

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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JANUARY, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:

TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and notices of deaths to:

TRUTH and TIDINGS,
417 Roehampton Ave., Toronto, Ont.

"Authorized as second class mail, Post Office Department, Ottawa"

WORK AND WORKERS

PRAIRIES

TOGO, SASK.—A. Wilson has returned to Togo and is seeking to help the young Christians and preach the Gospel.

ESK—J. A. Ronald is giving appreciated help here.

GLEN EWEN, SASK.—J. Gray and S. Maxwell had ten nights of profitable ministry meetings.

PORTAGE LA PRAIRIE, MAN.—G. McKinley had a few meetings here and in Winnipeg on his way east.

ONTARIO

PORT ARTHUR, ONT.—G. P. Taylor and W. Cudmore gave helpful visits on their way home.

HUNTSVILLE, ONT.—W. Bousfield is on his fifth week with growing interest and some have professed to be saved.

CHAPMAN VALLEY, ONT.—B. Widdifield and James Clark had six weeks meetings with good interest and blessing in the Gospel. Brother Clark went on to Kirkland Lake with E. Dellandrea.

EARLTON, ONT.—D. Miller and R. Harris have been preaching the Word here, also in Charlton and Englehart.

PICTON, ONT.—A. T. Stewart and T. Kember had three weeks in Picton, one professed. They also had meetings in Deseronto, Campbellford and Peterborough.

GORE BAY, MANITOULIN ISLAND—Geo. Wilson and R. Booth have been encouraged in the Gospel and by seeing some restored to the Lord and the assembly.

SARNIA, ONT.—Hector Alves has been having good Gospel meetings. The saints put forth a real effort to get the people under the Word and some have professed to be saved.

TORONTO, ONT.—F. G. Watson had two weeks' profitable ministry meetings in Eglinton East. The interest kept up well and souls professed to be saved in Highfield (T. Wilkie and J. Adams) and in West Toronto (F. Pearcey and A. W. Joyce).

ORILLIA, ONT.—A. Douglas is ministering the Word in Orillia.

WINDSOR, ONT.—Our usual meeting for New Year's Day will be held D.V. on Thursday, Jan. 1st at 2:30 p.m. for prayer, praise and ministry, and at 7 p.m. for Gospel and ministry. A good way to commence the New Year.

QUEBEC

GIRARDVILLE, QUE.—J. Spreeman has returned here after encouraging visits to Montreal, Farnham, Thetford Mines, Three Rivers, Shawinigan Falls and Quebec city.

ROBERT WRIGHT McCracken

Cleveland, Ohio

A Faithful Servant of Christ

Our brother R. W. McCracken was born in Ardbrin, Northern Ireland on the 23rd of May, 1874. He attended his first Gospel meeting at the age of ten, and as he entered the building the preacher was reading the words of the hymn, "Eternity, time soon will end." The word, "Eternity" arrested his attention and caused deep conviction of sin. Before the series of meetings ended he had trusted the Lord Jesus Christ as his own Saviour.

Soon after his conversion, the family moved to Australia, and Mr. McCracken began to take an active part in the Gospel. For sixty years he preached Christ to the unsaved and faithfully ministered the Word of God in Australia, the British Isles, Canada and the United States. Many souls are in Heaven today, and many are still with us, who were saved as a result of his earnest labours in the Gospel. He was especially used of God in ministering at conferences to the people of God. The Editor well remembers an outstanding address which he gave to a large audience at a Toronto conference in 1918 on "Elijah's God and God's Elijah" stressing the faithfulness of God in every circumstance.

For the past few years failing health curtailed most of his activities, and, after much patient suffering, he was called home on November 12, 1952. His widow and his son, Robert Winslow, mourn his loss, also five sisters in the U.S.A. and his brother William, well known servant of the Lord in Belfast, Ireland. At the burial service, his nephew Robert opened in prayer, Mr. Hugh Boyd referred briefly to his life, brother F. G. Watson preached the Word, and brethren Jack Smith and Wm. Ferguson shared at the grave.

1953

A. W. Joyce

We stand upon the threshold of a New Year. As an immigrant, beholding for the first time the new country of his adoption, wonders what that country holds for him, so it is most natural at this season of the year to wonder what this year holds for us.

It is impossible for a thinking Christian to look into the new year without some measure of foreboding. The world's future has never been so uncertain as at the present time. Never before have such fearful weapons of destruction been in the hands of man—atomic, hydrogen, bacteriological, etc., threatening mass destruction upon a scale hitherto undreamed.

The Scripture leaves no room for optimism in regard to world conditions in the last days. "This know also, that in the last days perilous times shall come . . . evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:1, 13). Again, in Luke 17:26, the Lord connects the days of Noah in its spiritual and moral aspect with the "days of the Son of Man" or the last days preceding His coming to earth in judgment. The days of Noah were characterized by great wickedness, corruption and universal violence. (Gen. 6:5, 11, 12).

While God describes the world in the closing days of the dispensation in such terrible terms, how blessed to know that He does not direct the *eyes*, the *hopes* and the *prospects* of His people to earth at all. To our *eyes* His Word exhorts, "Looking unto Jesus . . . Who is set down at the right hand of the throne of God" (Heb. 12:2), "Set your affection on things above, not on things on the earth" (Col. 3:2). Our *hopes* He centres on the coming again of the Lord, and ere He closes the book of Revelation, gives the last promise of the Bible, "Surely I come quickly" (Rev. 22:20). And amid all the increasing darkness surrounding us He assures us that our *prospects* are glorious. "When He shall appear, we shall be like Him: for we shall see Him as He is" (1 John 3:2). Well might one of our "songs in the night" be,

"With such a blessed hope in view
We would more holy be,
More like our risen glorious Lord,
Whose face we soon shall see."

The awful condition of the world, properly understood by the Christian, will keep him from digging his roots deeply in a doomed world, and will cause him to shun complicity with evil. It will lead him to pray earnestly for sinners who will soon be overwhelmed by the judgment, just as Abraham long ago prayed for doomed Sodom.

The *eyes* fixed upon the Man at God's right Hand will fill and satisfy the heart bringing forth the confession, "Saviour Thou art enough, the mind and heart to fill." Our *hopes* set on His coming again will purify our lives and keep us from falling. The *prospect* of the coming glory will make the present toils or trials seem light indeed by comparison with the coming recompense. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Doubtless the path will become more rugged, the nearer we draw to the end. Faithful men of God who have cheered, taught, and led the assemblies and the people of God by the example of their lives, and by the ministry of the Word are being removed one by one. How few of similar calibre are being raised up to take their places. How many are relaxing their grip on the truths of separation for which once they professed to stand. But God is still on the Throne and He has never left Himself in the darkest days of the past without a witness. After warning the Ephesian elders of dark days soon to come upon them, Paul lifts their minds to the unchanging One, "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

At such a time as this, we do well also to take a backward look over the past year. Misspent time cannot be recalled, wasted opportunities cannot be recovered, and this calls for self-judgment and confession. Whatever service has been rendered to God through love to Christ, is cause for thanksgiving but not for complacency—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the "mark", wrote the apostle in Phil. 3. Over all the days of the year we can see the loving-kindness, mercy and faithfulness of our immutable Lord, "Jesus Christ the same yesterday, and to-day, and forever."

THE OPENED EAR

In Isaiah 55:5, we read, "The Lord God hath *opened* mine ear", and in Psalm 40:6, "Mine ears hast Thou opened"—margin, "digged". In Isaiah, the expression used refers to enlarging the capacity of the ear for instruction, which is the preparation for the opening, or digging, of Psalm 40. The latter was the piercing through the ear with an awl (Exod. 21:5-6). Both were true of the Lord Jesus; the former in His life, the latter in His death.

MARTHA, AS A TYPE OF SERVICE FOR GOD

G. G. Johnston

What a bitter lesson for an unconverted person to learn that he, or she, can do nothing to please God! But the Scriptures plainly teach that "they that are in the flesh *cannot* please God." (Rom. 8:8). Sin has such a defiling effect upon the sinner that all he might attempt to do for God would be defiled by it. Then, man by nature (though he may not know it, or knowing it may not acknowledge it), is at enmity with God, and must first be reconciled to God. Think of one who is part of a rebel movement against some king presuming to offer him a present, great or small, while he has as yet not been reconciled to the king. Such a king would rightly demand repentance from such a person and confession of his rebellion, and if the king deigned to pardon him, then a present might be in order, as a token of appreciation of his grace.

Adam's sin was more than the taking of a little fruit from a tree: it was rebellion against the authority of God. And every son and daughter of Adam, by that act, was made a partner in that rebellion. In greater or lesser degree, in one way or in another, that rebellion continues to be manifest today in the human family, and there is not one, whatever his birth or training, but has shown something of that spirit of rebellion, and the need for repentance and reconciliation to God. Let us not minimize the force of that word: "In Adam ALL die." (1 Cor. 15:22).

All true service for Christ must spring from love to Christ. Martha, and others, had been sorely bereaved, when Lazarus died. But their grief had turned into joy upon seeing him raised from the dead. Their gratefulness to Christ caused them to love Him, and their love made them prepare the feast at which Martha was prominent in service. It would be well for us to examine the motive of our service to see if it is really out of love to Christ. No service, however menial, will be despised by Him, and no service, however prominent it may seem, will be esteemed by the Lord, if the motive is not to please Him. He searches the hearts, and knows all.

No service is too insignificant, if He desires it done. Our aim should not be so much to do some great thing, as to do some little thing for our great and worthy Lord. Evidently it would matter little to Martha whether she was toiling in the kitchen to make the feast ready, or whether she waited upon her Lord at the table. All was unto Him, and out of love to His person. The motive is what counts in all service to Christ.

Then she not only served Him at the table, but also those who were with him. Do we realize that in serving the Lord's people, and others for His sake, we are serving Christ? In fact, because of

His bodily absence we are unable to do for Him as Martha did; yet we can serve Him by doing His will in His absence. That may include giving His gospel, in some form, to the unconverted, or in ministering in some way to the saints. Did He not prophesy that in the coming Great Tribulation some who showed kindness to His Jewish brethren would hear Him say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me"? (Matt. 25:40).

Nor should our service to Christ have for its object any selfish interest. Most of our daily toil has remuneration for its object, and that is legitimate in the affairs of this world. The Spirit, through Paul, says: "To him that worketh is the reward not reckoned of grace, but of debt," (Rom. 4:4): that is, the employer is indebted to pay his employee. But since we are indebted to Christ for saving us from a well-deserved hell by His agonies upon the cross, our service to Him cannot be a service of contract, but an expression of love. If what we profess to do for Christ has for its real object the praise of men, it will surely bring no pleasure to our Lord. If our activities are in order to obtain for ourselves a place of influence and authority among our brethren, we shall surely miss the mark. Let our service, whatever it be, stem from genuine love to Christ, and to this end shall we not continuously judge our motives?

On leaving port, the captain of a vessel sets his course by the compass. But he is not satisfied when he has steered his vessel into that course to travel on hour after hour, without further attention. He, or his helmsman, must be continually vigilant, and will find it necessary every few moments to move the helm to return the vessel to its course. You and I should never feel satisfied that all is well as to our spiritual state, but should be continually checking on our progress, our motives. Our standing in Christ is settled, is perfect, for we are accepted in the Beloved. The work of Calvary fixes that forever, but our state (our love to Him, our devotion to His cause), may alter under the influence of the winds and tides of this life.

Every truly born again soul should be able to do some service for his Lord. Few are fitted to preach His Word publicly. Some may be particularly fitted to teach Sunday School; mothers may find that their service for Him is in the home, rearing their children in the nurture and admonition of the Lord. But all should be able to find something to do to prove their love for Christ. True love is always active and must find some way of expressing itself. Nor will that one who truly loves consider the act a sacrifice, but a privilege, an honour. The one who has done most out of love to the Lord will feel he has done but very little indeed.

SATAN AND GOD'S ASSEMBLIES

Wm. Bunting

The Scriptures make it abundantly clear that Satan will to the end remain the inveterate enemy of God and His people. Far from being improved by the passage of time, the combined testimony of both Testaments is that he will continue to prosecute his evil projects with tireless energy until he is at last cast to his doom. At a crisis subsequent to the Church's rapture, he is described as "having great wrath, knowing that he hath but a short time" (Rev. 12:12, R.V.). His aim then, doubtless, will be to frustrate God's purposes in connection with the Second Advent of Christ. When our Lord came to earth the first time, there was great demon activity in Palestine. A cursory reading of the Gospels will reveal that demoniacism was a marked feature of that epoch, and that from the Saviour's cradle (Matt. 2:13) to His cross the Devil dogged with malignant designs the holy footsteps of the Son of God. All of this, as the spritual mind will at once perceive, was a gigantic, organized attempt on the part of Satan to hinder the purpose of our Lord's First Advent. Having failed so signally in that, we can appreciate that he will redouble his efforts to thwart God's great plan in the Second Advent of His beloved Son.

In view of this, we may expect that as the Return of Christ approaches—and it is *approaching rapidly*—every witness to His Name will become increasingly the target of Satanic attack. This is brought out very clearly in 1 Tim. 4:1-3, a passage which furnishes some of the characteristic marks of "the latter times." It should be noted that in the R.V., verse 1 begins with "But"—"But the Spirit saith." The use of this conjunction here throws into contrast what immediately follows with what has just preceded in the last paragraph of Chapter 3. The Apostle is there speaking of the testimony ("the pillar and ground of the truth," v. 15) borne by the local assembly of the saints ("the house of God, which is the church of the living God") to the Person of our glorious Lord (v. 16). That is very beautiful, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies" (ch. 4:1, 2). That is to say, Satan will set himself to destroy God's testimony, and he will do this by counterfeiting it. If God dwells in His "house" (ch. 3:15), he will work through hypocritical "men" (ch. 4:2); if God's assembly upholds "the truth" (ch. 3:15), he will propagate "lies" (ch. 4:2); and if the assembly maintains fidelity to the "great mystery of godliness" (ch. 3:16), he will seduce men to believe his "doctrines of devils" (ch. 4:1). Speaking of these "doctrines" in his "Notes on the Pastoral Epistles," Mr. Wm. Rodgers

has well said: "Many developments on such lines the after history of the professing church has recorded; and they should convey to us this warning, amongst others, that we have need to beware of new rules and new teachings which appear to be of little importance, but which Satan may be using as the thin end of a wedge that will ultimately produce departure from the Faith, or at least the scattering of the saints through division."

That we are now in these "latter times," yea, in the "last days" (2nd Tim. 3:1), not many who read these lines will doubt. Hence it need not surprise us that in different lands Satan seems to be intensifying his efforts to weaken and undermine assemblies which for long years have been pillars of witness to the truth of God. The matter has given profound concern to servants of Christ in many fields of service. We do not suggest that assemblies are dying out, or that their day of usefulness is passing. *We strike no such despondent note.* On the contrary, we gladly own that there is much cause for thanksgiving and encouragement in assembly life to-day. As pointed out in an earlier article: "Assemblies perhaps never before were so numerous, nor have Conference Meetings been so large, as at the present time. We have gifted teachers, godly shepherds, and earnest evangelists. False doctrine will not for a moment be tolerated." The Lord clearly has set before us an "open door" of great and world-wide service, and we praise Him for it. What we do suggest is that Satan, knowing this, has determined to thwart God's gracious purpose towards us and thus rob Him of the glory which otherwise our corporate testimony would bring to His Name. This being so, we may settle it in our minds that for loyal hearted believers *the path is not going to be easier*, and that if we are to escape Satan's seductive snares, and maintain a pure and vigorous collective testimony, we must be vigilant, we must "watch and pray," we must be prepared resolutely to resist every inducement to depart from "the simplicity that is in Christ."

"For still our ancient foe
Doth seek to work our woe;
His craft and power are great,
And armed with cruel hate—
On earth is not his equal."

Being an adept strategist, we never know just by what cunning manoeuvre Satan may surprise us. It is usually in ways we do not surmise that he attempts to mislead our souls. At times he attacks from WITHOUT as "the roaring lion." At other times he achieves greater success when as "the old serpent" he works WITHIN the assembly, for it is a true saying that: "If Satan cannot stop the coach,

he will mount the box and drive it." Of his many and diverse endeavours to render impotent, and where possible, to destroy our public testimony to-day, we suggest those which we regard to be the most serious. Satan's ambition is:

(1) TO ROB US OF SPIRITUAL POWER.

One of the most marked features of the early assemblies was their spirituality. The saints who comprised them were for the greater part men and women who to a high degree feared God and held intimate converse with Him. The Bible was their constant companion. They were ardent in faith, in hope, in love. They cherished one another's fellowship, and their hearts burned with compassion for the lost. In those palmy days the meetings were characterized by a wonderful fulness of the Spirit's power. "The shout of a King was among them." Such joy and love overflowed the saints' hearts, that oftentimes they were unwilling to disperse, and their meetings had to be prolonged. For them the world had little attraction. They sang:

"Tis the treasure I've found in His love,
That has made me a pilgrim below,"

and their sincerity was attested by their manner of life. Many of them abandoned politics, resigned military and naval commissions and high positions of State. They dispensed with jewellery and personal adornment, refused the world's honours, and sacrificed the amenities, elegance and opulence of its society.

We thank God for any measure in which saints to-day manifest, and are longing after, the same spiritual fulness. But how little of it we experience or see in evidence! Has not the fine gold become dim? Surely, if we have any discernment, we mourn over the spiritual decline which is so markedly a characteristic of the present. Where are the devotion, fervour and freshness of a former time? Is there not amongst God's people a deadening apathy? How seldom even at the Lord's Table do we have to wipe away a tear! Surely the long, death-like, silent pauses experienced in some Remembrance Meetings do not become those to whom so much has been forgiven. Equally to be deplored is the other extreme — that of keeping things going as by mechanism, which leaves little time to wait upon the Spirit's leading, or even to collect one's thoughts. Again, are we not in many cases falling into the rut of a cold formality by alternating a hymn and a prayer throughout the meeting? Why in some assemblies must the same brother almost invariably announce the opening hymn or offer the first prayer? and if our hearts were warm and overflowing, would prayer be the stereotyped thing it so often is? Further, most

will admit that *reverence is a decreasing quality in our day*. These things undoubtedly *betoken a lack of spirituality and reveal how mean and limited is our apprehension of the glorious Person of our Lord*. In addition, there is not amongst us the prevailing intercession to which the saints of a generation ago owed so much, and it is a regrettable fact that in some places the mid-week Prayer Meeting, so vital to every assembly's well-being, is dying, if it has not already ceased to exist. Another sign of weakness is that of undeveloped local gift. Some Lord's Day Morning Meetings, though fairly large numerically, can scarcely be carried through unless a visiting brother be present to assist in the ministry of the Word. As for the ministry of the Word itself, it is acknowledged on all hands, surely, that, speaking broadly, it is *greatly lowered in spiritual tone* from what it once was. Often it is altogether unsuitable, wearisome and puerile. It is certainly pitiable to hear a man who has been many years in public service for God, occupying valuable time in a Conference to do little more than relate amusing anecdotes and talk about himself. If the ministry is of this light, shallow nature, what kind of character can it reproduce in the lives of those who sit under it? *Why have assemblies not power to deal with this situation?* Such, alas, is our weakness, that some who should do so, have themselves lost the ability to discern between spiritual and unspiritual ministry. Finally, there are assemblies nowadays, though, thank God, not in the Province in which these lines are penned, where the Sunday evening Gospel Meeting is little more than an entertainment. The old-time preaching in the Spirit's power, which aimed at awakening the sinner's conscience, and which, in addition to pointing to the Lamb of God, warned of eternal judgment and of the peril of false profession, will no longer be tolerated. Here plainly are symptoms of spiritual decadence. Is it any wonder if such meetings lose their hold upon the unconverted?

These are some of the facts which over a period of many years' experience of assembly life, in this and other lands, have borne in upon one the irresistible conviction that, speaking generally, the spiritual tone amongst God's beloved people to-day is far below what it once was. The truth is, *we are losing our power*. The "gray hairs are here and there upon us," though perhaps, like Ephraim, we "know it not" (Hos. 7:9). A deadening process is at work. Satan is imperceptibly sapping our spiritual vitality. The "great power" (Acts 4:33) of apostolic witnessing has become the "little strength" of Philadelphian testimony (Rev. 3:8). Yea, we are in the Laodicean age, and "the faithful and true Witness" saith, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miser-

able, and poor, and blind, and naked" (Rev. 3:14-17). Brethren, our only hope lies in repentance — "*be zealous, therefore, and repent*" (Rev. 3:19). Are we going to humble ourselves and do this? or shall we dismiss these lines with a smile and carry on as we have been doing until the word, "Ichabod," written across our testimony, tells that the candlestick has been removed?

—Assembly Testimony.

WHY CAN'T WE GO THERE?

Mervyn Paul

Nancy is a clever Christian girl who has a problem that is bothering her a good deal. She has attended Assembly meetings all her life because her parents are in Assembly fellowship in their town. But Nancy has some friends in High School who have joined a certain church, lately. They like to tell her what a wonderful place their church is, and about all the things they do there that no one could do in the Gospel Hall. Besides, *all the people in that church are saved*. They have missionaries away in the foreign field telling out the Gospel. Their pastor preaches about the Second Coming of the Lord, too. And there are lots of young people there . . . and social gatherings for them, also. Nancy can't see a single thing the matter with them . . . Why, they even say they gather together in the Lord's Name; and nobody can belong to their church who hasn't been baptized; . . . and, well, WHY CAN'T WE GO THERE SOMETIMES? is one problem that perplexes her considerably these days. She feels no one ever seems to *explain* much about it.

Now it may be that some of our young readers have been wondering about the same things; and that they might be interested in knowing why it is that we must keep separate from the church fellowship of such dear Christian people—hence the following: the main reason is that God calls every child of His, who is willing to own the Lordship of Christ, unto a fellowship that *belongs* to His Son. (See 1 Cor. 1:9, noting the Possessive Genitive Case; Gk. Likely the expression is inclusive, referring to every feature of the Son's fellowship, therefore certainly including that of the local Assembly—the particular theme before the Apostle's mind in that chapter).

Probably there were many fellowships in Corinth of one kind or another. But there was only one form of a material "fellowship of His Son", — the Assembly of God

Now, if an Assembly is to be a "fellowship of His Son", it will have to be like the fellowship described in Acts 2:41-42. For it was the first such fellowship in the world, and was brought into being

under the direct guidance of the Holy Spirit. He started it: He started the way, and after the order, that God desired; and *He has never changed His mind about its purpose, form, composition, or order since then.* ("Selah.") Compare 2 John 6.

There are other passages, also, in the New Testament (in addition to Matt. 18:20) that tell us more about what a fellowship has to be if it is to be a true fellowship of His Son. By making comparison, then, with that which is written, we soon discover that **NO DENOMINATIONAL CHURCH EVER CAN BE A FELLOWSHIP OF HIS SON.** To explain why this is so, let me tell you a bit about what such churches are.

Usual Denominational Idea of a Christian Church

1. (a) A "church" is a company of Christians gathered under, and distinguished by, a denominational name.
 - (b) The building in which they gather is usually called a "church", also.
2. Such a church is held together by:
 - (a) Agreement to a set of Bible teachings known as a "Creed";
 - (b) Membership in the church organization;
 - (c) Vows to abide faithfully by the rules of the church as outlined in its "constitution".
3. Such churches are presided over by a clergyman, who
 - (a) Is called "reverend";
 - (b) Presides over the worship;
 - (c) Administers the ordinances of Baptism and the Lord's Supper;
 - (d) Has sole rights in the pulpit;
 - (e) And is paid a salary for his services.
4. Thus these churches are divided into "clergy" and "laity". And since there is usually only one man to serve as minister, he becomes, in reality, a priest acting as a go-between between God and His people. (This is "one-man ministry.")
5. Such churches are supported, financially, by an unrestricted collection plate, money being accepted from saved and unsaved, alike.

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More might be mentioned; but if you are at all familiar with your Bible you will see at once that **THERE IS NOT ONE SINGLE ITEM MENTIONED IN THAT LIST THAT IS NOT CONTRARY TO THE WORD OF GOD . . .** No, not one!

And when you have thought about it, you will realize, also, that such a church could never, never be counted a fellowship of His Son. For the Son never could own a church, as a sharing-in-common, a partnership, belonging to Himself that completely sets aside the plain teachings of the Bible.

Moreover, you will understand, as well, that **YOU MUST MAKE A CHOICE FOR YOURSELF** (something like the time when you were saved) respecting the question:

“Am I willing to accept the Word of God as my sole guide respecting my Assembly fellowship? ‘Or, shall I refuse the Lord’s call ‘unto a fellowship of His Son,’ and join, instead, a company of Christians whose fellowship is organized under, and governed by, man-made rules and regulations?”

And while you are considering the matter, remember Heb. 13:13, won’t you? . . . then, in next issue, if the Lord will, we shall seek to learn “What saith the Scriptures?” re the five ideas about which you have just been reading.

A COMPARISON OF EXODUS AND 1 CORINTHIANS

A. McShane, North Ireland

Perhaps nothing is more strengthening to our belief in the inspiration of Scripture, than to observe the harmony that exists between Old and New Testaments. This harmony is not confined to the general teaching of both, but can be seen in the resemblance between particular writings in the Old, and others in the New. Much has been spoken and written on this subject, but it may be that some have not noticed the links that couple together the Book of Exodus and Paul’s First Epistle to the Corinthians. It might therefore be helpful to point out some of these connections for the benefit of any who may be interested in this line of study.

To begin with, the respective position of these two writings in our Bibles is significant—Exodus stands second in the order of the books of Moses, and 1 Corinthians is placed second in the order of Paul’s letters. A cursory reading of these books will reveal that in both of them God’s people are viewed as a collective testimony for Him. In Exodus we see a redeemed nation called out of Egypt, and in 1 Corinthians we see a called out company of saints termed “the church of God”. Both Exodus and 1 Corinthians are immediately preceded by writings which show us God’s dealings with men, not in a corporate way, but as individuals. It will of course be appreciated that we are indebted to Genesis to tell us the origin of the nation redeemed in Exodus; and likewise, we learn from Romans how we can become saints such as composed the church in Corinth.

The mention of the word “redeemed” reminds us of another link between these writings. Redemption is the leading subject throughout the book of Exodus, so also in 1 Corinthians the same thought is

suggested to us by the words "Christ . . . is made unto us wisdom, sanctification, and redemption" (ch. 1. 30) and by the twice repeated phrase "Ye are bought with a price" (6. 20; 7. 23).

Seeing Paul wrote this letter about the season of the Jewish Passover, it is not mere speculation to say that Exodus, which narrates the inauguration of this feast, was much before his mind while penning it.

Egypt and Corinth Compared

That Egypt in the days of Moses was the seat of learning, both Scripture and archaeology affirm. We can hardly conceive how great was the development of religious and secular education which obtained under the Pharaohs of that time. Even Assyria and Babylon were but in their infancy, not only as empires, but as masters of science and art, compared with the Egypt of those days. When Stephen says that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." (Acts 7. 22), he clearly implies that the education of that great servant of God was second to none.

Another noted feature of Egypt at that time was its devotion to idols. Almost every creature, from the crawling insects in the ground to the sun in the heavens had been turned into an object of worship. Little wonder God says "against all the gods of Egypt will I execute judgement" (Ex. 12. 12).

When we look at the City of Corinth in the days of the apostle we see that it too had these same characteristics namely, learning and idolatry. Its great schools of Greek philosophy were known the world over, and idolatry so permeated it that to buy a piece of meat which had not been offered to idols was almost impossible. Paul's numerous references to these two elements of Corinthian society give us some idea of the difficulties with which the early saints had to contend. It is most encouraging however, to see that God was pleased to allow both Moses and Paul to prove His power even in the very citadels of Satan's kingdom.

Paul and Moses Compared

The human authors of these two vitally important portions of Holy Writ are men of singular interest to the people of God. Moses was the instrument used by God to give Israel the Pentateuch which contains the basis of all their faith and practice; Paul was the chosen vessel to convey to the saints of this dispensation the great truths relative to the church in its universal and local aspects. Perhaps no other penmen have contributed so much to the Old and New Testaments respectively.

Although Moses and Paul were of pure Israelitish stock yet it is remarkable that they both had considerable contact with the Gentile world. The former was no stranger to the palace court of Pharaoh, and the latter enjoyed the favour of Roman citizenship and was thoroughly at home in Latin and Greek, as well as Hebrew circles. That God therefore had a wise purpose in determining that each of them should be born outside his own country no one acquainted with their history will deny.

There came a time in the lives of these two men when each made his choice. Of Moses it is written that he "esteemed the reproach of Christ greater riches than the treasures of Egypt", and Paul tells us in another place that "what things were gain to him these he counted loss for Christ". Thus they both, at great cost, surrendered all that was dear to them to share in the reproach and sufferings of Christ.

Like most other servants of God, each of these men was given a time of seclusion before entering upon his life's work. Moses fed the sheep of Jethro in the desert for forty years and Paul spent three years in the desert of Arabia. Undoubtedly it was in these humiliating circumstances that both learned their nothingness, so that Moses could ask "Who am I that I should go unto Pharaoh?" and Paul too could ask "Who is sufficient for these things?"

Although Moses had experienced the Hand of God with him earlier in his life yet the delivering of Israel from Egyptian slavery was his first great work. Paul, too, had seen much of God's power in the gospel before he entered Corinth, yet the planting of the assembly there was his greatest work up until that time. We have only to think of Moses with his two boys and a donkey advancing against the might and tyranny of Egypt, to realize that only by Divine aid could he accomplish his mission. And was not Paul's entrance to Corinth "in weakness, fear, and much trembling"? As a simple tent-maker, he ventured into that vast and learned city where he was entirely dependent upon his Master's help. Indeed, it would appear that the difficulties became so great that there came a time when both were ready to give up had not the Lord appeared and strengthened their hands with messages of encouragement (ch. Ex. 5.20-23; 6.1 and Acts 18.9-11).

There is also a close resemblance between the tidings these two men carried from the Lord to their respective hearers. Moses told of shelter from judgement through the application of the blood of the pascal victim, and Paul preached the antitype of this—Christ our passover sacrificed for us or as he elsewhere says, "We preach Christ crucified."

(To be Continued)

WHO IS A PRIEST AND WHAT IS A PRIEST?**Part 2***W. Kelly*

Now mark the effect of the death of our Lord Jesus Christ. The veil of the temple was rent in twain, from the top to the bottom. That was the veil behind which God was previously hidden and unapproachable. But that which rent the veil, (that is, the death of Christ), put away sin perfectly from every one who believe in Him. He has borne their sins. His blood cleanses them from all sin; and not only have they found that God, in perfect love, has commended His love to them, in that while they were yet sinners, Christ died for them, but they have found (if they believe in the efficacy of that sacrifice) what has purged their sins, for it was "When He had by Himself purged our sins," and not till then, that "He sat down on the right hand of the Majesty on high." Hence, the blood of Christ purges the conscience, makes it perfect, (Heb. 9:10), and God remembers our sins and iniquities no more. Hence, also, "there remains no more sacrifice for sins," because they are remitted; and that "by one offering He hath perfected forever them that are sanctified."

The Epistle to the Hebrews, from which I quote these statements, gives two striking reasons why there could be no repetition of the sacrifice, nor any more sacrifice for sins. First, without *shedding* of blood there is no remission—therefore, Christ must have *suffered* often, if there were any besides that accomplished on the cross. Further, it is added, the Jewish priests *stood* offering oftentimes the same sacrifice, which could never take away sins, but this Man, after He had offered one sacrifice for sins, forever sat down; for by one offering He hath perfected forever them who are sanctified.

Such is the plain and blessed language of Scripture. God would show His goodness and grace towards us, but He could not bear with sin, nor receive what was defiled and guilty into His presence, in His holy habitation; and hence, gave His Son to put it away, that we might draw nigh, with full assurance of faith. But this work is accomplished once for all. We have, therefore (it is the conclusion drawn in Heb. 10), "boldness to enter into the holiest by a new and living way which He has consecrated for us, through the veil, that is to say His flesh." There no priest could enter (save the high priest, once a year, as we have said), when there were priests.

And now every Christian can enter with boldness, under the great High Priest, who is over the house of God. Believers are that house. We are those priests, as I have already shown. No priest can go further than to enter into the holiest; and there I do not want him, for I can go boldly myself. If I get him to go for me, I

am denying my own right and Christian character, and the efficacy of Christ's work. He who sets up a priesthood on earth, between the believer and God, is denying the efficacy and truth of the work of Christ. He has "died the just for the unjust, to bring us to God." If I am brought to God, I do not want a priest to go to Him for me. If the veil is rent, and I am told by God to enter into the holiest through the new and living way, I do not want another to go there because I cannot—another who could not go either, if I cannot.

The essence of Christianity is to reveal God, and to bring us to God, to give us holy happy liberty, as children in His presence, into which we can enter, as cleansed by the precious blood of Christ. The essence of a distinct human priesthood is to say we cannot, but must get others to go into God's presence, to offer our gifts and sacrifices for us. It is a denial of the whole efficacy of Christianity, and the place in which all Christians are set; who, if Christianity be true, are all God's priests on the earth, to offer up spiritual sacrifices—the fruit of their lips, giving praise to His name.

But, I add more: It is false and useless. The veil is rent, God is manifested in His holiness, the light has gone forth, and you, my reader, must "walk in the light, as He (God) is in the light", or you can have nothing to say to Him. You cannot have a hidden God, as in Judaism, for a priest to go to, who yet could not reach Him. The light shines, and you must walk in it *yourself*. There is no veil over the glory of God now; there may be over your heart, but then you are an unbeliever, and no priest can represent you before God. You have to stand before God, in the light, yourself. If you have come, through the blood of Christ, the light will only show so much the more that you are perfectly clean through it. But you cannot even be clean and another go in to God's presence for you. If you are clean, you are a priest and have to draw nigh yourself.

The work of Christ is a perfect and divine work, but you cannot approach God by a proxy here below. You cannot have another person clean or holy for you on the earth. If Christ has answered for you, all is well. Go boldly to the throne of grace yourself. If not, no one else can do it for you. *You must have to do directly with God*, now that He has been revealed. No doubt that will be in condemnation, if you do not come to Him through Christ; but you must come yourself. The state of your own conscience is in question, directly between you and God. If you do come to God by Him, no human priest can interfere, nor do you want any.

I repeat, then, that the establishment of a human priesthood, as a class distinct from all other Christians, is the denial of the truth and efficacy of Christianity. All Christians are priests, according to the New Testament: their offerings are spiritual offerings of praise to God's name.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves.

“O Thou, whose bounty fills our cup
With every blessing meet!
We give Thee thanks for every drop
The bitter and the sweet.”

It is small wonder that Mrs. Jane Crewdson wrote such lines, for her best hymns, in fact all of her published verses were written while she lay upon a sick bed. She was born, Jane Fox, in Perraw, Cornwall, England, Oct. 1809. She was a happy child in that rugged country. Always inclined to be delicate, she spent much of her time in the bracing air, where her poetical gifts developed in the sun and sea breezes of the little Cornish town. Early in her teen age she wrote poems which attracted local attention.

When she was in her middle twenties she met a visitor to the family circle, Thomas D. Crewdson from Manchester. They were married in 1836, and Jane went to live in the great manufacturing city. There her health began to gradually decline, and in a few years she was a chronic invalid. Her husband was tireless in his efforts to help his wife regain her health, but to no avail; Jane said patiently that she “knew the Lord would use her for His good, and that she was quite happy.” First she wrote some beautiful poems which were brought under the title of “Aunt Jane’s Verses for Children,” dated 1851. About nine years later came more, entitled, “Lays of the Reformation and other Lyrics.” From then on she was engaged in writing her last volume of hymns. “O Thou, whose bounty fills our cup,” was written in 1860. Two others from her pen are found in “The Believers’ Hymn Book,”—

“I’ve found a joy in sorrow,
A secret balm for pain.”

and—

“O for the peace that floweth like a river!
Making life’s desert places bloom and smile.”

At the age of 52, as she lay slowly dying, she composed two hymns of deep spiritual significance; both are well known and esteemed; the first one—

“There is no sorrow, Lord, too light
To bring in prayer to Thee;
There is no anxious care too slight
To wake Thy sympathy.”

The other having only two verses, we give it in full—

“O Saviour, I have nought to plead,
On earth beneath or heaven above;
But just my own exceeding need,
And thy exceeding love.

The need will soon be past and gone,
Exceeding great, but quickly o'er;
The love unbought is all Thine own,
And lasts for evermore.”

This was her last; she bore her sufferings with unfailing and cheerful patience; and passed away at Summerlands, near Manchester, Sept. 14, 1863.

THE BEST SUBJECT

When the devoted missionary, Adoniram Judson, returned to his native land, shattered in health by imprisonment and thirty years of work in Burmah, he was announced to address a meeting in a provincial town, to which an immense concourse of people gathered to hear him. The man of God, worn and haggard, rose, and, amid breathless silence, spoke for about fifteen minutes of “the Precious Saviour,” who had so loved us, done so much for us, and to whom we owe our all.” On the way home, the friend on whose arm he leaned said: “I fear, Mr. Judson, that the people were much disappointed. They expected to hear you speak of something else.” “What else did they want? I tried, to the best of my ability, to speak of the most interesting subject in the world.” “But they wanted a story.” “Well,” said Judson, “I gave them the most thrilling story I know.” “Yes; but they expected something new from a man just come from the Antipodes.” “Then I am glad they will have to say, that a man from the Antipodes had nothing better to tell them, than the story of the love of Jesus.”

BOUND VOLUMES OF 1952

We expect to have bound volumes available early in 1953. These are attractively bound and the contents indexed for the convenience of the reader. They will be sent to any address post paid for Two Dollars and fifty cents each. We are still receiving calls for the 1951 volume, the supply of which was exhausted months ago. We hope to be able to bind a small number of the 1951 volumes, and if any desire a copy, please order as soon as possible.

QUESTIONS AND ANSWERS

Question. Will you please explain James chapter 4 verse 5? "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Answer. This is admittedly a difficult verse of Scripture. It has been variously translated and has many alternative marginal readings. viz. "Or think ye that the Scripture hath vainly said: the spirit dwelling in us lusteth with envy?" "Or think ye that the Scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envy?" "Or do you suppose it is vain that the Scripture says 'He yearns jealously over the spirit which he has made to dwell in us?'"

We suggest that in this verse there is a question and a statement, and we will treat them separately.

"Do you think that the Scripture saith in vain?" In other words, "Do you think that the Scripture speaks in an empty way?" "In a hollow way?" "That its words mean nothing?" James is exceedingly practical; he had just written in the previous verse, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." What James here says about friendship with the world being enmity against God, his readers would know very well from "the Scripture." So James seeks to impress this upon them in verse 4, then adds in verse 5, "Do you think," or "Is it your opinion that this is mere empty talk?"

Then he goes on to say, "The spirit that dwelleth in us lusteth to envy." As much as to say, the Scripture does not speak in an empty way, for the spirit that dwelleth in us lusteth to envy, or, in other words, yearns jealously, and is grieved when we become friends with the world, and thus causes enmity with God. What God declares in the Holy Scriptures is far from being empty; and when we become friends with the world, the Spirit in us is grieved, because He is envious of us when we so turn our affection from God to the world. The Spirit which He made to dwell in us jealously yearns for the entire devotion of the heart. Then James says, (verse 6) "But He giveth more grace." (greater grace, R.V.) That is what friendship with God will do for us; and who would want to forfeit that for friendship with the world?

Mr. William Kelly translates this, "Doth the Spirit that took His dwelling in us long unto envy?" If this be the proper translation, then the answer would be an emphatic "No." Some suggest that this refers to man's own spirit, perverted and fallen, and so in an evil sense lusting to envy. We cannot accept this interpretation, because man's own spirit is not spoken of as dwelling in him, but

rather as part of himself; "your whole spirit and soul and body." (1 Thess. 5:23.) The Englishman's Greek New Testament renders this as follows, "The Spirit (capital 'S' which took up (His) abode in us," etc.

Question. "In John chapter 9 verses 6 and 7, we read that when Jesus was going to restore the sight of the blind man, He spat on the ground and made clay of the spittle; then put it in the eyes of the blind man and told him to go and wash in the pool of Siloam. Why did He do it that way; is there something special to learn from this?"

Answer. We are not told why the Lord did this. He could have simply touched the man's eyes, or merely spoken the word, and he would have received his sight. Mr. J. N. Darby says, "Undoubtedly the clay stands for humanity, for we are made out of the dust of the ground. The clay may have referred to the humanity of Christ, and the spittle to His degradation and abasement, for, remember the time came when He was spat upon. I do not know anything lower than that." Was it not because of His humanity and going to the cross that we have salvation? The Lord gave the man a test of faith. "Go, wash in the pool of Siloam," etc. I suppose the man had to get someone to lead him there, I don't know. Siloam means "Sent." No other water, no other pool would do; he simply had to do what the Lord told him; there was no other way. So with Naaman in 2 Kings 5. Faith often humbles one, but it brings its results.—H.A.

