalmist in Psalm 45, have hearts overflowing with "a good matter" and "speak of the things . . . touching the King". The great fundamental doctrines of His Deity and Humanity are stated by them with such clarity that no honest reader could be left in any doubt about them. It is His Deity that gave value to His blood and it is His Humanity that made the shedding of it possible.

Not only is Christ's dual nature essential for His work of propitiation, but it is also necessary for His present work at God's Right Hand. Here again, we have an interesting link between the two

epistles. In Hebrews, the exalted Lord is presented as our Great High Priest, engaged with the needs of His people. In 1 John, He is seen as our Advocate, and advocacy is a function very closely associated with priesthood. It will readily be appreciated how One Who is God, and so all-powerful, and also Man, and therefore able to feel our deepest need, is perfectly fitted for these high Offices. Broadly speaking, priesthood in Hebrews is preservative, while advocacy in 1 John is restorative.

Not only do these writings dwell upon the work of Christ on the cross and on the throne, but they draw attention also to His return. They present the hope of His manifestation, not so much as a doctrinal fact, but as a truth which has a practical effect upon His expectant people. In Hebrews this hope sustains the drooping spirits of suffering Jewish saints; while in 1 John it purifies the lives of those who anticipate its glory.

Further, these two epistles are noted for their teaching with regard to the danger of mere profession. Their clear distinction between the true and the false should prove most searching to all of us. It is to be feared that the number of those who, while they claim to be saints, are yet not born again, seldom was greater than at the present time. In view of this, we would do well to note that both of these writers give the same marks, or features, of those who are the real sons of God. In Heb. 10:25 some are spoken of as having forsaken the assembly and the context shows that such may turn out to be "adversaries" who will be devoured by God's judgment; while 1 John 2:19 speaks of some who "went out from us because they were not of us". In contrast to these, the real saints do not "draw back" but cleave to the path of faith and "continue with us" (1 John 2:1). Another mark of reality, emphasized by both writers, is holy living. In Heb. 12:14 we learn that "without holiness no man shall see the Lord", and in 1 John 2:29 that those who are "born of Him" are manifest by "doing righteousness". Love of the brethren is a further test of reality. In Heb. 6 the writer, referring to those really saved, says, "God is not unrighteous to forget your work of faith and labour of love in that ye have ministered to the saints and do minister" (verse 10), and John says, "We know that we have passed from death to life because we love the brethren" (ch. 3:14). A further evidence of reality in both epistles is persistent faith in God. In Heb. 11 and 12 we have related some of the triumphs of the men of faith in Old Testament times whose example as overcomers of the world we are expected to emulate. With these chapters we might compare the words of 1 John 5:4, "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith". With regard to those who are not genuine, it is important to

note that both writers point out that a stage can be reached when all hope of repentance will be impossible, (see Heb. 6:4-8 and 1 John 5:16).

Another interesting connection between these two epistles, is the use both make of the thought of growth in a family. In Heb. 5 the complaint is that some who had grown earlier were going back to childhood. When they ought to have been able to teach others, they themselves needed instruction even in elementary subjects. In contrast to this second babyhood the writer speaks of those who are matured, and are able to digest "solid food" (R.V.).

The parallel passage in 1 John views the family in three stages: first, the little ones who had "known the Father"; secondly, the young men who had "overcome the Wicked One"; and, thirdly, the fathers who had "known Him that was from the beginning" (ch. 2:13-17).

Both of these penmen warn the saints of a hostile world whose enmity is traced back to the beginning. The Jewish believers had suffered severely from their natural brethren whose attitude was but a reproduction of the enmity manifest in Cain when he slew his brother. (Compare Heb. 10:32-34 with 1 John 3:12). Separation from the world in all its ways is enjoined upon believers in both epistles. The two appeals: "Let us go forth therefore unto Him without the camp, bearing His reproach," Heb. 13:13, and "Love not the world neither the things that are in the world," 1 John 2:15, are clarion calls to God's people of all times.

There is yet another link between these two writings. Both emphasize the value of the gospel. That message believed and properly understood would deliver from all the evil doctrines and practices which distress God's people. "Therefore," says the Hebrew epistle, "we ought to give the more earnest heed to the things which we have heard (ch. 2:1), and in almost similar words the readers of 1 John are directed to what they heard from the beginning, (ch. 2:7; 3:11). The message which emancipated our souls contains in germ all the truths afterwards developed in the epistles, and if feasted upon; will nourish us during our homeward journey.

May the links between these two portions of Scripture arouse our interest in them, and so lead to an increased enjoyment of fellowship with God.

* * *

Remember that in every quarrel, the person who has been least to blame is generally the most ready to be reconciled; try your own heart by this rule.

"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians

CHAPTER 5:18:

"But if ye are led by the Spirit, ye are not under the law" (R.V.).

W. Bunting

The Apostle's sudden reference to the law in this verse need not surprise us. It is in keeping with the abrupt style in which his fervid spirit so often expresses itself in this epistle. "Law" is one of the characteristic words in Galatians, for it occurs 32 times. This is more often than in any other New Testament book, except Romans, where it is found 75 times. The word also appears frequently in Hebrews, but there it is the Ceremonial Law, whereas in Romans and Galatians the reference is to the Moral Law, of which we have a summary in Exodus 20. To be "under the law" means to be under its restraint, under it as our rule of conduct, or under its condemnation.

Since the subject in verses 16 and 17 has been the mutual antagonism of the Holy Spirit and the flesh, we might have expected this verse to read, "But if ye are led by the Spirit, ye are not under the influences of the flesh". Instead of this we read, "ye are not under **THE LAW**", which implies an intimate relationship between it and our fallen nature, over both of which the Spirit gives us victory. A similar connection between SIN and the LAW is seen in Romans 6:14, where the Apostle says, "For sin shall not have dominion over you, for ye are **NOT UNDER THE LAW**; but under grace". In each passage there is a twofold freedom. In Romans it is attributed to our being "under grace", in Galatians, to our being "led by the Spirit".

Other Scriptures also treat of the relationship between man's sinful nature and the law. Rom. 8:3 speaks of "what the law could not do, in that it was weak through the flesh". In other words, the law could neither remove the guilt nor destroy the mastery of sin, because it had to act through our fallen nature. Indeed such is the weakness of the flesh, that the presence of the law only irritates into action the very evil which it condemns. "Sin", says the Apostle, "taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:8, 9). "Like the serpent in paradise, the sinful tendency used the precept to provoke ill-regulated desire" (Liddon). It is probable that Paul has this idea of the provocative-ness of the law in mind in our verse in Galatians, in which case we can appreciate the force of his argument that he who would overcome the flesh must be free from the law as well.

To "be led by the Spirit" means much the same thing as to "walk by the Spirit" (v. 16, R.V.). It signifies that one's life is Spirit filled—the desires, purposes and acts being yielded in willing submission to His blessed control. To be thus "led" is the privilege of all believers. Indeed, it is one of their distinguishing features, "For as many as are led by the Spirit of God, **THEY** are the sons of God" (Rom. 8:14). The pronoun, "they" here is emphatic, having the force of "they only" — "**THEY ONLY** are the sons of God". Let those whose lives are careless, worldly, and selfish seriously ask themselves if they can be God's sons.

The fruit of this Spirit-led life is conformity to Him Who "left us an example that we should follow his steps" (1 Pet. 2:21). It is the formation of Christ-like character in the believer. Compare chapter 4:19: "until Christ be formed in you". Can anything be so beautiful to the eye of God or precious to His heart, as the reproduction in this corrupt scene of those very graces which in their untrammelled fulness shone in His beloved Son! How much more excellent is it than a formal, servile obedience to the Mosaic Code! The law which was "made . . . for the ungodly and for sinners" (1 Tim. 1:9) has nothing to censure in such a life. "If ye are led by the Spirit, ye are not under the law". Compare verse 23: "against such there is no law".

FREEDOM FROM WORRY

George Mueller

Phil. 4:6-7.

"*Be careful for nothing;*" that is, "*Be anxious about nothing,*" no anxiety ought to be found in the believer. Great, many, and varied may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is almighty, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succor and help them at all times and under all circumstances.

Therefore anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse: "*Be anxious about nothing; But in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.*"

Here notice particularly the following points.

(1) "*In everything,*" that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when our children are on the brink of the grave, but in the smallest matters

of life, bring *everything* before God, the little things, the very little things, what the world calls trifling things,—*EVERYTHING*—living in holy communion with our Heavenly Father, and with our precious Lord Jesus Christ, all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, and bringing our various little matters before Him in the sleepless night, the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it. And in like manner, our joys, our easy days, speak to the Lord about them, and ask Him to help. Ask Him to help regarding *everything*.

(2) "*By Prayer and Supplication*," taking the place of beggars, with earnestness, with perseverance, going on and waiting, waiting, waiting on God.

(3) "*With Thanksgiving*." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell. Then, that He has given us His Holy Word,—His only begotten Son, His choicest gift—and the Holy Spirit. And therefore we have always abundant reason for thanksgiving. Oh, let us aim at this!

"*And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus.*" We shall have the peace of God. And this so great a blessing, so real a blessing, so precious a blessing, that it must be known *experimentally* to be entered into, for it passeth understanding. Oh, the peace of God, how *exceedingly* precious this blessing!

See therefore how we get this peace of God, through attending to this exhortation, that in *Everything*, in the most minute affairs of life, we let our requests, by prayer and supplication with thanksgiving, be known unto God. And further, that we seek to the utmost to avoid anxiety. *O, let us lay these things to heart, and the result will be, if we habitually walk in this spirit, we shall far more abundantly glorify God, than as yet we have done.*

* * *

The Death of the Christian

Tent life is not home life. The wearied pilgrim is like an imprisoned bird longing to soar away, and when the appointed time comes, the cage is opened and the winged tenant goes free. The tent is taken down pin by pin, the ropes are untied, the stakes are drawn, the canvas is folded, and the lodger for the night, forsaking the blackened patch in the desert, and the smouldering ashes of his camp fire, speeds away to the Better Country.