THE SPIRIT'S LEADING

We instinctively feel suspicious of a brother who begins his address by telling us that the "Spirit has led him" to read such and such a portion, or to speak to his fellow-saints on such and such a subject. If he has a message for them, the spiritual at least will not fail to recognize his utterance as a word in season. Whether it be of encouragement or rebuke, it will be welcomed as of the Spirit's giving. And when this is so there will be no need to make any special intimation that it has been "laid upon the heart" or "given by the Spirit!"

The same is true of the giving out of a hymn or the uttering of thanksgiving. When ministry is in the Spirit, there will be no need to tell it. When one is conscious in his heart that he has been given a word to speak, a portion to read, or a hymn to express the assembly's praise or worship, he has no need to preface his exercise by an intimation that it is the Spirit's leading. Better to leave others to judge of that, which, if in fellowship with the Lord, they will be better able to do than the speaker.

—From an Old Writer.

ROLLET, QUE.—Vincent Day is visiting in the Pied-du-Lac district where there seems to be an interest.

QUEBEC CITY.—H. McCready was cheered by a young couple professing to be saved. In some parts of the province of Quebec the work is being definitely hindered by a lack of suitable halls. Gatherings in the homes are a good deal restricted, and, where there is a nucleus of French Believers, this has caused much exercise among the labourers.

MARITIMES

FORT BICKERTON, N.S.—L. K. McIlwaine and S. Eadie commenced Gospel meetings with good numbers attending.

BADDECK, N.S.—A. Aiken and R. Morton have started another series, as there is still a good interest. (It is commendable for brethren to stick at it when there is a good interest in the Gospel).

SPRINGFIELD, P.E.I.—Douglas Howard and A. Ramsay are preaching the Gospel, and hoping to see the little testimony strengthened and built up.

CAMBRIDGE, N.S.—The hall is almost completed; brethren from different parts have given help.

CLEMENTSVALE, N.S.—The conference was a time of profit and blessing. A large number of strangers attended the Gospel meetings and showed quite an interest.

CARBONEAR, N.F.L.D.—H. Harris helped in the building of a portable hall which has been erected some miles from here. He and Stanley Simms are being crowded out in this new part.

U.S.A.

WORCESTER, MASS.—R. Capiello had good meetings for a week, also two weeks with blessing in Providence, R.I., preaching and also visiting from house to house with the Gospel.

EAST AURORA, N.Y.—Norman Crawford and George Heidman started house meetings. Mr. Underhill also writes of having purchased the schoolhouse nearby to be converted into a Gospel Hall.

PHILADELPHIA, PA.—Mr. J. J. Grossholtz of Tangier, Morocco, writes of returning home for a few months; his address will be c/o Miss J. Craig, 6706 No. 4th St., Philadelphia, Pa.

MILLS, MICH.—Hector Alves had two weeks' ministering on assembly truths. He baptized a few young converts, fruit of meetings held in the summer with A. Klabunda. The water being too cold in the lake, a tank was used; it was large enough to hold two people, so that Acts 8:38 was carried out, "they went down both into the water."

SEATTLE, WASH.—D. R. Scott had some meetings which were appreciated by the Lord's people, on his way to the south.

MIFFLIN, WIS.—L. Brandt and S. Mick are preaching the word in this new place in a "church" building.

WEST UNION, IA.—S. Hamilton continues as there is still an interest, souls are troubled, and he is hoping to see further blessing in this place. He made a number of calls, seeking to help the saints on his way from the Detroit conference.

KNAPP, PA.—Norman Crawford was encouraged by good attendance throughout his visit, some professed to be saved, and the little assembly was strengthened. Some were restored to God who had been away for years.

DETROIT, MICH.—The conference in the West Chicago Hall was a season of blessing. The Word was with power and the saints were edified. Quite large companies were present, among them visitors from many localities who were helped through the ministry.

WITH CHRIST

CALGARY, ALTA.—A delayed notice has been received of the homecall on Sept. 22, 1952, of brother Ralph McNichol of Calgary, previously for many years in Saltcoats, Sask. He was born in Oxford County, Ont. in 1882, and born again in Winnipeg in 1911. As he neared home he seemed to value more and more the precious blood of Christ. Mr. Crawford spoke at the service.

DETROIT, MICH.—Our brother, Mr. Glenn Wm. Baker went to be with Christ on Nov. 17th., as a result of an "accident", caused by another driver crashing into the rear of our brother's car. He left a good testimony and definite impressions upon the nurses in his last hours. He was born in Merlin, Ont., twenty-eight years ago, and saved for about thirteen years, and was in fellowship in assemblies in Chatham and Detroit.

HUNTSVILLE, ONT.—Mrs. Ernest Slatter passed away peacefully on Nov. 12 at an advanced age, after a long illness. Brethren W. Bousfield and B. Widdifield spoke words of comfort and warning to saint and sinner. She had been in fellowship for over 50 years.

CHAPMAN VALLEY, ONT.—On Nov. 24th, Mrs. Wm. Owen went to be with the Lord in her 83rd year. She was saved 47 years ago in Staffordshire, England, and had lived in Hamilton, Ont. previous to her removal to her daughter's home here. Brethren B. Widdifield and W. Bousfield spoke the Word at the funeral home in Sundridge.

FROSTBURG, MD.—Mr. John Porter departed to be with Christ on Nov. 16 aged 64. He was saved 16 years ago and has been in fellowship here since that time. Many friends and relatives heard the Word at the funeral.

BOLTON, ONT.—Our brother Samuel Stubbs was suddenly called into the presence of the Lord on Nov. 26 in his 75th year. He and some other brethren were returning from distributing Gospel tracts when another car crashed into them and our brother's day of service was over. He had taken a leading part in the assembly in Bolton for 25 years, and will be greatly missed. Brother Mervyn Paul preached the Word, helped by brother F. G. Watson. Remember the family in prayer.

DECKERVILLE, MICH.—Our brother Albert Robertson was called home on Oct. 31st. He was born in Ontario in 1876, born again in Michigan in 1901, and has been in the assembly here for many years, where he will be missed.

VICTORIA, B.C.—Mr. Percy C. Pearce went home on Nov. 14 aged 66, after a long illness. He was born in Bristol, England, moved to Brandon, Man. when about 21, where he was saved and gathered out till 1949 when he moved to Lake Cowichan, B.C. Bren. McCartney and Robertson spoke at the funeral.

CHANGE OF CORRESPONDENTS

Mr. Arthur J. McCauley, Box 63, Bolton, Ont., is now correspondent for the assembly in this town.

GARNAVILLO, IOWA.—The correspondent is now Mr. Robert Brandt, Garnavillo, Iowa.

Please note new address of the correspondent of the Assembly in East Boston. Mr. Frank Procopio, 78 Falcon St., East Boston 28, Mass., U.S.A.

TRUTH and TIDINGS



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MARCH, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

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TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:

A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

TO ALL OUR SUBSCRIBERS

whose magazines expired December, 1952, and who have renewed for the year 1953 we say, Thank You. For the many expressions of appreciation of the written ministry and of the help received, we also wish to express thanks. This encourages the editors to continue this "labour of love" for the people of God. Those who have not renewed expired subscriptions will have noted that we have sent January, February and this issue. With March you will find a notice if your magazine has expired. Please renew promptly on receipt of this notice and thus assure that you will not miss the April number. We will assume that those who do not remit after this notice, wish us to cancel their subscription. If any should receive a notice who have already paid for 1953, please let us know and we will correct the error on our books.

BOUND VOLUMES

Those who have ordered the bound volume for 1952 will no doubt have received their books. We have still a limited number of 1952, and also a few of 1951 which we had bound recently. As long as the supply lasts we will be glad to send either or both volumes to any address, postpaid, for the sum of Two Dollars and Fifty Cents each.

WORK AND WORKERS
BRITISH COLUMBIA

VANCOUVER, B.C.—Gospel meetings held by S. Saword and S. Maxwell in the Fairview Hall have been well attended with some souls to Christ.

ONTARIO

CHAPMAN VALLEY, ONT.—B. Widdfield has been busy visiting and preaching here and around Huntsville.

ENGLEHART, ONT.—Wallace Cudmore has had Gospel meetings.

BARRIE, ONT.—G. P. Taylor and T. Kember have had four weeks' appreciated meetings and it is expected that some will be brought back into fellowship as a result. They went on to Strongville, and hoped to visit Collingwood also.

ST. THOMAS, ONT.—J. Govan has enjoyed ministering the Word of God to the saints, and purposed going on to Straffordville.

TORONTO, ONT.—A. Douglas has given helpful ministry at Pape Ave. and is now in the Highfield Rd. Hall. F. G. Watson is preaching the Gospel and using the "Two Roads" chart in Brock Ave., where the interest has been good and the attendance encouraging. Vern Markle (Cuba), and A. W. Joyce are preaching in the Eglinton Ave. E. Hall, and have been encouraged with blessing in the Gospel.

SARNIA, ONT.—The Christians in Sarnia, also Lakeshore, Grand Bend and St. Thomas have been helped by profitable visits by Robert McCracken, who has gone on to Cleveland.

BECAUSE OF THE FEAR OF GOD*A. W. Joyce*

The fear of God is one of the most powerful influences of the Christian life. The fear of God will not only keep us from doing things that are positively sinful, but will also keep us from doing some things which, while lawful, may not be expedient. Some things may be such as worldly wisdom may approve, and even carnal Christians might commend. An example of the latter is found in Nehemiah 5, causing Nehemiah to exclaim, "So did not I, because of the fear of God," verse 15.

Nehemiah was one of the appointed governors of Judah, after the restoration from the Babylonish captivity. His predecessors had collected a good living of money and victuals from the remnant people of Judah. It was the governors' right to do so, and the rulers etc., even though it had evidently caused distress to the poor, and the rulers stood upon their rights. Then, overstepping their rights, even the Governors' servants lorded it over the people of God (Neh. 5:15 R.V.M.). Nehemiah, in contrast to those who had preceded him, showed a noble and unselfish spirit. Not only did he not charge the people, but he worked along with them in the building of the wall of Jerusalem, and his servants, instead of being "lords" were labourers with him in the work, (see verse 16 of Neh. 5). Furthermore, instead of requiring to be entertained, he entertained others.

In Nehemiah we have an old testament saint displaying new testament principles. How like the Son of Man Who came "not to be ministered unto, but to minister" (Matt. 20:28). How like the apostle Paul when he said, "I have coveted no man's silver, or gold, or apparel. Yea, . . . these hands have ministered unto my necessities, and to them that were with me" (Acts 20:33, 34).

What motivated Nehemiah in so refraining from "demanding his rights"?

1. The people were poor, their bondage was heavy upon them, and Nehemiah sympathized with their need.
2. He was able the more effectively to rebuke the selfishness and covetousness of the nobles and lesser rulers who were oppressing the people.
3. But above all it is recorded, "But so did not I, because of the fear of God".

In his rebuke to the selfishness of the nobles he said, "It is not good that ye do, ought ye not to walk in the fear of our God" (Neh. 5:9). What a weighty lesson to preachers, teachers, overseers, and any who take any place of leadership among the people of God. Peter warned the elders in his day against "lording it over God's heritage" (1 Pet. 5:3). All of the foregoing proves that any man who lords it over

God's people has ceased to have the fear of God before him.

When tempted to demand our rights, to lord it over God's heritage, to look on our own things rather than the things of others (see Phil. 2:4), let us remember the words of Nehemiah, "So did not I, because of the fear of God."

Not only will the fear of God preserve from doubtful things, but it will also preserve from defiling and wicked things. Few men have triumphed over sin under such trying and tempting circumstances, as did Joseph in the land of Egypt in the house of Potiphar. On a later occasion when tempted to revenge a grievous injury done to him, Joseph said, "I fear God" (Gen. 42:18). This was not an empty boast, but it was a proven fact, proven in the fires of adversity as well as in the sunshine of outstanding prosperity.

Joseph had been most unjustly and unkindly treated by his brethren. He had been sold by them as a slave and taken to Egypt. Smarting with the injustice of it all, isolated from a sheltered home, he might have become embittered and felt that he was forgotten by God and man, but no, when temptation of the fiercest kind, continuously presented, surrounded him Joseph exclaimed, "How can I do this great wickedness, and sin against God?" (Gen. 39:9). The fear of God preserved this young man from sin, though it did not keep him from further injustice, for as a result of his firm stand, he lay under a false charge in prison with his feet in fetters (Psalm 105:18), but he had the priceless boon of a good conscience and had maintained an unblemished character. "The Word of the Lord tried him", and then the power of the Lord exalted him with one bound from the prison to the throne.

Young Christian! Yes, and older Christian as well, if we are to be preserved from the defiling influences of the godless world around us, from the seductions of the flesh, from losing a good conscience before God and an unblemished record and character before men, we must keep ever before us the fear of God. When tempted to sin let us remember Joseph and say with him, "I fear God", "How can I do this great wickedness and sin against God?"

In every relationship of life, the fear of the Lord will regulate our conduct and keep us from evil. It will make us submissive "to the powers that be." (Rom. 13:1-7) It will make us resist the commandments of the highest powers, if they are contrary to the will of God. Pharaoh commanded the Hebrew midwives in Egypt to kill the male children born to the Israelites, at their birth. "But the midwives feared God, and did not as the king of Egypt commanded them. (Ex. 1:17). Did their disobedience to the highest power in Egypt displease God. Nay, "God dealt with the midwives . . . and it came to pass because the midwives feared God, that He made them houses" (Ex. 1:20, 21).

The fear of God will prevent us from allowing our children to get mixed up with the world and its amusements, as long at least as they are under our control. It will keep defiling things from being brought into our homes.

The fear of God will regulate our behaviour in the Assembly, making us reverent in our attitude Godward and easy to get along with saintward. The fear of God will hinder us from introducing anything into the assembly contrary to the mind and word of God, and will make us resist the introduction of unscriptural things by others. It will prevent us from scheming and planning to work our own ends, it will keep us from duplicity and double-mindedness, it will deliver us from evil-speaking, malice and envy.

May the Lord grant that this holy, reverential, filial fear will spread its influence in every part of our lives, in private, in the home, in the assembly, in the business and in the world.

REALITY — OR RIGHT FOUNDATIONS

Franklin Ferguson

We live in a day when you would think that mostly everybody has got a conviction that the main thing is to appear well before your neighbours: that it does not matter a great deal how things are underneath, if only you have a good outside to meet the eye. "Never mind the broken bricks and bad mortar," say they, "plaster the walls over, they will look all right." Such work is not "all right." One day there is a "shake," and the plaster cracks and the walls begin to crumble, and then the deception is plain to anybody's sight. The "plasterer" has been a fool.

"There is nothing covered that shall not be revealed, neither hid that shall not be known." Give it time, and it will all come out. Oh, yes; God may be slow, but He is very sure. There is a day with Him when inside becomes outside; when the unseen is seen; when every man stands before God just as he is and not anything more. As for foundations, almost any kind of things seems to do. Great houses are going up on most insecure bottoms. You fairly stand aghast at the builders and question their sanity. Professed Christians are found on every hand whose lives have little at the bottom that is stable, and yet they profess to know that Christ will soon be round to inspect it. Are these Christians insane? It looks very like it.

A building inspector, when he goes to examine a building, does not first observe whether it is painted inside or not, nor does he look to see if it has an up-to-date front door, nor whether it has a name on the front gate, nor does he climb up to the chimney-pots. No; he makes a "beeline" for the *foundation*. He does not give his certificate that the building is satisfactory until after a careful survey of that most important part.

Depend upon it, the Lord on His inspection day will make straight for the foundation of your life, and will see upon what your life work is based. Many a one's home life has a bad bottom when you can get low enough into it; perhaps his neighbour does not see it. It is going to be seen! There is many a "screw" loose in Christian homes, which is the cause of the much sorrow reaped. Look at that man who is so much to the front in the assembly of Christians! He loves to minister the Word on all occasions, and his prayers are "so fervent." What is he at bottom? Is there any "substance" in his every-day walk? Don't judge him by his Sunday oratory; go to his foundation. See what he is when he rubs shoulders with men on a Monday.

In the book of Isaiah, chapter 58, the prophet is told to "cry aloud and spare not," and to show God's people their transgressions and their sins. We may guess his message was not very sweet to Israel's palate, because, to all appearance, they were in a very fair state. Human nature is quick to resent a wholesale condemnation of one's state of soul. "You are not to judge" is what a great many get behind when a prophet of the Lord starts to "crack the plaster" and chip off the veneer of appearances. But pleasant or unpleasant, the bidding of the Lord must be done.

What was that people doing to whom Isaiah was sent? They sought God daily; they seemed to delight to know His ways as a nation that did righteousness and forsook not the ordinances of their God. "Wherefore have we fasted," said they, "and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" The answer is, "Behold, in the day of your fast ye find pleasure." The inner life of the soul did not tally with the outward profession. They paid attention to formalities, but their hearts were adrift.

TRUTH THAT IS NOT WANTED

It often happens that the truth we *need* is not the truth we *want*. When Ahab laid violent hands upon Naboth's vineyard, he was ill-prepared for a lecture on covetousness (1 Kings 21). Elijah might come with any message he pleased, so being he did not refer to that vineyard. But such was the very subject of the prophet's testimony! It was *truth concerning the vineyard* that Ahab needed; and, however little he might wish to hear such truth, it was the very message that God sent His servant to deliver.

Saul had no desire whatever to be reproved for his disobedience to the revealed will of God. But truth concerning *obedience* was the very truth he needed; and, although he boasted of having carried

out the will of God (1 Samuel 15:20), the prophet is sent to confront him with his rebellion.

The truth specially needed by the Jews in our Lord's day was truth bearing upon their inner corruptions—their hypocrisy and lifeless formalism. But truth dealing with these things was the very truth they were determined not to have. They were quite prepared to be told of their privileges as children of Abraham, and the glory of that coming kingdom when Israel's true King should reign in Mount Zion. They were ready to receive testimony to the effect that salvation was of the Jews, and that the temple-worship was of God. But they were determined to resist all testimony that would deal with the state of their hearts. Our Lord gave them the truth they needed; but it was not the truth they wanted. Therefore He was rejected, and His testimony quenched, as they thought, for ever in the Cross of Calvary.

Passing on from Bible times to the days in which we live, we find that where certain truth is most urgently needed it is often most determinedly resisted. Some preachers seem to understand this perfectly. They carefully observe how the wind of popular opinion is blowing, and they regulate their ministry accordingly. They seem to go upon the principle that nobody must be offended; which is just another way of saying that *no conscience must be reached!* These professed ambassadors preach very comfortable things. If a certain truth is clearly needed, *that* seems to them an excellent reason why nothing whatever should be said about it! To call attention to certain evils would not be "acceptable", for the saints seemingly love to have it so. Thus the preacher who tries to commend himself to everybody, is found spinning out beautiful theories about persons and things ten thousand miles away from his audience. He may flatter himself that he is earning golden opinions of his ability as a preacher. But he only earns the thanks of those who are "at ease in Zion", and who are heartily glad that he has not disturbed their sleep of carnal security. With preachers of the Elijah type, how different it is! They deliver God's message even although a highly-exalted Ahab may reckon them an enemy (1 Kings 21:20). They have never learned how to fawn upon the great, or lay a flattering unction to the souls of the rich. The message may be rejected; and through faithfulness to God, the preacher may have to eat the "bread of affliction" (1 Kings 22:27). But, if he has the consciousness that God has been pleased, he will care but little for the fleshly opposition that the truth may arouse.

The truth that is needed may vary in different places, or in different companies of believers. In yonder company of believers, the needed message may be death-and-resurrection truth, as symbolised by the water of believer's baptism. Yet that is the very truth that must not be mentioned! In that other company there is an evident

need for truth bearing on the sin of fellowship with the enemies of Christ. Yet there is no liberty for expounding what God has said on that subject! Then, there are believers who will allow you to expound almost anything but the Christian's relation to politics; while others, again, will listen patiently to all you say, provided you do not bring Scripture to bear upon the question of tobacco! Each seems to build a wall round *something*, and then says, "Now, you can cut down everything but that." In other words, the needed truth is often the truth we do not want, and the truth we cannot bear. It should not be so. If we are of those who tremble at the Word (Isaiah 66:5), and rejoice at the Word (Psalm 119:162), we shall welcome the heaven-sent messenger; and, no matter what Scripture he may expound, we "shall not be afraid of evil tidings" (Psalm 112:7).

—*The Christian Worker*

THE MAN, IN THE HOME

G. G. Johnston

Each individual in a household contributes a part in its formation, and every nation is composed of families, taking its character, or type, from the character of those families. How delightful to enter a home where the father is a decided Christian! This is, perhaps, becoming more than ever rare, yet, thank God, it is still to be found in many parts of the world.

Enough is taught in both the Old and New Testaments to guide Christian men in their domestic responsibilities, enabling them, by the grace of God, to conduct themselves in that sphere in a manner worthy of God.

There are, of course, exceptions, but it is supposed that, as in most cases, the head of the house is a married man with a family around him. The setting up of a home upon acquiring an age capable of responsibility, and the rearing of a family, seem to have been in view since the Lord said to our first parents, "Be fruitful, and multiply." (Gen. 1:28).

In this sphere, whether the home be but a humble abode or a palace, whether the household be few or many, the husband is to assume

responsibility as head,

and all others are under duty to recognize his authority and honour him as such. It is of great importance that the head of the household conduct himself in such a way as will command this desired respect, and for this the Christian will seek the grace of God. It will demand godly exercise about his personal behaviour, and much self-control.

It is impossible for anyone to properly control others who has not learned to control himself. Temperance or self-control is frequently enjoined upon the Christian in the Word.

In order to maintain this much-to-be-desired spiritual condition, it is very important that the head of the home should attend regularly to the needs of his own soul by meditation on the Word of God, allowing God to thus speak to his heart, and by pouring out his soul in prayer and confession. The neglect of this so important a matter has resulted often in a weakness of soul that has resulted in the loss of due respect of both wife and children. Brother, if you feel that the members of your household fail in rendering you the proper respect, do not complain of them, but seek the cause in yourself. If you were what you should be, perhaps everything would be different in your home.

As head of the house, you are responsible to order your home life in a godly way. Alas that in so many Christian homes the Word of God should have so little place! In some cases a scant few Scripture texts are to be seen upon the walls (some have ruled that out as unpopular), and perhaps a daily text calendar in the kitchen, but seldom read, is all that a stranger would see to mark the place as Christian. Shame upon us, if there is not a reading of the Scriptures and prayer with the family, at least once a day, with some short comment to help the children to understand.

This quiet time, regularly spent with the children, has inestimable influence upon them, and seeds are sown to bear fruit in future days. And never feel that you should feel embarrassed should a neighbour call and find you thus engaged with your family. Invite him to join you and profit with you. Nor ever be ashamed should any member of your family find you engaged alone in pouring out your heart to God in prayer. If our prayer meeting prayers are our only prayers, they will count for little either with God or man. If we are too busy to give God a part of our home-life, we are too busy for God. "Set thine house in order." (2 Kings 20:1).

The head of the house is held responsible by the authorities for what happens therein, and Christian doctrine likewise asserts that "if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Timothy 3:5). Let this exercise the conscience of any who would assume any special responsibility in the assembly.

It may be true that sons and daughters, upon reaching a certain age, have

refused to submit

to the will of their parents, but, would it have been so had they been carefully and prayerfully disciplined in earlier years? Should one

who has allowed his children to grow up noisy and disorderly expect the saints to respect him as a leader among them? This is a scriptural test, and should not go unheeded.

All godly men lament their degree of failure in attaining to God's standards. Alas, it is impossible to retrace our steps in the hope of doing better. Young men do well, when setting up homes of their own, to form a definite purpose to put God first in everything. By ruling themselves first and then their households in a godly way, they will develop Christian character in themselves, and due respect for the things of God in every member of their households.

Surely the best way to protect our homes from the lawlessness and disorder that are prevalent everywhere is to fortify them against them. The first step toward this is no doubt found in the development of solid Christian character in the men who are their heads: then that they in turn should rule their houses in the fear of God.

SEPARATION

T. Campbell, N. Ireland

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17).

It is well to note that these words are quoted by the Apostle from Isa. 52:11, a prophetic utterance referring to Israel in a day, yet future, when she will rise and shake herself from the dust of Gentile oppression, and, cleansing herself from all pollution, shall gather unto the Lord Himself in her own land in fulfilment of the prophetic word in Ps. 50:5. "Gather my saints together unto me." As applying to the Corinthians, it meant a clean separation from the corrupting mass of Corinthian wickedness, in the midst of which God had placed them as a temple wherein He Himself might dwell. To show how utterly contrary Christianity is to the abounding evils with which they were surrounded, the Apostle sets forth quite a list of things diametrically opposed, as righteousness and unrighteousness, light and darkness, Christ and Belial, believers and unbelievers (R.V.), the temple of God and Idols. No fellowship, no communion, no concord, no part, no agreement can exist between these utterly opposed and conflicting elements, and no more can Christianity have fellowship with the abounding evils of the Corinthian unbelievers. Hence the injunction: "Come out from among them and be ye separate and touch not the unclean thing."

As applying to present-day conditions, the necessity for this call to separation is not so readily perceived by many. We in this land see no heathen temples filled with idols, in the worship of which the

most abominable and filthy practices are indulged, as at Corinth. We live in a so-called Christian land, where the Scriptures receive a nominal assent, and where the majority profess to be disciples of Christ and worshippers of God.

But we learn from 2 Tim. 3 that what we see around us to-day is merely "a form of godliness, but denying the power thereof." No one who reads Paul's inspired description of the last days here can fail to see his prophecy fulfilled before our very eyes. And the attitude to be assumed by the believer towards this "form" is given in the word: "From such turn away."

This evil thing with which we are surrounded is corrupt Christendom: worse, we believe, in God's estimation, than Corinthian idolatry or Roman paganism. Large congregations of people of whom, perhaps, not ten per cent. know God by a saving faith, call themselves churches, and are presided over and ministered to by men, possessed of a degree of worldly learning, but, in most instances, strangers to grace and to God—knowing nothing of that which alone can fit them for heaven themselves, or enable them to point others to Christ. But, as in days of old, the people "love to have it so," and thus the soul-destroying farce goes on, and the sad thing about it is that many of the Lord's people are led away from His true centre of gathering to associate themselves with this God-dishonouring thing.

But this is not new, it was so in the days of Jeroboam, the son of Nebat, who made Israel to sin, by leading them away from the divine centre of worship, after an order of things of his own devising. He changed the divinely-appointed time of the Feasts, as also the divinely-appointed place for the feasts to be kept, and he made priests of the lowest of the people who were not Levites. "Whosoever could consecrate himself with a bullock and seven rams" could become a priest in Jeroboam's order of things (2 Chr. 13:9).

Now history repeats itself. It is Jeroboam's order of things we have around us in Christendom to-day. The *feast day is changed* to suit man's convenience. Instead of the first day of the week, as observed by the Apostles and early disciples, it is now once a month or once in six months, as deemed advisable.

The *centre of gathering is changed*. Man-given names are now the rallying centre, as Presbyterian, Episcopalian, Baptist, Methodist, whereas the divine centre is Jesus. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20).

The *order of priesthood is changed*. The divine idea of priesthood is that all believers, and only believers are priests, but, as in Jeroboam's apostate system, so is it in apostate Christendom; unconverted young men are pushed forward for "the ministry" as a profession; empty and powerless hands are eventually laid on their heads and thus they become "ordained ministers"!

The *form of worship and ministry is changed*. In the scriptural order (1 Cor. 14) the Holy Spirit in the Church was left at liberty to raise up and speak through whomsoever He pleased; but His place and authority are usurped in Christendom by the "one man," through whom God must speak, if He will speak at all. Thus, in every detail, man's order has supplanted God's order, and the sham goes on, and souls are led to ruin. Shall true children of God lend countenance to, or remain in connection with such a system? Rather let us hasten to obey the divine call: "Come out from among them, and be ye separate, 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."

Christendom—the mother, Rome, with all her daughters—is ripening fast for the awful judgment awaiting it (Rev. 19). "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).—Assembly Testimony.

WHY CAN'T WE GO THERE?

Part III.

Mervyn Paul

Now let's conclude the theme occasioned by Nancy's question. When she came to understand how truly evangelical her high school friends' church really was, she found it puzzling, you recall, to see why she couldn't go there—sometimes, at least. Of course she had no thought of joining them. She merely wished to go there occasionally, and have her girl friends come with her to the Assembly meetings. Indeed, it seemed to her a bare possibility that they might see for themselves the more Scriptural order of a New Testament Assembly . . . but anyway, SHE WANTED TO GO—so why couldn't she?

That was why we were noting in earlier articles the first part of the answer: our faithful God has called His children unto a fellowship, a sharing-in-common, that belongs to His Son: 1 Cor. 1:9. With this in view we have been testing by His Word two of the five basic ideas of denominational church practices—reaching the unhappy but inevitable conclusion that they were contrary to God's mind as revealed in the Scriptures. So, also, shall we be forced to a similar sentence (alas!) respecting the other three.

(3) Denominational churches usually are presided over by a clergyman, styled "reverend", who presides over the worship, administers the ordinances of baptism and the Lord's supper, and who is paid a salary for his services, having sole rights in the pulpit.

Contra: Since Psa. 111:9 declares that God's name is reverend, surely the argument that the term can be used as a scholastic degree

is in no sense sufficient to erase the crass effrontery necessary for even the best of sinners to assert that his name is reverend also!

In Phil. 1:1 we learn that the Assembly there was composed of saints, overseers ("bishops") and ministers in the sense of servants ("deacons")—ALL IN THE PLURAL. Again the priesthood of ALL believers is distinctly taught (1 Pet. 2:5, 9) as are the corresponding facts that no one man has all the gifts needed for Assembly ministry (1 Cor. 12:7-11; 28-30; Eph. 4:7), and that all gifts are needed; 1 Cor. 12:21-25. Sole rights in the pulpit is an idea contrary to 1 Cor. 14:29-31.

The Apostles (whose example we are told to follow: 2 Tim. 3:10, 14; 1 Cor. 11:1; etc.) received general instructions re their support from the Lord, Himself. Often times they worked with their hands to earn their living (1 Cor. 4:9, 12) but never were they paid a salary for their labours for the Lord. See: Luke 9:2-5; 10:3-8; 22:35; 1 Thess. 2:9; 2 Thess. 3:8; 1 Cor. 4:9-12; 9:14 with Phil. 4:14-18.

Sometimes folks offer the definitely figurative language of 2 Cor. 11:8 as an excuse for paying salaries to their ministers. But if we were expected to understand that some Assemblies paid literal "wages" to Paul, then we shall be forced to admit, also, that he literally "robbed" them when he accepted their money! But vs. 9 with Phil. 4:14-18 tells the full, true story.

(4) Division of the people of God into "clergy" and "laity" is directly opposed to New Testament teaching. Christ established an equal and undivided brotherhood under his own direct Lordship; Matt. 23:8-12. But scarcely had the apostles gone to heaven before men rose up, assuming priestly authority, to fill the gaps (as they argued) left by the loss of His sent ones. Indeed, our teachers believe that John refers to these men when he speaks of the "Nico-laitanes"—a compound word meaning "Conquerors of the laity", the people. But notice the Lord's words in Rev. 2:6, 15: "which I also hate", "which thing I hate." Next contrast the use of the word "kleeros" (from which "clergy" is derived) in 1 Pet. 5:2-3. There "the flock of God" is stated to be His "clergy"—His inheritance.

Furthermore (as has been noted earlier) we learn in 1 Pet. 2:5, 9, about the priesthood of all believers—not just one man per church.

(5) And now in conclusion, with reference to the acceptance of money for the Lord's work from unsaved people, read Prov. 15:8a; 21:27; 3 John 7.

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Much more might be added, I regret to say. But if you have followed these sketchy notes, surely you young people will realize that no denominational church ever can fill the requirements set forth in the Bible for a collective fellowship that belongs to the Son. Since

the entire system of organization employed is opposed to His revealed mind, there just isn't a Scriptural Assembly basis which we can share in common. Fellowship with them, therefore, is impossible.

But there is a second matter to consider. If you begin to go back and forward to such places you will soon become A NARROW CHRISTIAN! God does not want His children to be narrow—to be "straitened". HE WANTS THEM TO BE ENLARGED. That is why the Holy Spirit issues a second call to us: "Wherefore come out from among them and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". 2 Cor. 6:11-13-18.

Denominational systems, since all of them are man-made, and opposed to His Word, are unclean in His sight. So let us cling fast to our separation unto Himself; Heb. 13:13. For certain it is that the more completely we are separated unto the Lord, the more "enlarged" will our Christian lives become.

SEVEN TIMES THREE

F. G. Watson

It is instructive to notice how frequently the number THREE is seen in the history of Israel. In Exod. 3. God spoke to Moses out of the burning bush and said "I have surely *seen* the affliction of my people which are in Egypt, and have *heard* their cry by reason of their taskmasters; for I *know* their sorrows: and I am come down to deliver them." "Come now therefore and I will send thee unto Pharaoh". Immediately Moses demurred saying that he was not able. So God gave him:

(1) Three Signs:

- (a) He was told to cast his rod on the ground and it became a serpent of which he was afraid. God told him to take it by the tail and it became a rod in his hand. Thus God showed him He was greater than the Devil.
- (b) God told him to put his hand into his bosom and when he took it out it was leprous as white as snow. Again the Lord told him to put it in his bosom and when he plucked it out it was "turned again as his other flesh". Thus God showed him He was over Man's Flesh.
- (c) Then God said "If they will not believe these two signs take of the waters of the river, and pour it upon the dry land and the water . . . shall become blood upon the dry land." Thus God showed him that He was greater than the

- world. These are the threefold enemies of the believers to-day. But God is greater than all.
- (2) Then in Ch. 3:18 God commanded him to say to Pharaoh. "Let us go, we beseech thee, *THREE DAYS JOURNEY* into the wilderness that we may sacrifice unto the Lord our God." and when Pharaoh suggested four compromises, Moses insisted that nothing less than three days journey would do. The three days journey would speak to us of what the believer declares in his baptism; Death, Burial and Resurrection. Dead with Christ, buried with Him and raised to walk in newness of life. Romans 6; 3 and 4.
- (3) We see Israel in three different positions in Egypt:
- In bondage, which would remind us that all men are by nature bond slaves of sin and Satan.
 - Under sentence of death from God. So is all mankind by nature. "As by one man sin entered into the world and death by sin, so death is passed upon all men for that all have sinned."
 - Under the blood. It was the only place of safety but was open to all on the same terms. They just needed to take God at His Word.
- (4) We have Israel brought before us as a redeemed people in three places.
- In Egypt, but distinct and separate from the Egyptians. So the believer is looked at as in the world but not of it.
 - In the Wilderness. So after one gets saved, this world, where we felt at home before, is made to us a "wilderness wide". We are no longer at home in the company of the ungodly. One may have to work with them but like those of old "being let go they went unto their own company". So the new born soul finds his joy in the company of the Redeemed.
 - Later, Israel is seen in the Canaan land, having crossed the Jordan. This would speak of the believer entering into the portion we have in Christ. But while Israel was not in two of these places at the same time. The believer to-day is in the world, though not of it, and in the wilderness also, and in the measure in which he enters into the portion that is his in Christ is in Canaan at one and the same time.
- (5) We have three different kinds of food enjoyed by Israel.
- The roast lamb in Egypt, which speaks to us of Christ in His suffering, shed blood and death for us. The lamb must be roast, not sodden in water. So Christ had to endure the fire of God's wrath before He could meet our need as sinners.
 - The Manna was small, round, white and sweet. This speaks

of Christ in His humility and lowly walk down here. He was small and despised of men. Round, would speak of Christ's even life here, and white, of His purity. So as we feed on Christ in His walk on earth we are strengthened for the wilderness journey.

- (c) In Canaan they fed on the old corn of the land which would speak of us developing as Christians so as to be able to enjoy the deeper truth of Christ in Resurrection,—now in Heaven as our High Priest.
- (6) Then God gave Israel three things for their guidance as they were led out into a trackless wilderness with no marked highway or signpost. They were shut up to God completely, but He did not fail them.
- (a) He gave them the Pillar of Cloud by day and Pillar of Fire by night the very day they left Egypt. This would speak of the Holy Spirit that we all received the moment we trusted Christ. No matter how disobedient they were God never took the pillar of cloud away. So we are sealed by the Holy Spirit of promise unto the day of redemption.
 - (b) Later, God gave them two silver trumpets made of one piece. This would speak of the Word of God. Two—the old and new Testaments, but all of one piece. There was no discord between them, so “the new Testament lies hidden in the old and the old lies open in the new, “but there is no disagreement.”
 - (c) Lastly, God gave them the Ark of the Covenant to go before them. So we have Christ as our example. And all these three agreed together. The movement of the Pillar of Cloud, and the blast of the trumpet, and the Ark going before them, always coincided. So the Holy Spirit, the Word of God, and the example of Christ all agree for our guidance.
- (7) There were Three divisions in Israel:
- (a) The *Priests* to worship. And every believer is a priest 1 Pet. 2. 5-9 and so as such we can worship and have access to the presence of God.
 - (b) The *Levites* to serve. So every believer has been saved to serve and each one should seek some definite service for God up to the measure of his or her ability.
 - (c) The *Men of war* to fight the battles of the Lord. So Paul exhorted Timothy to “endure hardness as a good soldier of Jesus Christ”. Again in Eph. 6. 12-18 Paul exhorted the Ephesians to “put on the whole armour of God that ye may be able to stand in the evil day”. May we all be able to fulfil our place as Priest, Levite and Men of War and God will be glorified in us.

A LETTER

From the author of the hymn of world wide fame, "What a Friend we have in Jesus."—Bewdley, 27th June, 1885

My dear Brother in Christ:

Is it not sweet to our hearts that the Holy God thinks us worth the life of His Own Son? Oh why is it that people are not all rejoicing in this great salvation? How can we open their eyes? What can we do for them? Can we eat our morsel alone? Can we be satisfied with the bread of life ourselves, and not try to get others to eat it? Would not it be glorious to hear the voice of the Lord Himself this moment, to see Him in His glory, and then along with an unnumbered crowd that have died in Christ, now risen and glorious like Himself, ourselves changed into the same heavenly image, mounting through the air, to go and be His happy, holy company forever, never again to grieve His loving heart or think one thought that does not agree with Him? This is what the Word tells us to wait for. This will be perfect joy; and Oh there will be more: it will satisfy the Love of our dear Lord who died for us. Can we look for this, and bear to think of one in the house with us being left behind, or any one that we love being left behind, or any of our neighbours being left behind?

This coming of the Lord will be our great day. The world have their great days; but Oh how will the coming of Christ bear on these days of the world? Would the coming of Christ agree with the world keeping the 4th of July? Does His pleasure agree with their pleasures? The day of the Lord will burst in like a thunderbolt on all the pleasures and great doings of the world; and how can we partake in that which the day of Christ will so fearfully upset? "The day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them . . . , and *they shall not escape*", 1 Thess. 5:2, 3. "It shall be *as with the people, so with the priest*; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him", (Isaiah 24:2). The world and their ministers will be going on with their pleasures and their religion hand in hand; the world will be going on with their business, their house work, their farm work, their shop work, and all their affairs, as the people did in Sodom and Gomorrah, when the fire came down and burned them up. The government of the world will be trying to maintain their authority; and the Lord Jesus Christ will suddenly come down with His armies of heaven upon the kings of the earth and their armies, as eagles on a carcase, and will slaughter them (Luke 17:28, 29) (Matthew 24:28).

Christ calls us outside all this Babylonish confusion, to meet to-

gether in obedience to Him, in holiness, truth and love, to show His death in the breaking of bread until He comes. Have you looked into the word of God to know what He says about baptism? Mark 16:16 tells us that Christ puts baptism after belief. Let us look at the Acts to know what was the first thing that people did as soon as they believed and were saved. Acts Chapter 2, verse 41; Chapter 8, verses 12, 36, 37, 38; Chapter 10, verses 47, 48; Chapter 16, verses 15, 33. These scriptures show that as soon as people were saved, they were baptized. Will it not make us greatly ashamed when we see Jesus, if He tells us that we knew He would like us to be baptized, and we would not do it?

My dear James, our dear Saviour gave His life for you; and if He had not died for you, you could not have been saved; and now would not you like to please Him in anything that He would like you to do? I believe the Lord would like to see you baptized; and then to see you and your father and mother meeting on the Lord's day to take the Lord's supper just because the blessed Jesus, the very night before He died for you, left word for you to show His death in the breaking of bread. You can read the word of God, and pray, and He will bless you. Do you read the Scripture steadily through chapter after chapter, that you may know what God has revealed to us, and how He has dealt with His people from the first; and what He has told us about what He wants us to do, and what He says about what He is going to do? We belong to His family; and He wishes His family to understand what He is doing, and what His purposes are, that we may not be unwise but understanding what the will of the Lord is. My love in Christ to you all.

Pray for me that I may please Jesus, and not myself. What are we doing for Him in return for all that He has done and suffered for us? Come Lord Jesus. Stir our hearts, Lord. Let His Son fill you and your

Brother in Christ,

Joseph Scriven

HEARSAY

The late Mr. Wm. McLean once told how he was rebuked and humbled, and learned a good lesson.