GOD'S TESTIMONY BY LOCAL CHURCHES

Franklin Ferguson

Let us note two references to the Church. First, "Christ also loved the Church, and gave Himself for it (Eph. 5:25-27). Second, God gave Him to be the Head over all things to the Church, which is His body" (Eph. 1:22-23). This is the complete Church, embracing every member from the first to the last, from Pentecost to the Lord's coming, irrespective of human creed or denomination. Nearly the whole of it is already with Christ in Heaven.

The universal Church has no jurisdiction. It is entered by the new birth (John 3:5-7); each believer is added to it, at conversion, by the sovereign act of God (1 Cor. 12:13); it is not approachable, so that a person may join it; it is not a religious organization, with an elective body having power to legislate, control or guide, as the Roman Church; it has no human head; it cannot come together as a whole, nor can it be appealed to. Had all this been recognized in the past, it would have saved from endless confusion of Church practice and testimony.

This brings us now to three expressions in the New Testament, namely, "the churches of God" (1 Cor. 11:16), "the churches of Christ" (Rom. 16:16) and "churches of the saints" (1 Cor. 14:33), in each case in the plural—many churches, not differing denominations. But why so named? It sets forth a precious threefold aspect of these assembled churches (1) as to their origin—it is of God, not of man; (2) as to their possessor—they are Christ's, purchased with His own blood; (3) as to their composition—they are composed of saints only.

Seeing that the Church, in its broad aspect, has no present jurisdiction on earth, not being an organized body, how then is it to be a witness amongst men? Answer: by local churches, otherwise called "churches of the saints".

The order is: first the preaching of the Gospel; then the forming of the converts into called-out-of-the-world companies, gathered unto the Name of the Lord (Matt. 18:20; Heb. 13:13), with "the faith" (Jude 3, whole range of doctrine) delivered to them. Each local church, designed so by the Head, is to be an exact representation of the greater Church. The Epistles of Paul are addressed to such local churches, they being the responsible witnesses in the world. Separately are the seven churches of Asia addressed, by the apostle John (Rev. 2 and 3).

Now we have something tangible. Such a church can come together in one place; it may be approached and appealed to; it is

authorized to receive people (Rom. 16), and also to put away, if need be; it can exercise discipline—can “bind” and “loose”; in short, it can act for the Lord in carrying out every function of “the Church which is His body.”

Each Local Church Stands By Itself

and is directly responsible to its Head in heaven, whom it is to “hold fast” (Col. 2:19, R.V.). There is no other authority than Christ. Neither is there any “confederation of churches” of a country, province or district, binding themselves by the joint rule of their respective overseers. Elders, guides, overseers, bishops (all meaning the same) are appointed by the Holy Spirit for local churches only, and have no official power or control outside their own assembly. The Council at Jerusalem (Acts 15), where the apostles and elders decided a matter of Christian liberty for the Gentile believers, has no counterpart to-day; for we have the New Testament Scriptures complete, as our guide on all questions, which they had not; therefore the court of appeal is now the written Word, with the Holy Spirit to guide us thereby unto all truth.

Whilst there is no indication, in apostolic times, of any amalgamation of churches, under heads of control; yet there is a “unity of the Spirit” (Eph. 4:3), which is quite a different thing. Wherever true “churches of the saints” were formed, seven truths were held in common, namely, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father; producing a wonderful fellowship of saints. This will continue as long as believers cleave to “God and the Word of His grace” (Acts 20:32). We do not form a unity; there is one formed already; we are to keep it in the “bond (uniting bond) of peace”; and this calls for the constant and patient exercise of “all lowliness, and meekness, with longsuffering, forbearing one another in love” (Eph. 4:1-3). —*Wholesome Words.*

YOUTH MOVEMENTS IN ASSEMBLIES

A Loving Appeal

F. H. Bush, New Zealand

The great importance of reaching young life with the Gospel—however urgent it is—does not justify Christian workers in adopting worldly devices of human wisdom to “attract” or “hold” the young. Such things may *appear* to succeed *for a time*; even if souls should be saved in such associations, it is because God is sovereign, and blesses His Word where He wills.

Can we, if truly loyal to the Lord and His Word, claim that it matters *nothing* what methods we use, provided souls get saved? Then hear the Word of the Lord: "Thou shalt not sow thy vineyard with divers seeds (two sorts): lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. 22:9). The planting of two kinds of seeds together would produce vitiated (or defiled) fruit. Just so the ox, a clean animal, was not to be yoked in service with an ass, an unclean animal (Deut. 22:10, comp. 2 Cor. 6:14). So also, garments, worn (representing habits or ways) were not to be linsey-woolsey—*mixed* habits (Deut. 22:11). Thus (1) mixing seeds opposite in kind (2) linking creatures opposed in nature for service, and (3) ways or habits of mixed sorts, are alike repugnant to God.

When, therefore, "Youth Rallies" are organized, in which uniforms and badges are worn "on parade"; when we learn that — with possible slight variation — their gatherings are occupied by games, athletics, hobbies, chorus singing; that by the advice of a printed manual the reading of God's Word, with any comment on it, is limited to *ten minutes*; the evidence is clear that two sorts of seed are being used. The slight offered to God's Holy Word, by patronizingly allowing it *ten minutes* to be heard, after all the "sociality" of the Rally, seems not to be realized. The futile attempt is made to produce a spiritual result by the mixture of worldly means with the spiritual.

GOD pronounced this world's wisdom "foolish" (1 Cor. 1:20); and the worldly wise man views Christ crucified as "foolishness" (1 Cor. 1:23).

The opposite character of natural means and human wisdom, to the wisdom taught by the Holy Spirit, is clearly demonstrated in 1 Cor. chap. 2. Paul, discerning by "Jesus Christ, and Him crucified" the hopeless alienation from God of human wisdom as such, stripped himself of every natural advantage, in his ministry at Corinth: "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 4, 5).

It is clear from 1 Cor. 2:13, 14, that since the *natural* man can neither know nor receive, by natural means, the things of the Spirit of God, spiritual truths must be communicated by spiritual means, or words: for to *human* wisdom the things of the Spirit are foolishness; and *this world's wisdom is foolishness with God* (1 Cor. 3:19). Brethren, which shall we follow?

Can the mixture of the world's things with those of God, in

so-called Christian work, the planting of opposite sorts of seed (Deut. 22:9), be otherwise than abominable to God? Can it produce spiritual results? Does not this confusion savour of Babylon?

Have we forgotten that the Assembly is *exceedingly precious* to the Lord — a preciousness only to be measured by the mighty cost at which He bought her (Eph. 5:25, 26)? And since the local Assembly is designed to present a miniature of the whole, and is a temple (Greek *naos*, inner sanctuary) of God, in which the Spirit of God dwells (1 Cor. 3:16, 17), shall we dare to bring into the Assembly a *mixture* of the *world's* things with those of God? Would genuine love to the Lord, *Whose property the Assembly is*, be evidenced by corrupting the dwelling place of God with a mixture of worldly things?

On certain occasions there have been advertised in connection with a Gospel meeting, "Youth Rally parades" (in uniform). Have we fallen so low as to imitate the religious world's Church parades?

The writer recalls the precious privilege enjoyed in earlier days, of learning the truths of the Word in the Assembly's weeknight Bible reading, and the upbuilding effect of it, with deep thankfulness to God. Godly believers who truly and wisely love young believers, grieve to see them separated from the old. In the Lord's words, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents" (Song of Sol. 1:8), the Heavenly Bridegroom uses the beautiful illustration of a flock of old and young *feeding together*. And Israel were to gather together, men, women, *and children*, to hear the Word of God in the Scripturally gathered company (Deut. 31:11, 12), in the Scripturally appointed place.

Frequently, in God's Word, the beautiful spectacle is seen, of young men growing up in the Lord's ways, *with elder ones*. Abraham and Isaac went "both of them together" (Gen. 22:6). Joshua attended upon Moses (Exod. 33:11; Num. 11:28); and later, became leader in Israel by Divine appointment. Elisha followed and ministered to Elijah (1 Kings 19:21); and Timothy served with Paul as a son with the father (Phil. 2:22).

The Apostles furnish no precedent or instruction for "Youth organizations"; and we cannot imagine that the need of reaching young people did not exist in Apostolic days! Can *we* improve upon the Apostles? NO!

Has the Gospel lost the power it had in Apostolic days? Or rather, have we got away in heart from God, and into the spirit of the world?

We look in vain in Holy Writ for Divine sanction for separate Youth meetings or movements. The only "Young People's meeting"

we know of in Scripture, precipitated the rupture of the Kingdom of Israel (1 Kings 12:8-16), a rupture never healed to this day! May not a like peril attend upon Young People's movements in Assemblies?

BELOVED in Christ, ye who discern that the Lord's Coming is imminent, should we not "search and try our ways, and turn again to the Lord" (Lam. 3:40)? In that coming day "the fire shall try every man's work of what sort it is" (1 Cor. 3:13); and if we have followed "the wisdom of this world" (1 Cor. 1:20; 3:19), shall we not meet *His* disapproval, and our loss?

If we would wholly "go by the Book", without addition to or subtraction from it; if we would learn *to deal with God, in instant, sustained prayer*; and put out of our lives and service every questionable thing, we would have God with us, restoring and reviving us. The Gospel of Christ would attract and save souls, old and young, without the "aid" (?) of human expedients or worldly wisdom to "hold" them.

BROKEN THINGS

(Psalm 51:17)

Contributed by Mervyn Paul

Composed by Ida Davidson

Methinks that God must love all broken things—
The cage-song born of battle-stricken wings;
The gnarled limbs of oaks upon the hill,
Which braved the winter's tempests, bleak and chill.

That battered ship, clearing the harbour bar
With storm-strained hull returns; its broken spar
Proof of the conflict; and the tattered sails!
I'm sure that God takes note of such details.

For in His Word He marks the riven net,
The sparrow's fall, the cruel mocking threar
Of angry hosts encamped against His own,
Whose cries of anguish reach His lofty throne.

In wondrous grace He says the bruised reed
Untrampled by the foot of Christ shall be—
This precious Stone, in breaking, crushes not
The contrite heart His loving Father sought.

And so when I return at night and say:
 "Father, I've failed; I know I've lost the day;
 Missed the high goal which was my spirit's aim,
 And brought dishonour on Thy peerless Name;

"Whisper to me Thy love of broken things:
 My sorrowing heart with tender chords like strings
 Of some sweet harp, O tune unto Thy touch."
 O Lord, draw near and show Thy love to such!

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

(Horatius Bonar—Continued)

"I was a wand'ring sheep,
 I did not love the fold;
 I did not love my Shepherd's voice,
 I would not be controlled.
 I was a wayward child,
 I did not love my home;
 I did not love my Father's voice,
 I loved afar to roam."

When the feet of the psalmist were taken "out of an horrible pit and the miry clay," he says He also "put a new song in my mouth, even praise to our God." After the deliverance from Egyptian bondage, and the waters of the Red Sea, what was more befitting than Israel's spontaneous outburst of praise to God? And so, how often the redeemed soul, while surveying that great salvation, has found the words and language of Bonar's well known hymns exactly suited to tell the story. This particularly in the above lines, and also in the following from the pen of this great hymn writer—

"I heard the voice of Jesus say."
 "All that I was — my sin, my guilt."
 "Christ has done the mighty work."
 "Done is the work that saves."
 "I hear the words of love."
 "My sins were laid on Jesus."
 "No blood, no altar now."

In the hymn, "I was a wandering sheep," Bonar has told the story of salvation in simple terms that a child can understand. The story is told of a series of Gospel Meetings being held in a school for girls in the State of Massachusetts, where many of the girls had shown great indifference to the Word of God. Among the girls who laughed

at the meetings and their results — for a number had been saved — was Helen B——. They sought to interest her to attend, but all they could do was to pray for her. One evening, however, they were amazed to see Helen enter the meeting with eyes downcast and face very pale. After the meeting each one was asked to quote some favourite hymn verses. When Helen's turn came there was a silence; then she began:

“I was a wand’ring sheep,
I did not love the fold;
I did not love my Shepherd’s voice,
I would not be controlled.”

Her voice was low but distinct; and every word as she uttered it, thrilled the hearts of the listeners. She repeated one verse after another of this beautiful hymn, and not an eye, save her own, was dry, as with sweet emphasis she pronounced the last lines:

“No more a wand’ring sheep,
I love to be controlled.
I love my tender Shepherd’s voice,
I love the peaceful fold.
No more a wayward child,
I seek no more to roam;
I love my Heavenly Father’s voice,
I love, I love His home.”

That single hymn told all. The wandering sheep, the wayward child, had returned; Helen had come to Christ.

Horatius Bonar loved to use his pen in writing both prose and poetry, but his chief joy lay in preaching. One biographer writes, “The impulse given by Dr. Chalmers to Mr. Bonar was deepened by his fellowship with Robert M. M’Cheyne, of Dundee, where a great revival had sprung up. Mr. Bonar entered heartily into this movement and helped in the spread of it. He spared not himself in his efforts to carry the gospel to the perishing; at home and away from home he spoke as a dying man to dying men. The result was many conversions, but this success did not satisfy him; he wished to do more. He thought his pen could reach more and beyond his voice, so he wrote ‘The Kelso Tracts’. His aim was threefold: to warn the careless, to put salvation simply, and to edify saints. These messengers of life entered hundreds of homes and were eagerly read. Their circulation in Scotland and England was very large, and they met with a warm reception in America; their work is not yet ended, for to this day they are being blessed of God.

“Many of Dr. Bonar’s hymns refer to the second coming of Christ as the Christian’s blessed hope; this truth was just being

revived in his day. In one of his last addresses he said: 'I know not but this may be my last opportunity of bearing witness to the much-forgotten doctrine which was so specially given to the Church as her blessed hope; and I wish to say how increasingly important that doctrine is to me as the ages are running to their close, and the power of the great adversary is unfolding itself both in the church and in the world . . . The poison of the last days has penetrated everywhere. Unbelief, error, strong delusion, self-will, pride, hatred of God and of His Christ — these are the deadly forces operating all over the earth, disintegrating society, and demonstrating the necessity for the return of Him who is to end Satan's and man's evil work, and introduce the kingdom of righteousness and peace.'

Bonar removed from Kelso to Edinburgh in 1865, where he continued to minister until his death. Visitors in Edinburgh went out of curiosity to see and to listen to this "sweet singer", but they soon forgot the poet in the preacher. He never sought earthly honour, but it came to him; few have done more to enrich hymnology with gems of scriptural truth and power, and his hymns will be sung upon earth until they are exchanged for the "new song" in heaven. Dr. Bonar died in Edinburgh, July 31, 1889, in his eighty-first year, and was buried at the base of Calton Hill, where his body lies with that of his kindred, near to the house of the reformer John Knox. At his funeral no word of eulogy was offered; there was no need for that; the rich legacy of hymns which he has left to the household of faith, bespeak the worth of the man.

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. "The closing words of John, chapter 14, present a difficulty to me: 'Arise, let us go hence.' I have always been taught that what we read in John, chapters 15, 16 and 17 took place in the upper room where our Lord partook of the Passover, and washed His disciples' feet. Is this so?"

Answer. It is quite true that the place where our Lord spoke of Himself as "the true vine," etc. (chapter 15), and where He "lifted up His eyes to heaven," etc. (chapter 17), is not mentioned by name. Some believe that the upper chamber was left after the utterance of the words, "Arise, let us go hence," and that the events of chapters 15, 16, and 17 took place elsewhere. It seems to me

that the words, "Arise, let us go hence," imply no change of place at the moment, but rather a rising from the couches on which they had been reclining around the table in real Eastern fashion; and it is very probable that the rest of the discourse (chaps. 15, and 16) and the prayer of chap. 17, were delivered while all were standing and ready to depart. No change of place is indicated, and in the light of the words of chap. 18, verse 1, "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron", it would seem as if our Lord did not leave the upper room till that time. So it is safe to conclude that after the eleven arose from their couches, they lingered in the upper room until the Lord had finished speaking all that is recorded in the three following chapters. This would occupy only a short time; and it is most unlikely that the words of chaps. 15 and 16 and the prayer of chap. 17 were uttered while the company was walking from the upper room to the brook Cedron.—H. A.

Question. "In an assembly where there are about one hundred in fellowship, is there any scripture for four or five brethren to decide where the collection should be sent?"

Answer. Those who put their offering in the box or the bag on Lord's Day morning ought to have confidence in the deacons or elders in the assembly who are responsible for the handling of the assembly funds. Every scriptural assembly should have "bishops and deacons" (Phil. 1:1) and one of their duties is to distribute the money that has been given to the Lord, after local expenses have been met. This of course need not hinder anyone in the assembly from suggesting where and to whom assembly funds should be sent, nor from indicating how their own gifts should be disposed of, if they feel so led. Also the saints ought to be always kept informed as to how their gifts have been disposed of. This tends to create confidence, and also a prayerful interest in the channels through which assembly funds are put into use.—H.A.

* * *

Christian Position In The Epistles

In Romans, the believer is seen as Justified.

In Corinthians as Sanctified.

In Ephesians as Exalted.

In Colossians as Filled.

In Thessalonians as Glorified—at His coming again.

ARNTFIELD—Brother Vincent Davey has now made his home here, a fairly central place to continue meetings in surrounding towns and country parts. Lloyd Allen and his wife are coming from Montreal to help in the school and the home with Miss Eileen Grainger at Rollet. Miss Eunice Carr has done a fine work among the young here in the past five years and will be greatly missed. Miss E. Buchanan continues with the school in the back-woods of Farmborough, working among the young.

QUEBEC CITY—Harry McCready and family are leaving Rollet to reside here. There is much need of visitation work, etc., in this large R.C. city. Pray for this work.

FARNHAM—N. Gratton & B. Grainger have had joy in seeing two souls here restored to the Lord. They continue the weekly cottage meeting, trusting that God will save enough in the district that an assembly may be formed later. The English Gospel meetings held for the past two weeks at Bolton Centre by B. Grainger have been fruitful. An aged Protestant woman trusted Christ.

THETFORD MINES—Brother Gratton had joy in baptizing two near here recently. The little assembly is growing slowly.

MONTREAL—L. E. McBain and Douglas Howard expected to begin a series of meetings on October 7.

MARITIMES

CAPE TRAVERSE, P.E.I.—Albert Ramsay had seven weeks' meetings in this new place and some professed to be saved, he was then joined by Robert McCracken and the meetings continued week after week with further blessing. Pray for this effort which is labour in the Gospel indeed. F. Knox spent two weeks with the saints in P.E.I., and had a few nights in Halifax, N.S.

PUGWASH, N.S.—D. Leathem and R. Jordan closed their tent meetings with a large attendance the last night in the Oddfellows Hall. Some more professed 'ere they closed.

CLEMENTSVALE, N.S.—L. K. McIlwaine and J. McCracken are having large numbers. Some are troubled and one has professed to be saved.

U.S.A.

McKEESPORT, PA.—The saints here were encouraged by a week of ministry by Sydney Porteous, with good attendance. J. Lipke and A. Klabunda also helped with brief visits.

CEMENT CITY, MICH.—Norman Crawford erected his portable hall here and began meetings on September 30.

GARNAVILLO, IA.—J. Govan is having ministry meetings to help the saints.

DETROIT, MICH.—H. Dobson and J. Lipke are in their third week at the West Chicago Blvd. Hall.

LYNXVILLE, WIS.—Bro. Jameson continues here with interest.

LA CROSSE, WIS.—A. Stewart is ministering on Egypt to Canaan.

LA FARGE, IOWA.—Brethren S. Hamilton and A. Studnickka are going on with a nice interest.

STOUT, IOWA.—F. Hunter is having meetings here.

POUGHKEEPSIE, N.Y.—R. Cappiello had a week's good meetings in September also a week in Mechanicville, N.Y., which were well attended by saint and sinner and then went on to New Rochelle, N.Y.

CHANGE OF ADDRESS

Mr. S. Hamilton, 2233 South, 25th St., La Crosse, Wis.

CHILE, S.A.