On a certain occasion, he repeated a grave matter he had heard to the late Dr. McLean of Bath, who, having listened quietly, referred him to Deuteronomy 13:14, and asked—

1. Have you, dear brother, "enquired"?
2. Have you, "made search"?
3. Did you "ask diligently"?

4. Is it "truth"?
5. And "the thing certain"?
6. That "such abomination IS wrought among you"?

Mr. McLean could only acknowledge, regretfully, that he had not fulfilled one out of the six questions, and was repeating a grave matter on "hearsay", without making any attempt to act in a Scriptural way! He never forgot this lesson and often passed it on for the good of his brethren and sisters. "If thou shalt hear say . . . then shalt thou enquire, and make search, that such abomination is wrought among you." (Deut. 13:12-14).

Let each one suffer the word of exhortation.

—Adapted from "*Wholesome Words*"

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, Thine, Thine would I be;
Thou blest 'Rock of Ages,' I'm hiding in Thee!"

The author of this beautiful hymn, written in 1876, was William Orcutt Cushing (1823-1903). When Mr. Cushing was living in Moravia, N.Y. he received one day, a letter from Ira D. Sankey, the gospel singer, containing the request, "Send me something to help me in my gospel work." Mr. Cushing looked upon such a request as a direct call from God, and prayed earnestly that He would give him something to write which would be to His glory. His own words are, "It must be said of this hymn that it was the outgrowth of many tears, many heart-conflicts and soul-yearnings of which the world can know nothing. The history of many battles is behind it." After receiving Mr. Sankey's letter, and while waiting upon God, "Hiding in Thee" came into being. Mr. Sankey called forth the tune, giving the hymn wings, thus making it useful in various ways.

Mr. Cushing wrote a number of well known hymns, including—"Beautiful valley of Eden." "Down in the valley with my Saviour I would go." "Ring the bells of heaven." "Oh, to have no Christ, no Saviour." "There'll be no dark valley." "When He cometh, when He cometh."

Concerning, "Down in the valley," we quote the words of the author, "I wrote this hymn in 1878, longing to give up all for Christ, who had given His life for me. I wanted to be willing to lay everything at His feet, with no wish but to do His will, to live henceforth

only for His glory. Out of this feeling came the hymn; it was written with the prayer and the hope that some heart might be led to give up all for Christ."

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far Thy beauteous light,
And inly sigh for Thy repose:
My heart is pained, nor can it be
At rest till it find rest in Thee."

This hymn was written in German by Gerhardt Tersteegen, who was the author of one hundred and eleven hymns, many of which have been translated into English. He was born in Mors, Westphalia, Nov. 1697 and died of dropsy April 1769, at the age of 72. Gerhardt's father was a pious tradesman, who died when his son was a mere child, and left the family in straitened circumstances, so that the orphan boy was put to work when quite young. He was early convicted of sin, and began to cry to God that he might not be cut off in his sins: believing that God heard his prayer, he then began to afflict himself, thinking in this way to make peace with God. However, he learned by painful and disappointing experience that would not do, and after five years, at the age of twenty-seven, he discovered that salvation was alone through the blood of Christ. The joy that filled his soul on believing, is expressed in a letter he wrote that year, 1724; said he, "I own myself to be Thine, my only Saviour and Bridegroom, Jesus Christ. Thou My God didst purchase me for Thyself, agonizing even unto death." It is said that in writing out a covenant between the Saviour and his soul, he used his own blood for the transcription and signature. Tersteegen was a member of no sect, he refused to join himself to the Moravians, though they often entreated him to do so; he would say, "Am not I a member of the body of Christ? Is not that enough? Yea verily, for we are members one of another." He gained great celebrity through his writings and efforts to win souls. His time thus became so much absorbed, that he relinquished his business, in order that he might the more serve his Master.

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.

QUESTIONS AND ANSWERS

Question. "Will you please explain in Truth and Tidings, the meaning of John 19:11? 'Therefore he that delivered Me unto thee hath the greater sin.' Who is the 'he' referred to in this verse? Is it Judas?"

Answer. One cannot be dogmatic and affirm that the Lord had any specific person in mind. This statement could have a general meaning, suggesting that others were more guilty in the matter, than Pilate. He had the case thrust upon him, and expressed the desire to release Jesus. Certainly the "he" cannot refer to Judas, for he had nothing to do with Pilate; Judas betrayed the Lord, but did not deliver Him up to Pilate; it was the chief priests who did that. In chapter 18 verse 35 we have the words of Pilate, "Thine own nation and the chief priests have delivered Thee unto me." The responsibility for this act was chiefly on the shoulders of Caiaphas, and it is reasonable to believe that it was he whom the Lord had in mind when He said, "He that delivered Me unto thee hath the greater sin." Caiaphas seems to have been relentless and hard; Pilate unscrupulous and weak. Humanly, the responsibility for the crucifixion of our Lord lay chiefly upon these two men; but the proportionate guilt of Pilate was less than that of Caiaphas, although in itself it was great enough.—H.A.

In time and in eternity, the place which the Father gives to the Son is the centre. In the bosom of the Father as the centre of the Divine affections. In the midst of the throne, as the centre of universal empire; and in the midst of the church as His proper and rightful place on earth.

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time, we must meet and must bear.

Not yesterday's load, we are called on to bear
Nor the morrow's uncertain and shadowing care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day
He hath numbered its hours, tho they haste or delay
His grace is sufficient; we walk not alone,
As the day, so the strength that He giveth His own.

TRUTH AND TIDINGS GOSPEL TRUST

RECEIPTS AND DISBURSEMENTS

From 1 January, 1952, to 31 December, 1952

RECEIPTS

Balance on hand 1 January, 1952	\$	13.45
Offerings for Lord's Work		4,853.73
Offering for Expenses and U.S. Exchange		106.52
		<u>4,973.70</u>

DISBURSEMENTS

Remitted to Lord's Servants	\$4,919.50		
Bank Charges and Expenses	\$35.95		
Postage, Excise, Printing etc	29.55		
	<u>65.50</u>		
Less U.S. Exchange premiums	45.64	19.86	4,939.36
			<u>\$34.34</u>

I have examined the books and records of Truth and Tidings Gospel Trust, for the year ending 31st December 1952 and find that the above Receipts and Disbursements Statement is in agreement therewith.

James B. Buchan,
ACCOUNTANT and AUDITOR.

Toronto, January 27th, 1953.

BUY THE TRUTH AND SELL IT NOT

The truth of believer's baptism, or of the Lord's Supper each first day of the week, or any other part of the "apostles' doctrine" and fellowship, may seem even to God's children not sufficiently important to be always and everywhere adhered to. The fear of man, or the love of the fellow-creatures' company and smile, may tempt us to *sell* the truth of God in these matters, and not buy it. But let us never yield to this. That which is God's truth for this or that place, is His truth also for all times and all places.—*Henry Dyer*.

LONDON, ONT.—D. Leathem has been speaking to Christians on prophecy.

SAULT STE. MARIE, ONT.—L. E. McBain and N. Crawford are preaching the Gospel.

MARITIMES

CLEMENTSVALE, N.S.—L. K. and Robert McIlwaine are preaching the Gospel in a new place called Rossway. Interest is increasing, some have professed and others are troubled.

RIVER HEBERT E., N.S.—Albert Ramsay and D. Howard are having fine meetings and some have professed to be saved.

NEWFOUNDLAND—Stanley Simms and Bert Joyce are having Gospel meetings in Corner Brook; a young man recently professed. H. Harris continues several nights a week in Upper Island Cove.

U.S.A.

McKEESPORT, PA.—A. Klabunda and J. Lipke are expected for Gospel meetings.

MECHANICVILLE, N.Y.—F. Pizzulli writes of being here for meetings and intending to go to Poughkeepsie, N.Y.

SPARTA, WIS.—S. Hamilton had a week here, then went to visit other isolated places in Wisconsin and Minn. He expects to visit Ireland after an absence of 30 years at the end of March.

OMAHA, NEB.—S. Mick was seeing an interest in meetings.

JACKSON, MICH.—J. Govan had meetings for young Christians, and also visited Williamston.

LONG BEACH, CAL.—D. R. Scott and W. Warke gave appreciated help, also in San Diego.

LOS ANGELES, CAL.—S. Rey and F. Pearson are in Jefferson St. with the Gospel.

SUNNY SLOPE, ARIZ.—S. Porteous is ministering the Word, and J. A. Gray is in the Phoenix hall with good attendance and blessing.

CHANGE OF ADDRESS

Our sister, Mrs. Richard Roberts, whose husband was called home suddenly last summer while having meetings, has had some trouble with mail going astray. Her new address is, 97 Rosethorn Ave., Toronto, Ont.

CONFERENCES

TORONTO, ONT.—Annual Christian Conference in fellowship with the following Assemblies, Ascot, Birchcliff, Bracondale, Broadview, Brock, Eglinton (at Cleveland), Highfield, Lansing, Mimico, Pape and West Toronto, will be held D.V., in the Central High School of Commerce, 570 Shaw St. for the West end, and in the Eastern High School of Commerce, Phin Ave., for the East end. The meetings will be at 10.30 a.m., 2.30 and 7.00 p.m. on Friday, April 3. On Saturday, April 4, at 10.30 a.m., in the West end only, and at 2.30 and 7.30 p.m., on both sides of the city. Lord's Day, April 5, at 10.00 a.m., 2.30 and 7 p.m., preceded by prayer meetings, April 2, at 7.30 p.m., in the Brock Ave. and Pape Ave. halls.

NORTH VANCOUVER, B.C.—The joint annual conference of assemblies meeting in East Hastings Gospel Hall and in the North Vancouver Gospel Hall, will be held D.V., April 3, 4 and 5, preceded by prayer meetings at 8 p.m., April 2, in both halls. All other meetings will be held in Lonsdale Hall, 22nd and Lonsdale, North Vancouver. Correspondents, J. W. Dennis, 153 E. 12th St., North Vancouver and R. Reid, 126 W. 48th Ave., Vancouver.

MONCTON, N.B.—We purpose, Lord willing, holding our annual conference on April 3 to 5, inclusive, preceded by a prayer meeting on the evening of the 2nd. N. L. MacNeil, 37 Bromley Ave., Moncton, N.B.

MANCHESTER, CONN.—The annual conference will, D.V., be held in the Masonic Temple, at the Center, April 3-5 at 10.30 a.m., 2.30 and 7 p.m., preceded by a prayer meeting April 2, at 7.30 p.m. in the Gospel

Hall, 415 Center St. Communications to, Wm. McBride, 98 Church St., Manchester, Conn.

MCKEESPORT, PA.—The annual conference will be held, D.V., April 25 and 26, preceded by a prayer meeting April 24 at 7 p.m., in the Gospel Hall, 1301 Sales St., McKeesport, Pa. The Lord's servants walking in the "old paths" will be welcomed to minister the Word. Visitors please advise of their coming to the correspondent, Wm. H. Moore, 2629 Hill St., McKeesport, Pa. All will be freely entertained.

WITH CHRIST

HUNTSVILLE, ONT.—Mrs. Ann Hughes went to be with Christ on Jan. 19 in her 85th year. She was saved over 50 years ago and in fellowship in Emberson, and latterly in Huntsville. Though blind the last few years, she was able to remember the Lord until a few months ago. B. Widdifield gave words of comfort and warning at the funeral.

MAGNETAWAN, ONT.—Mrs. Wm. Harrison of the Chapman Valley assembly passed into the Lord's presence on Jan. 15, after a long and distressing illness, aged 73. Saved when young, she has been in the assembly for many years and bore a good testimony. A large company gathered at the funeral service which was shared by R. Bruce, E. Steen, and B. Widdifield.

WINDSOR, ONT.—Our beloved sister Mrs. Marie Johanson passed peacefully home aged 90. She was born in Denmark, born again in 1887 in Scotland under the preaching of John Dunn, and came into fellowship shortly after, was also in West Hartlepool, England, and then in the Partington Ave. Assembly, Windsor. She was a lover of the Scriptures. The funeral was conducted by John Govan.

CLEVELAND, OHIO—Our aged and esteemed brother John Anderson was called to be with Christ on Jan. 28. He had been in fellowship in the West Side assembly since its beginning, and was a quiet, consistent and honorable man who will be greatly missed. He was born in Scotland 90 years ago and saved there as a lad of 17. D. L. Roy spoke to a large number of unsaved people at the funeral parlors, and J. Lipke at the graveside.

WATERLOO, IA.—Mrs. Frank McClain was called home on Jan. 24 aged 81. Since she was saved in 1945 she has been in the Waterloo assembly; a long, patient sufferer in the body, she is now at rest. O. Smith, P. Elliott and L. Brandt shared the funeral service.

MCKEESPORT, PA.—Our dear sister, Mrs. Joseph H. Clark, went home on Jan. 24. Born and born again in Belfast, Ireland, she has been in assemblies of the Lord's people for over 50 years. She bore a consistent testimony, was a lover of the Gospel, the truth of God and of hospitality. J. A. Lipke and A. Klabunda spoke at the funeral.

GALT, ONT.—Brother Henry N. Lapsley died on Feb. 7 aged 82, after having been saved and gathered in the Lord's Name for over 60 years, leaving his family all in Christ.

DETROIT, MICH.—Our sister Mrs. Anna Crewdson passed peacefully home on Jan. 9 after a long illness. She was saved about 60 years ago and in happy fellowship, the last 22 years being in the West Chicago Assembly. She was a quiet, godly, consistent sister. Bren. J. Govan and Alexander Stewart took the funeral.

GALT, ONT.—Mrs. Christina Champ, an aged and highly esteemed sister in the Galt Assembly, went to be with her Lord Dec. 23, two days short of her 90th birthday. She was saved over 70 years ago under John Knox McEwen, and has been a "mother in Israel" and a lover of hospitality. H. E. Bryant and R. McClurkin spoke at the funeral.

MONTREAL, QUE.—Our beloved sister in Christ, Mrs. Katherine P. Grantmyre, aged 85, was called home on Jan 3. She was saved in Boston over 60 years ago, and was in fellowship in Sydney and Sydney Mines, N.S., and in recent years in Montreal. D. Leathem and N. Gratton spoke at the funeral.

RUTH and TIDINGS



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APRIL, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

FLOOD RELIEF

AS A RESULT OF ENQUIRIES made to Truth and Tidings as to flood relief for the four Counties in England which suffered so heavily in the recent unprecedented storms and floods, the Editors communicated with responsible brethren in the old country. We pass on to our readers the reply which we received.

"After conferring with "Echoes" brethren, the following brethren have consented to receive and distribute gifts, with the co-operation of others, as may appear necessary, to the best of their ability.

For Norfolk—Mr. H. B. Rout, Thorpehurst, 101 Yarmouth Rd., Thorpe, Norwich, England.

For Suffolk—Mr. R. W. Beales, 173 Henley Rd., Ipswich, Suffolk, England.

For N. Essex—Mr. J. Bardsley, 72 Mersea Rd., Colchester, England.

For S. Essex—Mr. C. W. M. Argent, 25 Sandown Ave., Westcliff-on-Sea, S. Essex, England."

WORK AND WORKERS

PRAIRIES

TAYLORSIDE, SASK.—C. H. Willoughby had two weeks ministry meetings; the weather was mild and the roads good, enabling the Lord's people to come out in good numbers. He also visited Prince Albert where the little assembly carries on a good Sunday school work.

ASHFIELD, MAN.—J. A. Ronald commenced a series of Gospel meetings, looking to God for blessing.

ONTARIO

NIAGARA FALLS, ONT.—F. Pearcey and R. Booth are seeing a nice interest in the South Side hall. One professed the first week.

NIAGARA FALLS, ONT.—Frank Pearcey and Robert Booth are having good Gospel meetings with blessing.

PORT ARTHUR, ONT.—We had the joy recently of hearing of another S. S. scholar say she had gotten saved after one of the regular ministry meetings. Please note the new address of the correspondent for the assembly. Leonard Coldridge, 53 South Hill St., Port Arthur, Ont.

BRING THE BOOK*A. W. Joyce*

Sir Walter Scott when dying said to his son-in-law, Locksley, "Bring the book". Thinking of the thousands of volumes in the author's wonderful library Locksley asked, "Which book, Sir Walter?" "There is only one book," was the reply, and the Book of Books, the Bible, was placed in the hands of the dying man. This well-known writer must have had a great reverence for the Scriptures for he had written of them,

"Within this awful volume lies, the mystery of mysteries,

Happy that man and blest his case, to whom His God has given grace
To read, to meditate, to pray; to lift the latch and force his way;
But better he had ne'er been born, than live to doubt or live to scorn."

In Nehemiah, chapter 8, we have a most remarkable example of what the Word of God can accomplish, when it is received reverently, read distinctly, understood clearly, allowed to search the heart and conscience, and lastly when it is obeyed implicitly. All departure from God can be traced to disobedience to the Word of God. All recovery and restoration of the people of God finds its source in a confession of that departure, and a return to the Word of God.

In our individual lives and in the collective assemblies of God's people, spiritual drought and even disaster has accompanied disobedience to, and ignorance of, the Scriptures of truth. Ignorance that may be excusable in a child may be very serious in one of mature years. God complained of His people Israel, "My people are destroyed for lack of knowledge" (Hosea 4:6). How can we account for the flagrant disobedience of so many of our sisters as they sit at the Lord's Table professedly obeying His command, "This do for a remembrance of Me", and disobeying His command by "shamefully" shearing their hair (1 Cor. 11:6), or by the wearing of "gold, or pearls, or costly array" (1 Tim. 2:9), so evidently for display and for the worship of the goddess of fashion? What shall we say of brethren sitting at the Lord's Table and even going to the Table to break the bread for the assembly with the marks of their disobedience, gold rings, shining from their fingers? If this is the result of ignorance of the Word, what a reflection on the ministry of the elders and preachers, that such plain practical truths are neglected! But can even our younger sisters and brethren plead that they did not know such things were wrong? If the heart is right within, and the conscience tender before the Lord, will not the Spirit of God teach the young believer the evil of disobedience? Surely He will. The above quotation of Hos. 4:6 is followed by the words, "Because thou hast rejected knowledge, I will also reject thee," etc. How will we explain to the Lord at the judgment seat of Christ our wilful disobedience? We will not go

further in speaking of such extreme cases as painted nails and faces, as this raises the question, "Is the grace of God there at all?" If not, revival is impossible where life is lacking.

Returning to Nehemiah 8, we have a dark picture. Only a remnant of God's earthly people had separated from Babylon, and now even this remnant were backslidden and disobedient. But God began to exercise His people about their condition, and a great revival broke out. Where did the revival begin? "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to BRING THE BOOK of the law of Moses, which the Lord had commanded to Israel."

The Revival Began With the Call for the Book of God

REVERENCE FOR THE BOOK—Ezra opened the book . . . and all the people stood up (Neh. 8:5). In a day when by the world the Scriptures are totally disregarded, when in Christendom they are dishonoured, criticized and their authenticity questioned, surely it becomes the true Christian increasingly to reverence the Word of God. God takes note of our attitude toward His Word. "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).

ATTENTION TO THE BOOK—Ezra read "from the morning till midday . . . and the ears of all the people were attentive unto the book of the law (Neh. 8:3). The word was not read to a sleepy, inattentive audience. The ears of all the people were open. Interest assures attention; therefore when the Word is ministered to an inattentive audience it is because the hearers are not sufficiently interested in what is being read or spoken. Though it is evident that the people stood for hours listening to the reading of the Book of the Law, there is no flagging of the attention. Only mention is made of the "book of the law of Moses", or Genesis to Deuteronomy. We have the sixty-six books of the Old and New Testaments, with all their variety of history and prophecy, type and shadow, the full-orbed unveiling of the Person and work of the Son of God, the Gospel, the Church, etc., yet with all this would a conference of God's people to-day listen with strict attention to the reading of the Word for hours? But what about the responsibility of the preachers of the Word to-day? We shall notice now in verses 7-8 of Nehemiah 8—

DISTINCT READING OF THE BOOK—Ezra and his co-workers "read in the book in the law of God *distinctly*. The great emphasis was placed on the Word of God itself. It was not an eloquent address from some portion, spiced with witty sayings, savoured with humour, garnished with rhetoric, mellowed with pathetic anecdote. Whatever place such things may have, they had no place here, for

a revival which is of God can dispense with all these things, and prosper, all else without the Word of God is like gift without love, "sounding brass and tinkling cymbal."

EXPOUNDING OF THE BOOK—"They gave the sense, and caused them to understand the reading." What we have here is the plain unfolding of the Word of God. What wonderful effects were produced among all the people by this sober exposition of the mind of God. The effects were heart-moving, paradoxical, restoring, cleansing and lasting.

1. The people mourned and wept, "when they heard the words of the law," verse 9. Their consciences were so deeply affected by the shining of the light of the Word upon their departure from God, their disobedience and sins, that it became a time of mourning and weeping. Alas, how few tears we shed over our departure and that of the people of God from God's Word and God's ways. In Ezekiel 9, God sent the man with the inkhorn to "set a mark upon the foreheads of the men that sigh and that cry for all the abominations" of Jerusalem. There were no such mourners in Laodicea, yet how far they were from God. Professed restoration, unaccompanied by repentance, is unreal, and God hates unreality.

2. "All the people went their way to . . . make great mirth . . . and there was very great gladness." What a contradiction of all the preceding paragraph this seems! It is one of God's paradoxes. The very same Word which first brings us down into the dust in repentance and confession, also lifts us into the presence of God, and gives us a taste of Heaven on earth. God never sends His people away mourning. "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). The ministry of the Lord on earth was to "bind up the brokenhearted" and how often He turned tears of sorrow into thanksgiving and praise. His ministry now from the Throne is just the same. When Nehemiah and Ezra perceived that the work of God had been done in the souls of the hearers they said, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; . . . neither be ye sorry; for the joy of the Lord is your strength." The very same Word that brought them down, now lifted them up.

(Continued on page 64)

Oh Lord, with toil our days are filled,
They rarely leave us free,
Oh give us space, to seek for grace,
To walk and talk with Thee.

EFFECTS OF THE BOOK:

1. There was the recovery of lost spiritual strength.
2. There was the recovery of lost Truth. They brought branches from the mount and observed the feast of tabernacles as it had not been done for one thousand years, i.e., since the days of Joshua, verse 17. The people recovered their pilgrim character.
3. There was recovery of lost separation in Chapter 9, "They separated themselves from all strangers."
4. There was recovery of lost worship. The Levites were able now to call upon all the people to "Stand up and bless the Lord your God for ever and ever: and let them bless (R.V.) Thy glorious Name, which is exalted above all praise."
5. There was recovery of lost interest in the need of others. "They sent portions unto them for whom nothing was prepared." A real restoration to God will be accompanied by a real unselfish effort to be a blessing to others. We will send portions to the pioneer and the labourer at home and abroad to enable them in turn to reach out into the great harvest field and to rescue the perishing by the proclamation of His Gospel.

All this and more will result in our lives if in the spirit of those in Nehemiah 8 we cry increasingly, **BRING THE BOOK.**

NUMERALS OF THE BIBLE And Their Significance

ONE—Divine Unity (Eph. 4:4-6).

TWO—Competent testimony (John 8:17).

THREE—Divine manifestation (2 Cor. 13:14).

FOUR—Universality (Gen. 2:10).

FIVE—Weakness (Lev. 26:8).

SIX—Non-completeness, imperfection, man's number (John 2:6, Rev. 13:18).

SEVEN—Spiritual perfection and completion, occurs over 50 times in the book of Revelation alone: 7 churches, 7 candlesticks, 7 stars, 7 lamps, 7 angels, 7 spirits, 7 seals, 7 trumpets, 7 vials, 7 plagues, 7 crowns, 7 horns, 7 eyes, 7 thunders.

EIGHT—Resurrection and eternity (John 20:1, 7, 37).

TEN—Responsibility Godward (Ex. 20).

ELEVEN—Incompleteness of earthly administration (Acts 1:20-26).

TWELVE—Administration of Divine government connected with the earth (Matt. 19:28).

FORTY—Full period of trial and testing (Matt. 4:2). Israel was 40 years in the wilderness. The spies were 40 days searching out the land of Canaan, etc.

FOUR HUNDRED AND NINETY—70 times 7, the measure of forgiveness (Matt. 18:22).

A REVIVAL OF THE GOSPEL SPIRIT

To the Church, and to all who at any time compose it, throughout the present age, has been committed the "word of reconciliation" (2 Cor. 5:19), the ministry of the gospel of the grace of God to men. It was a deep sense of this, a revival of the gospel spirit, that brought about the palmy days of ingathering of 1859 and 1870, of which we never tire to hear.

It may not be given to all to publicly proclaim the message to crowds—gift, grace, and gumption are needed for such a ministry, which all do not possess. But it is the privilege and responsibility of every child of God, to be in fellowship, that is, to have a common share in the great, the glorious work of making known the Gospel of salvation among the sons of men. Few rise to their privileges, or feel their responsibility in this great work. Those who do, in any measure, are even now amply repaid for their outlay, in being sharers of the joy of God over sinners saved, and of Christ seeing of the travail of His soul in wanderers welcomed home. No joy on earth equals this; it is heaven's own joy foretasted by the saints below.

O, that our young men and maidens, in the glow and ardour of early Christian life, could early be taught to throw themselves heart and soul, life and limb, into this holy, this honourable work of making known to their fellows the wondrous story, of Immanuel's saving Name. There would be fewer backsliders, fewer to mourn over as having "gone to the world," if their youthful energies were engaged in this joyful service, which above and beyond all others, lifts the thoughts away from self, and keeps them occupied with higher, nobler objects.

A ministry that has this as its object, is what should pervade the assemblies of the saints, and preponderate in the Conferences now so commonly held. But does it? We think not, generally. Platitudes, from men who have little heart for, and absolutely no experience of aggressive Gospel work, more frequently fill up the time. Nor is it individual effort only. The Church, the Assembly of God's saints, does not exist only for its own edification. It is not alone a place of pasture for the young, and of refuge for the oppressed. Not even as God's witness, His light-bearer (Rev. 1:20), the pillar and stay of the Truth (1 Tim. 1:15). All this it truly ought to be, while worldward it is to be "holding forth the Word of life" (Phil 2:16) to them that sit in darkness and in the shadow of death.

It is just here, where many so sadly fail—where the Church in almost every age has failed. But we must not get lost in generalities. How is it with us? With the church, the assembly, of which we form a part? How is it with me? Is the fire of Gospel zeal and labour burning low? Are sinners not being reached, not being brought under the Gospel's sound, not being converted? Are our neighbours, our fellow-townsmen, passing into eternity without having heard the warn-

ing cry, or being definitely and personally dealt with about their souls? Then God has a controversy with us. He will not smile upon His people if they neglect His work, if they prove unfaithful to their trust. The annals of many a company of God's people would have been different, had they gone forth as one man, uplifting the Gospel standard, and carrying its victorious message into the camp of the enemy. It is needless to brood on the past. There is time yet to do the right. Let us as individuals and as assemblies look unto God, for a true revival of the Gospel spirit. Let those who minister the Word and tend the flock, foster and fan it, while they continuously encourage by precept and example the whole rank and file of their fellow-saints to "stand fast in one spirit, with one mind *striving together* for the faith of the gospel" (Phil. 1:27), and its furtherance among the sons of men.—*The Believer's Magazine*.

THE WOMAN IN THE HOME

G. G. Johnston

Ours is an age of decided departure from established custom, even in lands where those customs seemed most rigid. The change in the customs of women is remarkable. Within the lifetime of even younger people these usages have altered greatly. Some of these differences may not be of more consequence than to indicate the trend of the times, while others have a decided effect upon the whole structure of our so-called and often eulogized civilization, seriously threatening its overthrow.

One of the benign influences of Christianity in the world has been to elevate womankind from a position of inferiority to men, and of one bordering on slavery, to that of full partnership with her husband in the grace of life. As the man, so the woman is personally responsible before God for her own soul (1 Cor. 7:12, 13). The believing husband must not attempt to force his wife to become a Christian.

From the first, when God gave one woman to one man, their union was considered a sacred institution with God and men, dissolved only by the death of either party. Soon in the history of a fallen race the sacred vows were violated by the divorce of the wives of their youth for others, or by adding one or more. The evil of this is clear from our Lord's words: "From the beginning it was not so." (Matt. 18:9). Many were the instances of abuse throughout the ages, not only among the Gentile, heathen nations, but also among the Israelites, and while, to the Pharisees, who were disciples of Moses, our Lord gave recognition of the permission granted by Moses for men

only to divorce their wives, under stipulated conditions, he blamed this desire upon the hardness of their hearts. And when asked by His disciples for further explanation regarding the matter, He gave no such license to them (Mark 10:10-12).

Where God's Word through the apostles is duly adhered to, the Christian home becomes a scene of heaven on earth. There the husband seeks by the grace of God to rule in a godly way, as one who is subject to his Lord and Master. The God-fearing wife seeks to be dutiful and subject, as the complement of her husband, seeking so to conduct herself as to increase the honour of the man whose name she bears. In the bearing and rearing of his children she finds pleasure, doing it first to please God and secondly for the pleasure and honour of her husband. Many such have proven the faithfulness of God's promise in 1 Timothy 2:15. May all our sisters, particularly those who have husbands, ponder the clear instructions and exhortations given to such throughout the New Testament.

The thought of a wife living in constant rebellion against her husband, while professing to follow the teachings of Christ, is an absurd contradiction of terms. It reveals a condition that will surely receive rebuke at the Judgment Seat of Christ. How can God's blessing rest upon such a home? In what do we differ from the ungodly world around us, if not in just such practical things? Do you fear, sister, that your husband would take advantage unless you asserted your own will? Take God's way and leave the consequences with Him. Do not imitate the world that knows not God.

How often has it been said that there is no sweeter word than "mother"? Marriage normally supposes the rearing of children. What joy both parents experience when their union is thus blessed of God! True, it adds responsibility and self-denial, but a selfish Christian should be considered another contradiction of terms. The husband has responsibility to provide for, rule and control the children, but who can estimate the influence of a Christian mother? How many attribute their conversion to portions of Scripture learned at their mother's knee? Sow the good seed, mothers, in the hearts of your own children, and look to God to make it take root and grow. Thank God for the help of Sunday School teachers, but do not leave it to them. Speak lovingly to your children of your Saviour. Pray with them over their troubles and yours. What would be more likely to make God a reality to your children than for you to show them that He is a reality to you?

Take the Word of God (and not the latest works of men on psychology) as your guide in disciplining your children. Men make

many blunders: God makes none. In enjoining strict obedience, as necessary to order in your home, avoid creating hardship for your children. Show genuine pleasure when they are obedient to you, "lest they be discouraged." (Col. 3:21). Never fail to acknowledge before your children the authority of your husband, and your willingness to be subject to him. How otherwise can you hope for your children to be subject? How many, even professedly Christian women, maintain only a farcial pretense of subjection to their husbands, while actually they are not subject in heart at all. This is sin against God, and should be confessed as such. What changes would take place in many homes, if this sin were properly judged, and the standard of God's Word adhered to! What changes for the better in some assemblies, if sisters avoided meddling with matters rightly belonging to their brethren! However well meaning a sister may be in dictating the policy of the assembly, she is out of her sphere in so doing.

Returning to our subject, "The Woman in the Home," might we not suggest that much that grieves the Holy Spirit and hinders blessing in the home and elsewhere could be altered, if all "women professing godliness" were to meditate carefully on what their Lord says to them, as such, in His Word. And to each brother we would say: "Go and do thou likewise." Where the Word reveals failure to wife or to husband, do not let your pride hinder you from confessing your fault to your partner, or to your children. Our Lord, in James 5:16, commands you to do so, and only thus can the thing be made right.

THAT HE MAY CAST US DOWN

In connection with our Lord's temptation, and Satan setting Him on a pinnacle of the temple, it has been remarked, that Satan's device is to lift us up, that he may cast us down; while God's purpose is to bring us down, that He may lift us up. We thus see how completely opposed are the wiles of Satan to the ways of God. Nothing but a lowly walk with the lowly One can keep us alive to the devices of the great enemy. With the lowly is wisdom (Prov. 11:2). "The meek will He guide in judgment, and the meek will He teach His way (Psalm 25:9).

ALL SCRIPTURE ESSENTIAL AND SUFFICIENT

(2 Tim. 3:15-17)

F. H. Bush, Auckland, New Zealand

"I have given them Thy Word," our Lord said in prayer (John 17:14), speaking of this priceless gift to feed, instruct, guide and safeguard His own through this world's darkness.

An eminently holy saint once said, "Any error may be apparently proved from Scripture; but no error will bear the test of ALL Scripture." Let us, young and old, prayerfully cultivate thorough knowledge of ALL Scripture. To do so, humbly depending on the Holy Spirit, with ready, unreserved obedience to it, will not only feed and strengthen our souls, but enable us to discern the glories of Christ, and to refuse what dishonours Him.

ALL Scripture is essential for the equipment and protection of the believer, and especially for the Christian worker. Some Christians speak of some truths being "essential", or "non-essential"; or of being "fundamental" or otherwise. They agree that John 3:16 is essential to salvation, but brush aside other Scriptures as "controversial": yet ALL Scripture is given by inspiration of God.

Suppose a weatherboard on your house should work loose and fall off, will you say, "Oh, it is not fundamental"; and disregarding the breakage, leave it exposed to the elements? Even if a Christian worker be reputedly sound on fundamentals, is he a safe guide, if he is lax and unreliable elsewhere?

MANY Christians in theological or Bible institutions profess to uphold the inspiration of ALL SCRIPTURE. But the rules of some such organizations do not allow the Scriptural truth of Christian baptism to be taught in them. And students in them, during their term as students, are forbidden to obey God's Word by getting baptized. To avoid offending men's sectarian prejudices, the truth of Christian baptism is banned!

The Holy Scriptures also provide clear, full guidance for the gathering of the Lord's redeemed people to Himself in local Assemblies on earth. Far from sanctioning sects, denominations or human organizations, God's Word condemns such, and would lead believers out of them, to be gathered only to Christ as Lord. Our Lord said, "If a man LOVE ME, he will keep My words" (John 14:23). Needless to say, the teaching of these truths is not tolerated in sectarian or interdenominational companies.

To profess faith in the inspiration of ALL SCRIPTURE, and yet consent to guilty silence about any truth taught in the Scriptures; to shun to declare the whole counsel of God (Acts 20:27), holding back any truth profitable to believers (Acts 20:20), is surely an obvious contradiction of professed faith in the Scriptures as being

God-inspired, and inconsistent with loyal love to Christ as our Lord.

The sacred Scriptures will carry into the human conscience the conviction and demonstration of their Divine truth and authority, a result which would never be achieved by the ungodly instrumentality of moving pictures. (i.e., supposedly to teach and illustrate Divine truth). 2 Timothy 3:17 asserts the ability of the Scriptures to make the man of God perfect (i.e., complete), fully fitted unto every good work. The devices of human wisdom are therefore superfluous.

To plead that no Scripture *forbids* some proposed innovation, thus going outside God's Word for guidance, is an affront to the Scriptures and their Divine Author, as though God had failed to adequately provide for His people's needs.

"I commend you to God, and to the Word of His grace." (Acts 20:32).

GRACE UNTO THE LOWLY

Proverbs 3:34 tells us that "He giveth grace unto the lowly." We would naturally suppose that the lowly had not much need of grace, seeing their lowly spirit testified to the grace already theirs. True, yet this is just one of the strange things in the kingdom of grace — strange to the natural heart, but in no wise strange to those who know something of the mysteries of the kingdom. "He giveth grace unto the lowly," is just another way of saying, "To him that hath shall be given." But why to him that *hath*? Simply because the one who hath—who hath received and is using, the grace that God gives — shall find, in thus honouring God, that there is never a scarcity in His kingdom. The supplies of heavenly power never fail, at least as regards those who value these supplies aright. But he who despises, or sits lightly by the heavenly supplies — failing to feed on the heavenly provision — caring not to drink at the heavenly fountain, shall find "taken away" that which he seemeth to have.

GOSPEL STEWARDSHIP

Not to angels hath He trusted
 This great message from above;
 Not to angels' hands committed
 This His ambassage of Love.
 But to saved and rescued sinners.
 (All themselves by grace forgiven)
 God entrusts His choicest treasure —
 Richest ministry of Heaven.

"HAVE FAITH IN GOD"

C.H.M.

How prone we are, in moments of pressure and difficulty, to turn the eye to some creature resource! Our hearts are full of creature confidence, human hopes and earthly expectations. We know comparatively little of the deep blessedness of simply looking to God. We are ready to look anywhere and everywhere rather than unto Him. We run to any broken cistern and lean on any broken reed, although we have an exhaustless Fountain and the Rock of Ages ever near.

And yet we have proved, times without number, that "creature streams are dry". Man is sure to disappoint us when we look to him. "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" And again, "Cursed be the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited" (Jer. 17:5).

Such is the sad result of leaning upon the creature—barrenness, desolation, disappointment. Like the heath in the desert. No refreshing showers—no dew from heaven—no good—nothing but drought and sterility. How can it be otherwise when the heart is turned away from the Lord, the only source of blessing? It lies not within the range of the creature to satisfy the heart. God alone can do this. He can meet our every need and satisfy our every desire. He never fails a trusting heart.

But He must be trusted in reality. "What does it profit, my brethren, though a man *say*" he trusts God, if he does not really do so? A sham faith will not do. It will not do to trust in word, neither in tongue. It must be in deed and in truth. Of what use is a faith with one eye on the Creator, and another on the creature? Can God and the creature occupy the same platform? Impossible. It must be God—or what? The creature and the curse that ever follows creature confidence.

Mark the contrast. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

How blessed! How bright! How beautiful! Who would not put trust in such a God? How delightful to find oneself wholly and absolutely cast upon Him! To be *shut up* to Him. To have Him filling the entire range of the soul's vision. To find *all* our springs in Him. To be able to say, "My soul, wait thou *only* upon God; for my expectation is from Him. He *only* is my rock and my salvation;

he is my defence; I shall not be moved.”

Note the little word “only”. It is very searching. It will not do to say we are trusting in God, while the eye is all the while askance upon the creature. It is much to be feared that we frequently talk about looking to the Lord, while, in reality, we are expecting our fellow-man to help us. “The heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”

How needful to have the heart’s deepest motive springs judged in the presence of God! We are so apt to deceive ourselves by the use of certain phrases which, so far as we are concerned, have no force, no value, no truth whatever. The language of faith is on our lips, but the heart is full of creature confidence. We talk to men about our faith in God, in order that they may help us out of our difficulties.

Let us be honest. Let us walk in the clear light of God’s presence, where everything is seen as it really is. Let us not rob God of His glory, and our own souls of abundant blessing, by an empty profession of dependence upon Him, while the heart is secretly going out after some creature stream. Let us not miss the deep joy, peace and blessing, the strength, stability and victory, that faith ever finds in the living God, in the living Christ of God and in the living Word of God. Oh! let us “have faith in God”.

—*The Christian Worker.*

Cost of helping others

It is only when you have passed through the fierceness of temptation, wrestling with evil, sore beset, and victorious only through the Grace of Christ, that you are ready to be a helper of others in their temptations. It is only when you have known sorrow in some form yourself, and when you have been comforted by divine grace and helped to endure, that you are fitted to be a comforter of others in their sorrow. You must learn before you can teach, and the learning is costly. At no small price can we become true helpers of others in this world. Lessons which cost us nothing are worth but little. Virtue went out of the Lord Jesus to heal others; virtue must go out of us to become life and benediction to other souls.

GIVE THEM THE TOOLS*Mervyn Paul*

"Why doesn't he get out into 'the regions beyond'? He seems to keep sticking around the Assemblies all the time. What's the matter with him, anyway?" . . . the young preacher had heard those words often enough before, but still they hurt. They cut deeply into his soul. Only His Master seemed to realize the reason — a reason he was expected to keep to himself. And so, in bitterness of soul, he poured out his complaint once more into the ears of the only One in Whom he could confide.

It was useless to try to obtain a school-house for meetings. The school boards always referred him to the Community Halls, where, even in the most backward areas, the charge was never less than five dollars per night . . . thirty dollars a week? the thought caused him to smile ruefully . . . if he could only begin cottage meetings somewhere. But, few people nowadays, in his part of the vineyard, would consider such a proposal. An old store perhaps? . . . he had his eyes open for such a prospect for long enough. Where could he find a suitable place?

Thus the wearisome "exercise" continued, weighing him down as it had so many times before. He was trying to save up two hundred dollars to rent a tent for the summer months, if the Lord should be pleased to make it possible. But everything was so expensive, and they were having their troubles getting the last Doctor's bill paid. In the midst of his dilemma a small, but thoughtful, rural Assembly asked him to have some meetings. Thus His ever gracious Father in Heaven opened his path once more. But over and over he kept asking himself, "Why? Why should it be like this so much of the time?" And Satan quickly nudged him to give up the struggle and get back to his work — like any *normal* man — where their worries would be at an end, where they could live like other Christians.

Who was this brother?

Well, I can't say exactly that his name is "Legion"; yet I will assert that of him there are not a few. "BUT — look at the fine suit he has! or, his overcoat! or, his car!"