The conference at Santiago in September was a time of blessing. The Word was ministered by brethren Stenhouse, McKinnie, Parada and McBride. The latter is finding much to do in Talca and Constitution. On his return from the U.S.A., he found the assembly at Talca going on nicely, and operating three Sunday schools. Though there are not enough brethren for an assembly to be formed at Constitution, the saints there, most of whom are women, show real heart for God's Word and the spread of the Gospel.

VENEZUELA, S.A.

Mr. Williams and I put up the tent a few months ago in a suburb of Valencia and were encouraged by the good attendance. We have never seen so many unsaved Roman Catholics attending here before. Tent was packed the first night, and for five weeks attendance continued good. Some professed faith in Christ, and many heard the gospel for the first time. We believe the seed sown will yet bring forth more fruit.

After the tent came down, Sr. Naranjo, a Venezuelan brother, and I went East to Puerto la Cruz.

When we left Puerto la Cruz, we travelled on by bus to Ciudad Bolivar, a day's journey. This is a large City on the Orinoco River, but none of us have been there for nearly 30 years as the Sects have a Mission in that part. However we had several entreaties to go, so thought we should go on seeing we were so near, and we found a little group of believers, 18 in all, meeting and remembering the Lord as we do, not having anything to do with Missions, where there is much error. It appears that many years ago a brother from Trinidad had gone there to work, would not go in with the Sects but preached on his own and saw some saved. He taught them as best as he could and although he has now gone to Heaven the little company still remain, but need much teaching. One of their number had been to La Guaira and visited our Assembly there and took back a good report of how our meetings were carried on. Hence the reason they sent word for us to go as they want fellowship with us. We have talked the matter over with the other workers, and D.V. Mr. Williams, Mr. Saword and I hope to return and spend some weeks with them in October.

Yours through sovereign grace,

E. Fairfield, Calle Anzoategui 101, Valencia, Venezuela.

CONFERENCES

PHOENIX, ARIZ.—The Christians at 1246 E. Garfield intend, D.V., to convene the annual conference at Thanksgiving, November 22, 23, 24 and 25, preceded by a prayer meeting Nov. 21. Servants of the Lord who teach and adhere to the Scriptural paths only, will be welcome. All who intend to come please contact Wm. Ismay, 3302 E. Pierce St., Phoenix, Ariz.

VANCOUVER, B.C.—Correspondent for the Hastings East Gospel Hall, 2004 East Pender St., is now Robert Reid, 126 West 48th Ave., Vancouver 15, B.C.

WITH CHRIST

DETROIT, MICH.—On July 20, our beloved brother, Mr. John A. Johnson went to be with Christ at the age of 70, after being saved for over forty years. A quiet, unassuming brother, he will be missed.

SYDNEY MINES, N.S.—The saints here were saddened by the sudden home-call of Brother R. Robertson, who had obeyed the Lord in baptism and was added to the assembly just one month ago. He had shown a real interest, and would have been a great help. "As for God, His way is perfect". A. Aiken and A. Ernst spoke to a large crowd at the funeral.

TRUTH and TIDINGS



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WORK AND WORKERS ONTARIO

PORT ARTHUR, ONT.—The new home address of brother J. A. Gray is 21 College St., Port Arthur, Ontario.

DEER LAKE, ONT.—B. Widdifield and Stanley Simms have had four weeks' meetings. Two or three young folk have professed and some older ones are concerned. The hall was built here as a result of work done by our veteran brother D. R. Scott, who saw souls saved and an assembly formed fifty years ago. As a result of deaths and removals the assembly died out, and the hall fell into disuse. Our brethren have now repaired the hall while having meetings, thus Nehemiah like, working with the sword in one hand and the trowel in the other. They also saw two young men baptized.

HUNTSVILLE, ONT.—Bert Grainger and John Adams were expected for Gospel meetings to begin on November 4th.

TORONTO, ONT.—Frank Knox has been giving valued help in ministering to the saints in Brock Ave., West Toronto, Bracondale, Lansing and Ascot halls. In the Eglinton Ave. E. hall, T. G. Wilkie and W. Bousfield have faithfully preached the Gospel. In the Highfield Rd. hall, F. G. Watson is preaching the Word to saint and sinner using the chart "Two roads and two destinies".

OWEN SOUND, ONT.—G. G. Johnston is having ministry meetings, seeking to help the saints through the Word. E. B. Sprunt has returned to his home here after visiting in Pennsylvania.

Bro. Blackwood had two weeks' ministry meetings at Merlin. The word was appreciated. He has gone on to Windsor.

QUEBEC

MONTREAL, QUE.—L. E. McBain and D. Howard had three weeks' Gospel meetings.

MARITIMES

CAPE TRAVERSE, P.E.I.—A. Ramsay has the portable hall still in Cape Traverse, but is exercised about moving it to Borden, as some of those who were saved last summer are from that town, making the nucleus for a new effort.

NOVA SCOTIA—Bro. John McCracken has moved to southern Nova Scotia, his address will be Clementsvale, Annapolis, N.S. Mr. L. McIlwain has left Nova Scotia to take up residence at Westbank, B.C., and labour in that district.

TRUTH and TIDINGS

VOL. 3

DECEMBER, 1951

No. 12

EDITORIAL

The December issue brings us to the closing month of the year 1951. With what uncertainty the year dawned! Would some diplomatic blunder on the part of the democracies lead on to conflict? Would some unexpected attack, some far more terrible "Pearl Harbor" treachery from the forces of those "who delight in war" plunge the world into misery? Such were the thoughts filling the minds of many at the beginning of the year. But through the mercy of God we have been spared this calamity. How much cause there is for thanksgiving to God, but do we continually give Him thanks for all this?

How much reason we have to pray continually for the "powers that be", first because the Scripture so enjoins us (1 Tim. 2:1-2), and then also because of the terrible condition of the world at the present time. While still localized, yet the war rages in Korea, as men vainly, thus far, try to arrange peace. The situation in Iran has been on the verge of getting out of hand, as Britain has had to relinquish the oil wells with its billion dollar investment, while Russia is poised and ready to spring if opportunity is afforded her. Egypt boils with unrest as it demands Britain to evacuate the Suez area and the Sudan — places which the latter nation feels are absolutely essential for the preservation of communications within the Empire. It would seem as if the centre of world interest and trouble has shifted recently from the far east to the middle east, encircling the land of Palestine; this is quite significant.

May we remember then the injunction, "pray without ceasing", in regard to world conditions, as well as for individual needs, for the peace and prosperity of the assemblies, and for the lost and perishing all around us.

BOUND VOLUMES

We are preparing the 1951 bound volumes, which we expect to be ready in January 1952. An added feature this year will be a table of contents at the beginning of the volume which will facilitate the finding of particular articles. The cost of the bound volume will be \$2.50 post free to any part of the world. Some have already sent in their orders, and these of course will receive first attention. If you wish to be assured of a copy, please order promptly with postal order, etc., payable to "Truth and Tidings", and mail either to 92 Regal Rd., Toronto, Canada, or to the editor.

TO OUR SUBSCRIBERS

In order to encourage new subscriptions, and also to spread more widely the truth in the homes of God's people, we will be glad, as in past years, to send to all new subscribers and gift subscriptions, the months of October, November and December, and all of 1952 for the sum of one dollar, as long as our supply of these back numbers holds out. Please state when ordering, if you desire these back numbers to be sent.

To our old subscribers whose magazines expire this month — please renew promptly. In every way this will be a great help to us, and will materially lessen the not inconsiderable burden of work at this time of the year. Thanks heartily for your co-operation.

ED

Wm. Williams, Venezuela

“And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God” (Josh. 22:34). When the two tribes saw the fertile land on the East side of Jordan they did not wish to go further. Their material interests and greatness forbade them to go across Jordan and “dwell there”. They would, of course, help their brethren to possess their possessions, and then they would return.

Jordan is the type of death, burial and resurrection of the Christian. It means the three days' journey. It was too much for unstable Reuben and Gad “who provided the first part for himself” (Deut. 33:21). But they sensed trouble. Their conscience was uneasy. This is the common condition of all who once crossed Jordan, and then turned back.

Without either consulting God or man they set up an altar and called it “Ed”. It was a division altar. The cause of it was failing to go all the way with God; it was world bordering, in present day speech. They were not in the right place and they were afraid for their children, which ought to speak to their kin in these days. Undoubtedly this has a voice for those of the Lord's people who once separated from the denominations of men and went forth unto Himself without the camp. Now they are retracing their steps. They have recrossed Jordan, as it were. They are retreating for material interests. The good land is too small for them.

Then there was a heap of twelve stones on the other side (Josh. 4:8). They once loved to look at them and see their names written there. There was no accusing heap on the East side. They were more free there. There was brotherly liberty for self will. They would forget that cold pile of twelve stones which told them that they should

walk in newness of life, not East of Jordan but West of the river.

Then there was that unfortunate name of "Gilgal". It was always speaking of separation: death to the flesh, "rolling away the reproach of Egypt". It was so good to be where one would not see: "Gathered to the name of the Lord Jesus". What happy fellowship they could have at "the fire side hour" and not the old "blessed hour of prayer". Then it was so nice and attractive to have "Chapel" on the notice board and not the old Transjordan "Gospel Hall". Then they wanted the so and so graduate of "The Please Them All" Bible School to take the "song service" instead of the antiquated "gospel meeting".

Yes, "Ed" was there near the river but not across it, "A great altar to see to," but no sacrifice upon it. What a farce and sham to hide division and fear! How did they get on? Well they were the first to be carried away into captivity, for Jordan is always a protection from the enemy, that is, if you are on the right side of it, the side with the twelve stones, the side where Gilgal stood. Then, notice their descendants in Mark 5. The Lord goes over to the country of the Gadarens to save a lone, unclean man. He casts the demons into a herd of swine and the men of Gadara see the demoniac "sitting, and clothed and in his right mind." Reuben and Gad had cattle and they were clean animals, but they hindered their owners from carrying out God's path for them. Now their sons are a lot of swine-feeders more interested in their unclean herd than in the salvation of the poor maniac. The old heritage stuck to them. They were afraid when they raised ED. Their descendants are afraid when they see His power and glory and ask Him to leave their country. The Lord help us to see the counterpart of all this in the Epistle to the Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

UNDER HIS FEATHERS

A. W. Joyce

Our brother Mr. S.——— lives in the interior of British Columbia among the mountains. He is in his eightieth year, and has known the Lord Jesus as his Saviour, and the fellowship of assemblies of God's people, for many years.

When we visited our brother, he was convalescing in the home of one of the Christians, after being hospitalized as a result of a strange and painful experience, which he related to us. We found him, however, rejoicing in the Lord and in the truth of Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

In the early part of October, 1951, he set out on his "scooter" bicycle, to paint texts of Scripture upon the rocks which are visible from the road. (This is a rather remarkable occupation for a man almost eighty years of age!) That morning he had painted Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then, mounting his bike, he rode on to seek other suitable rocks. At about twelve noon, by some mischance, he lost control of his machine, which left the road and hurled him down a bank. Though quite conscious, the old man was left incapable of any movement by reason of the stunning fall, and lay helplessly on his back.

For some time Mr. S. called out as loudly as possible, every time he heard a car pass along the road, but no one heard his cry or saw his plight, and finally he gave up as his voice weakened. However, he cried to God, and felt assured that in the Lord's good time he would be rescued, therefore he did not worry. The hours of the afternoon dragged slowly by and night fell. He was not heavily garbed though the weather was cool, and rain set in which fell on his face and ran into his ears, adding to his discomfort.

As he lay on the wet ground, he wondered why he did not feel cold, until that Scripture flashed into his mind, "He shall cover thee with His feathers, and under His wings shalt thou trust" (Psalm 91:4). "Ah," said he, "then I knew why I didn't feel cold, The Lord was COVERING ME WITH HIS FEATHERS."

He did not sleep at all that night, and, lying in the darkness, he heard a sound. It was a large bird which, as it circled lower and lower, he perceived to be an owl with a wing-spread of about three feet. Said he, "I thought of that Scripture about the eye that mocketh at his father, 'the ravens of the valley shall pick it out, and the young eagles shall eat it'" (Prov. 30:17). As the owl flew nearer his face, he could not move an arm to protect his eyes. He began to shout as loudly as possible and finally the owl soared away and did not return.

At last morning dawned, bringing again the sound of cars passing back and forth, but still unnoticed, he lay, till at 11 a.m., twenty-three hours after his accident, the old man was sighted. A Doctor and the police were called, and they, and the nurses in the hospital to which he was taken, were quite moved by his expressions of praise to God for His goodness, and of gratitude to them for their kindness.

What a wonderful source of comfort the Christian has in all the trials and vicissitudes of life! "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). Only those who have trusted Christ as Saviour are able to sing,

"cover my defenceless head,
'neath the shadow of Thy wing."

Alas, how often even the real Christian, in times of stress, strain and trial, fails to avail himself of the supplies of grace and strength which the Lord Jesus, as our Great High Priest, has made available for us. May this account of the simple faith which sustained an aged child of God, encourage others in trial, to place the same confidence in the love and faithfulness of an unchanging God.

If, perchance, some reader of these lines is not saved, let me earnestly plead with you to "consider your latter end". All may seem well with you now — you are "too proud to seek a hiding place" in the Rock of Ages. Some day — Oh how soon it may be! you would give everything you ever possessed for a safe shelter, "under the shadow of His wings", to protect you from the pitiless storm of the wrath of God. Hate, haste, to the Saviour; by faith see Him on the cross of Calvary bearing the sin of the world (John 1:29). Alone in the darkness, He endured the storm of judgment to provide salvation and shelter for you. Will you not trust Him now as your own personal Saviour, and be "saved from wrath through Him"?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

THE WAY TO RECOVERY

G. G. Johnston

That which is lifeless can never be revived, thus it is incorrect to speak of a revival among the unsaved, but what has life may be improved and restored, if this is gone about in the right way. In regard to this, we may learn many and helpful lessons from both the Old and New Testaments.

The nation of Israel, as a testimony for God in the earth, failed most miserably, and for several reasons. In like manner, New Testament churches had their faults, traceable to similar causes. One chief failing was pride, that vile product of the flesh which has ruined so many individual and also collective testimonies. God had His own peculiar plan for directing, controlling and protecting Israel, His chosen earthly people. They should continually depend upon the invisible God for all, and He would restrain the desire of surrounding nations to spoil them, or He would raise up among them champions in every hour of emergency to lead them to victory. They found this too much for their feeble faith, and felt humbled that they should be considered a nation without a head. From this stemmed their discontent and clamour for a king. But they had rejected the Lord, and had stepped down to a lower plane, from which they never recovered.

A similar fall was suffered by the Church, when demand was made for an ordained clergy. Simple dependence upon the Invisible,

but Living, Head of the Church to raise up gifts among the saints seemed too much for their scant faith, and schools were begun by which to create what seemed otherwise not forthcoming. Promising young men of definite Christian character were chosen and improved (?) upon by education in subjects having special bearing upon their intended career. That clinging dependence upon God was no longer necessary: they could now look to their paid pastors to feed them. But soon these man-made ministers found that they must cater to the whims of those who employed them, by admitting to church fellowship those who had never been converted, and by preaching nothing that would disturb or offend such, after their admission. The plain rousing message of the gospel grew fainter and fainter, until today many such clerics scoff at the idea of conversion to God, and Bible truths about heaven and hell are treated as antiquated dreamings of the ignorant and poorly enlightened.

Let us beware lest history repeat itself in connection with assemblies of saints today. Though started in the simple Scriptural way, they are not free from dangers of a similar character. Dissatisfied with the simple unpolished ministry of men raised up of God, there appears to be a recurrence of the lust for a prepared ministry, and in some cases even the hint of guaranteed support for such.

But, says someone, we are certainly weak, and growing weaker. What are we to do? The Church never considered herself strong in primitive days, but what made her testimony a power for God was her definite stand for the truth, a stand which cost her much reproach from the world. The saints were taught that they were cut off from the world by their identification with a crucified Christ, to walk in separation, finding their portion and pleasure in Him. A declining love to Christ and a sense of His grace in saving us from hell, has tended to a more complacent attitude toward the world, and a search for methods that might prove more acceptable to the unconverted. Instead of aiming at reaching the conscience through the preaching of plain truths about sin and judgment to come, revealing the holy, sin-hating character of our God, the unconverted are entertained by different enlivening schemes, then an appeal is made to their sentiments, a call to make profession, and the converts are counted.

This sort of work savours little of the character of that done by the apostle Paul, who said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1:5).

Those converts which result from the use of sentimental methods are either spurious, or extremely shallow in character, and melt away before the first rays of the sun of persecution. They seldom abandon their old habits of smoking, seeking after worldly amusements, etc.,

and shortly disappear altogether, leaving the testimony weaker than before.

No, the way to recover the testimony in God's way is, as in the past, by confession of sin, then acknowledgment of dependence upon God, earnest pleading for the gifts and power of the Holy Ghost. The way to recovery of testimony in the gospel is through a return to God; the way to obtain effective ministry for the practical edification (not entertainment) of the saints is to get back to God. His call to us, as to Israel of old, is: "Return again to Me, saith the Lord." (Jer. 3:1).

The Lord preserve us from attempting any man-made recovery at less expense to the flesh in us, but by humbling and confession may we make room for God to bring about recovery in His own way.

"THE TRUTH OF THE GOSPEL"
As Practically Applied in Galatians

"THE WORKS OF THE FLESH"
Chapter 5:19-21

Wm. Bunting

The statement of verse 17 concerning the internal conflict of the flesh versus the Spirit is expanded in the closing verses of the chapter (vs. 19-26). The former if allowed predominance in one's life, will manifest itself in "THE WORKS OF THE FLESH" (vs. 19-21); the latter, if yielded to will produce "THE FRUIT OF THE SPIRIT" (vs. 22-23). Can any contrast be greater? The enumeration of evils, on the one hand, is like the exposure of a putrid corpse. It is revolting, and the Galatians might well have been shocked to learn from it the dark deeds which sinful nature is capable of perpetrating. The list gives powerful emphasis to the command of verse 13, "use not your liberty for an occasion to the flesh". On the other hand, nothing can be sweeter and more attractive than the Holy Spirit's fruit. The saint's aspiration is to possess its virtues and to disseminate its fragrance.

With regard to these two lists, certain outstanding features are to be noted. In the first place, it will be observed that while the vices are described as "WORKS", the virtues are named "FRUITS". The former word denotes the activity of fallen nature. The term "lusts of the flesh" (vs. 16), refers to the internal motions of sin, but the expression "works of the flesh", points to its external manifestations. It is the plural form of the word that is employed, because, as Bengel remarks, "they (the "works") are divided and are often at variance with one another and even severally (taken each one by itself) betray the flesh". The use of the word "fruit" suggests, not only that the

graces enumerated spring from an inward root, but also that they form one organic whole, united and harmonious.

In the next place it will be noted that the vices enumerated in the one list are about double the number of virtues named in the other. Of course, neither catalogue is exhaustive. But in the first there are eighteen items, that is, if we include as one, the phrase, "and such like", while in the second there are just half that number. This surely is significant, and in connection with it French has pointed out as "a proof of our fallen state, how much richer is every vocabulary in words for sin, than in those for graces". Eph. 4:31-32 affords another scriptural example of this feature. In verse 32 we are given three marks of LOVE which are to be cultivated — "Be ye kind . . . tender-hearted, forgiving one another". But opposite them in verse 31 we have SIX expressions of HATRED — "bitterness . . . wrath . . . anger . . . clamour . . . evil speaking . . . malice" — all of which are to be "put away".

Further, a careful reading of the two lists will reveal how appropriate they were to the spiritual condition of those to whom the epistle was addressed. In the one, the Apostle has multiplied the works to which the legalistic spirit of the Galatians was driving them — "hatred, variance, emulations, wrath, strife, seditions, envying" — as a comparison with verse 15 ("if ye bite and devour one another") will show. In the other, he names the graces, the presence of which would have remedied all their ills. From this, it will be seen that the two catalogues are entirely opposed to each other. It is not suggested that the writer purposely arranged his words so that there would be a detailed antithesis between the lists. Yet if these are placed side by side, it will be seen that broadly speaking the one contrasts with the other. Thus we have:

VICES		VIRTUES
1. Adultery, fornications, uncleanness	contrast	Love
2. Lasciviousness, idolatry, witchcraft	contrast	Joy
3. Hatred, variance	contrast	Peace
4. Emulations, wrath	contrast	Longsuffering
5. Strife	contrast	Gentleness
6. Seditions	contrast	Goodness
7. Heresies	contrast	Faith
8. Envyings, murders	contrast	Meekness
9. Drunkenness, revellings, and such like	contrast	Temperance

It is impossible to cleave to Christ and forsake His people.