Console yourself, my friend, if you can, with this explanation; Some kindly soul *gave* it to him, to them. Of that you may be certain. And let it not be forgotten that the principle of the old saw still holds good, "If wishes were horses then beggars might ride"; meaning: If wishes were PORTABLE GOSPEL HALLS, then much pioneering could be done that now is impossible. Think hard about that, won't you? Next time you feel tempted to criticize younger evangelists for, as you may have supposed, failing to do their duty. For the lack of some suitable place for meetings, plus reasonably com-

portable seats, is by far the most difficult handicap they have to overcome.

AND WHY NOT ASK YOURSELF WHAT THE LORD WOULD HAVE YOU TO DO TO HELP REMOVE THAT HINDRANCE?

Some of our readers have their eyes open, at times, for good, sound, safe investments. Why not "risk" some money in heaven's bonds? After all, that's the only way you can take it with you . . . and the interest rates are attractive.

Our sisters often carry on sewing work in a blessed service for the Lord. Why couldn't brethren get together (some have done so, already) to build a portable hall for use in the district around their Assembly, or to lend to a preaching brother — if their concern for the "new places" is genuine? In some instances this type of building (wooden walls in sections, plus a canvas roof) has served as a temporary meeting place for a newly formed Assembly, inasmuch as it can be used late in the season, if necessary.

Again, if you should be one who has admired the Lord's servants for dependence on Himself for all their supplies, why not try out the process for yourself respecting this need for portable halls? You could begin by laying the matter before the Lord, praying that He would bring you into contact with others like-minded. Together you could pray for materials to work with. (Don't pray for *money*. God promises to supply *our needs*. And you don't need money, but materials to use. He may be pleased to give you either money, or materials, or both. But leave that choice to Him). You need not fear that too many halls will be built! And do not build one to suit your own personal fancy. There are now one or two good serviceable types in use; and likely the Editor of this magazine will be able to furnish you with an address from which needed instructions, specifications and design can be obtained. As one who has known from personal experience the limiting, crippling effect of the lack of a suitable building, plus seats, let me assure you that there is not likely anything you could do to help spread the Gospel in new places that would be so effective as helping in a sharing-in-common effort to build a portable hall.

Well, my brethren, will you do something about this great need? Your answer will be recorded in heaven by the One Who said, "Lift up your eyes, and look on the fields"; and may your response be fully acceptable to Him.

And you, my sisters—will you join me in prayer that the Lord may stir up the willing-hearted among His people, that they may "rise and build"? and so GIVE THEM THE TOOLS so greatly needed?

CHRIST, THE MERCY SEAT

(Romans 3:25)

The mercy-seat was the cover of the ark in the most holy place, the inner sanctuary of the Tabernacle in the Wilderness. There God dwelt in glory. The Shekinah, which marked the presence of the God of Israel, was there. And upon the mercy-seat there was blood, the blood of a victim slain upon the day of atonement. On that day one man stood forth in the midst of guilty Israel — one man confessed the sins of Israel — one man slew the victim for Israel, carried the blood into the sanctuary and put it upon and before the mercy-seat — once he sprinkled the blood upon it, and seven times before it. God now declares that what that type held out in prospect, the work of Jesus is: that all the substance of that which was foreshadowed in the blood-stained mercy-seat, is now true in Jesus. Think what a blessed thing that is!

One person brought the victim, and there was one victim slain for all Israel, and no more. Not a soul goes in of all Israel, but one, the high priest. And he went in not merely for himself and his own house, but for Israel. How thoroughly there you have the substitute! How entirely the question is taken away from the sinner and laid upon Him that is mighty — the only One that could meet our ruin in the sight of God!

On that day the great confession was not Israel's, but the high priest's. No doubt they had been troubled and mourning before, and on that day they did afflict their souls, and did no work. But if there is one thing that, more than the law or than hell, makes sin to be thoroughly felt, it is God's judgment of it in the cross of Christ. Oh! the goodness of God who brought out all the horrors of my sin, that He might take it upon Himself in the person of Jesus, and become responsible for it!

If a man has to suffer for his own fault, he makes up his mind to it, and tries to harden his heart in pride, or sinks into despair. If *you* have to answer for your sins you are lost for ever. But what touches the heart of anyone is, another suffering for his sins. And when a soul knows that *God* Himself has become a man in order to suffer, that is, He measured all sins in His own divine light, and brought out their true blackness — that the blessed Son of God has had it all laid upon Himself and has borne its punishment — that now the blood is shed, and more than that, sprinkled upon the mercy-seat. O what love, what truth is this! The blood of Jesus is sprinkled upon the mercy-seat and before the mercy-seat. And lo! the veil is rent and I may enter in. What meets me there? My sins? No, not one is there. The law? It is completely hidden from view. The lid of the ark — the mercy-seat itself — shuts it down. The law is, no doubt,

there: it is honoured, and is where none can sully or gainsay it. But as far as *I* am concerned, nothing so establishes the law as faith. Its claim was so sacred, and God's majesty so bound up with it, that Christ Himself must be made a curse by that very law and suffer all the consequences of it, if He took the sinner's place. And He did! His death sanctioned the law in the most solemn manner and to the full. But Christ is also the end of the law to everyone that believes. If the seal was upon the law in Christ's death, for that very reason I am completely delivered.

The light of God's presence shines only upon the blood on the mercy-seat — and what does that blood speak? Has God any fault to find with it? Can He, looking at the blood of His Son, say it is not sufficient? His word is, that it cleanses from all sin. Listen, now, you who do not know what it is to have rest for your souls. God Himself speaks to you by His word; He has brought your sin before you; He has told you that all your attempts to get better are vain—that they are, in fact, but setting yourselves up against the sentence of God: your works are wicked, your nature hopelessly evil. God Himself declares, "There is no difference." And if you are resolving and labouring to improve, you are just trying to make a difference. God, I repeat, declares there is none. Oh! the hatefulness of the heart, where fruits of the Spirit have never grown. It is a wilderness indeed, full of briars and thorns. Such is man's heart in God's sight and estimate, yet His joy is that the wilderness should rejoice and blossom as the rose. But the question of sin must be settled first.

I must be delivered and justified, before the fruits can appear. How is it to be done? "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." He points to the mercy-seat. Not a single thing but the blood of Jesus is offered there. God is looking at that blood. And when in Israel the sin had been all brought out and confessed by the high priest, what was not their gladness as, from the presence of their God, he came forth the witness that all sins and iniquities had been put away? Israel did not see the blood sprinkled within—they believed it! They had been in humiliation and sorrow till then, but all was changed now. Why? Because the blood of atonement was upon the mercy-seat. And yet that was but a goat's blood. Whereas, now, the Son of God has died, and His blood is before the living God — that great and only-sufficient sacrifice for sin. God now proclaims, throughout the wide world, the eternal efficacy of that blood for poor sinners.

If there is no goodness in me towards God, there is goodness in God for me. Have I known this from God? Then I have repented. God stands to the value of that blood. Have I taken His word for it? This is faith, and there is the first place where the battle must be

won. "Christ has once suffered for sins, the just for the unjust, that He might bring us to God." Am I to look at my own heart and say, now I know that my sins are gone, and that I am a Christian because I feel myself to be a little better than I was a year ago? The Lord preserve you from such a delusion! It is but the old man again, essaying to make a difference where God has said there is none. A Christian is one who has confessed himself completely lost and bankrupt. He is miserable about it; he feels that he has wronged God, but believes that God has wrought salvation in the cross. Hence he can weigh all and own it to God. For the first time he is really honest in heart. Begin, then, with Christ and His blood. Having Christ for my sins, I have also Christ in me to produce the fruits of the Spirit. I want to bring praise to Him. I desire the whole world to know that He has become the object and life, as well as the salvation, of that poor wretched creature who was born blind but now sees.

—Adapted.

CANNOT HELP SINNING

It is sometimes said, "But I cannot help sinning; I *must* sin." The Word of God never contemplates such a thing; there is not such a thought in Scripture. God has made provision *in case* we should sin; but He nowhere permits His people to sin. When I stepped on board a steamer the other day, I saw a life-buoy hanging there, to be in readiness in case anyone should fall overboard. But the fact of the life-buoy being there was no reason why I should throw myself into the sea. Now, when we turn to 1 John 2:1, we find the apostle saying, "If any man sin, we have an Advocate with the Father." And neither does that justify me in throwing myself into sin, or being careless about my walk. John's epistle was never given for such a purpose, quite the contrary. "These things write I unto you that ye sin not."

If you set no higher mark before you than to live a life of sinning and confessing, your life will rise no higher than that mark. The Lord has not called His people to such a life; He has called us to holiness. "Be ye holy for I am holy." Perfect provision has been made to keep us from falling. That does not mean falling into Hell, as some would have us to believe; for the child of God has been saved from wrath once for all. What is meant is, falling under the power of sin—falling into the hands of Satan.

Are you, beloved child of God, satisfied with your life as a Christian? Or have you been trading, as many do, on the fact that a number of years ago you were converted? God has called us to higher things than a continued sinning and confessing; and He is *able* to keep us from falling.

"THE BRIGHTNESS OF HIS GLORY"

Hearts so heavy, hearts so weary,
 Crushed, and bruised, and aching sore,
 Know ye not there's balm in Gilead?
 Know ye the Physician there —

Strength of sunshine in His visage;
 Dazzling brightness on His brow;
 Eyes that flash like flame of fire
 To dispel your darkness now?

He the Alpha, the beginning
 Of thy spirit's joy and peace,
 He the ending, the Omega,
 Where its restless yearnings cease,

'Mid the countless golden lamp-stands,
 'Neath the star-light at His hand,
 As it were His feet of fine brass,
 Radiant behold Him stand!
 You, too, at those feet, like Mary,
 Gazing at that unveiled Face,
 Changed into the self-same image,
 Shall be trophies of His grace.

Cleansed, and healed, your darkness lightened,
 Ravished with the thought of love;
 Beauties of the Lord upon thee
 Mirror glory from above!

—I.D.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"Great God of wonders! all Thy ways
 Display Thine attributes divine;
 But the bright glories of Thy grace
 Above Thine other wonders shine:
 Who is a pardoning God like Thee?
 Or who has grace so rich and free?"

The writer of this hymn, Samuel Davies, was the author of a number of choice hymns; this one is found in hundreds of hymn books on both sides of the Atlantic. He was born in Newcastle, Delaware, U.S.A., November 3, 1724. His devoted Christian mother, believing that he had been given in answer to her earnest prayers, named him Samuel; as did Hannah, the mother of Samuel of old, who said, "For this child I prayed." He was but a little more than thirty-six years of age when he departed this scene. As his aged mother gazed upon his body in the coffin, she said, "There is the son of my prayers, and my hopes — my only son — my only earthly support. But there is the will of God, and I am satisfied."

Samuel Davies was converted at the age of fifteen, and at twenty-one began to preach; his field of labour being in Virginia. Mr. Davies was a man of great ability and wide influence. A writer describes him as a "model of the most expressive oratory. As his personal appearance was venerable, yet benevolent and mild, he could address his audience either with the most commanding authority, or with the most melting tenderness. He seldom preached without creating some visible emotion in great numbers present." In his short ministry of a little more than fifteen years, he was a great power for God.

At the beginning of 1761, he took for his first text of the year, "This year thou shalt die." (Jer. 28:16). A month later, on Feb. 4th, he departed this world. It is a singular fact, that Jonathan Edwards, whose place as President of Princeton College was filled by Samuel Davies in 1759, preached on the very same text at the beginning of the year of his death. How forcibly this reminds us that "We know not what a day may bring forth."

Another popular hymn from the pen of this writer, is —

"Lord, I am Thine, entirely Thine,
Purchased and saved by blood divine;
With full consent Thine I would be,
And own Thy sovereign right in me.

"Thine would I live, Thine would I die,
Be Thine through all eternity;
The vow is past beyond repeal;
And now I set the solemn seal.

"Do Thou assist a feeble worm
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend."

QUESTIONS AND ANSWERS

Question. What is the meaning of Acts 17:30? "And the times of this ignorance God winked at; but now commandeth all men every where to repent." And what bearing has this upon Rom. 3:25? "For the remission of sins that are past, through the forbearance of God." Please answer in Truth and Tidings.

Answer. "The times of this ignorance God winked at." The expression "winked at" as used today, bears the meaning of "connived at"; but the meaning, as used here, is "overlooked". God did not interfere with the course of the Gentile nations. This does not mean that He entirely disregarded the Gentile world; that would be a flat contradiction of the words in a preceding verse, "And hath determined the times afore appointed, and the bounds of their habitation" (verse 26.) But God overlooked their guilty ignorance by looking at Christ, and the salvation He had planned. He revealed Himself to them in nature and in providence, and at times made them feel His wrath; and also gave them over to the effects of their depravity. Apart from interposing in their geographical and political problems, God left them alone concerning their spiritual and religious activities. "Who in times past (the generations gone by, R.V.), suffered all nations to walk in their own ways" (Acts 14:16). But now all is changed, God has inaugurated a new dispensation; men cannot plead ignorance who have heard of Christ. "God now commandeth all men everywhere to repent."

In Romans 3:25 the "sins that are past" are not the sins which Christians committed in their unconverted days, but the sins of those who lived and died before the dispensation of the gospel of the grace of God. Because of the forbearance of God, and in view of the fact that God was going to send His Son to be the Saviour of the world (1 John 4:14), He passed over (margin) the sinful acts of those Old Testament believers. The words "remission of sins that are past" means the passing over or over looking of those sins. The Old Testament saint was not justified in the sense that we are in this dispensation, but he was forgiven. "Blessed is he," said David, "whose transgression is forgiven, whose sin is covered" (Psa. 32:1). What actually took away the sins of those Old Testament saints, was the blood of Christ, but until Calvary, all remission of sins was simply a passing over for the time being. But let it be kept in mind that this passing over was no uncertain thing; to them it was forgiveness. In reality, to use an Old Testament word, it was atonement, (Hebrew—kaphar) or covering over.

Acts 17:30 primarily, and generally speaking, has the Gentile in mind; while Romans 3:25 refers to the believing Israelite.

TORONTO, ONT.—D. Leathem and Geo. Wilson are having good Gospel meetings in the Bracondale hall. Vernon Markle and A. W. Joyce saw some strangers to whom the Gospel was all new, profess to be saved.

LONDON, ONT.—The address of D. Leathem is now, 67 Gunn St., London, Ont.

SAULT STE MARIE, ONT.—L. E. McBain and N. Crawford had five weeks with good interest and some fruit. The good seed was well sown and we look for further blessing from it.

OWEN SOUND, ONT.—G. P. Taylor and T. Kember gave us an appreciated visit recently. We welcome brethren walking in, and teaching, the "old paths". Our two brethren are now in Kitchener.

QUEBEC

ROLLET, QUE.—V. Davey was much encouraged in a recent trip to the district of Temiscouata at St. Honore cottage meeting, when five adults professed to be saved. Pray for further blessing amid the increasing opposition developing in this new part.

QUEBEC, QUE.—A man of 52 recently accepted Christ—H. McCready.

GIRARDVILLE, QUE.—N. Gratton expected to have a series of meetings in March.

VALLEYFIELD, QUE.—A copy of the tract "God's Way of Salvation", given to a girl of fifteen in this city some months ago by Bert Grainger, was used to bring her to Christ. An encouragement to those who mail and give out Gospel tracts.

MARITIMES

RIVER HEBERT, N.S.—D. Howard and A. Ramsay had excellent meetings with a fine interest from the first. Quite a number have trusted Christ as Saviour.

SYDNEY, N.S.—A. Aitken expected to commence meetings here.

ROSSWAY, N.S.—L. K. McIlwaine is having good meetings with a nice interest.

UNITED STATES

R. W. McCracken found a good response to the Word in visits among the Lord's people in Pa., N.J., and the New England States. The ministry was along plain practical lines.

McCOMB, MISS.—Harm Harms of Hitesville had two weeks meetings, preaching the Gospel to the unsaved and seeking to help the Christians in the "old paths."

NEW HAVEN, CONN.—R. Capiello is preaching the Word here; he recently visited Orange, Hoboken, Poughkeepsie, and Mechanicville.

SEATTLE, WASH.—The saints were cheered and helped by faithful ministry given by S. Porteous, followed by Wm. Warke.

JACKSON, MICH.—Hector Alves is ministering the Word to the Lord's people.

SAULT STE. MARIE, MICH.—J. Govan and E. B. Sprunt are preaching the Gospel.

CEDAR RAPIDS, IA.—O. G. Smith and P. Elliot have seen a little blessing in a home, near Cedar Rapids.

MUSCATINE, IA.—L. H. Brandt and Dale Hyde are seeing souls reached at Letts near here.

S. Hamilton has been visiting small assemblies in Minn., Wisconsin and Iowa that seldom see a preacher in the winter so they appreciate such visits.

CONFERENCES

LONDON, ONT.—Our Annual Conference will be held, Lord willing on June 6-7, with a prayer meeting June 5 at 7:30 in the Gospel Hall, 593 Pall Mall Street. The meetings on June 6 and 7 will be held in the London Central Collegiate Institute, Waterloo St. Corr. F. Burnside, 396 Cedar Drive, London, Ont.

DESERONTO, ONT.—We expect to have our conference on May 17 and 18, with a prayer meeting on the 16th at 8 p.m. Those coming by train to Napanee, please notify the correspondent, W. Root, Box 372, Deseronto, Ont., on behalf of the Deseronto and Picton conference.

WINNIPEG, MAN.—The West End Conference will be held, D.V., with a prayer meeting on May 28 at 7:30 p.m., Friday, May 29, ministry at 7 p.m., Saturday and Sunday, May 30 and 31 at 10:30, 2:30 and 7. Correspondent, S. M. Vanstone, 251 Beverley St., Winnipeg, Man. (It is expected that Ashfield will follow with a two-day conference).

WITH CHRIST

SAULT STE. MARIE, ONT.—Our sister Mrs. Alfred Hastings was suddenly called home on Feb. 13 in her seventieth year. Saved in Kilmarnock, Scotland, she, with her husband and family moved here in 1923. She was much respected and loved by the saints. The funeral, which was large, was taken by L. E. McBain at the funeral parlors, and by James Clark Sr. at the grave.

GALT, ONT.—Mr. Wm. Cochrane went home to be with his Lord on Feb. 20, two months after his wife's death, in his 80th year. He was born in New Richmond, Que., and born again in Huntsville, Ont., in 1900. He was in fellowship there until he moved to Galt in 1916. He was a faithful brother, with a steady consistent walk. J. Sommecal spoke the Word at the funeral.

LANGLEY PRAIRIE, B.C.—Our esteemed sister, Mrs. W. H. Brown, departed to be with Christ on Feb. 3, after a lingering illness. She, along with her husband, the late Wm. Brown, was among the first to gather to the Name of the Lord here, and for 15 years the assembly met in their home. Our sister was saved in girlhood in Winnipeg, Man., and was later in fellowship in Beaulieu, N.D., Asquith, Sask., and in Langley Prairie for the past 40 years. She was a godly woman and a lover of hospitality. Bren. Saword and Maxwell spoke faithful words at the funeral.

YORKTON, SASK.—Our aged and esteemed brother in the Lord, James Laphorne, went to be with Christ on March 4 in his 89th year. He has been in fellowship in the Saltcoats assembly, (now the Yorkton assembly), ever since coming to Canada over thirty years ago; and was always ready to remind sinners of their danger and point them to Christ. J. A. Ronald preached the Word faithfully to quite a number of unsaved who were present at the funeral.

RUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

HOW
HAST
A
TITLE
LENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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MAY, 1953

PUBLISHED MONTHLY, D.V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

WORK AND WORKERS

BRITISH COLUMBIA

NORTH VANCOUVER, B.C.—Our Easter conference was one of the largest we have had. We had some of the old truths ministered with freshness and power, the privileges and solemn responsibilities resting upon us as assemblies of God in days of declension and departure, also the coming of the Lord. We thank God for such soul refreshing ministry.

ASHFIELD, MAN.—J. Ronald finished four weeks Gospel meetings with good interest and blessing, one professed.

ONTARIO

DUNCHURCH, ONT.—B. Widdifield and James Clark had four weeks' Gospel meetings with interest in spite of very bad roads. One professed to be saved. After the Toronto conference they had two well attended meetings in Highfield Rd. and Pape Ave. halls.

KITCHENER, ONT.—T. Kember and G. P. Taylor were with us for three weeks, the ministry helped the assembly much, and faithful words were spoken to the unsaved.

TORONTO, ONT.—The Easter Conference at both east and west ends was well attended and profitable and practical ministry was enjoyed. Blessing also was seen in the Gospel after the Sunday night meeting in the west end. C. H. Willoughby, and D. Leatham had meetings after the conference for a few nights. Hector Alves had two nights in Bolton and then went on to Garnavillo, Ia. for meetings for Christians. F. Pearcey and B. Booth expected to start Gospel meetings in the Birch-cliff Hall April 12th.

OWEN SOUND, ONT.—G. P. Taylor and T. Kember gave us an appreciated visit recently. We welcome brethren walking in the "old paths" and teaching the same.

SARNIA, ONT.—Hector Alves had meetings for Christians from the Tabernacle. J. Gray had two nights and then went on to Sault Ste. Marie, Ont., on his way home.

LONDON, ONT.—H. Dobson commenced Gospel meetings in the Pall Mall hall, and expected to be joined by Sydney Maxwell.

ST. THOMAS, ONT.—Vernon Markle of Cuba and A. W. Joyce had a couple of meetings here, also at Grand Bend, in which brother Markle told of the Lord's work in Cuba, also at Parkhill, Pall Mall, London, and Clinton. Brother Markle hopes to return to Cuba again in May.

LAKESHORE, ONT.—L. E. McBain and N. Crawford had some good Gospel meetings and one professed to be saved.

GODLY SINCERITY*A. W. Joyce*

Surely everyone wants to be a sincere Christian! Godly sincerity is one of the most admirable qualities to be found in a Christian. Those who have it will leave their foot-prints on the shores of time long after they have passed on, and they will be rewarded by the Lord in eternity.

Sincerity is a word which may be difficult to define exactly, but it is a quality that is easy to detect, and very difficult to counterfeit, a least permanently. Where we find it, we cannot help but admire it, and, at least when we are in the holy presence of God, we all long to possess it.

Some Christian qualities can only be learned and developed in the school of experience and be hammered out on the anvil of life, but sincerity can be evidenced even by the babes in Christ, as well as the young men, and the fathers.

Please notice the occurrences of this word in three places in the Scriptures, 2 Cor. 1:12, 2:17, and 1 Cor. 5:8. The word sincerity in these verses is translated from a Greek word that is a combination of two roots; the first—the sun's ray, the second—judging or testing. Thus the combined word means judged by sunlight, i.e., tested as genuine. This conveys to us the thought of that which is *genuine, true, real*.

“For our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, not with fleshly wisdom, but by the grace of God we behaved ourselves in the world, and more abundantly to you-ward” (2 Cor. 1:12). We have quoted the R.V. because the word conversation is better translated by the thought of behaviour, which covers both speech and action. The thought before us then is **SINCERITY OF BEHAVIOUR**—first, before the world, secondly—, before the assembly of God. It is worthy of note that it was to the Corinthians that the Apostle Paul wrote of his sincerity of behaviour among them. It is one thing to appear among the saints at a conference, or for a short visit, when one might be on his best behaviour. It is altogether another matter to live week after week, month after month among the people of God and still manifest among them godly sincerity. In Corinth Paul had lived for over eighteen months before the world and then before the saints. He had worked with his hands (Acts 18:3) while he lived there with Aquila and Priscilla. He had preached the Gospel to Jew and Gentile amid opposition and insurrection. He had won many souls for Christ, had taught them believer's baptism, and had planted the assembly. In this city where his conduct was under the closest scrutiny in the home, in business, and in public ministry for a protracted length of time, he

manifested sincerity of behaviour. The most of those to whom Paul wrote were his own children in the faith, though sad to relate, they were not by any means all his friends. After leaving Corinth, the scene of fervent and laborious service, other men came to "visit the assemblies" and had done their utmost to turn the Corinthians against their own spiritual father. The testimony of the Apostle's own conscience was clear as he looked back over those many months of labour, therefore he could appeal to the consciences even of the most prejudiced in Corinth. Though they attempted it, they could not truthfully gainsay the sincerity of the behaviour of Paul during the whole of his visit and service among them.

Oh, how important is our behaviour day by day, as our lives are scrutinized by the world. Sinners are either attracted to Christ by our lives, or they are repelled and even stumbled on the way to Hell by insincerity and unChristlikeness. True, they may resist the attraction as they did oftentimes the Lord Jesus Christ Himself, but whether sinners yield to the attraction and are saved, or resist it to their added condemnation, in either case, God is glorified thereby.

How important also is our behaviour in the assembly and before the saints. What havoc has been wrought to the testimony by insincerity in the lives especially of older Christians and overseers, who, instead of being ensamples to the flock, very evidently lead the sheep astray, not perhaps by their words, which may be very orthodox, but by the evident wide margin between the truth they profess and the hypocrisy which they practice. The backbone and strength of Scriptural assembly testimony to-day is not brilliance of gift or even deep knowledge of the Word of God, however valuable these may be, but it is the godly lives of numbers of humble, consistent, sincere Christians, scattered throughout the assemblies, who have some grasp of the precious truth of God and seek to practice it seven days in the week. Oh that their numbers may be greatly increased among us!

Young believer "covet earnestly the best gifts." Often you may have longed to know as much of the Word as that deeply taught older Christian; that will take time. Often you may have desired to be able to exalt Christ as well as that gifted speaker; if the Lord so wills, you may, but that will take time and experience. Here is a certain way right now to exalt Christ in your daily life, GO IN FOR GODLY SINCERITY in your daily behaviour before saint and sinner.

HOW CAN IT BE PRODUCED? In our verse the Apostle connects with it "the testimony of our conscience." Keep a good conscience before God. Keep short accounts with God. Judge self and sin in the sunlight of His holy presence. Let Peter answer by the Spirit, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word" (1 Pet. 2:1-2).

All our behaviour throughout our Christian lives will shortly be fully manifested in the pure unsullied sunlight of the presence of the One Whose brightness is such that there is no longer need of the sun. There all our motives and actions shall be weighed and searched, when we stand at the judgment seat of Christ. If we anticipate that day now and live accordingly, there will be much less to be burned up, and much more to stand the fire, to the praise and glory of His grace, and to our eternal reward.

We reserve for another paper, sincerity in preaching, and sincerity in fellowship.

THE AUTHORIZED VERSION

The translation of the King James Authorized Version of the Bible, published in 1611 A.D., not only interpreted the thought of the original but communicated the emotion which accompanied the thought—an achievement which later translations have not been able to equal or excel.

The literary style of the Authorized Version is the glory of our English speech. It is a product of the Oriental thought expressed in the peculiar cadences of our language. It is so distinctive that it is recognized wherever it is quoted.

No book compares with the Bible in the number of sentences in which thought is expressed in a form which cannot be improved. The failure to convey the beauty and music of truth is a serious fault in our modern versions. For this reason they will not survive in the manner of the Authorized.

—By a University Professor.

If the affections of Christ possess us, we shall always find a field of labour at hand. Everywhere, and always, there is plenty of room for the mind of Christ to reveal itself.

THE SON OR DAUGHTER IN THE HOME*G. G. Johnston*

The expression in 1 Peter 1:14, "As obedient children," links obedience with childhood, and throughout the Word of God the child is considered as under authority, subject to his parents, or guardians, until he (or she) attains to full development and capability of assuming a full measure of responsibility. It is a lamentable fact that children in our day are fast increasing in lawlessness, and disobedience to parents, so much so that juvenile delinquency is becoming a very serious problem with those appointed to maintain law and order.

That this should be so need not surprise us, since the Scriptures warn us that things will grow worse and worse as the present dispensation advances, as was also the way in past periods of man's history. The unsaved sons and daughters of unconverted people, and even of Christians, naturally follow the pattern of their day, and would feel that they were showing a despicable weakness, in the judgment of their contemporaries, if they always referred their decisions to their parents, or gave the impression to their friends that they were under authority.

With the Christian son, or daughter, it should be very different. All such, because of their love to the Lord Jesus, will want to do what pleases Him, and that will be found clearly defined in the Word, "Children obey your parents in the Lord: for this is right (Eph. 6:1). It might be necessary to point out that this word "children" does not refer only to infants and small children, but also to all sons and daughters while they are rightfully and lawfully considered under the authority of their parents. Boys and girls in their 'teens are as surely included as younger ones. That not all young people who profess to be saved are obedient to their parents is evident on every hand. May the Lord exercise your conscience, dear young brother, or sister. It may seem irksome to you to submit your will to another but it will prove a most profitable experience in the end. It is a token of the measure of your love for your parents, and shame on you if you do not love them, seeing they have so affectionately cared for you throughout your existence. And it is one more token of their love that they desire to counsel and help you to guide your frail barque through the shoals and rocks of youth. Never be guilty of showing a rebellious spirit, or of uttering a rebellious word in reply to your parents, and if you have been accustomed to doing this, hasten, oh hasten, to confess it to God and to them, assuring them of your repentance.

If your parents are unconverted, you are bound to show them the same filial honour, and to obey them in all that may not be wrong doing. This is suggested in the words "in the Lord". Should they

command you to do something the Lord forbids, plead with them to consider your conscience in the matter. The same might be suggested should they require you to do something unreasonable. Your pleas will be appreciated by thoughtful parents, and your prayers will help them to see your point of objection. But, under no consideration, should you permit a rebellious spirit to possess you. This would wreck your spiritual life, and ruin your testimony for God. You long to see those parents convinced of the reality of knowing Christ, and brought to put their faith in Him. You are the one most likely to bring them to the Saviour by your godly subjection: not the preacher by his sermons.

Some, whose glory is in their shame, make boast of their insubjection. Beware, young man. The girl who boasts of her insubjection to her parents will surely show the same spirit toward you, if you marry her. The lesson of godly subjection, if not learned before, cannot be conferred with the wedding ring.

And what of you who have had Christian parents all your days. If they have been faithful as well as loving and kind, they have been disciplining you constantly, not to humiliate and abuse you, but to train you for the strain of living among others. It may not seem to you so important now, but if you are a thinking and God-fearing young Christian, you will see that the lesson of subjection, which your parents have sought to teach you, sometimes at the point of the rod, is a most important lesson in preparation for a happy existence here among men. If you have well learned the lesson of obedience to your parents, you will find it much easier to obey the Lord. Remember that disobedience to a proper authority only brings sorrow. Satan rebelled against God, hence his fall: Adam rebelled, hence the ruin of our race. Rebellion is in our sinful nature, but grace should overcome it. What better testimony regarding a son or daughter than to hear that they are respectful toward their parents, dutiful and obedient. This not only is the admiration of men, but is well-pleasing to God.

Let us beware, lest we be ensnared into the habit of harshly judging others. Remember the word concerning all who are Christ's, "Thou hast loved *them* as Thou hast loved *Me*."

* * * *

No one to-day—no more than in the past—will be allowed to teach separating truth without encountering opposition from those who "love the praise of men, rather than the praise of God."

THE LORD'S SUPPER AS PORTRAYED IN LUKE 22:19-20

Hector Alves

It must have been an impressive sight beyond description, when our Lord, as it were, suspended that Passover Feast, and took bread and gave thanks. How those eleven men must have beheld the whole procedure with wonder and amazement!

The Lord's Supper is a subject often dealt with on the platform and with the pen, so that it might seem unnecessary to write more about it. Yet, there are always those young believers growing up amongst us, who require instruction, and an answer to the question, "What mean ye by this service?"

"AND HE TOOK BREAD." The word "bread" signifies a whole loaf, perfect and unbroken, as it comes from the oven. The word "bread" sometimes is translated "loaf"; but in the Authorized Version in Matthew, Mark, Luke and 1 Corinthians it is rendered "bread". The Revised Version gives "loaf" in the margin of the passages in the Gospels, but not 1 Cor. 11. From these portions we gather that the substance to be used is "a loaf of bread", as we understand the term. Our Lord took what was in common use, likely unleavened bread. The loaf of bread on the table is "a memorial", not really an emblem, or a symbol; these words are in the hymn book, but not in the Bible.

"AND GAVE THANKS." In the accounts given by Matthew and Mark, the words are "Jesus took bread and blessed." Luke records that He "gave thanks", and when we come to 1 Cor. 11, we find the full and final pattern, as it was revealed to the apostle Paul. In not one of these four accounts of the Lord's supper, do we find the actual words which our Lord used in giving thanks for the bread and for the cup. Perhaps the reason for this is that it is not intended that they should be repeated "parrot-like". But we cannot go astray by inferring that His words applied to the bread (and to the cup) before Him, in respect to the heavenly gift that these memorials were to convey to the disciples, and to us. Any godly brother in the assembly may give thanks for the bread or for the cup; and in doing so, he occupies no official position, but is simply speaking on behalf of all present. Through him the assembly is giving thanks; and it is neither necessary nor desirable that the same brother gives thanks for both. It is well, too, that in giving thanks for the bread and for the cup, that it be just that. I recall a brother, on one occasion, telling me of the advice he was given, as a young man, by the late Mr. John Ritchie. Said he, "We were walking home one Lord's Day morning from the meeting, in Kilmarnock. We had been listening to a brother who was in the habit of reading books which were too deep for him. He kept us on the Isle of Patmos for some time, then finished his

wandering by giving thanks for the bread. I could see Mr. Ritchie was grieved about something, and he said, 'John, you are a young man; let me give a little advice. Thanksgiving for the bread or cup should never be tacked on to a trip around the Isle of Patmos, or any thing else; but should be done in such a way that anyone entering the room while you are on your feet, would know just what you were doing.' I thought that was very good advice.

"AND BRAKE IT." This does not mean that the brother who gives thanks must necessarily break the bread, although he may do so. But it does mean that the loaf is to be broken before it is passed around from one to another. One brother breaks the bread, then all partake of that broken bread. The breaking of the bread is not an act to be performed by a novice, or a babe in Christ. There is no "officialism" attached to the breaking of the bread, any brother is available to do so, (spiritually and morally qualified) but it would be plainly unseemly and unsuitable for a young brother to take such a place of prominence in the presence of elder and more mature brethren. An unbroken loaf would convey little meaning to us in our remembrance of the One whose body was pierced by nail and spear. Incarnation without crucifixion would not have met our need as sinners. "This is My body" — the unbroken loaf tells of Incarnation; broken, it tells of the Crucified One. When He expired on the cross, the veil of the temple was rent in twain; might not this be a kindred thought to the broken loaf? The veil was a type of His body. Heb. 10:20.

"THIS IS MY BODY WHICH IS GIVEN FOR YOU." The bread is a memorial of the completeness of the sacrifice, the offered-up body of our Lord Jesus Christ. That body of which it was said, "A body didst Thou prepare for Me." Heb. 10:5. R.V. "Which is given for you." In 1 Cor. 11:24, we read, "This is My body which is broken for you." And the R.V. and some other translations render it, "This is My body which is for you." Because of this, some suggest that our Lord's body was not broken, but pierced; "They pierced My hands and My feet" was true in His life, and in His death, His side was pierced by a spear. Not a bone of Him was broken, that the Scriptures might be fulfilled. Here in Luke we have His words, "My body which is given for you," and "My blood which is shed for you;" and so we leave the matter as we find it!

"LIKEWISE ALSO THE CUP." "Likewise." In Matthew we read, "He took the cup and gave thanks," etc., in Mark, "He took the cup, and when He had given thanks," etc., in 1 Cor. 11, "After the same manner also, He took the cup." The giving of thanks would be short, and so it should be by us, concentrated on the object and subject before us. Rambling thoughts and lengthy expositions on such an occasion, are wholly out of place. The bread carries us back

to Calvary; the cup tells of Calvary past, the work finished, the wrath of God exhausted on the Person of our Lord Jesus Christ. "'Tis past the dark and dreary night, and Lord, we hail Thee now." The out-poured wine makes glad the heart, Psa. 104:15. Wine represents creature joys.

"The cup." The unity expressed in the "one bread" (1 Cor. 10:17) is not insisted upon in the same way in the cup. When the gathering is too large to use one cup conveniently, two or more may be placed upon the Table, and filled from a larger receptacle, and that would be "the cup" for which thanks is given. The brother who gives thanks for the cup would not be doing so for two or more cups, full or empty, but for the larger full one, be it pitcher, jug, or decanter. The word "cup" bears the meaning of "an appointed or a measured out portion", be it silver, glass, or brass, it matters not. The context makes it clear that the word "cup" includes both the vessel and its contents. "The cup of blessing which we bless" (1 Cor. 10:16) does not imply any consecration of the contents on our part, but simply refers to our well-speaking of the cup as that which has brought joy and blessing to us, it is the communion of, (or participation in) the blood of Christ.

"THIS CUP IS THE NEW TESTAMENT IN MY BLOOD." The word here is "covenant". God made various covenants with man. In Exodus 24:8 we read, "Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Our Lord has brought in a new covenant, by His own blood. Without shedding of blood there is no remission of sins, under the old covenant, and that blood had to be shed continually. In those sacrifices there was a remembrance of sins made every year, "For it was not possible that the blood of bulls and of goats should take away sin." (Heb. 10:4). But under the new covenant the blood of Christ has been shed once for all, and peace has been made through the blood of His cross. The first covenant had offices of service, the new covenant rests on a finished work. The emphasis here is on "MY BLOOD" and "NEW" covenant. The old covenant was, so to speak, written with animal blood, but the new covenant with the precious blood of Christ.

One of the most incongruous sights that men and angels have to look upon, is, gaudily dressed, jewel-bespangled, costly-apparelled and pearl-bedecked Christians seated around the table on which are the emblems of the bruised body and poured forth blood of their Redeemer, the memorials of that death of bitterest anguish and deepest shame, to which they owe their present salvation and their future glory.

LEARNING THE HARD WAY*Mervyn Paul*

"Petting" can be costly, let me warn you dear young people! (And just in case someone doubts the wisdom of my frankness in this article, let me protest, also, that 50 years of Assembly experience has taught me that the attitude "they ought to know that much themselves" is merely a face-saving device that does not work well down here; nor is it likely to prove acceptable at the Judgment Seat, since it ignores the duty imposed on us by 1 Thess. 5:14).

Once there were two young people for whom many hearts grieved — long enough ago that no one will guess their names, I feel sure, especially since their story has been repeated all too many times since then.

They were saved, and were sharers-in-common in the local Assembly, and were considered as fine and sensible young Christians as you could hope to meet. They were "keeping company", as folks used to say, and were deeply in love with each other. But instead of the happy days of which they had dreamed, there came a tragic Lord's Day when they had to be put out of the Assembly — in necessary obedience to 1 Cor. 5:11-13.

And so their married life began under a heavy cloud of guilt and shame.

It turned out that "petting" was the temptation Satan used to lure them into disaster. Like most romantic young people, they saw no harm in it. Indeed, they were certain in their own minds that no two people had ever loved so truly as they. To their way of inexperienced thinking, "loving" was the natural outcome of their deep affection for each other — just that, and nothing more. They did not understand . . . not yet . . . that such "loving" is *the through route to parenthood*; nor that "petting" makes it so very, very easy to go on to love's final expression . . . and so desperately hard to keep from it! Dear girl, she had no idea of the flames of passion her "loving" kindled in her boy friend. Neither did she guess that there could come a time when everything within her would drive her to give herself completely to the man she loved. Like hosts of young Christians, they just had never realized it would be that way.

Of course there were times when they realized, particularly when they knelt before the Lord in prayer, that they had been acting "pretty crazy", as they defined it. Each confessed his foolishness to God and resolved to be more circumspect next time. Both still were quite sure they could "take care of themselves" all right. (How Satan must laugh at that one!) Yet neither understood, even then, that in yielding to passionate expressions of love — just a tiny bit more each time — they were steadily losing all their self-control, their resistance. Too

late they discovered that "*petting*" *tears all the barriers down*. For such forms of trouble do not just "happen". As the Traffic Officers say, **THEY ARE CAUSED**.

Tears, tears, tears — misery, unbearable shame! Many times they wished they could die, and go to heaven, and get away from it all. But like Balaam (and many others, too) they found there was no turning back; Num. 22:34, 35. They simply *had* to go on.

For endless days, as it seemed to them, they struggled on more or less alone, learning in bitterness the meaning of Psa. 102:9. Yet a loving Father in heaven was watching over them, waiting to demonstrate the principle of Samson's riddle (Judges 14:4) the moment they should turn back to Him with all their hearts. And when at last they did so, it was not long until He led them into two blessings they had missed hitherto. The first was the sheer necessity of taking to heart the lesson of John 8:12. If they followed their Lord they would walk in His light, in the light of His Word, and so would be saved from falling into the snares of darkness of every kind. And meditating on that truth, they awakened to another facet of it: **THE MOMENT WE STEP OUT OF THAT PATH OF OBEDIENCE WE STEP BEYOND GOD'S PROTECTION ALTOGETHER . . .** It was when they saw this that they realized the danger that they had been in, and why all their frantic prayers had received no answers.

The second great blessing that came to them **GREW OUT OF THEIR SHAME**.

Shame is felt when our self-esteem is injured — usually a very wholesome blessing in itself. Indeed, Shame, like compulsion, is nearly always a very good angel. Because self-esteem is only a respectable name for Pride: and you know how many verses there are about that in the Bible — Prov. 11:2, for example.