THE CHURCH AND THE RAPTURE

W. E. Taylor, France

Some of God's dear children are troubled by not understanding the glorious fact that the moment that one is saved one is perfectly ready for the "Rapture". The unscriptural teaching that produces this trouble of soul affirms that the Church must make herself ready for the "Rapture" by means of a "revival", produced by ridding one's self of the old man, and thus arriving at some imaginary sanctification.

This erroneous teaching springs from ignorance as to what the work of redemption (deliverance), accomplished by Christ on the cross, really is. It denies (in principle) his declaration, "It is finished," and affirms that He only did part of the work, and that the Church must do the other part of it, as stated above. The impossibility of getting rid of the old man is seen by the following scriptures: "The heart (of man) is deceitful above all things, and *despairingly* (French Version) wicked." "If we say we have no sin, we deceive ourselves, and the truth is not in us" (Jer. 17:9; 1 John 1:8). If a leopard could change his spots, or a negro his skin, then one might have hope of eradicating the evil nature of man; but if such teaching were true, then salvation would not be of faith, but of works.

Of what, then, does the work of redemption consist? Christ came to put away sin (the root of our evil nature) by the sacrifice of Himself (Heb. 9), and He bids every believer know that "our old man (the body of sin) is crucified with Him, that the body of sin might be destroyed" (Rom. 6) "For if one died for all, then all died." (2 Cor. 5). Therefore we are to reckon ourselves to be dead to sin. This is a command that no longer permits us to be occupied with the dead (old man), because "God is not the God of the dead." (Matt. 22). If one is occupied with the dead (old man), the devil, or demons, one is assuredly drawn into evil; but the believer, who is alive unto God, should be occupied with Christ, who thus gives him the victory, for in our flesh "dwelleth no good thing." (Rom. 7:18).

Christ not only redeemed (delivered) us from sin (the root), but also from sins (the fruit). "He is the propitiation for our sins" (1 John 2:2); thus the whole work of redemption consists of the perfect deliverance from sin and sins. Once this sublime truth is understood, the believer is comforted and preserved from error.

The Church of Christ is entirely composed of sinners, saved and sanctified by the blood of Christ, who have become saints, or new men, through the new birth, and are seated in the heavenly places in Christ Jesus (1 Peter 1:4; Eph. 2:6). Thus, no longer are we in the old condemned position in the world of sinful nature, but we are united to Christ (the Head), as members of His body, the Church (Col. 3:3; 1:18), beautifully clothed in all His perfection. For, "by

one Spirit are we all baptized (or immersed) into one body." (1 Cor. 12:13).

"If any man be in Christ, he is a new creature: old things (sin and sins) are passed away, and behold all things are become new." (2 Cor. 5:17). For, "whosoever is born of God (the new man) sinneth not." (1 John 5:18). Therefore, the new man is never condemned, and can never die, (Rom. 8:1; John 12:26). There exists, then, two distinct men—the new man, in the divine nature, and the old man, in the sinful nature, and these natures never change.

How beautiful is Christ in all His moral and spiritual perfections, as "the Rose of Sharon, and the Lily of the Valley!" (S.S. 2:1). Therefore, His Church, being in Him, is His "Pearl of great price", as well as His beautiful Bride, bought by His precious blood, and sanctified; for "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse (literally, having cleansed) it with the washing of water, by the Word." (Eph. 5:25, 26). It is the Word (not the interpretation) that purifies, quickens and produces the new birth. "Of His own will begat He us with the Word of truth," (James 1:18), in order to present to Himself a glorious Church, "not having spot, or wrinkle or any such thing." (Eph. 5:27).

Perfected thus in her eternal position in Christ, He of God is made unto us, His Church, "wisdom, righteousness, sanctification and redemption" (complete deliverance), (1 Cor. 1:30). She is forever covered with all His beauty and perfection, ready today to be caught up into God's holy presence. The entire work is not of our struggles for sanctification, but of the sufferings of His cross. Alleluia!

GIDEON

R. W. McCracken, Jr.

So much has been written about Gideon, one feels like saying, like the writer of Hebrews 11, What shall I more say? But let us look at a few prominent features of this man of God.

His Humility

In Judges 6:11 we find him obtaining food for God's people in obscurity. This is ever the place where such food can be found. Most of God's servants started their work in obscurity. In Chapter 7:13, he was humble in that he accepted the figure of himself as a barley cake, which was the food of the poor. Yet it was a barley cake which, in the dream, God used to destroy the tents of Midian. He was content to be that barley cake, and rejoiced to be used by God for so mighty a work. In Chapter 7:18 we see him putting God first in the words "The sword of the Lord and of Gideon". Without the Lord's sword, Gideon realized the uselessness of his own; he was

ready to put God first. In Chapter 8:2 he is seen giving credit, above himself, to Ephraim by saying that their gleanings, in slaying the two princes of Midian, was greater than all his vintage, the great number already slain by him. His humility immediately calmed their wrath and is certainly a lesson well worth learning. It is also touching to notice in Chapter 8:23, his humility after the great victory, in his refusal to reign over God's people, and in his acknowledgment of God above as king. Would God we all knew something of his spirit. No sooner do we get a place than we must needs lord it over God's heritage. Happy indeed is the man who can be used of God and still be humble. Has God used you? Then be like Gideon, let not pride keep Him from again using you.

His Obedience

In Chapter 6:27 he openly renounces false worship at God's command. Although he was afraid to do it by day, he obeyed by doing it by night. In Chapter 7:2-8, Gideon submits without a word to the reducing of his army of 32,000 to 300. Note the contrast in verse 8 where the word is added "and the *host of Midian* was beneath him in the valley." He trusted not in numbers, but he implicitly trusted in God. In Chapter 7:15-18, he led a band of 300 men, with both hands occupied with pitchers and trumpets, against the mighty host. How clear the reference to II Corinthians 4:7! God's way to victory against the world is by the breaking of the earthen pitcher, that is ourselves, that His glory may shine out. Midian, which means strife, and Amalek, the flesh, who have always made a sorry mess of God's people, can only be faced in the power and strength of the Lord. Naturally we prefer the sword, but God's ways are often contrary to nature. In Chapter 8 he continued against distance, hardship, and discouragement from his brethren until all the host was destroyed. He was not like Saul, who consulted natural feelings and spared the best. How apt we are to be easy on the flesh, and only carry the war so far! Let us never give up the battle until the victory is won.

His Faith

In Chapter 6:25-32 he was sure that God would preserve and use him as the deliverer, even though death was threatened him by the worshippers of Baal. Thus he placed himself, like others of God's great men, in danger of death to do God's will. Chapter 6:36-40, rather than showing his lack of faith, shows his lack of self-confidence, and the need that God should strengthen him for so tremendous an undertaking. This test settled him, he never looked back after that. In Chapter 7:19-22 he had faith that God would deliver Midian's host into his hand by a mere 300 torchbearers. It looks like Paul facing the hosts of Asia and their authorities with nothing but the

light of the gospel. Chapter 8:7 and 9 shows his confidence that God would completely deliver the host into his hand. His brethren's faith could not rise that high, they preferred to sit on the fence, to wait and see. Alas, today too many of God's people do the same thing. They want the best of both worlds. They want to see how a series of meetings will go before they throw their heart into it, to see if the street meeting gathers good crowds before standing with their brethren. Such are of little use to any assembly. But why should Gideon turn his sword upon his brethren? Succoth means tents, denoting pilgrim character, and Penuel means a tower. So when God's people, who should be a testimony for Him, embrace the world, it is necessary to turn the sword of the Spirit upon our own brethren, that its keen edge may again separate them from the world.

His Mistake

We have no doubt as to Gideon's sincerity in making the ephod from the golden earrings, Chapter 8:24-27, but it was without God's command, and became a snare to him and to his house. How often the same thing is done. Something is introduced with a sincere desire for good, but it is without scriptural command or example. The musical instrument comes under this heading, perhaps even Summer Camps, Young People's Meetings, etc., but departure from God's principles, even in a small degree, becomes a snare. What a stay it would be against worldliness if we waited for "thus saith the Lord". Gideon's failure is no more pathetic than that of many good men today. They go astray in later life under the guise that they are being mellowed and are learning! Their influence affects others, even their own children, who go much farther than ever they intended things should go. Had Gideon only awaited God's command as formerly, how different would the close of this narrative have been. Let his failure be a warning to us all.

And what shall I more say? For time would fail me to tell all about Gideon, but may these lessons of his life teach us, upon whom the end of the age is come.

"A missionary in Jamaica was once questioning the little black boys on the meaning of his text, 'Blessed are the meek: for they shall inherit the earth.' He asked, 'Who are the meek?' A boy answered, 'Those who give soft answers to rough questions.'"

* * *

"Whatever humbles me, helps me. Not a particle of pride will enter glory."

* * *

"God is behind everything, and there is nothing behind God."

HAVE WE ZEAL, OR DEVOTEDNESS, OR BOTH?

J. Evans, Australia

The Scriptures show that there is a difference between zeal and devotedness. "Devoted" may be defined as set apart, or dedicated. A devoted person has a fixed purpose to wholly carry out God's Word, God's will and purpose. "Zeal" may be defined as eagerness and fervency to pursue our desires and purposes.

God regards devotedness in a very solemn light, involving the most serious obligations. "Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." (Lev. 27:28).

If we are truly devoted to the Lord, obedience will characterize us in all things enjoined in His Word. If we love Him we shall keep His commandments. John 12:26 says, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." Only one who has devotedness can carry this out.

Devotedness calls for an insistent and consistent attitude of soul. This is demonstrated in the life of Ruth. "And Ruth said, Intreat me not to leave thee, or to return from following thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16, 17).