Well, in time they found out that there was a splendid cure for Shame, namely, *right-down-to-the-earth-Humility . . .* a grace that is acceptable to God; 1 Pet. 5:5. In addition, the promise of 1 Pet. 5:6 and 7 became theirs more definitely than before. And, as the Lord slowly began to make of them "another vessel" (Jer. 18:4) they were helped to see that (even for them!) Rom. 8:28 was really true after all.

Now, beloved, it seems certain that God is determined that each one of us shall become an "overcomer" (1 John 2:13, 14) before we change worlds. But respecting my story: wouldn't you say that was learning the hard way?

CARING FOR THE SAINTS

Franklin Ferguson, New Zealand.

There is an urgent call for godly and disinterested men as shepherds of God's people. The flock for which the Good Shepherd gave His life is pressing in need of them; men of the sort described by the apostle Peter, who will "feed the flock which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4).

Thus will the God-given overseer sincerely and genuinely look after the flock, and his care will have the appearance of a spontaneous flow from the heart, like the upflow of an artesian well. Of such it will be blessedly true, "The hearts of the saints are refreshed by thee, brother" (Philemon 7, R.V.). This condition comes by sweet communion with God in the sanctuary, and then realizing how precious to the Shepherd are the sheep and lambs of His flock. He who desires the work will often find it arduous, at times unpleasant, and even unpopular; he must be prepared for suffering, discouragement, perplexity and misunderstanding. If prepared for this unique path, which true and noble men have trodden, which the Lord's footsteps have marked as His own; then He hath need of thee!

Besides the usual work of oversight in well established Assemblies, there is much need of wise men with shepherd hearts, set at liberty to visit the little struggling companies of believers here and there; some hidden away in the backblocks, some nestled on the lower slopes of ranges, some in the up-country townships — all needing a sympathetic care for their state. To cast in one's lot with the people of God scattered abroad; for them to live and labour; to cheerfully "endure all things for the elect's sake"; this will bring its own special reward in the "crowning day" coming by-and-by.

A fine example is given us in Luke 2:8, to be well remembered: "And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night." Like Jacob they, probably, could say, "Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes" (Gen. 31:40). In this thing also let us keep before us God's servant Moses who "endured, as seeing Him who is invisible," and who had "respect unto the recompense of the reward" (Heb. 11:24-27).

The great mustering of the sheep from every land is coming, when the whole flock shall be gathered in the fold above. In view of that time it behoves us to be busy in the field, early and late, counting no toil too much for Christ's beloved sheep.

(Editor's Note—We were happy to receive this article from the pen of this veteran servant of Christ. In a letter accompanying it he writes, "I am over 86 and sustained of the Lord. 'Feed the flock of God,' and 'Contend earnestly for the faith,' were never more needed than in these last and perilous times. What departure we see in quarters where one would not have expected! May God continue His grace to you, and joint-editors, in the publication of your sound and valued magazine." How encouraging to the younger servants of the Lord to see one bringing forth fruit in old age, and still contending for the "old paths").

NOT BOUND TO PRAY FOR EVERYTHING

If you feel led to pray in a meeting, don't be under the delusion that you are bound to pray for *everything you can think of*. If you harbour that idea, you will be found going over so much ground, that instead of having the "Amen" of the meeting, you will be found giving rise to the wish that you would draw to a close. In private prayer there need be no limit; for in that case there is no one to "consider" but yourself. But in a public meeting it is different. For one thing, you must aim at *carrying the meeting with you*. In the matter of public prayer a wise man will seek to *lead* his brethren—not to *drag* them.

It is a sure sign of formality when you can tell all that a brother is going to ask, as soon as he has said, "Let us pray." Long, formal prayers are undoubted hindrances to the life of a meeting. They draw out the sigh of relief, and not the Amen of approval. When the praying is (wittingly or unwittingly) left to two or three brethren who seek to fill up the time as well as they can, we need not wonder at unprofitable meetings. The "silent" brethren must be aroused to their privileges. They are "priests unto God" as truly as the greatest brethren in the assembly; and, generally speaking, their word would be not only acceptable but positively welcome. Who has not felt refreshed when one of these silent brethren of godly walk, has suddenly poured out his heart in a few stammering words of true adoration? We want more of such ministry in our assemblies. There are a great many unobtrusive "rank-and-file" brethren, the lack of whose word is a decided loss to the churches. We need all that the Lord has given us: and if these brethren would just rise to their responsibilities, and be ready to open their mouth as the Lord might lead, we are satisfied that long, dreary prayers would soon become a thing of the past.

THE LORD'S COMING

By W. W. Fereday

Some of the briefest sentences of Holy Scripture are exceptionally full of Divine sweetness and instruction. Here are a few of God's gems: "Clean every whit" (John 13:10); "Justified from all things" (Acts 13:39); "Perfected for ever" (Hebrews 10:14); "Complete in Him" (Colossians 2:10); and "Caught up" (1 Thessalonians 4:13). These few words are worthy of frequent reiteration and deep meditation. The wealth stored in them will never be exhausted while we are in this world.

"Caught up to meet the Lord in the air"! What a finish to the life of faith for all God's waiting people! But what power must be put forth by the Omnipotent God in order to effect it! Men in these days of lofty presumption are making ever increasing flights upward, but although they thus move in limitless space, they find their own powers still strictly limited. Flesh and blood dare not soar too high. But when the moment comes for the Lord Jesus to take up His saints, He will effect "in a moment, in the twinkling of an eye" that mighty change in their bodies which is described so fully in 1 Corinthians 15:43-55, thereby fitting them physically (as they are already spiritually, by His grace) for the very different and more exalted sphere in which all the redeemed will dwell eternally. Our bodies when thus transformed will be as completely beyond the limitations of earth as the body of the Son of God Himself.

When Zedekiah king of Judah gave orders that Jeremiah should be brought up from the horrible pit of soft mud into which the enemies of God's truth had plunged him, it was not altogether an easy task. The kindly Ebed-melech was granted thirty men with ropes for the purpose, and seeing that the ropes would hurt the poor prophet, he procured a quantity of old rags to be placed under his arms. All this took time, and it was a very disagreeable experience for Jeremiah (Jeremiah 38:1-13). But when the Lord Jesus delivers us once for all from all the uncongenial circumstances of earthly life, the deliverance will be effected instantaneously, with relief immediately enjoyed, and with no disagreeable details accompanying.

The Lord will work our change and removal to the Father's house in Person. When Peter came to himself outside Herod's prison, he said, "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from the expectation of the people of the Jews" (Acts 12:11). The Lord will not send His angel to fetch us away from earth to heaven, He will Himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Immense honour for myriads

who were once sinners like all others, and whose only just desert is the lake of fire. Well may the Apostle speak in Ephesians 2:7, of "the exceeding riches of His grace". The work of Christ is of such infinite value in the eyes of God that it entitles those who believe to the very best that He can give.

The abrupt removal of a countless host from the pull of earth to the realms above is a miracle—a miracle of the first magnitude, and it is calculated to arouse the contempt of the proud. In our time miracles have been ruled out of date by the wiseacres as inconsistent with the laws of Nature. What about the law of Gravitation? The answer is simple to those who believe in God and reverence His Word. Laws suppose a Law-giver; and surely He who established the laws of Nature is able to act apart from them at any time, if He please. "With God all things are possible" said the Son Himself when speaking on earth to His disciples (Matthew 19:26). The law of Gravitation will act as usual in every land on the very day of our translation; but the power of God will act independently of it in the sovereignty of His love. The descending Lord will be as a mighty magnet on the great occasion, attracting upwards to Himself all those for whom His life was given. The clearance will be as complete as when the people of Israel were delivered from the land of Egypt. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51-52). This passage is an important Divine revelation making it quite clear that the Lord at His coming will translate from earth to heaven *all* whom His grace has washed, sanctified, and justified (1 Corinthians 6:11). No distinctions whatever have place in the Apostle's definite words.

The trumpet of 1 Corinthians 15:51-52, must not be confounded with the trumpets of which John was told in the Patmos visions. These latter will call forth heavy judgments upon the ungodly. The Apocalypse was not given to John until long after the writer of 1 Corinthians 15 had passed to his rest. The "last trump" is a military allusion with which all peoples under the Roman dominion were familiar (1 Corinthians 14:8). It was the call to move away. We wait therefore for the last trump, when the whole host of the redeemed, whether awake or asleep will move away from the toils of earth for ever—caught up to be for ever with the Lord.

—*The Christian Worker.*

The secret of blessing—Obedience to the Lord Jesus Christ is the secret, not only of individual blessing, but of the collective enjoyment of His manifested presence.—T. Newberry.

ELI'S SIN*W. Shaw*

It has often been pointed out that Eli failed to judge his own house (1 Sam. 2:29). But it may be well to enquire more minutely into the nature of his offence, for it must have been a very terrible one, seeing it brought down such terrible judgment. We find then, in Eli, a type of fleshly compassion to one's own kindred. His sons were prostituting the holy office of the priesthood to the most unholy uses, yet Eli restrained them not. It may be argued that he *did* speak to them. Yes, but it was only when the conduct of his sons had become a scandal in Israel, and when he was in a manner bound to say something. Even then, with what a gentle hand does he proceed with the evil.

Perhaps he was of a gentle nature, one may say, and not fitted to administer a severe rebuke. But this was not so. On the mere suspicion (and he was mistaken) that Hannah was under the influence of wine, we find him taking up the sword of judgment in a moment, and giving some merciless cuts to one who was far nearer to the Lord than was the priest himself (1 Sam. 1:14). But then, she was not a relation of Eli's—she was not of his own flesh and blood! What partiality was there! His own flesh and blood may steep themselves in iniquity, and bring the offerings of the temple into contempt; yet Eli does not so much as frown upon them! But no sooner does Hannah come under an unfounded suspicion, than she is summarily subjected to the severest discipline. Such a state of things could not continue. "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3).

Let the case of Eli be a beacon of warning to all whom it may concern. His sin is one of the most prevalent in the church to-day. If God is to be honoured, there must be *impartial* judgment in the affairs of His people. Timothy was specially charged to "observe these things" (1 Tim. 5:21), "without preferring one before another, *doing nothing by partiality*". We find the same rule under the law: "Judge righteously between every man and his brother . . . ye shall not respect persons in judgment" (Deut. 1:16-17). Again, "Thou shalt not respect the person of the poor, nor honour the person of the mighty" (Lev. 19:15). Again, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord" (Prov. 17:15).

How precious in the sight of the Lord is impartiality of judgment! Yet many believers can see no evil in their own flesh and blood. If evil has been done, the first question asked in many quarters is not,

"What does God say about it?" but "*Who* has done it?" If it is brother so-and-so, let him be dealt with at once. But if it is a relation of mine—Oh what a difference that makes! The offence is made out to be a mere trifle; and perhaps it is even defended as the right thing! We seem to get the idea that our relations are perfect, and that they can do nothing that is wrong. There are believers who will clamour for the last stripe of judgment to be laid on the offender's back, unless the offender happens to be a blood-relation, in which case they will be at special pains to hush up the whole matter!

When such partiality in judgment prevails, we need not wonder if the fire is burning low upon the altar. "A false balance is abomination to the Lord: but a just weight is His delight" (Prov. 11:1). A ruler in God's house should be like an evenly-balanced pair of scales, which "speak the truth", simply because there are no influences allowed to work, to cause them to lean one way or another. But if we are fostering fleshly compassion for our own kindred—if we are "winking" at things which God's Word demands should be judged—we virtually put such a dead-weight of impartiality into one scale that the balance of our judgment becomes an abomination to the Lord. How few there are who have learned so to shake themselves from the influences of clique and party, and flesh and blood, that in the calm presence of God they can weigh the matters of the assembly in an even balance.

We have known of cases in which a saint has withstood his own brother in the flesh, and refused to be associated with him in the service of the sanctuary, simply because the Word of God demanded such separation. How rare are such cases! But, perhaps they would not be so rare if we gave more diligent attention to the history of Eli the priest.

SOULS IN PERIL OF HELL

Many years ago, a few young men, members of the University of Cambridge, having been brought to the knowledge of Christ, were in the habit of meeting together in their college rooms for mutual converse on spiritual subjects. As yet they had not engaged in any effort for the salvation of souls, but were intently occupied with their own advancement and edification in the Divine life.

One evening when thus assembled and engaged, the door of the room was suddenly burst open and a young man entered of high birth, fortune and talents, but an avowed infidel. Walking up to them he addressed them thus: "I have a few questions to ask you, will you answer them?" "We will," was the reply. "Do you believe the Bible to be true?" "We do." "Do you believe in an eternal Heaven and an eternal Hell?" "We certainly do."

Their questioner paused; and then, regarding them with a scowling look, he added sternly, "And do you sit there—do you really sit there? I am an infidel, as you know. I don't believe in the Bible; but if I did, if I believed what you say you do, I would rush out to the streets, and lay hold of the first man I met, and earnestly beseech him to tell me if he were, or were not a believer in Christ? if he were going to Hell or to Heaven? And I would not let go my hold till he would promise me to become a Christian immediately. But you—you hypocrites! you talk of people all around you going down to Hell, and you sit at your ease—hypocrites!"

With these dread words he rushed from the room, leaving the young Christians amazed, as though panic-stricken.

What a rebuke! But who shall say it was unmerited? The infidel took these young men on their own ground, as believers in the clear statement of the inspired Word of God. Upon what they themselves acknowledged frankly, he founded his terrible denunciation of their conduct. They could not gainsay his words. They were speechless, self-condemned. The charge was a true one, and they were guilty.

Christians, you can speak to souls. You can in love, say a word for Jesus. As to the qualifications for the work, He will qualify you, do not fear. You have but to "stretch out the withered hand," and it will not remain "withered" a single instant longer, but be perfectly fit for service. His strength is made perfect in our weakness. Surely the real difficulty is in the unwillingness to take up the cross and follow Christ. Do not look at difficulties, look to Jesus. As surely as you speak to souls in His name, so surely will He bless the words spoken. And, when you find one soul converted to God by your instrumentality, you will be sure to go on with this service!

—*Wholesome Words.*

The time will come when those who have not been born again will wish that they had not been born at all.

* * * *

Holiness, truth, and the authority of the Lord Jesus, must be maintained at all sacrifice and at all cost, not for the credit of a party, but for the honour of God and of Christ.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“The God of Abraham praise,
 Who reigns enthroned above,
 Ancient of everlasting days,
 And God of love.
 Jehovah, great I AM!
 By earth and heaven confessed,
 I bow and bless the sacred Name,
 For ever blessed.”

This elegant hymn, beautiful in its rhythm and theology, was written by Thomas Olivers, an itinerant preacher of the gospel, associated with the Wesleys. Of him it is said, “He spent so many hours on his knees in prayer, as to make him limp a little in walking.” Concerning this hymn, James Montgomery, himself a great hymn-writer, says, “There is not in our language, a lyric of more majestic style, more elevated thought, or more glorious imagery.”

Thomas Olivers was born at Tregynon, Montgomeryshire, Eng., in 1725. His father died when he was but four years of age, and his mother followed soon after. The boy was moved around from one relative to another, till all were tired of him; and he grew up uneducated and godless. One who knew him, writes, “He was the worst boy that had been known in all that country for thirty years.” He had a bad temper and his life was vicious. Poor, fatherless, and friendless, he was led astray; but he had a tender conscience, which at length led to his being completely broken down by an overwhelming sense of guilt. He felt that there was no power within himself to save him from evil, and that he must rely wholly upon Jesus as his Saviour. Apprenticed to a shoemaker, divine providence led the cobbler’s boy to the old seaport of Bristol, shabby and penniless, where George Whitfield had an appointment to preach. He determined to go and hear the great preacher. Whitfield, on that occasion, preached a sermon that has gone down into history. His text was, “Is not this a brand plucked out of the fire?” Zech. 3:2. “When the sermon began,” says Olivers, “I was one of the most abandoned and profligate young men living; before it ended, I was a new creature.” The change was radical and permanent; there was never any doubt about Thomas Olivers’ conversion. He told everybody that the rest of his years were going to be devoted to serving the Lord. “I saw God in everything,” he said, “the heavens and the earth, and all therein, showed me something of Him.”

He became a preacher; he was ready to endure any hardship, any persecution, anything out of love for Christ. He had poverty and persecution for his zeal; but he preached right along, courageously and patiently, till the Lord took him up higher. He died in London, March 1799, at the age of 74.

In an hour of gratitude for so great a deliverance, and for such mighty power to uphold his soul, he thus penned his experience, which has become one of the great hymns of thanksgiving—"The God of Abraham praise." The hymn has twelve verses, too long for most hymn books; four verses appear in "the Believers' Hymn Book". Olivers wrote other hymns, but this one is by far the most outstanding and most used of them all. Before he died, he saw thirty editions of this hymn published.

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my pilgrim days,
In all my ways.
He calls a worm His friend,
He calls Himself my God;
And He shall save me to the end,
Through Jesus' blood."

QUESTIONS AND ANSWERS

Question. "If in 1 Cor. 11:24 the word 'broken' is omitted in the original Scriptures, is there any proof elsewhere that our Lord's body was broken? Please answer in Truth and Tidings."

Answer. It is true that some of the earliest MSS do not give the word "broken" in this verse; hence it is omitted in the R.V., Darby's Translation, etc. On the other hand, many good authorities refuse to give up the word, so it is found in a number of reliable versions; and the R.V. margin admits that "many ancient authorities read 'is broken for you' ". The Latin Vulgate reads, "This is My body which is given up for you." So, whether or not the word "broken" should be left out, it is difficult to decide. For my part, I have never felt happy to quote as the Authorized text, "This is My body which is broken for you." Matthew writes, "Take eat, this is My body" (26:26). In Luke 22:19 we read, "This is My body which is given for you;" but the phrase "given for you" is omitted in some ancient MSS. It seems to me that the words of 1 Cor. 11:24, "which is broken for you," might refer primarily to the bread. The body of the Lord

Jesus was not broken in the same way in which the bread is literally broken. In fact, it was not broken at all, unless we consider the spear thrust into His side, as the breaking of His body. No bone was broken, but a breach was made in His side, and the flesh of His hands and feet was pierced. Beyond this we know of no breaking of that holy body. The word translated "broken" in 1 Cor. 11:24 does not, however, necessarily have to bear the meaning of dividing into parts; it also carries the thought of "rent" and that sacred body was rent by spear and nails. Should any feel that our Lord's words, "This is My body which is broken for you," were meant to convey to us that His body was actually broken for us, we have no controversy with them; but our thought is that the Lord broke the bread to indicate the violence of His death at the hands of men. "Broken for you" would indicate that death had come upon it.—H.A.

Question. What is the meaning of Luke 23:31? "For if they do these things in a green tree, what shall be done in the dry?"

Answer. The preceding verses refer to the judgments soon to fall upon the people to whom these words were addressed; the destruction of Jerusalem by the armies of Titus took place some thirty-five years later. Our Lord announced these things to those weeping women, then said, "If they do these things in a green tree, what shall be done in the dry?" The expression "the green tree" seems to apply to Himself, as the One who was divine and faultless, and who brought forth fruit to the glory of God. Whereas Israel and Judah as a whole would be the "dry" tree, and ready for the fire. On account of their wickedness and rebellion, they were but as fuel for the fire. There may be a further and wider application. If our Lord, who had no sin in Him, was subject to such shame, suffering, and death, and "made sin for us", what may the Christ rejecter expect, when the judgment of God falls upon him? Then shall they use the words of the previous verse, and "say to the mountains, Fall on us; and to the hills, Cover us." The dry tree thus referring to such as them.—H.A.

Lesser Gifts—All gifts differ in measure and character; they all come from the same source. Wherever there is such a state of things, either from pre-arrangement, or from strong partialities, as to shut out the lesser gifts, the Spirit of God is quenched, the assembly loses the benefit of the diversity of gifts, and ceases to act in accordance with the mind of God.—Andrew Miller.

U.S.A.

BYFIELD, MASS.—J. McCullough had three weeks of searching Gospel meetings, with God's help. Souls were stirred and troubled, and a number professed to be saved.

MANCHESTER, CONN.—A good helpful conference was reported at Easter. The ministry was shared by nine of the Lord's servants.

MANCHESTER, CONN.—The conference was smaller than usual, but the ministry was good and profitable.

McKEESPORT, PA.—A. P. Klabunda and J. Lipke finished four weeks of excellent Gospel meetings. Several professed faith in Christ as their Saviour.

FULDA, MINN.—L. H. Brandt started Gospel meetings in a vacant store building. Fulda has not been tried with the Gospel before, so it is hoped that the Lord will visit this place with His salvation.

LETTS, IA.—Dale Hyde and L. H. Brandt had encouraging meetings here, four professed.

HARPERS FERRY, IA.—Henry Wahls is trying some Gospel meetings.

CHICAGO, ILL.—Brother Theodore Williams writes of an expected visit by Sydney Maxwell in the new hall. They intend D.V. having a conference on May 29, 30 and 31 and hope for faithful men to minister the Word.

CONFERENCES

McKEESPORT, PA.—The Annual Conference will be held, D.V., April 25 and 26, preceded by a prayer meeting April 24 at 7 p.m., in the Gospel Hall, 1301 Soles St. The Lord's servants walking in the "old paths" will be welcome to minister the Word. If possible visitors should advise beforehand their coming. Corr. W. H. Moore, 2629 Hill St., McKeesport, Pa.

STOUT, IA.—We plan to have our conference this year on May 23-24, with a prayer-meeting Friday ev'g May 22. The Lord's servants seeking to "strengthen the things that remain," and holding fast those things pertaining to the "old paths" will be welcome.

FOREST GROVE, ORE.—In the will of the Lord, our Conference meetings will be held again this year in the Gospel Hall, 21st and Cedar. Prayer meeting May 28, May 29 in the afternoon and evening, and on the 30th and 31st all day.

GARNAVILLO, IA.—The annual Conference will be held, D.V. June 6 and 7. Servants of the Lord walking in the "old paths" are welcome. Corr. Robert Brandt, Garnavillo, Ia.

BOLTON, ONT.—The annual conference will be held on June 6 with a prayer-meeting preceding on June 5.

VICTORIA ROAD, ONT.—The 66th annual conference will be held as usual in the Gospel Hall, Long Point, on June 19, 20 and 21, with a prayer meeting at 8 p.m. on June 18. Corr. Frank H. Stone, R.R. No. 2, Kirkfield, Ont. All meetings daylight saving time. Train will be met at Kirkfield, C.N.R. Friday at 12 o'clock.

KENORA, ONT.—The annual conference will be held, D.V., on May 23 and 24, prayer meeting on the 22nd. Ministering brethren walking in, and teaching the "old paths" will be welcomed. Corr. E. L. McCammon, Box 295, Kenora, Ont.

ASHFIELD, MAN.—We purpose having a two-day conference this year at Ashfield, if the Lord will. The dates will be June 6 and 7, with a prayer meeting June 5 at 7:30 p.m.

SARNIA, ONT.—The annual conference will be held on June 12, 13 and 14. The prayer meeting June 11 and the meetings June 12 will be held in the Gospel Hall, corner of College and Davis. On June 13 and 14, meetings will be in the Kenwick Terrace. Ministry will be welcomed from those teaching and walking in the "old paths". J. B. Hodges, 125 S. Russell St., Sarnia, Ont.

MIDLAND, ONT.—In the will of the Lord our annual conference will again be held in the Midland Y.M.C.A., beginning with a prayer meeting May 16 at 7:30 p.m., and on May 17 and 18 at 10 a.m., 2:30 and 7:30 p.m. Jas. Crawford, Midland, Ont.

GALT, ONT.—The 31st annual Sunday School Teachers' conference will be held on Monday, May 18th D.V., in Cambridge St. Gospel Hall, at 2 p.m. and 6:30 p.m. Corr. C. A. Lapsley, 31 Augusta St., Galt, Ont.

CRAPAUD, P.E.I.—We expect, Lord willing, to have our conference on May 17 and 18, with a prayer meeting on the 16th at 8 p.m. Corr. Russell Cairns, Tryon, P.E.I.

WITH CHRIST

VANCOUVER, B.C.—Mrs. Katherine Elizabeth Douglas, beloved wife of Harry Douglas, passed into the presence of her Lord January 20, 1953. She was born again in Liverpool, England at Easter in 1903, and was in happy fellowship in the Hastings East assembly, and will be sadly missed. Brethren Sydney Maxwell and Sydney Saword spoke at the funeral.

YORKTON, SASK.—Our aged and esteemed brother in the Lord, James Laphorne went to be with Christ March 4 in his 89th year. He has been in fellowship in the Saltcoats assembly, (now the Yorkton assembly), ever since coming to Canada over thirty years ago. He was always ready to speak for Christ, and was a lover of the Word. Brother J. A. Ronald preached the Word to saved and unsaved at the funeral.

BELFAST, N. IRELAND—Our beloved brother T. H. Lyttle, who for many years preached the Gospel and ministered to the saints in North Ireland, passed away, and his body was laid to rest on Feb. 11th. He was a good man, one of the sweetest of speakers, and will be much missed. Mrs. Lyttle and their son and daughter need our prayers, all are in fellowship. (The editor had the privilege of visiting this dear brother a year ago in his home to which he was confined, and enjoyed hearing him speak of the One Whom he loved),

VICTORIA ROAD, ONT.—Bro. Wm. Rielly, of the Long Point Assembly, departed to be with Christ on Feb. 26th 1953, aged 88 years. Saved twenty-five years ago he left a good testimony and his presence will be much missed in the assembly. The gospel was preached by F. G. Watson to a large company who gathered to show their respects.

TORONTO, ONT.—Mrs. John Welsh, of Central Hall Assembly Toronto, passed quietly into the presence of the Lord, whom she loved, on Mar. 11th, 1953. Saved through meetings held by Bro. Telfer she went on with a steady course, always deeply exercised about the salvation of others. F. G. Watson preached the gospel to a large company that gathered to show their respects and sympathy with the bereaved.

MECHANICVILLE, N.Y.—Mrs. Walter Sanders, of Scotia, passed peacefully into the Lord's presence on March 23 after a long illness, at the age of 45. She was saved March 19, 1920, and was in happy fellowship with the assembly at Mechanicville, N.Y. A large company of friends and relatives attended the funeral, which was taken by brethren C. Patrizio and C. Fite.

MANCHESTER, IA.—Our sister in Christ, Mrs. H. Brownson passed to be with Christ on March 20. She was saved in the earlier days of the assembly in Garnavillo, and was in fellowship there for a number of years. The last few years she was in Manchester and a regular attendant at the meetings. L. H. Brandt took the funeral service.

TRUTH and TIDINGS



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JUNE, 1953

PUBLISHED MONTHLY, D.V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

SUMMER SUBSCRIPTIONS

To all our subscribers whose magazines expire in June, we would remind you of the very great help it is to the editors when renewals are sent in promptly. Your co-operation in this matter will be greatly appreciated.

WORK AND WORKERS

ONTARIO

PORT ARTHUR, ONT.—A. Douglas had some ministry meetings. Wallace Cudmore followed with Gospel meetings with some interest.

HUNTSVILLE, ONT.—J. Gray had ministry meetings for the Lord's people and then went on to Orillia. The Christians were helped through the Word.

SOUTH RIVER, ONT.—B. Widdifield and James Clark had three weeks well attended meetings with good interest and one professed to be saved. Brother Clark returned home to the Soo. Brother Widdifield hoped to visit Port Sydney and Deer Lake. Russel Harris passed through Huntsville on his way to the north country visiting towns and villages with tracts,—a good work.

VICTORIA RD., ONT.—J. Meridew had two weeks' good chart meetings followed by a baptism. Six obeyed the Lord and the hall was filled. Five of those baptized were saved at the recent meetings, and the assembly has been encouraged by the blessing of the Lord.

OWEN SOUND, ONT.—Ernie Sprunt has been giving help in the ministry of the Word. His new address is 1186 Fourth Ave. East, Owen Sound, Ont.

EDEN GROVE, ONT.—John Adams and George Wilson have erected a portable hall in Creemore and were encouraged by the attendance the first week.

TORONTO, ONT.—Frank Pearcey and B. Booth have been encouraged with blessing in the Gospel in the Birchcliff hall. Mervyn Paul is feeling much better in body and has been giving very profitable ministry in the Eglinton Ave. E. hall, for Sunday school teachers and young Christians, with excellent attendance.

GODLY SINCERITY**Part 2***A. W. Joyce*

The "unpardonable sin" of the preacher is **INSINCERITY**. In whatever other way one may fail in the ministry of the Word of God to saint or sinner, one *cannot* fail here and be of any use to God or one's fellow-man. A man may be an attractive, yea even a brilliant preacher, but if he lacks sincerity his performance will only nauseate honest listeners. They have come to receive spiritual bread, and they do not appreciate being fed stones, even if the stones are prettily decorated and served to them on the silver salver of human eloquence.

We have all heard men who were crude in their platform manners, ungrammatical in their expressions, illogical in their arguments, and yet they were used by God in the salvation of souls and in the stirring up of the people of God. Why? The evident singleness of their purpose, sincerity of their preaching, and their burning earnestness, carried their hearers with them, and even made them forget those evident defects which at first seemed insurmountable barriers to a profitable ministry. (This is not written to encourage those defects which could be overcome. "Because the preacher was wise . . . yea he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words." (Eccles. 12:9-10).

Last month we looked at the **SINCERITY OF BEHAVIOUR** of the apostle Paul from 2 Cor. 1:12. Now let us notice the **GODLY SINCERITY** which stamped his Gospel preaching and his ministry to the assemblies of God's people. "For we are not as the many (R.V.) which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2:17). The speaking here has reference to the preaching of Christ's Gospel, see verse 12. This sincere preaching was "a sweet savour of Christ in them that are saved, and in them that perish" (Verse 15). Such preaching then glorifies God, whether the hearers are saved in believing the message, or perish in rejecting it.

In verse 17 of 2 Cor. 2, the sincerity of the apostle's preaching stands in contrast to the corrupting of the Word by the many. The word corrupt has been translated "hucksterize", and refers to those who "make merchandise of souls through covetousness," as Mr. W. E.

Vine points out in dealing with this word. How intensely solemn to reflect that even in the Apostle's day, *the many* were cheapening the Gospel for selfish and covetous ends. Now what about our present day? Let us not miss the sharp application of the Word by merely pointing the finger at the "hirelings" in apostate Christendom. Paul was very evidently contending with that very thing in the assembly at Corinth (2 Cor. 11:20); see also Titus 1:11 and 1 Tim. 6:5.

Let all of us who preach the Word, whether locally or in a wider sphere, judge ourselves in the sunlight of the presence of God as to our *messages and as to our motives*. Are our messages given to please the hearers, or are they given to reach the consciences, and to win souls for Christ? Are we more concerned about the glory of God or our own popularity, prestige and place? What is our motive in preaching? Will we as willingly "Arise and go toward the south" (not necessarily Florida and California) to the desert, like Philip the Evangelist (Acts 8:26), if God sends us, to preach in new ground, perhaps to endure privations far from assemblies. Do we choose an easier path, preaching on the foundations others have laid, where an audience is assured without having ourselves to gather it and where we will not need to trust God, whether the Lord has sent us in that path or not? If we are content to be out of God's path as to the place of our preaching, it will not be difficult to take the next wrong step by watering down the message, and the next by getting the eye altogether off a faithful God and setting it in covetousness upon temporal things. May the Lord search our hearts and stir our souls to go in for godly sincerity in our preaching of the Gospel, whether among the assemblies or in the "regions beyond".

The Apostle Paul was just as faithful in his ministry to the saints as he was in his Gospel preaching to sinners. Doubtless more courage and constancy is required for the former ministry than for the latter. To the Ephesian elders Paul said "I shrank not from declaring unto you the whole counsel of God." (Acts 20:27 R.V.). While he was a humble and a tender man yet he "kept back nothing" as he also testified in the same chapter, verses 19-20. The language used suggests how easy it is to *shrink* from certain lines of teaching which might make one unpopular. How easy it is to *keep back* what God has given, because it might not be well received by the Christians! Fear would lead us to shrink from and unfaithfulness would cause us to keep back from, delivering the message which God sees is needed for the recovery of lost truth, the maintenance of acknowledged truth, and the restoration of backsliding believers.

God help us all to lay to our hearts the closing words of this man of God to Timothy, ere he departs to his eternal reward. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2). Thus right to the end of that wonderful life Paul maintained **GODLY SINCERITY IN HIS PREACHING.**

ENERGY IN THE LORD'S WORK

While a believer may do much service through fleshly energy; do not look with suspicion on all energy in the things of God. If there is a lack of energy, there is a lack of life. The one whose heart is right with God, is the very one who will be energetic in the cause of Christ. His "field of labour" may be neither large nor prominent, yet, according to his measure, he will occupy for God. He will ever be on the alert to put in a word for the Master; and, if ever he waxes enthusiastic, it will be in that subject which lies nearest to his heart—the King and the Kingdom.

Paul laboured "abundantly". From the Thessalonians "sounded out the word." The Lord Jesus "went about doing good." It is therefore clear that a certain amount of heaven-bestowed energy will ever be a characteristic of all who seek, with singleness of eye, to work for the Lord. But, be it noted, heaven-bestowed energy has these two outstanding marks: (1) *It springs from a right motive.* It owes its existence to the constraining love of Christ. It is merely the outward expression of an inward fire which the Lord Himself has kindled. It has this one aim—to please the Lord Christ. (2) *It acts in accordance with Scripture.* If the Spirit of God is enduing a man with power, the Spirit will never lead him to act out of harmony with that which is written. While on earth, our Lord was most careful at all times to act in strict accordance with His Father's Word. And if the "zeal of His house" in measure eats us up, we too shall be careful to act in keeping with the same. These two marks may assist us in determining whether our energy in divine things is of God, or of the flesh.

It is much easier to profess holiness in a general way, than to carry it out in particulars; and I fear that many talk familiarly of sanctification in the *lump*, who know but little of it in the *piece*.

THE GRACE OF ACCEPTANCE (Part 1)

Mervyn Paul

(The substance of these articles was given at the recent Toronto conference, (East end), resulting in many requests being sent to Mr. Paul for an outline of his address. By putting it in Truth and Tidings a much wider circle can be benefited by this timely and helpful message. Editor's note).

You won't find this grace mentioned by that name in the Bible, but certainly you will recognize it in the lives of all those men and women who pleased God, and above and beyond all, in the life of the Man Christ Jesus. And in this much too fast age, when so many of the Lord's people are beset with Nervous Tensions and Emotional conflicts, by Frustrations, Fears, Resentments, or Habitual Worry . . . with unhappy aftermaths of mental confusion, or un-Christian conflict with others, quarreling in the home, separations (alas!) . . . numbers of which build-ups have ended in psycho-neuroses requiring treatment in mental hospitals (several such cases being known to the writer) . . . surely it will be of interest to not a few of our readers to learn that there is a way of peace for the people of God, while anything less must be displeasing to Him.

Martha Haskell Clark wrote:

“One at a time the waiting line lagged by,
 Each with his tale of shattered nerves and life:
 A house-hold servant worn with drudgery,
 A school-firl over-taxed, an unloved wife,
 A sullen, frightened youth with sin defiled,
 A fur-wrapped matron fumbling with her glove,
 A sleepless mother mourning for her child,
 A soul-starved spinster, hungering for love,
 Pale wraiths of women, gaunt-eyed wrecks of men,
 I saw them pause and gather heart again.”

Her list is long; yet all of us who live close enough to the daily lives of the Lord's people to be familiar with their struggles, stresses and strains, their heart-aches, and seldom-disclosed concerns or secret fears, know that the record is very far too short. How many more might be added, such as:

—the young husband bitterly disappointed in his wife's failure to become a good home-maker.

—meals never ready when he comes home; house always untidy; children unruly, yet she battles to shield them from his efforts to correct them.

—the young wife who feels that her husband neglects her, now that their first love has simmered down; who tires of her responsibilities as a wife and mother, becomes hysterical at times, and thinks a lot about running away.

—the 'teen-ager who feels life is too hard; that he or she never can hope to measure up to its demands; who tries to escape from responsibility, lapses into periods of depression, plus much self-pity, but who finally "snaps out of it" or else begins the down-hill retreat from reality, like Peter Pan, into "the never, never land".

—the business man, over-burdened, who faces a nervous breakdown mainly because situations are arising, constantly, that require immediate decisions, or action, which he is unprepared to attempt.

—the jilted lover, despondent, floundering in wonderings why it could have happened—why God allowed it—in fears and despondency.

—the brother who has always longed for attention, but, since he lives in a small town, has found no chance to be anything more than a labourer; who dreams of becoming a preacher(!), tries hard in various ways to gain recognition, but failing, becomes a victim of his resentments which, Cain-like, he takes out on others—mostly his own loved ones.

And so the story might be extended until this magazine should overflow. Psychologists and psychiatrists have been seeking solutions for all such behaviour problems. And they have learned many useful things. But save for such help as may be received from born-again psychiatrists, Christians seldom find their services of lasting value. How can such men know anything whatever of "the peace of God" that He has designed to "garrison" our hearts and minds? They declare that maladjusted people need "a renewed spiritual and moral integration" (to quote one authority's recently-made statement, and to which many more such quotations could be added). But Him they know not; neither can they understand aright the spiritual resources of His children.

Furthermore, when Christians suffer from so-called nervous upsets, tensions, emotional conflicts of every kind, there is usually a basic traumatic condition which these men cannot hope to deal with. Let me point out to you, beloved, the truth I have had to face, squarely, myself:

THERE IS A CAUSE FOR THESE CONDITIONS. It is written: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come;" (Prov. 26:2). Moreover it is clear from Phil. 4:6-7 that if we are be-fogged with anxieties it is because our hearts and minds are without a garrison.

In Isa. 30:15 the cause is stated inferentially. Israel lost her strength of quietness and confidence WHEN SHE REFUSED TO ACCEPT THE WILL OF GOD.

Other examples might be quoted from Scripture; but let me underline this truth by saying that (with respect to those of us who are saved) all forms of neurotic conditions, from bad tempers, or biting one's finger nails, on down the list to actual psychotic states, indicate that there has been FAILURE, SOMEWHERE, TO RECOGNIZE, AND TO ACCEPT, THE WILL OF GOD IN OUR LIVES.

My space is at an end; but, in the will of the Lord, I shall hope to cite a few examples that will demonstrate the truth of this statement in our next issue. So if you are one of those dear souls who are plagued with things "getting on your nerves", follow up this theme, won't you? the principle of the Grace of Acceptance can mean a lot to you . . . can change your whole outlook on life!

A REFINER OF SILVER

"He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi" (Mal. 3:3). It has been said that a refiner of silver *sits* over the pot of precious metal, purging away the dross, until he can *see himself* reflected there. Thus the Lord sits over us, purging away the dross; and all with this great end in view, that He may see in us the reflection of Himself. Why, then, should we murmur or complain because of the furnace? If there is no furnace, we shall not "come forth as gold" (Job 23:10).

Sins of commission are the usual punishment for sins of omission. He who fails to perform a duty may well fear that he will be left to commit a crime. Had David been performing his duty on the battlefield, he would not have been sinning on the house-top.

TO PARENTS

G. G. Johnston.

The domestic relation between believing sons and daughters and their parents has been considered in a previous article. May we now profitably consider the attitude of Christian parents toward their children?

Definite advice in this matter is to be found in the New Testament epistles, as might be expected, and it would be well for all parents to meditate seriously upon those words, written as they are for our help. Most of those who have reared a family will readily acknowledge, (or they should), that in much they have failed, and that the failure is traceable to ignorance of the Word of God, or to lack of purpose in carrying it out.

Some misunderstanding may have resulted from taking the instructions to "fathers" as applying only to fathers, whereas the word means "parents", as in Eph. 6:1. The exhortation to fathers (parents) in verse 4 of this chapter, and in Col. 3:21, surely indicates that responsibility in the rearing of a family for God is to be divided between man and wife.

The relative part expected, in the main, of each parent is suggested in Paul's words by the Spirit in 1 Thess. 2:7, and in verse 12. He was to the saints in Thessalonica *as a nursing mother*, in that he cherished and warmed them with a sincere affection, willing to pour out his very soul to help them. A child that is denied these tokens of affection, which only a mother can bestow, will lack something all through life.

This is a day when many, even Christian mothers, leave their children with others the greater part of their waking hours, while they go out to work. If this is necessary to provide food and clothing for yourself and them, there may be no alternative, but if done for the accumulation of wealth or property, you will likely discover, when too late, that your children lack affection for you, and also other characteristics for which the money you have saved will prove a poor substitute. Both the Old and New Testaments seem to indicate clearly that the married woman's sphere is in the home, carrying out the wishes of her husband and caring for her children. Surely the so-frequent departure from this pattern, seen particularly in Western lands, is a mark of the last days, and one to cause Christian wives to consider.

Paul describes the *attitude of a Christian father* toward his children thus: "We exhorted and comforted and charged every one, as a father doth his children." (1 Thess. 2:11). With loving jeal-

ousy for their good and the development of uprightness of character, every father should warn his children of the evil consequences of sin and rebellion, and insist upon obedience to his commands.

Every Christian home should possess a rod, or some means of chastisement for the unruly, to be applied by either mother or father to the best of their judgment before God. This should never be used for the venting of wrath, but for the proper training of the child in the important lesson of subjection. Here an old adage might be fitting, as it is often substantiated by Scripture: "Break a child's will, or it will break your heart." How those people are to be pitied who during childhood have not learned the lesson of submission: they will find little room for their kind in life.

The reference to chastisement in Hebrews 12:10, suggests the possibility of parents making a mistake, though they may try to use good judgment. Note the marginal reading: "As seemed to them good." When a parent discovers that a mistake has been made, surely an acknowledgement of this is due the child. Failure in this would no doubt be one of the things that would provoke your child to anger, and discourage him, or her.

Should we call attention to a much misapplied verse of Scripture, 1 Timothy 5:8? "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This is taken to mean that hoarding for the future of one's children is a Christian doctrine. The context of the passage shows that it has reference only to the supply of the present need of one's kindred. Diligence in business, and a willingness to work and eat one's own bread, are frequently enjoined upon us in the Word, but beside these exhortations are to be found many others warning against covetousness, which is idolatry. The Christian's object in labouring with his hands should be to provide things honest in the sight of all men, to be able to succour the poor, particularly those of the household of faith, and to have wherewith to help forward the gospel to a perishing world.

The burning ambition of some believers to see their children get on in the world is another consideration. Are we rearing our children for a high position in this Egypt world and a place in hell for eternity? Or, would we be happier to see them occupy a humble station in life and then a place in glory? Analyze your desires, parents, in God's presence and see if this aim does not spring from the pride of your own heart. You cannot bear to think of your children being inferior to any other in life. You may live to see them die in their sins, and all your fair hopes buried with them. Let their salvation be your first concern, and let them know that it is.

COUNTING THE PEOPLE*Hector Alves*

"The king said to Joab . . . number ye the people, that I may know the number of the people" (2 Sam. 24:2).

"The Lord shall count, when He writeth up the people, that this man was born there. Selah" (Psalm 87:6).

There was probably nothing wrong about David taking a census of the people, for that very thing was provided for in the law, with the stipulation that "every man give a ransom for his soul unto the Lord" (Exodus 30:12). Moses numbered the people more than once, Numbers, chapters 1 and 26. But the motive and purpose which lay behind David's numbering the people, were no doubt wrong in the sight of the Lord—"That I MAY KNOW the number of the people." In the days of Moses, it is evident that the census was taken by the priests, for the half shekel was to be an "offering unto the Lord" (Exodus 30:15). Here in 2 Samuel 24 the numbering is done by military men; "Joab and the captains of the host went out from the presence of the king, to number the people of Israel." Pride and prosperity seem to have been the motive behind this act of David, and the sin was evident even to the carnally-minded Joab and also to David himself later on. We find Joab asking, "Why doth my lord the king delight in this thing? To be numbered without giving the half shekel, a ransom for the soul, was to incur the judgment of the Lord; and it is very apparent from what follows, that David did wrong in numbering the people on this occasion.

"The Lord shall count, when He writeth up the people, that this man was born there. Selah." Selah means something to consider. This psalm begins, "His foundation is in the holy mountain;" so there is a good foundation here for doing some numbering. We are well aware that Psalm 87 is of a prophetic nature, and that verses 5 and 6 have to do with nations which will be reckoned among the people of God in a coming day. When the Lord takes the census, He will count whether a man rightly belongs in the number or not. "The Lord knoweth them that are His."

David was not the last one to err in numbering the people. To number or count converts, who later prove to know nothing experimentally about "a ransom for their souls" or the meaning of the half shekel of atonement, is not good in the sight of the Lord. Alas, how often, to our shame, the number has to be greatly reduced. When Moses and Aaron numbered the people at the close of their wilderness journeyings (Numbers 26), they showed a decrease of nearly 2,000; an eloquent commentary on the result of disobedience. When a work

of God is going on in a place, there are two extremes to which we the people of God are liable to go. One is, in the moment of excitement and joy, to bolster up and inflate that which is not of God. The other is to cast a doubt on almost every one who professes faith in Christ, and suggest that he or she has got nothing at all. Both of these are wrong. True, it is difficult to discern at the time, and in the midst of "great joy" at Samaria, Philip counted Simon among the converts, (Acts 8) and no doubt we would have done so too. Better and safer, when counting the number, to use the words "professed faith in Christ" rather than the words "were saved".

When Peter "drew the net to land full of great fishes, an hundred and fifty and three," (John 21:11) it was quite all right for him to count them. No doubt he would recall the "great multitude of fishes" he had in his net about two years previously, in another part of this very lake; (Genneseret and Tiberias are two names used for the sea of Galilee) but there was no counting of the fish, on that occasion. There it is the work of the evangelist that is in view, for it was then and there that the Lord said to Peter, "From henceforth thou shalt catch men." (Luke 5:10). It would have been rather difficult for Peter to count the number of the fish that were in his net; "they inclosed a great multitude of fishes," but "their net brake," and it is reasonable to believe that a number of the fish got away into the sea again. Howbeit, they still had enough fish to "fill both the ships so that they began to sink. So it was a very good catch in spite of the broken net. We do not read that any of the fish got away, but neither do we read that there was any attempt to count the number of the fish. And so it is impossible for us to count converts today; there is the danger of getting the number too large, for many profess, but not to the saving of the soul. Then there is also the possibility of missing some in the count. A few years ago, gospel meetings were held in a country schoolhouse. At the end of the meetings the preacher counted the converts; they numbered two, to the best of his knowledge. Upon returning to hold meetings a year later, he learned that three more had trusted Christ during or as a result of the previous effort.

In John chapter 21 we find that the fish were counted, one hundred and fifty three of them, and they are called "great fishes"—a great catch of great fish. There is no mention of the net breaking; it had been cast on "the right side of the ship," and the counting was done, not in the ship, but when they were all safely landed on the shore. Not until we get home to heaven, and see when "the Lord shall count . . . the people that this man was born there", will we know the true and correct number of the people.

"IS THE LORD AMONG US, OR NOT!"

Exodus 17:7

Part I

J. McCullough

Things were not going with the children of Israel as they had anticipated and early in their wilderness experience they became disheartened and discouraged, with the result they began to complain and murmur against Moses saying, "Wherefore is that that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Exodus 17:3, and they actually questioned if God was with them at all. It seems almost incredible that they should entertain such a thought after all the signal manifestations of His presence with them in Egypt, His marvelous deliverance at the Red Sea, the giving of the manna from heaven for their hunger, the cloudy pillar to guide them on their way across the desert, that after all this they should go so far as to say "Is the Lord among us or not?" verse 7. It is almost unbelievable were it not for the fact that in this they were but types of us. See 1 Cor. 10:11.

Alas, are we not often like Israel in this very matter? *We* judge the measure of the Lord's presence in our meetings by what *we* get out of them. *We* sum up the value of the meetings in our little minds and then form our opinion. If the hymns *we* like are given out and the tunes *we* like are sung to them, if the brethren *we* like, take part and if everything goes along, just as *we* think it should go, then of course it is a grand meeting. But on the other hand, if the hymns *we* like are not sung, or the tunes *we* like are not put to them and if the brethren *we* like to hear don't give a word of ministry, *we* go away wondering if the Lord is among us or not. *We*, so to speak, carry the balances and weigh everything in our scales and then decide just how much of the Lord's presence is there. However, brethren, let us remember it is not *our* appreciation and enjoyment of a meeting or otherwise that decides its real value. It is not what *we* get out of the meeting that determines its real worth; rather it is what the Lord Himself gets out of it. That precious word of Matt. 18:20 is ever true when His saints are gathered in subjection to Him as Lord, led by His Holy Spirit and owning no name but His, "For where two or three are gathered together in my name, *there am I in the midst of them.*" The presence of Christ in the midst of His people is a great reality and is not to be judged by our feeble sense. It is to be hoped that none of us entertain a single doubt in regard to this truth. Some foolish persons have reasoned thus, "if the Lord is now in heaven, how can He be here on earth at the same time?" On one occasion, a man foolishly asked "if the Lord is really in our

midst, on what seat does He sit?" It is pure ignorance, if not actual blasphemy to reason or speak thus. His own word of promise in Matt. 18:20 is enough and we accept it as a blessed fact. "Through faith we understand" (Heb. 11:3).

His name has also been called upon us as individual believers (Jas. 2:7), therefore, as those who bear His name, we are to be like Him in all our ways. If this is really true in our daily lives, "the life of Jesus is made manifest in our mortal flesh", (2 Cor. 4:11), then what will it be when we come together collectively, but a manifestation of the same life only in a multiplied form. Is this not what is really signified by the expression "*gathered together IN MY NAME*"?

Matt. 18:20 is in very truth our DIVINE CENTRE OF GATHERING and according to His promise He is in our midst, but is there not more than this in those words "*gathered together IN MY NAME*"? This verse is in the very heart of Matt. 18, positionally and morally, and please note that from beginning to end of the chapter, it deals exclusively with our relations one with another as fellow-believers. In verses 1 to 6, our Lord gently rebukes pride and place-seeking among His disciples and gives them that much needed lesson on humility. From verse 7 to verse 10, we get a warning about offending one of His believing little ones. Verses 12 to 14 deal with going after and restoring the sheep that has strayed from the fold. In verses 15 to 20, He instructs as to how to act in the matter of trespass between brother and brother, and finally, from verse 25 to the end of the chapter, we have the spirit of forgiveness that should characterize us seeing ourselves have been forgiven so much. Study the graces that are inculcated in this chapter and it will readily be seen how these very graces shone out in all their perfection in our Lord Himself. (cf. Matt. 11:29; Matt. 17:27; Luke 19:10; 23:24; John 21:15-17.) He was a living embodiment of all He taught and expected His disciples to be, consequently, when we are really gathered "*IN HIS NAME*" (the "*NAME*" speaks of character) those same traits of character will, in some degree at least, be seen in us His people in our dealings with fellow-believers. When it is otherwise, is it any wonder that some might, like Israel long ago, tempt the Lord by saying, "Is the Lord among us or not?"

Our prayers often resemble the mischievous tricks of children, who knock at their neighbour's houses and then run away. We often knock at Heaven's door, and then run off into the spirit of the world, instead of waiting for entrance and answer; we act as if we were afraid of having our prayers answered.

ALL SCRIPTURE ESSENTIAL AND SUFFICIENT

(2 Timothy 3:15-17)

The late F. H. Bush, New Zealand

"I have given them Thy Word," our Lord said in prayer (John 17:14), speaking of His priceless gift to feed, instruct, guide and safeguard His own through this world's darkness.

An eminently holy saint once said, "Any error may be apparently proved from Scripture; but no error will bear the test of ALL Scripture." Let us, young and old, prayerfully cultivate thorough knowledge of ALL Scripture. To do so, (humbly depending on the Holy Spirit), with ready, unreserved obedience to it, will not only feed and strengthen our souls, but enable us to discern the glories of Christ, and to refuse what dishonours Him.

All Scripture is essential for the equipment and protection of the believer, especially for the Christian worker. Some Christians speak of some truths being "essential," or "non-essential;" or of being "fundamental" or otherwise. They agree that John 3:16 is essential to salvation, but brush aside other Scriptures as "controversial;" yet "ALL Scripture is given by inspiration of God".

Suppose a weatherboard on your house should work loose and fall off, will you say, "Oh, it is not fundamental;" and disregarding the breakage, leave it exposed to the elements? Even if a Christian worker be reputedly sound on fundamentals, is he a safe guide, if he is lax and unreliable elsewhere?

Many Christians in Theological or Bible Institutions profess to uphold the inspiration of ALL SCRIPTURE. But the rules of some such organizations do not allow the Scriptural truth of Christian baptism to be taught in them. And students in them, during their term as students are forbidden to obey God's Word by getting baptized. To avoid offending men's prejudices, the truth of Christian baptism is banned!

The Holy Scriptures also provide clear, full guidance for the gathering of the Lord's redeemed people to Himself, in local Assemblies on earth. Far from sanctioning sects, denominations or human organizations, God's Word condemns such, and would lead believers out of them, to be gathered only to Christ as Lord. Our Lord said, "If a man LOVE ME, he will keep My words" (John 14:23). Needless to say, the teaching of these truths is not tolerated in sectarian or interdenominational companies.

To profess faith in the inspiration of ALL SCRIPTURE, and yet consent to guilty silence about any truth taught in the Scriptures; to shun to declare the whole counsel of God (Acts 20:27), holding back and truth profitable to believers (Acts 20:20), is surely an obvious contradiction of faith in the Scriptures as being God-inspired, and inconsistent with loyal love to Christ as our Lord.

The Sacred Scriptures will carry into the human conscience the conviction and demonstration of their Divine truth and authority, a result which would never be achieved by human instrumentality. 2 Timothy 3:17 asserts the ability of the Scriptures to make the man of God perfect (i.e. complete), fully fitted unto every good work. The devices of human wisdom are therefore superfluous.

To plead that no Scripture forbids some proposed innovation, going outside God's Word for guidance, is an affront to the Scriptures and their Divine Author, as though God failed to anticipate His people's needs.

"I commend you to God, and to the Word of His grace."
(Acts 20:32).

—Wholesome Words.

"How many loaves have ye"? (Matt. 15:34).

Christ puts this question day by day to each one of us. There be many that say, "I have no work for Christ, and no mission. Mine is no lofty station, mine is no large sphere, mine is no eloquent tongue, or popular manner, or telling influence. It is too late for me—or perhaps, (for the heart is versatile in its deceitfulness), it is too soon for me—to undertake anything for Christ; the King of Glory wants chief men, choice gifts, for his ministeries: let me live out my little day in peace." Gravely, sorrowfully, yet earnestly and gently too, does Christ address Himself to you to-day, saying, "Think yet once more—how many loaves have ye?" Not a soul? Not a body? Not time? Not one friend, not one neighbour, not one servant, to whom a kind word may be spoken, or a kind deed done, in the Name and for the love of Jesus? Bring that—do that, say that—as what thou hast; very small, very trivial, very worthless, if thou wilt; yet remember the saying, "She hath done what she could."

A Christian serving the Lord should be like an artist working from a model, looking alternately from the rude material in his hands up to the perfect example which he imitates, and down from that to the rude material again.

* * *

Never fear to suffer; but oh! fear to sin. If you must choose between them, prefer the greatest suffering to the smallest sin.

HOW TO PRAY

By Franklin Ferguson, New Zealand

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me” (Eph. 6:18-19).

The Season of Prayer—“praying always.” Most of us have set times for prayer, morning and evening, and perhaps at noon; some may arise even in the night, when all is still. But we should also pray hourly through each day, as matters arise, in a simple and brief lifting of the heart to Heaven; it may be only a sentence; thus we live in the attitude of prayer, we are “praying always.”

The Manner of Prayer—“with all prayer and supplication.” That is, with every kind of prayer—earnest, believing, thankful, joyful, importunate, agonised; and any other kind of prayer befitting our state of soul, or the thing prayed for. “All” prayer implies a zeal of the suppliant that leaves nothing untried to obtain the gracious answer of our God.

The Power of Prayer—“in the Spirit.” To thus pray is to pray in deep fellowship with the Lord, with an indwelling and ungrieved Holy Spirit leading forth our supplication, “according to the will of God” (Rom. 8:26-27); then freely and blessedly “in the Spirit” do we feel our hearts praying with a liberty which otherwise could not be possible.

The Guarding of Prayer—“and watching thereunto.” We “watch” as well as pray; for easily Satan may steal the time that should be given, and we are robbed of “mercy” and “grace to help” when in need. Prayer keeps open the channel from above, and strengthens the encircling fence of God’s protecting care.

The Continuance of Prayer—“with all perseverance.” It must be “without ceasing” (1 Thess. 5:17), that is, continue until heard. We ask a petition for a week, a month, a year; then we tire for want of “patient continuance,” forgetting that delays are not denials, but tests to faith. Do we really desire the things we ask for? Can we hold on to God till He shall answer? Though the answer tarry a long while, yet it shall come when patience has done her perfect work.

The Subjects of Prayer—“for all saints.” This will keep us fully and blessedly occupied when upon our knees. Is there a felt lack of what to pray for when the usual petitions are being made? Then let us name, one by one, saints known personally; this enlarges the heart and greatly widens our interests and sympathies. The range is as wide as the Church of God.

THE LORD'S COMING

By *W. W. Fereday*

"We shall see Him as He is".

The supreme joy of the great day for which we are waiting is that for the first time we shall see Him whom our souls love. Amongst the millions of believers throughout the earth there is not one who has ever seen the Person whose name is daily upon our lips, upon whom we depend for eternal salvation, and whose message of grace we delight to publish to sinners everywhere. Peter draws attention to this remarkable fact in his first Epistle: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1. 8). The Apostle was not speaking of himself in these words. For several years he had "known Christ after the flesh" (2 Corinthians 5:16). He walked with Him, listened to His teaching, launched his fishing boat for His use, received Him into his house, and even ate and drank with Him after He rose from the dead (Acts 10. 41). Peter saw Him glorified for a moment on the Holy Mount, and he will see Him in a more wonderful glory when we all meet Him in the air.

"We shall see Him as He is" are the words of John. Here is the whole passage: "What we shall be has not yet been manifested; we know that if He is manifested we shall be like Him for we shall see Him as He is" (1 John 3:2, J. N. Darby), The words come with peculiar force from "the disciple whom Jesus loved, for he once stood by the cross of his Lord and witnessed His distress and woe. He heard His last words, and he saw the heartless thrust of the soldier's spear into His side (John 19. 34). The sight of the dead Christ, nailed to the tree, with the crown of thorns upon His brow could never be effaced from his mind; now, in the verse before us John could write with holy joy, "We shall see Him as He is". Blessed contrast to what He *was*. John was yet to have another view of Him in the Isle of Patmos. On the memorable Lord's Day when the Apocalyptic visions were granted to him, the banished Apostle saw Him as the Son of Man, with His eyes as a flame of fire, and His voice as the sound of roaring waters (Revelation 1:14). But to see Him as He is—as the Man whom God delights to honour, will be a blessed contrast both to the scenes at Calvary and in Patmos. Neither distress for Him, nor judgment upon men will be suggested in what we shall behold when we meet Him in the air.

When the people of Israel gathered around Mount Sinai they were favoured, as no other nation has ever been, to hear their God speaking to them with audible voice, but they saw no form (Deuter-

onomy 4. 12). The subsequent idolatrous representations of Him were therefore the devices of their corrupt minds deceived by Satan. Christ is "the image of the invisible God" (Colossians 1:15), and apart from Him nothing will ever be seen of the One who dwells in light unapproachable (1 Timothy 6. 16). Moses pleaded to be allowed to behold the glory of Jehovah, but was told that no one could see His face and live (Exodus 33. 20). But Jehovah, in His grace assumed some form for the purpose of communicating with Moses, and also with the elders of Israel (Exodus 24. 9, 10). God could say of Moses, "With him I will speak mouth to mouth even apparently and not in dark speeches; and the similitude of Jehovah shall he behold" (Numbers 12. 8).

Our blessedness even now far exceeds the blessedness of Moses and of others of old. They were granted Theophanies, passing manifestations of God; since those days the only begotten Son, whose eternal home is the Father's bosom has come into manhood, and has tabernacled among us "full of grace and truth" (John 1:14), saying to enquiring Philip "he that hath seen Me, hath seen the Father". All that can be known of God is now revealed in His person. The light of the knowledge of the glory of God shines in the face of Jesus Christ (2 Corinthians 4. 6). This is great joy, but something still more blessed awaits us. We shall see Him face to face; we shall see Him as He is. A real tangible Man will stand before us (Luke 24. 39), and that Man is our Lord and our God (John 20. 28).

In the Medo-Persian court in the days of Ahasuerus there were seven princes who had direct access to him—they saw his face (Esther 1. 14). A rare honour in men's eyes, and the privileged men were probably envied by others, but their honour was paltry and contemptible as compared with ours. Our Lord is shown to us in Revelation 19. 16, as King of kings, and Lord of lords, and of all those who know His grace it is written in chapter 22. 4, "they shall see His face".

This glorious expectation should have a purifying effect upon us now. If we are to be like Him for ever surely we shall seek to purify ourselves, even as He is pure. Every bit of Egypt is a reproach to us; let us roll it away in stern self-judgment (Joshua 5. 9).

"We rejoice with joy unspeakable and full of glory" (1 Peter 1. 8). Is this really true of every reader of these pages? Does our contemplation of Christ so delight us that we are unable to fully express our joy, and are we so filled with anticipation of the glory to which we are called that the great theme is ever uppermost in our minds and upon our lips?

—*The Christian Worker*

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“O Lord, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend.”

This hymn was issued in 1777, and is doubtless the best of all of the ninety nine hymns from the pen of its author. It consisted originally of seven verses, two of which are omitted in “The Believers’ Hymn Book.”

The writer, John Ryland, was born in Warwick, England, Jan. 29, 1753, and died in 1825. Blessed with a devout Christian mother, he was, like Timothy of old, early taught the Holy Scriptures. At the age of five years he could read Hebrew, and at nine, the entire New Testament in Greek. At eighteen he began to preach. Most of Ryland’s hymns were written when he was past sixty years of age, although his earliest was published when he was sixteen. Regarding the above hymn, he made the following note on the original manuscript; “I recollect deeper feelings of mind in composing this hymn, than perhaps I ever felt in making any other.” His was a busy life, preaching, writing hymns, and gradually ascending the scale of honour, till he became one of the most eminent Hebrew scholars of his day.

Several stage coaches daily passed through the town where he lived, not far from the inn where the horses were changed. There he would go, endeavouring to meet all passing evangelists and preachers, and urged them to stop over a day, and deliver a message in the evening. On one occasion he persuaded a fellow-preacher to do this, although it was with reluctance that he yielded. He took for his text that night, “Hinder me not.” Gen. 24:56. As Dr. Ryland sat and listened, each heading was turned into poetry, and the following was the result.

“In all my Lord’s appointed ways
My journey I’ll pursue;
Hinder me not, ye much loved saints,
For I must go with you.

Through floods and flames, if Jesus lead
I’ll follow where He goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

And when my Saviour calls me home,
Still this my cry shall be;
Hinder me not, come welcome death,
I'll gladly go with thee."

These are three of the nine verses, in each of which are the words, "Hinder me not."

As Dr. Ryland passed into the presence of the Lord in his seventy-third year; his last utterance was, "No more pain."

"He touched the hollow of his thigh . . . and He said, 'Thy Name shall be called no more Jacob, but Israel (Gen. 32:25, 28). In ancient times, a box on the ear given by a master to a slave meant liberty: little would the freed man care how hard was the blow. By a stroke from the sword the warrior was knighted by his monarch: small matter was it to the new-made knight if the hand was heavy. When the Lord intends to lift His servants into a higher stage of spiritual life, He frequently sends them a severe trial; He makes His Jacobs to be prevailing princes, but He confers the honour after a night of wrestling, and accompanies it with a shrunken sinew. Be it so: who among us would wish to be deprived of the trials, if they are the necessary attendants of spiritual advancement.

Spurgeon

QUESTIONS AND ANSWERS

Question. Will you please explain in Truth and Tidings, the meaning of "The blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:7?

Answer. John is here stating a great fact, a truth that is denied by many; it was denied in his day, and it is denied in our day. Blood denotes sacrifice; "Behold the Lamb of God which taketh away the sin of the world." (John 1:29) Because His blood was shed in expiation, it cleansed from all sin. But there is more here in 1 John 1:7; "cleanseth" signifies continuity. The blood of Jesus Christ God's Son maintains us in the place where God has put us on the ground of that precious shed blood. It establishes and maintains our fellowship with God—a holy God, and with one another of like standing. The precious blood of Christ brings us into fellowship with God, and keeps us there; but that only in accordance with what we have in verse 9, "If we confess our sins, He is faithful and just to for-

give us our sins, and to cleanse us from all unrighteousness." But, let it be clear, it is the blood, not the confessing, which cleanses us from all unrighteousness, or sin, as in verse 7.—H.A.

Question. Does Romans 8:8 refer to saved or unsaved people? "So then they that are in the flesh cannot please God."

Answer. Certainly the statement is true concerning both an unregenerate person and a child of God; a Christian acting in the flesh cannot please God. But I think the context makes it plain that the apostle in verse 8 makes reference to an unregenerate person. In verse 9 he says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." So these Roman believers were not in the flesh, but in the Spirit. Positionally, every believer in the Lord Jesus Christ is "in the Spirit," and every unregenerate person is "in the flesh." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6.) In Romans 8 verses 4 and 5, the order is first flesh, then Spirit, and what is said concerning the latter is the opposite to the former. The man or woman who is not indwelt by the Holy Spirit, cannot please God, because he or she is in the flesh; while the believer is indwelt by the Holy Spirit, Who enables us to mortify the flesh that is in us, and so please God.—H.A.

Question. What is the meaning of 2 Cor. 7:1? What is meant by "all filthiness of the flesh and spirit"?

Answer. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

This verse properly belongs to the preceding chapter; it is the appropriate summing up of the exhortation of verses 17 and 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." When this is done, the result is, "I will receive you, and will be a Father unto you." "Having therefore these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." That is, aim at the goal of holiness. Filthiness of the flesh would include debauchery, drunkenness, and all forms of moral uncleanness; pollution in any of its forms. Filthiness of the spirit would be wrong thoughts and ideas, envy, malice, pride; anything that would defile the inward man or new nature in the believer. The latter is worse than the former when it effects the things of God and the Testimony to the Name of our Lord Jesus Christ, and also because it is less readily acknowledged as defilement, and not so easily cleansed.—H.A.

MARITIMES

MONCTON, N.B.—The Easter conference was good, with the hall taxed to capacity for the Gospel meetings. D. C. Howard and R. W. McCracken followed with a Gospel series, some have professed to be saved. John McCracken expects to be back in the Maritimes from N. Ireland about the middle of June.

SYDNEY, N.S.—A. Aiken and G. Heidman finished here—a nice number professed to be saved. They intend starting another series in Baddeck.

HEMFORD, N.S.—L. K. McIlwaine and his son Robert have pitched the wooden tent in Hemford and are sowing the seed of the Gospel with interest.

HALIFAX, N.S.—J. H. Blackwood has had a few weeks preaching to saved and unsaved.

CAMBRIDGE, N.S.—A profitable day of meetings was held at the opening of the new hall.

U.S.A.

POUGHEEPSIE, N.Y.—R. Capiello had meetings here and in New Rochelle, also in Hoboken and Orange, N.J. He is now in visitation work in Providence, R.I.

AKRON, OHIO—A. T. Stewart and O. L. MacLeod had encouraging meetings and a number of souls professed to be saved.

MCKEESPORT, PA.—The conference proved to be a "time of blessing and refreshing from the presence of the Lord". Ministry also was given for the young Christians recently saved here and those from Akron. A. W. Joyce remained for a night in ministry with S. Mick, who continued on preaching the good Word of God.

MASON CITY, IA.—The assembly has moved to a hall of their own at 146 6th St. W., where they can be free to have Gospel meetings whenever convenient.

GARNAVILLO, IA.—Hector Alves had meetings for the Lord's people.

LA CROSSE, WIS.—The saints have been greatly cheered and encouraged by well attended Gospel meetings by Elgie Jamison. Souls have professed to be saved and some were troubled at time of writing.

SEATTLE, WASH.—Samuel Rea had meetings for a week, with the plain word of God finding a response in the hearts of God's people.

DANBURY, CONN.—F. Pizzulli is having cottage meetings with interest.

MATAOCA, VA.—P. Plubell and G. Reager were quite encouraged here recently. The people came out well, a good number of precious souls professed to be saved, and the assembly got a real lift.

Brother T. Smith writes of a larger Easter conference than usual. The street meetings are perhaps the most encouraging part of the work at the present time. One is held each Saturday night either in Havana or in one of the adjacent towns.

CONFERENCES

EDEN GROVE, ONT.—Annual Conference, D.V., Lord's Day June 28th. Breaking of bread 10.30 a.m., with usual order of meetings following. Prayer meeting June 27 at 8 p.m. Ministry from those walking, teaching and practising the "old paths" will be welcome. Corr. S. R. Purdy, Cargill, Ont.

PORTAGE LA PRAIRIE, MAN.—We purpose, God willing, to have our conference on June 12, 13 and 14, preceded by the prayer meeting on Thursday, May 11. Corr. S. Rey, Box 997, Portage la Prairie, Man.

GLEN EWEN, SASK.—Our Annual Conference will be held, D.V., June 26, 27, and 28, with a prayer meeting on June 25. Corr. Roy Macfarlane, Glen Ewen, Sask. We expect that Taylorside Conference will be the following week end.

DRAKE, SASK.—Our one-day mid-week conference will be held, D.V., on July 1, in the Hiawatha Gospel Hall. All meetings Standard time. Corr. F. Mahaffey, Drake, Sask.

CHARLTON-EARLTON, ONT.—The annual conference is to be held June 26, 27, 28, preceded by a prayer meeting in each hall on the 25th at 8 p.m. The conference has been reduced from five days to three, and will be held in both halls at the same time, the Lord's servants dividing to the two places. Corrs. Norman Ferguson, Earlton, Ont., Stewart C. Rodgers, Charlton, Ont.

PUGWASH JUNCTION, NOVA SCOTIA—The annual conference will be held, D.V., on July 3, 4, and 5, with a prayer meeting on the 2nd. Corr. M. C. MacLeod, Pugwash Jct., N.S.

Particulars of conferences in Garnavillo, Ia., Bolton, Ont., Victoria Rd., Ont., Ashfield, Man., Sarnia, Ont., will be found in the May number, and London, Ont., in the April number.

EAST AURORA, N.Y.—Annual conference, D.V., will be held as formerly in a tent at brother H. B. Underhill's July 4 and 5.

SPRINGFIELD, MASS.—Conference to be resumed, D.V., June 20 and 21 in Longmeadow Community House, 735 Longmeadow St., Longmeadow, Mass., (suburb 3 miles south of Springfield on Route 5), preceded by a prayer meeting in the Gospel Hall, Cummings Memorial Bldg., Cor. of Cross and Willow Sts., Springfield, on Fri. 7:45 p.m. Corr. Wm. Gourlay, 48 Rimmon Ave., Chicopee, Mass. Phone Chic. 1356J.

WITH CHRIST

STOUT, IA.—On Feb. 12, our brother Conrad Weber went to be with Christ at 77 years of age. He was saved in 1922 when brother Oliver Smith first went to Stout. The funeral was held in the Gospel Hall by bren. O. Smith and Paul Elliott. Also on April 21, Mrs. Harry De Groote of the Stout assembly was called home aged 63. She was saved in 1940 and gathered out soon after she was saved, and the same brethren preached the Word. She leaves an unsaved daughter and husband for whom prayer is requested.

ABBOTSFORD, B.C.—Mrs. Florence Wilson, wife of Alex Wilson, Evangelist, went to be with Christ on April 18. She was saved for 21 years, and will be much missed by the loved ones and the assembly. Pray for the three children that they may be saved while young in years. Geo. Campbell and G. McKinley preached the Word to a large gathering.

NEWBURY, ONT.—Mrs. Mary Brown of Newbury departed to be with the Lord in her 90th year on March 16. She was saved through meetings held by brother Jas. Goodfellow over 50 years ago, and has been in assembly fellowship ever since. Brother A. T. Stewart preached the Word to a large company at the burial.

RUTH and TIDINGS



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JULY, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

WORK AND WORKERS

CUBA

Our brother, Vernon Markle, has just returned to Cuba after a visit home in Canada. He has recently had much appreciated visits in various assemblies in Ontario, giving accounts of the work of the Lord in the island of Cuba. We quote from a letter received telling of his return. The missionaries were all at the airport to welcome us. We got through the customs without much difficulty, and then we all went to the hall in Havana for a time of fellowship together.

The following Monday, brother T. Smith and I took the bus to Holguin house-hunting. (We believe this place is about 150 miles east of Havana, Ed. note). Next day we began our search. In the Lord's goodness we contacted some very excellent people there, and, by 3 p.m., we had found a house, although houses are scarce there. It has three bedrooms, a garage, and a yard at the back where the children can play. This is more than we ever had before in Cuba. We are still marvelling at the way the Lord seemed to open all the doors and give us all the right contacts. Within four days of landing in Cuba again, we had a house in Holguin. Only the Lord can do such things! God willing, we expect to move there about the middle of this month . . .

Vernon Markle, Calle sexta s/n
Reparto Peralta, Holguin, Oriente, Cuba.

We bespeak the prayers of the Lord's people for this venture into a new part of Cuba with the Gospel of the grace of God.

PRAIRIES

WINNIPEG, MAN. — The conference was well attended and was a happy and profitable time. The Word was ministered by T. W. Ball of North Ireland, A. Douglas, C. H. Willoughby, W. Cudmore, J. Gray, G. McKinley and A. W. Joyce. A helpful time was enjoyed the previous week at the Kenora, Ont., Conference and in Ashfield, Man., the following week. At the latter place a conference was held for the first time which was very well attended, and the Lord's people were much encouraged by the good Word of God. A. Douglas had ministry meetings in Winnipeg and Portage la Prairie, T. W. Ball and A. W. Joyce also had meetings in these assemblies and as well in Ashfield, and Kenora.

GODLY SINCERITY

Part 3

SINCERITY IN OUR FELLOWSHIP*A. W. Joyce*

In our past two papers, we have noticed SINCERITY IN BEHAVIOUR AND IN PREACHING; now let us look briefly at sincerity in our fellowship.

"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). It has often been pointed out that the expression in this verse "*the feast*" must not be confined to the Lord's Supper, since it includes the whole life of the believer from conversion to the glory. However, as we have already touched on this wider view, we will confine our remarks to that which is included in this expression, i.e., our fellowship one with another, in the assembly.

The word "feast" suggests something that is enjoyed in common with others. What a wonderful privilege is ours, to enjoy feasting upon our Lord Jesus Christ, "our Passover" (1 Cor. 5:7), with others of God's people, thus finding our delight where God finds His, in the Person and work of His Son. This joy, however, can be marred and spoiled as far as we are concerned.

"Let us keep the feast, not with old leaven." The application which Christendom had made of leaven as the Gospel which will work in the world till all are converted is entirely contrary to the Word of God. Leaven is a type of evil, either moral or doctrinal. All leaven was commanded by God to be put away from the houses of His people Israel, before they ate the passover (Ex. 12:15), and the penalty for the infraction of this commandment was "that soul shall be cut off from the congregation of Israel". The Lord Jesus warned His disciples to "Beware of the leaven of the Pharisees and of the Saducees", and after His explanation the disciples understood that the warning was against the "*doctrine* of the Pharisees and of the Saducees". Again in Luke 12:1 the Lord said, "Beware ye of the leaven of the Pharisees which is hypocrisy."

Leaven works gradually, silently, ceaselessly until the whole lump into which the leaven has been introduced has been affected by it. In bread-making leaven puffs up the dough, making it light and spongy. The leaven of moral evil in 1 Corinthians 5 had seriously affected the whole assembly, and the apostle wrote, "And ye are puffed up." There was only one remedy for this condition, "Purge out therefore the old leaven, that ye may be a new lump." Godly

discipline must be enforced if the fellowship with God and His people is to be maintained and enjoyed. "Holiness becometh Thine house, O Lord, for ever. "is true in every age and dispensation. Discipline in the assembly of God is the divine remedy for moral and doctrinal evil, to prevent the whole assembly from being corrupted. May the fear of God keep us from all such evil.

Associated with the "old leaven" is the "leaven of malice and wickedness", verse 8. Malice rejoices in the hurt of another; it desires to do another injury; hence godly sincerity and malice cannot dwell together. If we do not judge, confess and put away the desire to hurt another Christian, we will lose all the joy of fellowship, and, left unchecked, malice will finally destroy both testimony and life. The first of the five sins Peter exhorts us to put away is malice (1 Pet. 2:1). King Saul envied David and that envy finally turned to an implacable malice which drove all peace and joy from the heart and home of Saul.

Connected also with malice is wickedness, which term would cover a wider field of evil, including every wicked practice. A number of sins which unfit one for assembly fellowship are mentioned in verse 11. "But now I write unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." An important point here may be noted in passing. When an individual has been *scripturally* put away from assembly fellowship, it is a dangerous thing for Christians to fraternize with such a person. We should not eat a social meal with one so dealt with, for the Scripture is plain, "with such an one no not to eat." To do so is to interfere with God's discipline, to sit in judgment on the assembly action, and positively to hinder the restoration of the sinning one.

Apart, however, from serious sins warranting excommunication, if we are to enjoy happy fellowship with a holy God, with our brethren, and around the Lord's table, all sin must be judged and confessed. The way to prevent great sins is to keep a good conscience before God and to judge "little" sins, before they are allowed to grow.

The Corinthians had not been judging "little" sins, and these had grown to alarming proportions. Various disorders had crept in, connected with the Lord's table. They were doing a very right thing (1 Cor. 11:2), in a very wrong way (see verse 22), and the apostle wrote to them solemnly "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (verse 28). If we wish to prevent Divine judgment we must practice self-judgment. The Corinthians had not done this with the result that many were weak and sickly among them, and not a few had gone home to Heaven before their time.

All of this would emphasize the blessedness of fellowship in sincerity and truth as well as show the intense solemnity of allowing unchecked in our lives those things which would answer to the old leavon or the leaven of malice and wickedness. "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" (Psalm 89:7).

THE ARK AND THE NAME

A mere journeying from Egypt to Canaan would not have constituted true pilgrimage. Many a one had travelled that road, without being a stranger and a pilgrim with God. Nay, though the journey were attended with all the trials and inconveniences of such an arid and trackless wild, it would not have been divine or heavenly pilgrimage. A merely toilsome, self-denying life, even though endured with that moral courage which becomes God's strangers on earth, will not do. In order to make that journey the journey of God's Israel, the ARK must be in their company, borne by a people ransomed by blood out of Egypt, and leading to the promised land.

This was the business of Israel in the desert. They had to conduct the ark, to march with it, and to hallow it. They might betray their weakness and incur chastening and discipline in many a way; but if their great business were given up, all was gone.

What ark is in the midst of the saints now, for safe and holy and honourable conduct through this desert-world, if not the NAME OF THE SON OF GOD? What mystery is committed to our stewardship and testimony, if not that? . . . It is to be feared that many in the assemblies to-day do not realize the importance of THE NAME, and the responsibility and privilege of bearing that Name before the world.

God has set forth two peoples on the earth — the Jew, who is under judgment now, but for whom grace is in store; and the Gentile, who is under grace now, but for whom judgment is in store.

* * * *

SELF AND LOVE—Self likes to be served; love delights to serve.

THE SIMPLICITY THAT IS IN CHRIST

G. G. Johnston

One of the distinctive marks of Christianity throughout the ages has been its simplicity. Simplicity characterized its Founder. He was the Eternal Son of the infinitely rich Creator of the universe, yet He chose to inaugurate His spiritual kingdom by being born of a very poor virgin, in a stable, located in the little town of Bethlehem. His youth was spent in obscurity, evidently following the humble calling of Joseph, the carpenter. His initiation to public service did not follow the pompous pattern of the world, but He accompanied the broken-hearted and penitent into the dark waters of the Jordan, an act void of earthly glamour and far from popular then as now.

The glory of the Person and the beauty of His kingdom were hidden from the vulgar gaze of the uninitiated. He was all-glorious within, and those who knew Him could have used the language of the Song of Songs, "He is altogether lovely." But to the natural eye He was only another Jew, and they said, "There is no beauty, that we should desire Him." There was no halo about His head, as some suppose. His clothing was plain. He ate with the common people. He companied with the poor. His followers were fishermen and others of humble position. His words were easily understood, and His doctrine related to the simple matters of sin, repentance, forgiveness, holy living, God and eternity.

The brothers of our Lord (His mother's children, Psa. 69:8), urged Him to shew Himself unto the world (John 7:4). but He was characteristically the "meek and lowly" Jesus, who taught His own in theory and by example the virtue of simplicity. His life's mission seemed to end in a crushing defeat, as He hung a lifeless form upon a Roman cross.

But there were, we say, those who had seen glimpses of His interior glory—they who, by divine revelation, knew Him to be the Son of God. His many miracles had confirmed their belief, and then, they had seen Him risen. Some days later they had seen Him ascend in a cloud to the glory above.

How could they do without Him? What should they do for Him? Had He left them any instructions? They gathered together to await prayerfully the coming of the promised Spirit of power. They were a feeble few in a hostile world. What simplicity characterized them! The Day of Pentecost came. The Spirit descended and they began to witness with great boldness, but in utter simplicity, for their Lord, whom the world had rejected. Men were convicted of

sin and converted to God, and a new thing had begun,—the building of the Church of Christ. But who are these? Only a group of simple folk, simple enough to believe God about their sin and about His blessed redemption in Christ.

The work grew and spread to other places, preserving the same type of external simplicity and internal purity. Though critical of it, and in many cases bitterly opposed to it, men were made to marvel at the power of God manifest in the lives of these Christians. They met in homes, in schools, or in any convenient place, less interested in the glory of their place of gathering than in the glory of the Person who, though invisible, was in their midst. Their dress and manners were suggestive of the simple and unpretentious.