Devotedness involves instant action, as seen in David's three mighty men. When the king longed for a drink of the water of the well of Bethlehem, the three mighty men broke through the host of the Philistines, and drew water out of that well and brought it to David. (2 Sam. 23:15, 16). The true Nazarite illustrates devotedness. (Num. 6).

Zeal may be adversely affected by numbers, opposition, or suffering, but the devoted one, like Paul, says, "None of these things move me." Zeal may increase in fervency as successes are achieved, and sadly decline when there are reverses. To prove how zeal can be displayed without devotedness, we need only look at King Jehu, in 2 Kings 10:16-36. Jehu said to Jehonadab, "Come with me, and see my zeal for the Lord." So they made him ride in Jehu's chariot, and witness him destroy the idolatrous house of Ahab, then wipe out Baal worship in the land, by slaying every Baal worshipper in it, burning their idols and the house of Baal. However, Jehu himself departed not from the sin of Jeroboam; he would not destroy the golden calves, and verse 31 says, "But Jehu took NO HEED to walk in the law of the Lord God of Israel."

Here is a clear case of zeal without devotedness to the Lord. One can have a "zeal of God, but not according to knowledge" (Rom. 10:9), but one cannot have a devotedness according to God without a knowledge of His Word and of His will. However, true devotedness will always be accompanied with true zeal. God has joined them together, and "what God hath joined together let not man put asunder."

Let devotedness be the principle that motivates us, and zeal be the faculty that effectuates that to which we are devoted. Then it will be manifest that we have a single eye to His glory, and we shall earn the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

O Lord, put us among the number that are devoted to Thy Person, to Thy Name, and to Thy Word. Amen.

A NURSE'S PRAYER

Contributed by J. Evans, Australia.

I dedicate myself to Thee,
O Lord, my God, this work I undertake,
Alone in Thy great Name and for Thy sake.
In ministering to suffering, I would learn
The sympathy that in Thy heart did burn.

Take then mine eyes and teach them to perceive,
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove,
The gentleness and aptness born of love.

Bless Thou my feet, and while they softly tread,
May faces smile on many a sufferer's bed.
Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.

Clothe me with strength for all my tasks to bear,
Crown me with hope and love that knows no fear
And faith that, coming face to face with death,
Shall e'en inspire with joy the dying breath.

All through the arduous day my actions guide,
And through the lonely night watch by my side,
So shall I be refreshed with strength to pray,
Work in me, through me, with me, Lord, this day.

Anon.

CONSCIENTIOUS OBJECTORS

The following article appeared not long ago in the Everett Herald, (Washington), and seems to be very fairly reported by the Associated Press. Though the brethren whose names are mentioned are unknown to us, we reproduce the article which we believe will be of interest to our readers as indicative of the trend of the times. "Coming events cast their shadows before," and we can readily perceive how near we are approaching to that time when "No man might buy or sell, save he that had the mark, or the name of the beast." (Rev. 13:17). Thank God, before this is fulfilled the church will be raptured, but may the Lord in the intervening time give us grace to keep ourselves "unspotted from the world" (James 1:27). Editor's note.

Brothers' Conscientious Objections to Unions May Cost Them Their Jobs

TOLEDO, Aug. 28—(AP)—Two Toledo brothers who have worked a combined total of 45 years for the New York Central System here face dismissal from their jobs because they are conscientious objectors to union membership.

Their religious beliefs, they contend, prevent them from joining the Brotherhood of Locomotive Firemen and Enginemen, as required by a union shop agreement between the NYC and the railway unions.

One of the men, Cornelius H. Delamotte, a hostler with 22 years of service, already has received notice his employment will end September 8. A similar notice is expected to be sent to his brother, Charles, with 23 years of service, when he returns from vacation.

Both men are members of a religious group which carries no public label, has no set creed and no ministers. It has been referred to as the Plymouth Brethren.

Believing in a strict and literal interpretation of the Bible, the men base their refusal to join the union on this verse appearing in St. Paul's second letter to the Corinthians, 6:14:

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness."

The company granted Cornelius a hearing in which he was given an opportunity to pay the initial assessment for joining the union. He refused and said he would not exercise his right to further appeal.

J. H. Spooner, NYC division superintendent, said the company is reluctant to dismiss the men but is bound by the union shop agreement signed recently with the unions.

H. E. Noller, chairman of the local of the BLF & E, said yesterday the union could grant no exceptions.

"The amendment was by Act of Congress, and we are bound by it the same as the company," he said.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end.”

Joseph Hart, the author of this, and many other hymns, was born in London, England, in 1712. He published a volume of hymns entitled “Hymns on Various Subjects”. In his preface to that hymn book, he says, “The following hymns were composed partly from several passages of Scripture, laid on my heart, or opened to my understanding, from time to time by the Spirit of God. . . . I desire wholly to submit myself to the all-wise disposal of that God, the sweet enlivening influence of Whose Spirit I often felt while composing them.”

His early life was a mixture of careless conduct, serious conviction of sin, and endeavours to amend. Though born of pious parents he says, “On entering manhood, I advanced to dreadful heights of libertinism, and ran to such dangerous lengths of carnal and spiritual wickedness that I even outwent professed infidels and shocked the irreligious and profane with my blasphemies. . . . I continued a bold-faced rebel in this abominable state during a period of about ten years, in the which I was at times anxious about my soul. Not only did I commit acts of lewdness myself, but infected others with the poison of my delusions, and even went as far as to write a work on ‘The Unreasonableness of Religion’. After a time I fell into a deep despondency of mind, and shunning all company, I went about alone, bewailing my sad and dark condition. In this state I went moping about till Whit Sunday, 1757, when I happened to go in the afternoon to the Moravian Chapel in Fetter Lane. The minister preached from Rev. 3:10, ‘Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.’ I was much impressed; I had hardly got home, when I felt myself melting away into a strange softness of affection which made me fling myself on my knees before God. My horrors were immediately expelled, and such comfort flowed to my heart as no words can paint. The Lord, by His Spirit, came with such divine power to my soul, that I was lost with blissful amazement. . . . He seemed to say, ‘I pardon thee freely and fully’ . . . Tears ran down my cheeks for a considerable while, and I was so swallowed up with joy and thanksgiving that I hardly knew where I was. I threw myself willingly into my Saviour’s hands; lay weeping at His feet, wholly resigned to His will, and only begging that I might, if He were graciously pleased to permit it, be of service to His church and to His people. Jesus Christ and Him

crucified is the only thing I desire to know; all things to me are rich only when enriched by the blood of the Lamb."

"The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden, as I know not well how to describe. It was then I made the first part of my hymn—

Come, all ye chosen saints of God
That long to feel the cleansing blood,
In pensive pleasure join with me
To sing of sad Gethsemane."

Many of his hymns were but counterparts of his own experience. He had been among the

"... sinners poor and needy,
Weak and wounded, sick and sore."

and for many years had been

"... weary, heaven laden
Bruised and broken by the fall."

In 1760 he settled in London as pastor of the "Old Wooden Meeting House" on Jewin Street, built nearly a century before. Here he ministered to a very large congregation, who looked upon him as an "earnest, eloquent, and much beloved" minister of the gospel. Though labouring under great affliction, he continued his labours among his people till May 24th. In 1768, at the age of fifty-six, he passed on to his reward. At his funeral service it was said, "He was like the laborious ox that dies with the yoke on its neck; so he died with the yoke of Christ on his neck; neither would he suffer it to be taken off; for ye are his witnesses that he preached Christ to you, and the arrows of death sticking in him." A great exhibition of affection, it is said, was shown in that over twenty thousand persons attended his funeral.

Besides "How good is the God we adore", among his best known hymns are the following—

"Once more before we part"; which with the above appears in the "Believers' Hymn Book", and

"Dismiss us with Thy blessing Lord."

"Jesus while He dwelt below."

"Come, Holy Spirit, come."

"Descend from heaven, celestial love."

"Buried in baptism with our Lord."

Let us be delivered from that please-everybody principle, which yet fails continually of its purpose, and, like the hypocrite, seems to be out of favour both in Heaven and earth.

QUESTIONS AND ANSWERS

THE INTERPRETATION OF 1 PETER 2:24

Hector Alves

"Who His own self bare our sins in His own body on the tree."

The true meaning of this statement is being missed in some quarters today, and a wrong interpretation seems to be gaining ground. It has been advanced by some that Christ suffered for our sins during His sojourn as a Man amongst men. Some time ago I asked a good brother, able in the Scriptures, "Why do you always quote 1 Peter 2:24 as follows: 'Who His own self carried our sins in His body up to the tree?'" His reply was, "I quote it that way because that is the only way I understand it."

Now this rendering of the verse is altogether wrong, both from the point of translation, as well as doctrine. Even if there should be a doubt in the mind of some regarding the precise meaning of the word "bare" in this verse, intellectual argument should never be used to sustain unsound doctrine. No one denies that Christ suffered during His life; but the question is, Was there sin-bearing during His life? or was He kept as the Lamb to become the sin-bearer at an appointed time? Scripture nowhere teaches that the sufferings of Christ during His life and service on earth were of a vicarious nature. This word "bare" is a sacrificial word, and means to "sustain", to "undergo", and is used in Heb. 9:28, "So Christ was ONCE OFFERED TO BEAR the sins of many." And this same word "bare" (Greek, *anaphero*) in 1 Peter 2:24, is translated in James 2:21, "When he had OFFERED (up, R.V.) Isaac." That is, it refers to the placing of Isaac upon the altar; in the case of the Lord Jesus, He was "ON THE TREE."

Peter is not here quoting Isa. 53:4, as some would tell us. "Surely He hath borne our griefs and carried our sorrows." That verse is quoted in Matt. 8:17, "Himself took our infirmities, and bare our sicknesses." Here an altogether different verb is used; the word "bare" in this verse is "bastazo", and has no reference to the sacrificial work of Christ on the cross. A living victim bringing up sins to the altar is a thought foreign and contrary to all Old Testament Scripture. When the animal had been presented and the hands of the offerer had been laid upon it, it was slain at the door of the tabernacle of the congregation. Death was the way sin was dealt with there, in the victim. The thought of Christ bringing sins up to the cross while living, is not in the text, or anywhere else. He did not offer Himself with our sins; He OFFERED HIMSELF, and BARE OUR SINS ON THE TREE. Death was the wages of sin.