The apostles and early evangelists spread out in all directions, carrying the same simple gospel message and purity of teaching, resulting in the formation of many similar churches among those of other nations and tongues. In Corinth, an important city of Greece, many were converted to God. Paul, the apostle to the gentiles, formed an assembly there, built upon the one foundation, Jesus Christ. He remained long time with them, instructing them in godly living in all sincerity. Then evidently judging it was time to leave them to work it out alone, he took his leave of them and departed.

Upon writing them the second time (2 Cor. 11: 3) he expresses fear "lest, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity that is in Christ.*"

Man's corrupt nature feeds on pomp and show. How natural it is for us to wish to appear to be something, even though we know it is a lie! We are anxious to make a good impression, even though that estimate should far exceed fact. This unreality is a curse, and particularly so in the life of a Christian.

(*To be continued*)

Our great need is heart preparation. Luther said, "He who has prayed well has studied well." He will use his intellect best who cultivates his heart most. We do not say that preachers should not be students; but we do say that their great study should be the Bible, and he studies the Bible best who has kept his heart with diligence. Almost any man of common intelligence has sense enough to preach the Gospel, but very few have grace enough to do so.

"IS THE LORD AMONG US, OR NOT?"

Exodus 17:7

Part 2

J. McCullough

It is permissible to use here, by way of application, the words of Matt. 12:26 in connection with assembly testimony, "But I say unto you, that in this place is one greater than the temple". The assembly is the dwelling place of God (1 Cor. 3:16) just as the temple was in a past age, and we read "every whit of it uttereth His glory". (Psa. 29:9 Margin) This was also true of our Lord Himself in His Life while down here. He was God manifest in flesh, and in all His words and ways from the first breath He breathed in the stable in Bethlehem until He hung a bleeding victim on the cross, He consistently told out the glory of God. (John 1:18)

What a life that was, ever giving joy to the heart of God his Father! In Matt. 3:17 God said "This is my beloved Son, in whom I am well pleased", and in John 8:29 Jesus said, "I do always those things that please him". What ineffable delight the Father had in the Son and likewise the Son in the Father; a delight that existed from all eternity. (Prov. 8:30), and remained unchanged and unaffected during His whole sojourn here on earth. There has been one Man who passed through this world who never needed to retrace a step taken or apologize for a word spoken, nay, not even a thought in His holy mind but what was in keeping with His Father's will.

Thus to be gathered IN HIS NAME is, in effect, confessing that we do, in measure, manifest those graces that shone out so beautifully and perfectly in Him around whom we gather. Is it really so with us, brethren? Do we in our dealings with one another manifest those traits of character seen in Him? Is it not at times far otherwise with us? "Oh Lord, with sorrow and with shame, we meekly would confess, how little we who bear Thy Name, thy mind, thy ways express."

In verse 41 of Matt. 12 we have a similar phrase used but in another connection, "behold, a greater than Jonah is here." Now, if in verse 6 we have a type of our Lord in His life here on earth, in this verse, we have a definite type of His suffering and death. Jonah's harrowing experience in the fish's belly when it plunged up and down the waters of the Mediterranean speaks to us of the One who cried out on the cross, "Save me, O God: for the waters are come in unto my soul . . . I am come into deep waters, where the floods overflow me." (Psa. 69:1-2); "all thy waves passed over me" (Jonah 2:3). It tells of the One who endured the whole of wrath divine for His people.

“Lord Jesus we remember the travail of Thy soul
 When in Thy love’s deep pity, the waves did o’er Thee roll:
 Baptized in death’s cold waters, for us Thy blood was shed
 For us, Thou Lord of glory, wast numbered with the dead.”

We have also in this verse a further type of our Lord in resurrection. After three days and three nights in the fish’s belly, God spake to the fish and it vomited out Jonah upon the dry land. Note the words, “upon the dry land”, as if to say, he was through with the awful experience in the fish’s belly and would never be there again. How blessedly true this is of our Lord Jesus. For Him the cross with all its shame and woe is forever past, He will never lie in the dust of death again. Cruel sinners will never set Him at nought again. He has been brought up out of the horrible pit, His feet have been set on the rock and in resurrection, He sings the song of praise to God, (Psa. 40:1-3). All this we remember when on the first day of the week we are gathered IN HIS NAME to keep the feast. (1 Cor. 11:26).

Once more, a similar expression occurs in verse 42 of Matt. 12, “Behold, a greater than Solomon is here”. Now, if in verse 6 the temple is a type of our Lord in His life and in verse 41 Jonah is a type of Him in death and resurrection, here in Solomon we get a beautiful type of Him in exaltation and His coming glory. The One who was crucified in weakness is now exalted and enthroned in majesty at God’s right hand.

“The head that once was crowned with thorns
 Is crowned with glory now;
 A royal diadem adorns
 The mighty victor’s brow.”

Psa. 24 gives us a prophetic view of the welcome the victor of Calvary received on His return to heaven: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle . . . He is the King of glory.” And thus He passes in through those gates amid the acclaim of all the heavenly hosts and saluted by God with those words, “Sit thou on my right hand, till I make thine enemies thy footstool.”

“Hark those bursts of acclamation,
 Hark those loud triumphant chords;
 Jesus takes the highest station,
Oh what joy the sight affords.”

A picture, too, of that day soon to be ushered in when the glory of the Lord shall cover the earth as the waters cover the sea, when all kings shall fall down before Him and all nations shall serve Him. What a recompense for all the shame and suffering and humiliation while down here. And Oh! the wonder of it all, we, His blood-bought people will share in all that blaze of glory.

“Thou too, shalt reign, He will not wear
His royal crown alone;
And earth, His royal bride, shall see
Beside Him on the throne.”

May it be ours in the little while we wait for His return, to know more and more of what it really means to be “gathered IN HIS NAME” by manifesting in our lives and in our dealings with one another, those graces that were seen so perfectly in Him around whom we gather. We shall be like Him then (1 John 3:3). Oh! to be more like Him now.

The lights and perfections of the sacred Word are only discovered by a clear attention to the jots and tittles. Attention to the words and grammar of the Holy Ghost is the telescope and microscope by which the great things and the very little great things of God are discovered.

—Newberry.

* * * *

It is not great talents nor great learning nor great preachers that God needs, but men great in holiness, great in love, great in fidelity, great in faith. Prayer is the preacher’s mightiest weapon, the preaching man is to be the praying man.

* * * *

Though God knows all our sins, yet He desires to know them from us, and requires from us an honest confession of them; not that He may be *informed*, but that we may be *humbled*.

MY LORD DELAYETH HIS COMING

Wm. Williams, Venezuela

As we are nearing the end of the dispensation, it becomes more and more evident that although most of the Lord's people hold the truth of His second and pre-millennial coming, *the coming* does not hold them. When we first learned the truth that He was really coming again—"this same Jesus"—it filled our souls with joy, and spurred us in our service for God. I remember well, when Kenneth M'Kay taught us this truth, that on my first vacation home, as I was instructing my mother and my youngest brother, who had been saved on a previous visit, my good religious father sat listening to our little Bible reading on the Lord's coming. He pretended to be reading the newspaper, though he afterwards confessed that it was upside down! He heard that only the saved would be changed and the dead in Christ be raised, and that all the redeemed would go up to meet Him in the air. He had little sympathy with being "saved and knowing it". He thought he had been a good man, as he was a church member, and a Sunday school teacher for fourteen years, and could repeat from memory all the Psalms and many other portions of the Bible. He had, however, never heard before of the personal coming of the Lord Jesus Christ for His saints, and now feared that if this were true, he would not go up. That was the first arrow of conviction that entered his heart, and the next time I went home he was saved, as was also my youngest sister. Both were awakened through the truth of the Lord's coming. Both are now with the Lord, and instead of going to "meet Him in the air" they will "come with Him" in glory.

It is surely not without significance that in the closing book of the Bible—the Revelation—we have this theme so often brought before us. Twice in chapter one we have expressions referring to the time of His coming emphasised: "must shortly come to pass" (1), "The time is at hand" (3). In the last chapter the Lord Himself declares the imminence of it thrice over: "Behold I come quickly"; "Behold, I come quickly"; and, "Surely I come quickly" (7, 12, 20). This surely suggests that the brevity of time to elapse before this wonderful event should always be proclaimed. Let us, however, note three expressions in the Gospel according to Matthew which seem to point to a rather different conception of it.

1. "*My Lord delayeth His coming*". (24:48)

This is the thought and wish of the evil servant. The "faithful servant" who is also called "wise", is a good type of an overseer in an assembly. The Lord made him a ruler—not a dictator—to give them spiritual food in due season. Note carefully the expression "in due

season". Many of the saints seem to be underfed, and suffer from a kind of "inferiority complex", due, no doubt, to the lack of spiritual vitamins. They go in for "radio talks", "family hour", "fireside hour", and any hour except an hour on their knees with an open Bible before them. They are attracted by camps, classes, and courses, which have a show of wisdom and religious zeal. They do not, however, get that spiritual stamina which only private prayer and meditation upon the Word, combined with faithful attendance at the assembly meetings, will produce. Those "faithful and wise" servants, who will not bow to these modern "Hamans", will surely be rewarded at His coming. The man who in his heart says "my Lord delayeth His coming", will soon make manifest his condition by lip. He begins by criticising those that seek to go on in the "old paths". He smites them with his tongue, and reveals a hatred which indicates that the genuine love of God was never in his heart. Notice his downgrade testimony. First he no longer believes in the immediate coming of the Lord; then he smites his fellow-servants; then he has fellowship with the ungodly, and at last ends up with the hypocrites.

2. "*While the Bridegroom tarried*", (25:5)

Here also in chap. 25 we find the same thought of tarrying or delay. This delay put to the test the genuineness of the lamp owners. It is a sad commentary that they all slumbered and slept". Had the five wise ones not been sleeping, they would have noticed that their companions had no oil. How sadly true this is today in regard to the assembly testimony. It is not just the thing to speak of Christ to the neighbours, or to those with whom we come in daily contact. The question, "Are you saved?" is taboo. If it is asked, one often hears a reply as follows: "Of course, we are all Christians, and I am more a Christian than a whole lot who are always talking about it". No oil in that reply; but will we be faithful and tell them so?

At our home in Puerto Cabello from time to time English-speaking tourists call to see "the missionaries". We have to listen to such comments as: "What a wonderful work you are doing!" "It must be very romantic teaching the people 'the golden rule'". In such an atmosphere of blarney it seems almost cruel to ask, "Are you saved?" But we do ask and then we hear something like this: "Well now, I never heard it put in that way. But I think that I have as good a chance as any one as I go often to church, and I do not smoke Sundays!" Others will parry and avoid answering until they get quite angry. Yes, we are slumbering and sleeping with empty professors at our side and we are afraid to warn them. In view of His coming let us trim our lamps and be ready by faithfully examining the lamp of our fellow men and women to see if they have the root of the matter in them—the oil, symbol of the Spirit of Christ.

3. "After a LONG TIME the Lord of those servants cometh, and reckoneth with them." (25:19)

Again, in this third parable in succession we have the idea of the Lord's delay in coming. It is a question here of diligence in using the talents received. In the case of David's mighty men there were grades of service and success, though no doubt the motive power was their love for the king. All the Lord's people have not been given the same kind nor the same number of gifts; but all have received at least one. It is also noticeable that the more gifted a brother or sister may be the more activity they display in serving the Lord. The man with the five talents would speak to us of the Lord's servants who give all their time to His work. The man with the two, of elders, deacons and deaconesses. (The word in Rom. 16:1 translated in A.V. "servant" ought to be "deaconess" as in our Spanish version.) The man with the one talent would speak of what we call "the rank and file" Christian.

Now, the one talent Christian represents the majority of the Lord's people. In a hive of bees there must be one queen (the five talent Christian), not too many drones, (the two talent Christian), and the one talent is the neutral bee which actually does all the work of the hive. This looks like a bad illustration and a contradiction of the parable, but we think not. The Lord wishes to teach us that the one talent man failed because he did not use what he had in his hand and power. The one talent folks make up our assemblies. Oh! that they would use that one talent in active service for their Lord, and not hide it in the *earth*.

The word *earth* is suggestive. Noah fell when he became a husbandman, literally "a man of the ground." His interests were in the dirt, from thence came the drunkenness and disaster which led to the damning subjugation of the coloured race, which human legislation can only mitigate, but which the grace of the Gospel alone can change. Sad to say that in some countries it has not done so, as we still hear of what is called "a coloured meeting," without an apology.

Last Lord's Day we sat at His table with about one hundred and fifty Christians. There were negroes (black), pardos (grey), triguenos (brownish), morenos (swarthy), catires (fair), the five main colours by which the Venezuelans are distinguished, and there it was beautifully seen that we were "all one in Christ."

The talent hid in the earth speaks of material interests getting the first place in the lives of the saints. Children, business, pleasure, recreation, ambition, all combine to bury the precious talent in the earth, and when any elder or preacher would exhort such to active

service, giving, and self denial, he will probably be snubbed, or give an answer like old Erasmus, who said that he did not aspire to a martyr's crown!

The backslider in heart is filled with his own ways and would even dare to insinuate that God was an "austere man." The little working bee has but one talent as it were. It is sexless, neutral if you will. It does not aspire to be a queen nor wish to be a drone; but it is ready to fly hundreds of miles, suck millions of flowers, carry honey, or stay in the hive, build the cells and mind the babies. Rarely do you see a bee on the ground unless it is sick or injured. What a tremendous disappointment it will be to many a Christian to appear empty handed at the judgment seat of Christ.

"Must I go—and empty handed?

Must I meet my Saviour so?

Not one soul with which to greet Him?

Must I empty handed go?"

THE BIBLE

Whatever use man makes of this standard of truth, the standard itself remains fixed, tried and unimpaired. When I take down a great author such as Lord Bacon, I find that time has discovered many errors, and rendered obsolete many positions to be found in that most comprehensive of human minds. But I see that time can take nothing from the Bible. I find it a living monitor. Like the sun, it is the same in its light and influence to man this day as it was ages ago. It can meet every enquiry; it can console under every present loss; and it can become, in God's Hand, a daily means of growth and comfort.

I once asked a child of God who was dying, "Have you any fear?" "Fear?" she replied, "Why should I fear? *Christ* does not fear. '*Jesus is mine.*' It is not death; for I am lying down in green pastures, beside the still waters."—J.D.S.

CIRCUMSTANTIAL PRAYER*J. Gray*

Prayer should be the normal experience of the Christian and it is one of the great privileges of Priesthood. Every true born again soul prays, some more than others. They do so because of different needs and circumstances. In many cases one's prayer life depends upon circumstances.

The following examples from scripture teach the reality of circumstantial prayer and show us how God permits His children to pass through diverse circumstances in order to provoke them to pray.

1. News of predicted judgment constrained Abraham to pray for the lost. (Genesis 18).
2. Human weakness caused Jacob to cling to the Lord and cry for blessing. (Genesis 32).
3. A care for the testimony created in the heart of Hannah a true desire for a man child. (1 Samuel 1).
4. Drought and times of famine among God's people exercised Elijah to seek Divine aid and blessing. (1 Kings 18).
5. With a holy hatred for the evil which surrounded him, Jabez cried for preservation. (1 Chron. 4)
6. A worker, with a holy zeal for God's house, and a humble desire to build the walls, is compelled to lift his eyes heavenward, as the enemy prepared to destroy his work. (Nehemiah 4).
7. When the principles of Nazariteship were being assailed, and the godly Daniel stood in danger of having the privileges of prayer removed, he fled to the Throne of God for refuge and support. (Daniel 6).
8. A sinking Peter has only time to breathe out three simple words which brought a quick response. (Matthew 14).
9. Death may cause sisters like Mary and Martha to weep but it also caused them to supplicate at the feet of Jesus. (John 11).
10. Paul's thorn in the flesh, like many infirmities, was a blessing in disguise. The unexpected answer to his prayer left him with grace to bear the thorn. (2 Cor. 12).
11. A servant, behind prison bars, provided God's people with an opportunity to pray and a time for God to display His power in deliverance. (Acts 12).
12. The inner prison at Philippi was turned into a sanctuary by the prayers of Paul and Silas. The sweet perfume of praise filled the holy place (Acts 16).

The reader will note the different circumstances in which these souls were found and the varied reasons why they prayed. Surely such experiences would cause us to see God's hand in our lives, ordering, and leading into a more intimate life of communion and prayer. Every new circumstance is but a fresh opportunity for the exercised heart to pray.

LOWERING THE STANDARD

There are two ways of bringing Scripture and our walk into agreement. One way is to bring the standard of Scripture down to our walk; and the other way is to bring our walk up to the standard of Scripture. Which is it to be? Or rather, we should ask, which of these ways *has been adopted?* for surely no one can fail to see that of late years the standard has fallen to a lamentable degree. Among professing people of God things are being practised and defended to-day, that would not have been thought of years ago. At that time, as a brother remarked recently, when you went into one of the saints' houses, it was an understood thing that all should get down on their knees, and that there should be a "prayer meeting," although it might last only for ten minutes.

The concerns of God's Kingdom were uppermost in the minds of His people. Heavenly conversation was felt never to be out of place. Indeed the Lord's work, His kingdom and glory, were the all-absorbing topics of conversation. To keep company with the unconverted, was considered out of the question. The world's concerts ("religious" concerts included) were handed over to the world entirely. There was a clear line drawn between the children of darkness and the children of light. In plain words, God's people, at least as a rule, were dwelling on the mount with God. They were abundantly satisfied with the fatness of His house. There was *no room left* for the weak and beggarly elements of the world. This is no fancy picture. We remember it well. Why does such a happy state of things not prevail at the present time? This is a question that must be honestly faced. We must take it into the presence of God and examine it upon our knees, and ask why the fine gold has become dim—why is the most fine gold changed? (Lam. 4:1).

No one will deny that there is an increasing conformity to the world. Time was, when unconverted relations did not give us much of their company. They knew they would be spoken to about their souls, and that the conversation would be about the things of eternity. But *now* they are under no restraint. They will even ask God's people to their parties, feeling sure that the question will never be asked—"Have you been converted to God?" Then, as to reading, there are

books and periodicals read now, that would not have been looked at once upon a time. In these days you could not have told what were a brother's "politics", for an undivided interest seemed to centre in the heavenly "commonwealth". But now, within an hour of the prayer meeting, professed heirs of the kingdom may be heard in keen discussion over some new measure of the Government. Indeed, if the enthusiasm that is spent in politics alone, were devoted to the things of God, there would be a revival such as we have seldom seen. Yet in the face of such things we are told that "all is well." The unspoken thought seems to be: "We are rich and increased with goods; and are as near to the Lord as ever we were." May we be mercifully awakened out of such a condition!

The simple truth seems to be this, that spiritual declension has set in. It became irksome to be continually after our Father's business. A revival time might do "for a time". But the flesh clamoured for something "lively" — something "attractive". *We gave the flesh what it wanted*; and, in order to justify ourselves, we have dragged the word of God down to *our* standard, while we keep up as great a profession as ever! But, as in the case of Ephraim, strangers have devoured our strength; yea, grey hairs are here and there upon us, and we know it not (Hos. 7:9). The standard seems to have been lowered all around. By almost imperceptible degrees, we have reached the borders of the world. Conformity to the world seems to be the rule, and not the exception. The worldling holds out his hand across the border line, saying, "We are glad you have got over your revival fever, and that you have come to your senses at last;" and many, alas! stripped of the robes of their holy separation, surrender to the enemy without striking a blow! If separation to God be called a revival fever, then we want it back again. If a desire for the word of God and prayer at any hour of the day be "excitement", then we want to have some of it. The standard of God's truth has been lowered to suit our own condition.

What is needed now is to have our condition brought into agreement with the requirements of God's word. Strictly speaking the standard of Scripture *cannot* be lowered. *We* may lower it by our interpretations, and inferences, and explanations. But these devices to soothe our conscience will not make void what God has said. His word is a fixed standard, and cannot be altered to suit our spiritual condition, or to justify our worldly conformity. Let us get into the presence of God, and seek to be brought into such living contact with Him, that the standard of His word shall be the rule of our life, that the heavenly water may flow in such abundance that the saints of God shall cry aloud for joy, and the unconverted feel that God is near.

(Selected from an old writer for a present need)

THE GRACE OF ACCEPTANCE

Part 2

Mervyn Paul

In last month's article it was stated that there is a cause (Prov. 26:2) for the mental disturbances, unrest, anxieties and tensions that over-shadow the lives and break the communion of so many of the Lord's people. It was noted, also, that such unrest, or distress, in the Christian's life always indicates:

FAILURE, SOMEWHERE, TO RECOGNIZE, AND TO ACCEPT THE WILL OF GOD IN OUR CIRCUMSTANCES.

Now many earnest, honest saints will not be in agreement with that statement. There are always dear ones who find it hard to believe the last half of Amos 3:6. There are the Euodiases, also, who think that it's the Syntyches (Phil. 4:2) that are the cause of much of their trouble . . . and vice versa. How many times some of us have said:

If he, or she, hadn't said, or done, this or that . . .

If they weren't so unreasonable I'd be different . . .

If I could only have . . .

If the Lord would answer my prayers . . .

If I had more courage, more talent . . .

If things had not turned out so badly . . .

If there isn't some change soon I don't know . . .

If I could only be sure . . .

If Christians only had more sense . . .

If they would do or act as they ought to do . . .

and in speaking in that way we have disclosed our dissatisfaction with things, or situations, **THAT GOD HAS ALLOWED** to come our way! "doing despite" to Rom. 8:28! In other words, we have failed so often to recognize, and accept the will of God in our lives — perhaps because we have very wrong ideas of the sort of thing that constitutes a blessing. The young man who was trying to get established as a peach grower, who had worked for years to that end and had invested in it all he had, was fearfully upset and nearly swamped with doubts when the Lord allowed a severe frost to destroy his first good crop. It was hard for him—very hard—to take in his spiritual councillor's words: "God loves you better than He does your peaches. He knows that while peaches do better without frost, *it is impossible to grow the best men without frost*; and His object is to grow men, not peaches."

Clearly, he had failed to recognize, and accept, the will of the Lord that time. And what hosts of sorrows come to His people through such failures! Let me note (fully disguised) a few illustrative examples.

A brother becoming disgusted with his wife's indolent ways, indifferent housekeeping, mis-management of their money and their children, undertook, as head of the house, to reform her. Results: many stormy sessions; frantic efforts to get meals on the table just before husband was due to arrive home; mounting failures and nervous tensions; finally, mental break-down and emotional escape into insanity. The dear brother was now more than alarmed. Much heart-searching followed, and confession, and prayer that God would restore to him his wife. The Lord heard and answered his cries. Many years have passed since then without further trouble, for the Lord helped that brother to see that *he must accept his poor wife for what she was* rather than for what he had expected her to be. Life became tolerable because he learned to practice the Grace of Acceptance, while he wisely left her reformation to the Lord. (Case solved).

Agnes, saved early in life, found her girlish ideas frustrated at every turn because her parents expected the Lord to come soon. She was counselled not to do this or that, not to bother about new clothes, wall-paper on her bedroom, etc., etc., because the Lord might come and they would not be needed. Results: resentment against "an unkind God" (as she thought), refusals to bow to His Word, nervous tensions, depressions, finally the mental hospital. Psychiatric diagnosis was a psycho-neurosis (manic depressive) caused by bad habits of thinking formed in early life. (Case not solved).

A saved teen-ager, highly musical, with a promising career a possibility. A long drawn-out conflict as he attempted a compromise between Ambition and Christian Conscience. Frustrations, resentment, tensions became a serious menace for a time. Finally, as a wise son, he realized his danger, yielded to his heavenly Father's plan for his life, finding peace through the Grace of Acceptance. (Case solved).

Mrs. X, married to a travelling man, for years fought down her unwillingness to agree to acceptance of her husband's absences as being the Lord's will for her. In later years, feeling her loneliness after the family had grown up, she became very sorry for herself, brooded over her unhappiness, suffered a series of heart attacks, and went home to heaven — possibly before her time. Nervous tensions through failure to accept the Lord's will for the pattern of her life caused it all. At length only the Lord could solve her problem . . . and He did.

And so we might go on and on, telling of the foolish battlings we Christians put up because we find ourselves thwarted, our objectives frustrated (Elder brethren, please note), of resentment, fears, that form of reasoning which goes 'round and 'round in circles (getting no where) called Worry, and all the long list of emotional conflicts commonly described as "things that get on your nerves" — some of them raging at this moment, some of them thankfully solved when the Grace of Acceptance has been applied.

How very different our experience becomes when we heed the Spirit's teaching from the lips of the Lord Jesus! In Matt. 11:6, where we find the blessed whosoever of perplexity, the Lord stated the Principle of Acceptance. In vs. 26 (after He thanks His Father *for the people that didn't get saved!* vs. 25) He gives us His own Example of Acceptance. Then in vs. 29-30 we have His Exhortation to Acceptance, to wear the yoke He wore while here on earth.

Blessed, precious Lord Jesus! What a halo of moral glory attended His walk down here! . . . And we are being called to "walk as He walked" (1 John 2:6) — had you remembered?

(To be continued, God willing)

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"O blessed God! how kind
 Are all Thy ways to me,
 Whose dark benighted mind
 Was enmity with Thee.
 Yet now, subdued by sovereign grace,
 My spirit longs for Thine embrace."

The author of this excellent hymn, John Kent, was a shipwright, and a man who received very little education; his occupation hindered the possibility of much study or self-education. But he was an out and out Christian, fond of reading his Bible and good books. Mr. Kent was born in Bideford, Devonshire, England, December, 1766, and he began to write verse as a mere lad. At the age of thirty-seven he published his "Collection of Original Hymns," which contained nearly three hundred of his pieces. His hymns are strongly worded, earnest, simple; and many of them are still in constant use in Great Britain and America.

Besides the above, which is frequently sung in our meetings for worship and ministry, there appears also in the "Believers' Hymn Book, from this man's pen —

"Sovereign grace! o'er sin abounding,
Ransomed souls, the tidings swell;
'Tis a deep that knows no sounding;
Who its breadth or length can tell?
On its glories
Let my soul for ever dwell."

"Hark! how the blood-bought hosts above
Conspire to chant the Saviour's love,
In sweet harmonious strains!
And while they strike their golden lyres,
This glorious theme each bosom fires,
That grace triumphant reigns!"

Mr. Kent fell asleep in Jesus, November 15, 1843, at the age of seventy-seven years.

QUESTIONS AND ANSWERS

Question. "Hebrews, chapter 9, verse 23, has always been a difficulty to me. Will you please explain what it means?" "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

Answer. "The patterns of things in the heavens" was the Tabernacle in the wilderness," the pattern shewed to thee (Moses) in the mount" (Heb. 8:5). We can readily understand why this earthly Tabernacle needed to be cleansed; those connected with it were a sinful people, and the priests at times were unfaithful in their service. These earthly things could be purified with the blood of bulls and of goats; that is made quite plain in the account given of the Levitical offerings.

Consulting various translations we find that the phrase "the heavenly things" can also be read "the heavenly place". But in either reading, the context shows it to be that of which the Tabernacle was a pattern or copy. The heavens, or the heavens, first, second, and third, are referred to as follows: "God called the firmament Heaven" (Gen. 1:8), "fowl that may fly . . . in the open firmament of heaven" (Gen. 1:20), the place where God dwells—"the heaven and heaven of heavens cannot contain Thee" (1 Kings 8:27), "Caught up into the third heaven" (2 Cor. 12:2), we read of "brimstone and fire from the Lord out of heaven" (Gen. 19:24), "the stars are not pure in His sight" (Job 25:5), Satan among the sons of God presenting himself before the Lord (Job 1:6), "accusing the brethren before God day and night (Rev. 12:10), "the prince of the power of the air" (Eph. 2:2), "the spiritual hosts of the heavenly places" (Eph 6:12 R.V.). All this would clearly intimate the need of purifying Sin found an entrance into heaven by the fall of Satan. We are told in Isaiah and Ezekiel that he was a heavenly being, that he was the most marvellous of all the creatures which God created, and he fell from that exalted place where he was one of the covering cherubim. From the place he fell there has been a trail of sin, and so the heavens have been affected and the earth has been completely defiled. Although the blood of Christ was not shed to atone for angels, "He took not up angels," (Heb. 2:16), yet the defilement must be cleansed.

It does not seem quite clear why the plural is used here, "better sacrifices", unless it refers to the various aspects of that "one sacrifice for sins" (Heb. 10:12). It took many sacrifices in connection with the Tabernacle service to fully set forth the one sacrifice of Christ on the Cross. The power and efficacy of His blood shed upon earth has purified the heavenly places, which are filled with the glory of that sacrifice. He said, "I go to prepare a place for you," so heaven, and the heavenly things have been cleansed.—H.A.

We have to do with a God of boundless resources. He sees the end from the beginning, and can call things that be not as though they were. Infinite wisdom can find many ways whereby we may get out of a difficulty, while we may be able to see none.

* * * *

How shall your patience be crowned, if no adversity befalls you. Often take counsel in temptation; and deal not roughly with him who is tempted.

QUEBEC

SHAWINIGAN FALLS, QUE. — J. Spreeman visited this city recently, and reports a fresh interest with some bright cases of conversion.

QUEBEC CITY — Last word from H. M'Cready stated that God had opened up the way, and he expected that a building would be commenced as soon as a permit is obtained from the city.

THEDFORD MINES, QUE. — N. Gratton reports new interest in R. C. homes. Some souls have been saved in Arvida during his recent meetings there.

MONTREAL NORTH. — Bert Grainger tells of unsaved attending the meetings, and of interest in the homes.

ST. HONORE, QUE. — VINCENT Davey has been encouraged by others professing to be saved, and a fresh interest developing in the eastern part of the province. The workers in Quebec feel that God is answering the prayers of the people of God on behalf of this difficult and needy field.

CRAPAUD, P. E. I. — The recent conference was a time of real blessing. On the Sunday evening the hall was filled, and almost 100 people were in the basement. The latter heard the preaching through a loud speaker.

U.S.A.

STOUT, IOWA. — Real help was enjoyed in the ministry of the Word at the conference which was well attended. F. G. Watson went on to Garnavillo, Iowa, for ministry meetings, F. Hunter to Hitesville; Oliver Smith and Wm. Warke expected to try a new place in this state.

CHANGE OF ADDRESS

Mr. John Elliott — 907 West Central St., Springfield, Mo., U. S. A.

Mr. R. Cappiello — 611 Orange St., New Haven 11, Conn., U. S. A.

REGIONS BEYOND

"This province of Rio Grande do Sul, where we are, is a large state of over four millions. There are no assemblies here, nor in the two other large states further north. It is over two years since we moved down here and since then have been seeking to make known the Gospel. What a different story might have been told if workers had come here twenty or thirty years ago. Weeds of Satan's sowing are now in full bloom — false systems are flourishing on the ignorance of the people, who for generations have been left without the truth of God's love and God's judgment. The results so far of the preaching of the Gospel have not been all we had hoped, but we trust the Lord will yet come near and raise up little assemblies to the honour of His Name. . . . We are cut off a good deal from Christian fellowship, being some six days' journey by train from the nearest assembly."

John McCann,
Caxia Postal 264, Caxias do Sul,
Rio Grande do Sul, Brazil.

CONFERENCES

TAYLORSIDE, SASK. — Our annual conference will be held, D.V., July 4, 5, and 6, with a prayer meeting on the evening of the 3rd. Accommodation will be provided for visitors as usual. Corr. Clifford Paul, Taylorside, Sask.

MERVIN, SASK. — The Mervin—Louisville mid-summer conference will be held, D.V., on July 11, 12, and 13, preceded by a prayer meeting July 10 at 8 p.m. Corr. C. C. Cox, Mervin, Sask.

WITH CHRIST

TAYLORSIDE, SASK. — Our beloved brother, Sidney Glister, passed into the presence of the Lord on May 16 in his 55th year. He was saved here 38 years ago, and has been in happy fellowship ever since in the Taylorside assembly. Brother J. A. Ronald preached the Word at the funeral to a large company of friends and relatives.

VIOLA, IOWA. — Brother Clement Merritt passed on to be with the Lord on May 10 at the age of 55 years. He was saved in 1951 when O. Smith and P. Elliott pitched a tent in Viola, and was in fellowship in the Manchester assembly. The brethren who led him to Christ preached to a large company at his funeral. Pray for his 5 unsaved children

LONACONING, MD. — Our beloved sister, Mrs. Minnie Crosser, wife of brother Henry Crosser (correspondent of the assembly), went to be with Christ on May 14. She was in fellowship here for 61 years. Her life and testimony resembled the virtuous women of Prov. 31. Her helpful counsel and companionship will be greatly missed by our aged brother. Brother D. L. Roy spoke words of comfort and faithful words of warning to the unsaved.

LONDON — The conference here was a time of blessing. The attendance was good and the ministry varied and helpful and was shared by a number of the Lord's servants.

SARNIA: — God graciously gave us a good time at our recent conference. The attendance was hardly as large as last year but the ministry was good going into all branches of Christian life and experience.

SEVERN BRIDGE: — Bro. A. Dellandrea has had a series of meetings here using the Two Roads Chart, and God has given blessing in souls saved and saints lead out to His name, This has been a great cheer to the assembly here.

BOLTON: — We had our usual all day meetings here and it was a time of real profit and help. Seven of the Lord's servants shared in the ministry of the word and preaching the Gospel.

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, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

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TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and

notices of deaths to:

A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

TIDINGS

PRAIRIES

PORTAGE LA PRAIRIE, MAN.—Unusual rainfall resulted in retarded seeding and bad roads on the prairies so that attendances were not as large this year. The conferences here, Pine Creek, Glen Ewen, Esk and Taylorside were felt to be happy times of refreshing and blessing. T. W. Ball and A. W. Joyce had meetings in Portage which were well attended. The ministry of brother Ball of North Ireland has been much appreciated. After the Taylorside conference brother A. Douglas went to Arborfield for ministry meetings, and expected to have some meetings in Portage ere returning east. Hector Alves, who arrived on the prairies in time for the Esk conference, expects to have meetings in northern Saskatchewan in the Mervin district. Brother Ball purposes going on to the West coast to Vancouver, after Mervin conference, for meetings in Fairview and other assemblies.

MAIDSTONE, SASK.—J. Gray and S. Maxwell are preaching the Word in this district.

NIPAWIN, SASK.—G. McKinley purposes starting cottage meetings.

DURBAN, MAN.—J. Ronald labours on faithfully in the Gospel and expects to be joined shortly by Alex. Wilson who brought his three little children from Abbotsford to the prairies. (Our brother Wilson was recently bereaved of his wife).

ONTARIO

SAULT STE MARIE, ONT.—The correspondent of the Soo, Ont., assembly writes that they have started a lending library for the Lord's people. Doubtless there are many helpful books which are not being used, and, if sent to S. H. West, 479 Albert St. E., Sault Ste Marie, Ont., they will be gratefully acknowledged and carrying charges will be remitted to the sender.

NIPIGON, ONT.—Wallace Cudmore with brother Boyle of Port Arthur expected to put up a portable hall in this new place in an effort in the Gospel.

THE WAYS OF GOD

A. W. Joyce

How to know God, His Will and His ways is a desire begotten by the Holy Spirit in the heart of every true child of God, at some time. It is to our shame if we have to admit "This was the great desire of my heart when I was first saved, but I don't think so much about it now." It should be our life-long quest; to know God better, and thus love Him more; to know His will better, and to be subject to it; to know His ways better, and to walk in them. These are lessons which no books of men nor schools of men can teach. The Bible is the text-book, the Holy Spirit is the teacher, and all the circumstances of our lives can be used as a visible blackboard, to make plain some of the lessons which otherwise could not be learned.

Let us notice one Psalm — the twenty-fifth, from which we may glean some thoughts on the important subject of *knowing God, His will and His ways*.

THE WAY OF SALVATION, verse 8. "Good and upright is the Lord: therefore will He teach sinners in the Way." The first great essential to knowing God is to be saved by His grace. "He will teach sinners in THE WAY. Has the reader been taught by God that he or she is a sinner, a lost sinner, a helpless sinner, a sinner deserving of Hell — this is the first great lesson without which salvation cannot be known, see Romans chapters 1-3. Finding out then the need of salvation, has God taught you THE WAY? "I am the way, the truth, and the life: no man cometh unto the Father, but by Me (John 14:6), said the Son of God, the Saviour of the World. Have you received Him? Do you know Him? "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

1. THE TEACHABLE SPIRIT. To know the Lord as my Saviour, is only the beginning. I must now desire to know His ways. Verses 4 and 5 of our Psalm says, "Shew me Thy ways, O Lord; teach me Thy paths. "Lead me in Thy truth, and teach me." The teachable spirit acknowledges that God has ways to show His own, paths for their feet to tread and truth for them to learn, and says, "I want to learn them, I am willing to obey them and to walk in God's ways." This is all-important if we are to live happy and fruitful lives.

Who can deny that there are many Christians, who, while assured of their eternal destiny are very uncertain and doubtful of their path here below. Let each ask in the presence of God, "Am I where Thou wouldst have me to be?" The young believer asks doubtfully, "Has

God a plan for my life, has He a partner for me?" Surely one cannot expect to be guided by God while engaged in a series of flirtations with the other sex. Is the Christian at his daily work satisfied, "I am in the niche God intended for me?" If so he will do his work wholeheartedly as unto the Lord. Are we absolutely assured that we are in church fellowship where God intends us to be? If so our position will stand the test of the Word of God, and we will not be found wandering from that place, into places that will not stand that test. Surely we cannot entertain the thought that in all these important departments of our lives; the home; the business, the assembly — that God has no pattern, no plan, no guidance for His people!

2. THE PRAYERFUL SPIRIT, verse 5. "On Thee do I wait all the day." Closely connected with the teachable spirit, is the prayerful spirit. If I want to be shown, taught and led, I must seek God's face in prayer about all these things. Jesus says, "Ye have not, because ye ask not." God takes delight in His people's prayers. No matter is too insignificant to engage His attention; no problem is too complex for His wisdom to solve; no sorrow is too deep for His sympathy to reach; no trouble is too great for His power to overcome.

Allied with prayer, however, there is patience required. The prayers of the morning are not necessarily answered in the morning, whether the morning of a day or the morning of life. "On Thee do I wait *all the day*," is the Psalmist's way of expressing the apostle's New Testament exhortation, "Pray without ceasing." Don't get discouraged in prayer because the answer is delayed. Don't give up, remember the Psalmist's word, "on Thee do I wait all the day."

3. THE CONTRITE SPIRIT. As long as we are in the body, we need grace and mercy (Heb. 4:16). We need daily restoration and forgiveness, we need self-judgment and confession. Some imagine they have graduated into a superior class where daily confession is not needed. Instead of the contrite spirit it is very evident that theirs is the confident and even the censorious spirit. They need not the Advocate upon the Throne. Instead of having got to know the way, perhaps all unconsciously, they have lost the way. The contrite spirit in verse 7 thinks sorrowfully of past transgressions, appreciates deliverance from them, and confesses present iniquity — which may be entirely unseen by any human eye, but acknowledged to be great by the one who judges sin in the infinitely holy presence of God (verse 11) and in verse 18 prays "Forgive all my sins," see 1 John 1:9 for a fuller New Testament revelation not within the ken of saints of a past dispensation.

4. THE HUMBLE SPIRIT. In the world the humble and the meek are despised. Self-confidence, self-assertiveness, egotism and

“brass” often carry a man a long way on the road to success. All this is reversed in God’s Kingdom. The meek will He guide in judgment: and the meek will He teach His way.” There is a danger of the grace of meekness being despised even among the people of God. “Learn of Me, for I am meek and lowly in heart,” said our perfect example in Matt. 11:29.

5. THE OBEDIENT SPIRIT. To be spiritually intelligent in the paths of the Lord requires OBEDIENCE. “All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.” (Psa. 25:10). Disobedience to any known command of the Lord will hinder God from further communicating His mind to us.

6. THE REVERENTIAL SPIRIT. Last, and certainly not least to learn God and His ways, there must be the FEAR OF THE LORD. Godly fear is one of the Christian graces most conspicuous by its absence in the present dark and last days. In our Psalm we read, “What man is he that feareth the Lord? him shall He teach in the way that He shall choose,” verse 12, and again in verse 14, “The secret of the Lord is with them that fear Him; and He will shew them His covenant.

To know God, His will and His ways then, there must first be a real salvation, and then the TEACHABLE, PRAYERFUL, CONTRITE, HUMBLE, OBEDIENT, AND REVERENTIAL SPIRIT, and wherever this is found God will fulfil His promise as He did to the restored Psalmist in Psa. 73:24, “Thou shalt guide me with Thy counsel, and afterward receive me to glory.”

“LORD, help me.” There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. Some of the most beautiful prayers ever uttered are very short prayers. This is a very short prayer — any child can say it. There are three links in the chain, mark you. One link is on the throne of God; it is “Lord”. The other link is down here; it is “me”. And then there is a great link between that and this; it is “help”. “Lord help me.” And the greater your need, the more that middle link in the chain will express.

* * *

Pampering the flesh is hampering the Spirit.