Question. "Should it always be one of the leading brethren in the assembly who takes the loaf and breaks it at the meeting on Lord's Day morning, when we gather to remember the Lord?"

Answer. Scripture does not teach that this must necessarily be so. The breaking of the bread is a thing that all of the saints at the table participate in; it is "the bread which WE break." But not ANY brother at the Lord's table is qualified to perform this act. In the light of that exhortation, "Let all things be done decently and in order," (1 Cor. 14:40) it is plainly out of place for a young brother to take this service upon himself. Any prominent part such as this, at the table, would be more seemly in the hand of a mature, and experienced, and godly brother. Undue prominence is not seemly for a novice. Then again, there may be sitting at the Lord's table, a brother who is under some form of internal discipline, that is, discipline of a nature that does not call for excommunication, and this would bar him from taking any prominent part in the service of the assembly.

WEDDED HAPPINESS

To ensure mutual love between husband and wife, it is necessary that there should be mutual kindness and mutual loveliness of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech, that are observed to give pain, should be forsaken; and while one party should endeavour to tolerate them and not to be offended, the other should make it a matter of conscience to remove them.

A great secret of wedded happiness is in a cultivation of a proper temper. It is not so much in the great and trying scenes of life, that the strength of virtue is tested; it is in the events that are constantly occurring, the manifestation of kindness in the things that are happening every moment, the gentleness that flows along every day like the stream that winds through the meadow and around the farmhouse, noiseless but useful, diffusing fertility by day and by night. Great deeds rarely occur. The happiness of life depends little on them, but mainly on the little acts of kindness in life. We need them everywhere, we need them always, and eminently in the marriage relation there is need of gentleness and love returning each morning, beaming in the eye and dwelling in the heart through the live-long day.

The key to a successful accomplishment of this condition is to be found in daily fellowship with the Living God, for God is love. The daily reading of His Word together; the pouring out of the heart in prayer; and the uniting of the voices in praise is an absolute essential. When there is loyalty to Christ what consecration of the individual must follow, what winsome piety, what earnest devotion!

—Wholesome Words

A POLICEMAN, A DONKEY AND A BIBLE

Solve Haifa Smuggling Case

"Haifa, Israel, April 22, 1951 (A.P.)—And it came to pass that a policeman in Haifa, while reading the Holy Scriptures, came upon the very words which led him to solve a nettling crime.

"Authorities had apprehended a caravan of asses, laden with contraband, from the unfriendly lands of the Arabs across the river Jordan. But those who did own the asses and did smuggle the contraband, had slipped away in the night, and were not known.

"A wise policeman read the words of the Prophet Isaiah, and in the third verse of the first chapter beheld words which gave him an idea. The asses were held several days without food, and then were allowed to wander from the police crib. The starved and braying beasts led the policemen to the den of the culprits in an Arab frontier village.

"The culprits were sore amazed, as were the village folk and admiring fellow policemen. Then it was that the inspired policeman read to them this message: 'The ox knoweth his owner, and the ass his master's crib.'"

The above article, from the pages of *The Globe and Mail*, reminds us of one of God's heaviest charges against men, that is, the sin of ingratitude. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider" (Isa. 1:3). God does not, so to speak, call in a jury composed of friends or neighbours to convict men of their sin, but He calls in a jury from the brute creation, and from them proves man to be worse than the beasts of the field in his ingratitude, as elsewhere He proves man to be worse than demons in his impenitence (James 2:19).

How wonderfully gracious of God, that to sinners so black in their ingratitude, so full of sin and so unfit for His holy presence, in the 18th verse of Isaiah 1, from which the policeman read, we may hear God's invitation, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

A. W. Joyce

The earth accomplishes its annual revolutions around the sun in a journey of more than 550,000,000 miles, in exactly 365 days, 5 hours, 48 minutes, 49 seconds, with never the deviation of a fraction of a second.

* * * *

"Our own strength is just our weakness, as our weakness realized will be our way to strength — a strength not our own."

PRAIRIES

LOUISVILLE, SASK.—R. Harris, S. Maxwell and J. Gray gave help at the conference which was a time of encouragement. R. Harris also gave an appreciated visit to Lashburn, and continued at Mervin, following the Louisville conference. S. Maxwell and J. Gray gave help at Maidstone and Arborfield, before commencing Gospel meetings in Taylorside.

TOGO, SASK.—J. Ronald and A. Wilson are labouring in this vicinity with the Gospel.

U.S.A.

OKANOGAN, WASH.—Hector Alves is preaching the Word of God here.

Mr. E. F. Washington writes that he has been in Los Angeles for a month and has seen two profess.

WISCONSIN—Bren. Hamilton and Studnichka have closed the meetings in La Farge after twelve weeks, a few professed and give joy. Bro. A. T. Stewart had three weeks' good meetings at La Crosse using the Egypt to Canaan Chart. The word was much appreciated. He also had a night at Pine Hill and went on to join Bro. Paul at Broadhead where the interest is good. Bren. Mick and Hyde are at Black Earth and Bro. Jamison at Lynxville, one has professed. Bro. R. Cappiello had a week's meetings at Philadelphia with interest. He also visited Poughkeepsie.

CUBA

Vernon Markle writes of being encouraged by the reception into fellowship in Guira of a young woman, and of another couple who are exercised about gathering "outside the camp" with His people. Our brethren labouring in this island need our prayers. What patience is required, not only in winning the souls of the people for Christ, but after they are saved in seeing them led on! The racial characteristics of the Galatians in their fickleness is seen here to-day. The apostle wrote, "Ye did run well, who did hinder you" (Gal. 5:7). A brother named Edward Doherty is expected to arrive from Ireland on Nov. 22nd, commended by the Ballyhackamore assembly, in Belfast.

CONFERENCES

MONTREAL, QUEBEC.—We purpose, D.V., having our annual conference at the New Year season. Prayer meeting December 29 at 8.00 p.m. in the Gospel Hall, 821 Ogilvy Ave., Park Extension. Lord's Day, Monday and Tuesday, in the Community Hall, Town of Mount Royal. Communications to Wm. E. Reid, 25 Highfield Ave., Town of Mount Royal, Que. (Please note Mr. Reid's new address).

LOS ANGELES, CAL.—Special meetings will be held at the New Year season by the West Jefferson Blvd. Assembly, commencing Lord's Day, December 30th, and continuing through Monday, December 31st and Tuesday, Jan. 1st, preceded by prayer meetings on Friday and Saturday evenings, December 28 and 29. All the Lord's servants who are walking

in the "Old paths", and practising the truths relating to this are welcome. Address all communications to James Parr, 2614 South Harcourt Avenue, Los Angeles 16, California.

The correspondent for the Brock Ave. Gospel hall, Toronto, is now Mr. Robert Hamilton, 118 Armstrong Ave., Toronto 4, Ontario.

HADDON HEIGHTS, N.J.—The annual conference will be held, D.V., on Dec. 29th, 30th and Jan. 1st, in the High School, 2nd Avenue and Garden St. Meetings—Sat., Dec. 29th, 2.00 p.m., 7.30 p.m. Lord's Day, Breaking of Bread, 10.30 a.m., Ministry of the Word, 2.30 p.m. Gospel Meeting, 7.30 p.m.; Tuesday, Jan. 1st, 10.30 a.m., 2.30 p.m., and 7.30 p.m. Prayer meeting on Friday, Dec. 28th, at 8 p.m. in the Gospel Hall, 915 N. Front St., Camden, N.J. Those coming from a distance will be freely entertained. The Lord's servants teaching and practising the "old paths", will find a warm welcome. Address correspondence to—A. W. Wilson, 5038 Clayton Ave., Merchantville 8, N.J.

MECHANICVILLE, N.Y.—New Order of Meetings. Sunday, Breaking of Bread, 10 a.m., Sunday school 11.30 a.m., Prayer meeting 6.30 p.m. and the Gospel meeting at 7.30 p.m. Tuesday, Ministry meeting 7.30 p.m., and Thursday, Prayer meeting at 7.30 p.m.

WITH CHRIST

HARTFORD, CONN.—Our beloved and faithful brother George Breschia, of the Italian assembly, passed suddenly into the Lord's presence on October 4th. He was saved 30 years ago in meetings held by bren. Patrizio, Rosania and C. Keller in Philadelphia. Since that time he has been known amongst the Italian and English assemblies for his godliness and steadfastness in assembly principles, and he will be greatly missed. Twenty-seven assemblies were represented at the funeral which was shared by six of the Lord's servants.

CHATHAM, ONT.—Our dear brother F. W. Watson was suddenly called home Oct. 12th, at the age of 56. He was saved in 1924 at meetings held by bren. T. Dobbin and T. Robinson at Chatham, and was received into the assembly there the following year. He "continued steadfastly" to the end and "finished his course with joy". He was assembly correspondent for the past eleven years, and preached the Gospel acceptably in the hall, in school-houses and in the open air. Faithful words were spoken at the funeral by J. Blackwood to a large company, fourteen assemblies being represented. Pray for two unsaved sons.

DONORA, PA.—Our brother Lester Wolfe died Oct. 24th, in his sleep, at the age of 55. He was saved 28 years ago. A. P. Klabunda spoke to a good number at the funeral, and H. F. Clark spoke words of comfort at the cemetery.

PHILADELPHIA, PA.—Our dear brother John Conoway went home to be with the Lord Whom he served faithfully in His work for many years. We have just received the following account of his funeral, but hope D.V., to have more details next month of his labors in the Gospel and in ministry to the saints. His lengthy illness culminated by weeks in the hospital, and on October 23rd, he was called above to the land where "the inhabitants shall not say I am sick." The funeral, on October 27th, was taken by bren. Wm. Ferguson and Paul Plubell, and eight of the Lord's servants carried the body to the grave, where G. Reager spoke briefly and H. Marshall prayed. Mrs. Conoway has borne up well under the heavy strain of the long illness and homecall of her husband. Remember her before the throne of grace.