THE WILL OF GOD**(Part One)**

T. W. Ball, N. Ireland

Could a theme more important for the child of God be discussed or considered at any time? If Paul was an example to all that should hereafter believe on Christ — as he claimed to be — then it is characteristic of all new-born souls that they should cry: "Lord, what wilt Thou have me to do?" The realization of the proprietorship of the Lord Jesus, blending with the feeling of wondering gratitude for the love and mercy of God, quickly dawns upon young converts. Christ Himself said, "They shall be all taught of God" (John 6:45); hence such require no man to inform them that God has a plan and purpose for their future life.

Before viewing the practical and varied bearing of the will of God upon the life of a believer, let us look at some "wills" that are in contradistinction, if not in complete opposition, to the will of God. We mention them because they are to be vigilantly guarded against, and never to be mistaken for the Divine will. John speaks of the "will of the flesh" as being incapable of effecting, or even contributing to, the mighty miracle of the new birth. How can it, when all its gravitations are anti-God and anti-good? It may indeed demonstrate itself in a worldly Esau, a portly Eglon, a deadly Amalek, a cowardly Saul, a wily Absalom, or a lordly Diotrefes, but never in that holy thing, that new creation, called "the Divine nature".

Likewise the "will of man" has no part nor lot in this matter (Jn. 1:13). Here John uses the word for man in the masculine, to make more emphatic the radical and essential difference between the spiritual and the natural birth. This should serve to guard evangelists against the modern habit of pestering and "pushing" potential converts, especially those of tender age. Speaking of the "will of man" generically, Peter declares that it never produced the minutest fragment of Scripture (2 Pet. 1:2). While the writers thereof were not mere stenographers (as some shallow thinkers affirm) seeing that their background, environment, personality, and the dealings of God with them, all combine to lend colour to what came from their inspired pen, we must stand firm upon the incontrovertible truth that the original Scriptures were the infallible breathings of the Holy Spirit.

Let us not, however, conclude that it is wrong for a Christian to have a will of his own. It is a menace and source of danger only when it makes him like the rushing horse or the baulking mule (Ps. 32:9). Paul tells the Corinthians that he had requested Apollos to

visit them, but the latter was not then willing or minded to do so (1 Cor. 16:12). No doubt the will of Apollos was rightly assertive here, as his going then to that church would likely have aggravated the party spirit then obtaining, and especially among those who were saying, "And I of Apollos".

Years before this, when Barnabas was minded (not as A.V., "determined") to take John Mark with them, his attitude was not in itself evil (Acts 15:37). Possibly the failure was both his and Paul's to wait on the Lord until they had some clear indication of the Divine will, which would have averted an open and bitter breach.

Another will to beware of is mentioned by Paul. He speaks of some being "led captive by Satan at his will" (2 Tim. 2:26).

(Here we judge the A.V. preferable to the R.V.) This pictures an ensnared and infatuated child of God, who requires to be meekly, patiently, and yet faithfully instructed, and prayed for, that God may give him repentance to the acknowledgment of the truth, so that he may "sober up" (lit.) out of the snare of the Devil. Here is a point where Satan is sometimes successful in weakening and dividing the ranks of Christian testimony, and causes the way of truth to be evil spoken of. This should surely give us deep exercise to seek from God that clearness of understanding, and withal gentleness of manner, that will make us instrumental in the liberation of such captives from their inebriated state.

Again, the "will of the Gentiles" (1 Pet. 4:3) is declared by Peter to be diametrically opposed to the quiet tenor of a godly life, which is God's will for all His saints in all ages. It is manifested in their "revellings, carousings, and winebibbings, etc., or what we would now call "parties, sprints, and big nights". To avoid being evil spoken of by these gay worldlings we may conceivably "run with them"; but how then can we be sober and watch unto prayer (4:7)? and how can the Spirit of glory and of God rest upon us, as on those bearing reproach for the Name of Christ (4:14)?

Should the reader be one of those who cherish some unworthy misgivings about the consequence of yielding unreservedly to the will of God, let him consider that the very honourable and unassailable position of sonship which he now enjoys, is altogether through the super-abounding grace of God, which, in harmony with an eternal purpose, was poured out so lavishly and lovingly upon his guilty, rebel head. God "fore-ordained us unto adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved, in whom we have redemption through His Blood (Eph. 1:5ff).

Can you imagine the prodigal — his cheeks yet moist with his father's tears and kisses; his gaunt frame newly clad with robe, shoes and ring; his soul still thrilling with the music of that loving welcome; as he sits honoured in that unexpected banquet — can you really conceive of him being fearful lest some task injurious to his health and welfare might be imposed by the one who had just now proudly proclaimed him as his son, and wouldn't be satisfied with having him there in a lower status? Surely not. So, says Paul to the Romans, considering the multitudinous mercies of God, you cannot honestly do anything less than present your bodies a living sacrifice unto Him . . . so that you may prove His good, acceptable and perfect Will (12:1ff).

BOASTING

One of the features predicted of the last days, is, that men should be "boasters" (2 Tim. 3:2). This is true in the fullest sense in the world at the present time. Let any one who doubts this, take a look at the world's advertisements and mark their tone and spirit. But the region of "boastings" is not confined to the world; it has taken a firm hold on what professes to be "the church". Even among true believers, boasting is not excluded. When a little reviving has been given in grace among the Lord's people, what a piping and advertising of it there is, and while all this is going on, the blessing ceases. When the Lord gives a little fruit in the Gospel, and some sinners are brought from death unto life, how often the Spirit is grieved, and the work stopped, by the boastings of those who clamour for the credit of being the "means" of the Revival. What a flourish of trumpets there often is, over what ultimately turns out to be a very small affair, so far as abiding results are concerned. What a glorifying of man, in the "reports" of the religious world's movements! How little honour to God, His Spirit, and His Word! Need it be wondered in such circumstances that permanent results are the exception? Our God hates boasting.

Ejaculatory prayer has this advantage — it flies up to heaven before the devil can get a shot at it.

THE SIMPLICITY THAT IS IN CHRIST

(Continued from last issue)

G. G. Johnston

In relation to the work of the Lord in this church dispensation, we might consider the simplicity of the man, the simplicity of the message, and the simplicity of the method. Also simplicity as a protection and as a commendation.

The Man

We have already considered the simplicity of THE Man, Christ Jesus, and that of His apostles. In writing to the Thessalonians, Paul could say, "Ye know what manner of men we were among you," (1 Thess. 1:5). Could we imagine any foolish talking or jesting in His behaviour, any vain show of earthly wisdom or conceit! The simplicity of the man, and of his companions, is marked on every page. They toiled by day and by night, sometimes hungry, at times lacking sufficient clothing for comfort, happy if only they could please their absent Master, whose eye was ever upon them. Is this characteristic of Christians today, and particularly of those who, like the apostles, profess to be devoting full time to making Christ known! Have we not been robbed by Satan of this primitive simplicity!

His Message

The apostle's message was one that was aimed at genuine heart work. In assemblies of saints who gather unto the Lord's Name alone there would today be scant room, thank God, for any man whose message threw doubt upon the divinity of Christ, the inspiration of the Scriptures, the eternal punishment of the lost, or similar fundamental truths. But is this the only danger! Is there not also danger in a message that is designed to give speedy and abundant results in professions, with little concern as to whether such work will stand! Why so much chaff that is soon carried off by the wind! Why such haste to get those who profess baptized instead of waiting for them to ask, as did the Ethiopian, "What doth hinder me?" And once considered as in fellowship some of these may continue all their days, with little or no evidence of life. What is the matter? The message has lacked something.

The work of the Spirit of God is, first, to convict of sin. Thus the message should be aimed at the conscience, rather than at the emotions. When the conscience has been reached through faithful messages, which the Spirit of God can use to this end, He should be left to do His work. Too often help is proffered, as if to hasten the

spiritual birth, with fatal results. No doubt good judgment is needed at this point, and some evangelists who, when they saw men wounded by the arrows of conviction, deemed it wise to "let them bleed well," saw a more lasting work. Are we, as workers, more interested in our reputation for getting converts than in the glory of God? Every false professor is a definite affront to the testimony for God. How many such are bitterly opposed today to all that is of God, because they feel that they were "high pressured" into professing what they did not possess!

The Methods

used today seem greatly in contrast to those of early workers, even of those in our own generation. True, circumstances have changed, and new inventions made some difference. But, how few are employing apostolic methods today! Where are the men who will heed a definite call from God, and believing it to be from Him, will dare to go into new fields counting upon Him to feed and clothe them, and toiling on see new assemblies formed! Thank God, they are not altogether lacking.

Is it not too common to hear, or see published (perhaps for months), that So-and-so is "outgoing to . . ." Meanwhile they make a tour of many of the assemblies, "getting acquainted". With whom! Not with God. Long before they have set sail for their objective field, the more discerning are convinced by their methods, and by their empty words, that they utterly lack a call from God. But who is capable of stopping them! They have gained headway, and funds, and away they go, only to sow grief and sorrow and dishonour upon the Lord. And what shall one say of some who, after a period of absence, return to tell thrilling stories of wild beasts, snakes and travel, but little or nothing of what God has wrought with them!

Modern means of travel make it easier than in the past, and these make a systematic "sweep" of the assemblies of saints, telling what they need, with utter barefacedness. Does this savour of the simplicity the apostles practiced! It does not. It is too late to nip this in the bud, but should it not be pulled up by the roots? There is scriptural example for the rehearsal of what God has wrought with one in other fields, but particularly to those who previously may have assumed the responsibility of commending to the work. Acts 14: 26, 27).

As Protection

In the construction of the Tabernacle the objects of glory and beauty were within, while the onlooker saw only the plain badgers' skins covering. This is typical of the pilgrim church. The badgers'

skins were what covered the inner set of curtains, which were made of pure white linen, covered with gorgeous needlework of blue, purple and scarlet, with cherubim. Those very plain curtains served as protection from the elements. What is more important as protection to a young woman than the modesty and simplicity of her dress and behaviour, and what has better served to preserve the Church, as a virgin, than simplicity in doctrine, in ritual, in buildings, in everything. Once a young woman has abandoned due modesty and begins to act in a coquettish manner, she is likely to fall a prey to men of evil intention. And the assembly that begins to lust after popularity, introducing innovations to attract attention, is already fallen in spirit, and will soon manifest open departure. Surely what we need is not to study how to please the world, but how to please the Lord, to whom we have been betrothed. One important element in our protection from a seductive world will be true simplicity as individuals, and as assemblies.

Our Commendation

before the Lord and in the eyes of an ungodly world will surely not be in our use of modern dress, with bobbed hair, lipstick, etc., nor because we employ musical instruments, solos, or other "catches" in our meetings, but because we maintain a simplicity which betokens true love to Christ. Nothing can substitute for the power of God, and this need not be expected if the Spirit of God is grieved. Do we as individuals manifest "the simplicity that is in Christ?" Does our testimony, as an assembly, manifest this characteristic?

GOD OVER ALL

J. Ritchie

Faith's Repose in Days of Trial

It is a "law of the kingdom", very fully established throughout the pages of the inspired Word, that God, who is over all, who ruleth and over-ruleth among the sons of men, causes "the wrath of man to praise him" (Psa. lxxvi. 10), and makes the opposition and malice of the enemy to subserve His work and fulfil His purposes of grace to the sons of men. Like Samson's riddle of the honey found in the lion's carcase (Judges xiv. 14), "Out of the eater" comes forth meat, and the very devices of the adversary, which loom like thick clouds of coming woe, are caused to "break in blessings" over the head of the righteous. A glance along the line of Scripture history will confirm the great principle in our souls, that "the Lord reigneth", that He "sitteth on the water floods", ordering, guiding all, for His own praise and His people's good: that the hour of the apparent triumph

of wrong, is the appointed time for its final defeat; and that the time of man's extremity is God's opportunity to manifest His power. May the blessed Spirit, whose business it is to cause the truth to "work effectually" (1 Thess. ii. 13), making it good as a matter of spiritual experience in the saints, give practical possession and enjoyment of this in our hearts.

It was to the serpent, by whose instigation the fall of man was accomplished, that the promise of the coming Deliverer was given. The Seed of the woman, who had been by his subtlety deceived, became the Bruiser of his head (Gen. iii. 19), and the Breaker up of his power (Heb. ii. 14).

The *envy* of Joseph's brethren was the cause of him being sold as a slave to the Midianites, and sent into Egypt (Gen. xxxvii. 36); the *wickedness* of Potiphar's wife and her lies, sent him into the prison as a malefactor, where he was "laid in iron" and sorely tried (Psa. cvii. 18, 19), and thereby educated and fitted as all God's honoured servants must be, for the place of rule to which he had been called. Looking back to the experiences of the pit and the prison, Joseph said from the place of his power and glory in Egypt, "God sent me before you to preserve you a posterity, and to save your lives by a great deliverance" (Gen. xlv. 7).

Pharaoh's edict condemned to death all Israel's male children, yet out from it God caused his own daughter to rescue the babe (Exod. ii.), and bring up the youth (Acts vii 21) who, in after years, was instrumentally the destroyer of Pharaoh's power, and the deliverer of God's down-trodden people Israel.

Haman, the Agagite, Israel's ancient enemy (Exod. xvii, 8, 16), had got into such favour with the Persian king, as to secure the issue of a death sentence on all the covenant people, and a high gallows was erected upon which Mordecai, God's solitary witness, who had refused to bow to the Amalekite, was to be hanged (Esther v. 14). But God, who had permitted things to go thus far, said, "Hitherto shalt thou come, but no further" (Job xxx viii. 11), and a sleepless night of the king, was the instrument to bring the proud Amalekite to his own gallows, to elevate Mordecai to power, and his people to glory and honour.

The furnace of Nebuchadnezzar may be heated seven times for the Hebrew youths, who refuse his idolatry, but not a hair of their heads perish, because One like unto the Son of God is there. Such are the ways of our God, who is "wonderful in counsel, excellent in working" (Isa. xxvii. 29). And the Cross reveals the same great mystery. There the prince of darkness had his "hour" and a temporary triumph. The Son of God was bung upon a felon's cross. His

handful of feeble followers were scattered like autumn leaves. Truth had apparently perished from the earth, and evil sat enthroned. It was the great crisis of the world's history. God was not far off; yet He was silent, until the full time for His action had come. On the third, the appointed day, calmly, yet in the full might of His power, the God of resurrection entered upon the scene. The bars of death were broken; its power was spoiled, its prince defeated, and the Crucified One was led up in triumph amid adoring hosts, to the throne of the majesty of the heavens, to be owned as Lord and Ruler over all.

And the story is the same ever since. The early persecutions of the Lord's early disciples, scattered them as preachers into regions far beyond. The martyrs, under Nero, thrown to the lions in the amphitheatre, or set up as lighted torches to illuminate his gardens, gave such testimony to the power of Christ, amid their sufferings, that thousands were led to embrace the Gospel. The Pope's bull against Luther, and his trial at Worms for his faith, aroused Europe to the true character of the Papacy. King Charles Stuart chased the godly Puritans out of England, to found and evangelize the American Commonwealth. And the persecuted Scottish martyrs, whose blood purpled their native hills, left such a legacy of vital godliness and love of the Bible to their seed, as the evil influence of centuries has not yet wholly removed.

In our own day, and in our brief life story, have we not again and again proved that "God is stronger than His foes," that His eyes "ruo to and fro throughout the whole earth, to shew Himself strong in the behalf of those whose heart is perfect toward Him" (2 Chron. xvi. 9), and that although He may try, and severely discipline His own, He will never give them up, or allow the enemy to finally triumph over them. In days of testing and sifting such as the present, when God is permitting man to set aside and dishonour His Word, the pit, the prison, the furnace, and the gallows, after some sort may come again. Harder times and a more rugged path may await those who cleave to the Lord, and seek to hold fast His truth. But it will be for good. The purposes of the Lord will stand, come what may.

Of the last great apostacy, in which evil will rise to power, and be found in high places, it is said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19). And on the day of Antichrist's proud triumph, he will perish for ever at the glance of the Lord. Such is the way of the Lord with His saints, and the darkest hour is but the herald of the coming dawn. The hottest fiercest battle, is on the eve of victory.

THE WONDERFUL GRACE OF GOD

From an address by the late *R. W. McCracken*

The first and second epistles to Timothy and the epistle to Titus are the writings of Paul's old age. There is a softness about them that characterizes one who is nearing the end of the journey. Paul spoke out the truth with boldness, and he gave the Word of God with all clearness. Now when he comes to the end of his life he writes these letters. Here in Titus, chap. 1, he gives the qualifications of the elders of an assembly. In chap. 2, he enjoins sound doctrine and godly living — the two most important things in the life of a child of God — what he is to believe, and what he is to practise. Then in chap. 3, he ends with practical words of exhortation.

What I wish to bring before you is the wonderful grace of God, of which Paul gives us an outline at the end of chap. 2. "The grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ, who gave Himself for our sins, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The gift of grace is the salvation of God. When we are saved, grace puts us into school, to teach us both positive and negative lessons. It also enables us to look onward and homeward, and meanwhile imparts a zeal for good works.

We are prone to look at the grace of God merely as that which reached us in our lost estate, and saved our souls; but that is only the beginning of things. God's grace is a saving and sustaining, teaching, and establishing grace and in a coming day it will be a presenting grace. "In the ages to come He will show the exceeding riches of His grace" — the word "show" is the same as the word "exhibit". It will present perfect in His comeliness those who have been cleansed, and brought into the family of God, and thus fit them for the eternal glory. Grace is what we know upon earth; glory is what we are going to enjoy in Heaven for ever. Glory is grace in the full blown flower.

Let us look at this gift of grace — salvation — the greatest gift of God to man, through His only beloved Son, and brethren, we are the recipients of this salvation of God. Not merely does it save us from hell, and fit us for Heaven, but it saves us day by day. If the King, when he was in this town, had deigned to present you with some gift, you would ever after proudly display it to your friends, with the words, "That's from the King". When we think of God as the donor of the gift, the God who created you and me, and saw us in

all our sin and shame, and sent His Son to be our Saviour, we value the gift because of the donor. Who can tell what it has cost the God of Heaven, and His beloved Son? Brethren, I trust that you enjoy and highly prize it, and that your heart goes out to Him for all that He has given to us and done for us.

Grace also teaches us very practical lessons; first to deny ungodliness and worldly lusts. Fleshly lusts are the grosser sins. Worldliness, like a cancer, is creeping in among the people of God; and it is eating like a cancer, and dragging them down from their excellency. The grace of God also teaches me my responsibility to God, to be godly. Then there is the lack of holy sobriety amongst us, and of even that righteousness which makes a man straight in all his dealings. The world is watching to see if there's any kink of crookedness in us, and their standard is a high one.

There is also the hope of the grace of God. We will not always be in the wilderness and desert; we will, ere long, enter into the fulness of all that God has laid up for those who put their trust in His Son. As Rutherford wrote, we wrestle on towards Heaven, and whether in trouble or sorrow, we look for the hope of the church, and of creation — "the glorious appearing". We are looking for Him, and I trust we are waiting for Him. It is a comforting and sustaining hope, for we live in a restless world. They have been trying for years to get peace, but they will never get it until the Prince of Peace comes. Meanwhile God will overturn, overturn, until He come whose right it is.

What object did the Lord have when He reached down and saved us? It was to "redeem us from all iniquity", or lawlessness; from taking our own way. He gave Himself for us that we might have no will of our own, that His way and His path might be ours, and that we might yield up body soul and spirit to Him, and to Him alone. These are lawless days — labour rising up against capital, and servants against masters. This spirit sometimes creeps into assemblies. Let me speak to those who are young in Christ, to honour the elders, to obey them, and to "esteem them very highly in love for their work's sake." Young believer, remember it is better to be clean than clever, and to be holy than mighty.

Finally, we should be "a people zealous of good works". If we would only put into the things of God half the zeal that we put into the things of this world, we would be a people wondered at. We are going Home; the day of review, of manifestation, of uncovering is coming, and all our service will be judged in the searchlight of Heaven.

Are we getting the gain of earth, to lose it in Heaven, or are we losing it now to get it in Heaven? We are either laying up on earth, or in Heaven; and where our treasure is, there will our heart be also. The Lord enable us to "set our affection on things above, not on things on the earth; for we died, and our life is hid with Christ in God."

THE GRACE OF ACCEPTANCE

Part III

By Mervyn Paul

Changed lives! Lives out of which have gone the complainings and habitual worryings, the stress and tensions, and all such emotional conflicts, because the Grace of Acceptance has taken their place! . . . And do not let Satan persuade you that such a hope is merely an impractical dream, or at least, an impossibility for you. For just as surely as Unbelief robs sinners of their soul's salvation, just so surely will it rob you of the peace of God that has been designed to garrison your heart and mind; Phil. 4:7. Consider such passages as these: "Be careful (anxious) for nothing"; Phil. 4:6. "Take no (anxious) thought for your life" — or for the necessities of life — Matt. 6:25, 28, 31, 34. "Neither be ye of doubtful mind"; Luke 12:29. Newberry translates: "Live not in careful suspense." (Note also: Ex. 17:1-7; Num. 11:18-20; 21:4-9).

Exhortations like these make it clear and definite that **IT IS NOT THE WILL OF GOD THAT WE SHOULD SPEND A LARGE PART OF OUR TIME OUT OF FELLOWSHIP WITH HIMSELF BECAUSE WE HAVE DEVELOPED THE BAD HABIT OF STEWING AND FRETTING, COMPLAINING AND WORRYING** — while we comfort ourselves with the delusion that we can't help it! Let it once be understood that over-anxieties, nervous tensions, and battlings because of resentment or frustration, **ARE MAINLY THE DIRECT RESULT OF BAD HABITS OF THINKING, plus DISSATISFACTION WITH CIRCUMSTANCES THAT GOD HAS SEEN FIT TO ALLOW**, then it will be beyond argument that our blessed heavenly Father expects us to do something to correct matters.

Sometimes the question is asked, "But what about situations that we cannot believe are of God, but of the devil. How then can we accept it as from God?"

The answer is simple. In the Bible there are revealed 2 forms of the will of God — His *directive* will, and His *permissive* will. Job, for example, was not afflicted by Satan because the Lord *directed* the devil to distress him, but because He *permitted* His enemy to test His servant. (Note, also, that at the first Job practiced the Grace of

Acceptance; Job 1:20-21; 2:9-10). Balaam knew what God's *directive will* was; "Thou shalt not go with them" (Num. 22:12); but the mad prophet had set his heart on Balak's gold, hence, in His *permissive will* (vs. 20) the Lord allowed the hireling to proceed. Similarly, it was not His *directive will* that led men to crucify His Son. But because of His determinate counsel and foreknowledge, His *permissive will* allowed His enemies to do their utmost against the Lord Jesus in order that He might take their worst and turn it into heaven's most wondrous blessing. The Father's *permissive will* allowed the Son to suffer at the hands of men. The Lord Jesus MEEKLY ACCEPTED IT AS SUCH; John 18:11, and none of us would care to question His example.

Now do you understand? . . . A vast array of things can occur that Satan, in fact, may send our way. Yet they cannot happen UNLESS THE LORD, IN HIS PERMISSIVE WILL, ALLOWS THEM TO TAKE PLACE. So it is that we must find His will in everything that comes to us, and humbly say with our blessed Lord, "Even so, Father: for so it seemed good in Thy sight." For that is the Grace of Acceptance.

Unhappily, however, some of the Lord's dear people do not truly want to have their lives changed. One dear sister, when told that brother A. continued on good terms with Brother B. because he continually prayed for grace to enable him to do so, exploded, "Why I wouldn't even want to have grace towards a man like that!" Obviously Heb. 4:16 was not of full value to her, while to say, "Even so Father" for such a brother was an intolerable proposition.

Again, some folks are sorry for themselves and like to hide behind the excuse, "I guess I was born that way, and you can't change the way you were born." They fail to realize that their condition is not because "they were born that way" so much as it is because THEY HAVE PRACTICED THEIR PARTICULAR RESPONSES TO THEIR FEELINGS FOR SO LONG A TIME THAT NOW THEY SEEM LIKE SECOND NATURE.

Oh no, beloved! The Lord did not save us merely to keep us out of hell, but also to save us from our un-Christ-like ways: the flesh. And the Spirit of God and the exhortations of His Word were given to us to change us into the image of His Son; 2 Cor. 3:18. Rom. 12:2 *commands a transformation* that is to grow out of *the renewing of our minds* . . . while verses 9-21 fairly bristle with the practical results of the Grace of Acceptance . . . which, let me repeat, is the response of our hearts no matter what God may allow to come our way, "EVEN SO FATHER: FOR SO IT SEEMED GOOD IN THY SIGHT"; Matt. 11:26.

Say those blessed words over and over every time anything that is hard to bear crosses your pathway.

Say them over and over; and the Complaining, the Anxious thoughts, the Habitual Worry, Tears, the feelings of Frustration, Resentment and Tension will be displaced by a quiet assurance that ALL MUST BE WELL, since it is written, "And we know that all things work together for good . . ." (Rom. 8:28) (—which is either the truth or an outrageous lie!)

Say them over and over; and in time you will RE-ROUTE YOUR EMOTIONAL RESPONSES — your thinking — and so break the bad thinking habits that may have marred your communion with God, and spoiled your life, for so long.

GOD HONOURS HIS WORD

It is not eloquent preaching, or attempts at oratory that God uses in the awakening of sinners: He always owns and honours His Word. Wherever the Word is wisely spoken, by one in a right spiritual condition, it will not fail to be God's message to those who hear it. In days gone by our meetings were characterized by a full and free use of "Thus saith the Lord." The Book of God was much in evidence, and abundance of "chapter and verse" was given. The rustling of leaves was heard all over the place, as link after link of the chain was formed, which caused the hearers to feel that the words were not man's but in very truth the "Word of God" (1 Thes. 2:12), working effectually in all that believe. There was power in the ministry because it was of God, and God was honouring His Word. The present tendency is to go back to the religious world's way of searching in the Bible for a "text," sometimes a verse or a line, wrenched out of its context, perverted in its meaning, and used as a peg to hang a superabundance of human reasonings which carry conviction to none.

The promises of God scattered throughout the Bible are like the stars of the firmament; if it were always day we should not know that the sky is so full of them, but when night approaches they begin to shine. When the night of affliction overtakes the child of God the promises of God are seen to shine forth one after another in the firmament of His Word.

DIVISIONS

Although divisions among God's people are to be deplored, we must not fall into the error of saying that ALL divisions are wrong. Scripture tells us to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). But there may be divisions that are quite in accordance with the doctrine of Scripture. Indeed the Lord Himself **COMMANDS** divisions in certain circumstances. He tells His children, for example, to separate from the ungodly—to come out from among them and be separate. This involves division; but it is a division that is according to the doctrine of Scripture. God says, "Gather my saints together unto Me" (Psalm 50:5); "For where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20).

In seeking to carry out the Word of the Lord and gather according to the Scripture we may be compelled to "put a division" between ourselves and many dear to us in Christ. If, in acting according to what is written, we find ourselves separated from certain members of the family, we shall be sorry; but we could not act otherwise. If, in obedience to God's Word, I leave some unscriptural association, my action must not be called division, at least in the BAD sense of the word. We must ever observe the distinction between divisions that God has **FORBIDDEN**, and divisions that God has **COMMANDED**. In such matters, when we have *ascertained what God says*, our great aim should be to see that we carry out God's Word in the right spirit. To have its due effect, our *manner of doing a thing* should be as Scriptural as the thing itself. If we took due care to be baptized in love while we carry out the Lord's mind in matters of division, even Scriptural division would yield a far more plenteous harvest of the "peaceable fruits of righteousness," than we sometimes see to be the case. As an aged brother once put it: "Two things are needful in these dark days; the narrow path, and the big heart" — a path as narrow as the Word of God enjoins, and a heart for every member of Christ.

If you are a servant, make your employer feel that you are the most reliable person about the place. Joseph, in jail was as reliable as when governor of Egypt. Cream rises to the top, whether in a vessel of china or in a wooden tub.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“O blessed Saviour! is Thy love
So great, so full, so free?
Fain would we give our hearts, our minds,
Our lives, our all, to Thee.”

This hymn was written by Joseph Stennett (1663-1713) and published in his “Hymns on the Lord’s Supper”, in 1697. It originally began—“My blessed Saviour is Thy love”; and many alterations have been made since it first appeared in print. For instance, verse 6 was originally written —

“Make us like Thee in meekness, love,
And every beauteous grace;
From glory unto glory changed,
Till we behold Thy face.”

In the Believers’ Hymn Book (No. 172) it is —

“Like Thee in faith, in meekness, love,
In every heavenly grace,
More of Thine image daily gain,
Till we behold Thy face.”

This hymn is fully based on Scripture throughout, and echoes the words of 1 John 4:19, “We love Him, because He first loved us.”

Although grace does not run in the blood, it does run, at times, down the line in a family. This is seen in the genealogy of the Stennetts. Edward Stennett was the father of Joseph Stennett, subject of these “notes”. To this Joseph Stennett, was born a son, in 1692, also named Joseph Stennett, who became a very zealous Christian in early life, and a successful preacher of the gospel. To him was born a son, in 1727, Samuel Stennett, who also was a prolific hymn writer. In 1795, after the death of his wife, he had earnest longings to depart also; and said in the language of his hymn—

“On Jordan’s stormy banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”

He died in 1795, aged 68. His hymns numbered thirty-nine. Samuel Stennett had a son Joseph Stennett, upon whom his mantle fell; thus making the fifth link in the chain of Stennetts, all ministers of the gospel — Edward, Joseph 1, Joseph 2, Samuel, and Joseph 3. Samuel Stennett was very highly esteemed by King George 3. A high position was offered him in the "Church of England", but faithful to his sense of duty, he declined, saying, "I dwell among mine own people."

QUESTIONS AND ANSWERS

Question: How can we reconcile 1 Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake"; with Colossians 2:20, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"

Answer. These two portions require no reconciling. The word "ordinance" in Peter's Epistle does not refer to the same thing as "ordinances" in the Colossian Epistle. In fact these are not even the same word in the original language (Greek) of the New Testament. The word "ordinance" in 1 Peter has reference to the law of the land, and to this the child of God, as recognizing that "the powers that be are ordained of God", is to be subject "for the Lord's sake". The portion in Colossians has exclusive reference to the ordinances of the Jewish ceremonial law, which had its entire application to man as alive in the flesh. To this the Christian is dead, having died with Christ, and in this sense is not alive in the world, and thus not subject to these ordinances which in this connection are called "the rudiments of the world." Dean Alford gives an excellent translation of this verse — "If ye died with Christ from the rudiments of the world, why, as though living in the world, are ye being prescribed to?" Then the following verse, "Handle not, nor taste, nor touch; (which things are all to perish with the using".)

This reminds me of something I read once, regarding the late Mr. Donald Munro, while he was holding meetings in a little town in Ontario. The meetings lasted from seven till ten in the evening, but that did not satisfy one man who was attending them; he used to follow Mr. Munro to his stopping place, to hear and learn more. One night they were reading in the Epistle to the Colossians, and

every now and then the man put his finger into his pocket, took out a little tobacco and put it in his mouth. They came to verse 20 of chapter 2, and Mr. Munro read the above translation of Dean Alford, adding, "When a man is dead, the doctor stops prescribing and someone else is needed — the undertaker. And who is dead?"

"Thank God, I am," replied the visitor. "If so," said Mr. Munro, "For whom are you prescribing that tobacco?" "Well," he replied, "I never thought of that;" and he rose, walked over to the stove, and deposited the tobacco in the fire.—H.A.

It is the daily drill which makes the battle hero; pray without ceasing.

* * *

The path of fellowship is walking *with* God.

The path of holiness is walking *before* God.

The path of obedience is walking *after* God.

* * *

No rush to battle atones for sin in the tent.

* * *

The sun and rain will give vigour and growth to a living tree, but the same sun and rain will increase the rot and decay in a dead one.

* * *

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.

* * *

The men that move the world are the ones who do not let the world move them.

SHALLOW LAKE, ONT.—J. Gunn and E. B. Sprunt plan on operating a portable hall in this village, where the seed has been sown and souls have been harvested in years gone by, hoping to see further blessing.

TORONTO, ONT.—D. Chaig of N. Ireland has had well attended meetings in various halls. The West Toronto assembly have written that after July 1, their week night meetings will be Tuesday, Bible-reading and Thursday prayer-meeting at 8 o'clock.

VICTORIA RD., ONT.—The conference was larger than usual, and the word ministered by fifteen of the Lord's servants was varied and helpful, taking up all aspects of the Christian life.

EARLTON and CHARLTON, ONT., conferences were larger than usual, both halls being packed. The Lord's people were cheered and refreshed by the ministry of the word by seventeen brethren who changed back and forth between the two conferences, thus giving variety in each place.

NORTHERN ONTARIO—Russell Harris has been visiting the extreme northern part of the province with Gospel tracts and personal conversation, was well received and had a number of interesting conversations with Indians and whites. He has gone to Nova Scotia.

ARNSTEIN, ONT.—B. Widdifield and J. Clark had five weeks of well attended meetings here and saw some blessing. B. Widdifield has gone on to New Ontario seeking to help the assemblies there, and J. Clark to Chapman Valley.

CONFERENCES

ARLINGTON, WASH.—The annual conference will be held, D.V., in the Gospel Hall, Sept. 5, 6 and 7, with a prayer meeting on Friday, Sept. 4 at 7.45 p.m. Corr. Arthur Colburn, Route 2, Marysville, Wash.

ORILLIA, ONT.—Conference as usual over Labour Day, beginning with a prayer meeting, Sept. 5 at 7.30 p.m., Lord willing, and continuing Lord's Day, Sept. 6, at 10.30, 2.30 and 7, Monday, Sept. 7, at 10, 2.30 and 7. Corr. R. Clark, R.R. 4, Orillia, Ont.

RIVER HEBERT E., N.S.—Our annual conference will be held, D.V., Sept. 6 and 7, with prayer meeting on the evening of the 5th, accommodation as usual. Corr. John T. Seaman, River Hebert East, N.S.

SAULT STE. MARIE—The joint annual Conference of the Assemblies gathered to the Name of the Lord Jesus Christ at Sault Ste. Marie, Ontario and Michigan, will be held, God willing, on September 5th, 6th and 7th in the Technical School in Sault Ste. Marie, Ontario, preceded by a prayer meeting in the Gospel Hall on Friday, September 5th at 7.30 p.m. Visitors will be welcomed and freely entertained. Corr. R. H. Davis, 178 March St., (Ontario) E. G. Quack, 800 E. 4th Ave., (Michigan).

HITESVILLE, IOWA—The Hitesville Annual Conference will be held (D.V.) Sept. 19th and 20th preceded by a prayer meeting Sept. 18th at 8 p.m. The Lord's servants who are practicing, preaching, and maintaining the "Ancient landmarks" and who have at heart the spiritual welfare of the Lord's people will be welcome. Corr. G. L. Frey, Applington, Iowa.

WITH CHRIST

DAVID C. MILLER

David C. Miller, of Barrie, Ont., departed suddenly to be with Christ on June 29th, 1953, in his 75th year. He had suffered a heart attack some weeks earlier from which he seemed to have recovered and had attended a day's meetings at Eden Grove, Ont. He preached in the Sunday afternoon meeting and some said they never heard him better. On Monday evening while waiting for the train for Barrie in the St. Clair Station, Toronto, he had another heart attack, and passed away before they could get him to the hospital. He was saved as a young man of nineteen and soon after learned the truth that led him to take his place in the assembly gathered simply in the name of the Lord Jesus. From the first he took a deep interest in all the activities of the assembly and was used to lead a number of his relatives to see the truth as well. He took a leading part in the Swanwick Ave. Assembly for years and in 1925 was commended to the work by that assembly. He had a special gift for visiting and tract distribution and gave away many thousands of them.

The funeral in Barrie was attended by a large number of saints from assemblies all around the district and the word was suitably ministered by Bros. James Gunn, who was commended to the work by the same assembly. He was buried in the Barrie cemetery to await the day when "this corruptible shall put on incorruption". He leaves a widow and one daughter in the assembly and three sons, to mourn his loss.

ST. CATHARINES, ONT.—Robert J. Scott departed to be with Christ on June 28th, 1953. Born January 3rd, 1872, in Fintona, County Tyrone, Northern Ireland, he came to Canada in 1911 and was saved in 1913 at meetings held in Hamilton by his brother Mr. David Scott, veteran servant of the Lord. He bore a quiet and consistent testimony for forty years, loved the Lord, His Word, His people, and the assembly. He was a sympathetic visitor, and was given to hospitality. Funeral service in the Gospel Hall was conducted by Brethren F. G. Watson, and Wm. F. Robertson. Prayer is requested for the family.

U.S.A.

ALBUQUERQUE, N.M.—F. L. Pearson has moved here to work in this needy state in the Gospel, where there is much new ground that has never been worked. His temporary address is, Rt. 4, Box. 209, Albuquerque, N.M.

FAIRFIELD, MAINE—J. McCullough and S. Rea have pitched a tent in a new place. This is the 7th successive year that they have been in new places in this area. Brother McCullough writes, "while new work has its own peculiar difficulties, yet we have the joy of knowing we are not building on another man's foundation." (This is an example which many younger preachers might do well to follow. Those who have known the difficulties and joys referred to have learned lessons and proved God in a way that will never be known by those whose time is spent mostly going from assembly to assembly. Ed. note).

EAST AURORA, N.Y.—Conference was about the same size as last year and was a time of blessing. The word of the Lord was good and the saints were refreshed. It was nice to see the tears flow freely at the close. There was much ministry for the young Christian as there were a number of new born souls present. This is good for old and young. Nine of the servants of the Lord shared in the ministry of the word.

CHICAGO, ILL.—Brother T. Williams writes of a helpful time at their first conference in the new Grace Gospel Hall. The building was filled Sunday night at the Gospel meeting. Seven brethren took part in ministry.

RUTH and TIDINGS



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SEPTEMBER

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:

TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:

A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

SUMMER EXPIRATIONS

We thank all our subscribers whose magazines came due this summer who have renewed their subscriptions. Those who have not done so will find an expiry notice with this issue, and we will appreciate very much your prompt remittance; you will thus be assured of not missing an issue. It will be assumed that those who do not renew in September wish us to cancel their magazine.

TIDINGS

BRITISH COLUMBIA

VANCOUVER, B.C.—T. W. Ball (N. Ireland), has been having very helpful ministry meetings in various of the assemblies in Vancouver and in the state of Washington. He purposes returning to Belfast in the latter part of September.

PRAIRIES

MERVIN, SASK.—Our conference, the first in the new hall, was the largest we have had here, with attendance of saints from Saskatchewan, Alberta and British Columbia. Harmony prevailed throughout and the ministry was both corrective and instructive, from C. H. Willoughby, S. Savord, Hector Alves, J. Gray, T. W. Ball, S. Maxwell and A. Wilson. Hector Alves remained for meetings and the following Lord's Day was like a second conference, when the saints at Louisville, Maidstone and Lashburn cancelled their meetings and gathered for the day. Brother Saword went east on his way back to his field of labour in Venezuela, calling at Maidstone, Lashburn and Taylorside. S. Maxwell and J. Gray have been in Northern Saskatchewan, working many towns from door to door with Gospel tracts and booklets and preaching in the open air.

NIPAWIN—G. McKinley is having cottage meetings and visiting from house to house with the Gospel.

THEODORE—J. Ronald and A. Wilson recently baptized some at Minitonas, the fruit of last summer's work at Swan River and Durban. They are now preaching in Theodore. (May the Lord richly bless these various efforts to reach sinners on the prairies).

ONTARIO

NIPIGON, ONT.—Brethren W. Cudmore and Boyle are in a portable hall about 70 miles east of Port Arthur. They are finding it hard to get the people but are sowing the seed with the spoken and written Word.

"THOU"*A. W. Joyce*

In Paul's personal epistles to his younger fellow-labourers, Timothy and Titus, he gives some weighty exhortations to which we would do well to take heed to-day. Paul had the gift of the teacher to an outstanding degree, but no ministry is more practical than was his by the power of the Spirit, and exhortations abound in his epistles. Doubtless we have all noticed at times the tendency to decry the ministry of exhortation, and to cry for the ministry of the teacher. Both are needed and the apostle Paul had a well-balanced combination of each. Let us notice four personal words to the servants of Christ to whom we referred.

1. Continue thou—2 Timothy 3:14, The Course.
2. Watch thou—2 Timothy 4:5, The Concern.
3. Speak thou—Titus 2:1, The Conversation.
4. Affirm thou—Titus 3:8, The Conduct.

THE COURSE

"But CONTINUE THOU in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them." By the pen of inspiration Paul has just been describing the progress of evil and evil men, but in contrast to the awful current of iniquity he exhorts Timothy to continue or abide in the things which he has learned and has been assured of. To withstand error—truth must be known. Have WE learned these important things so that we are "able to stand in the evil day?" If we have learned them, are we really assured of the truth of them? Do we know of whom we have learned them?

Have we not seen and heard some younger brethren as well as younger preachers dismiss with a shrug or with a facetious remark some of the truths which have been tried in the fire as merely "traditions of brethren."

References are made to older brethren who are now with the Lord in a slighting or even contemptuous way. It is observable, however, that some of these very critics do not object to reaping the benefits of the labours of men of God who planted the assemblies, and if they do not follow the tracks of truth blazed by these pioneers, they are well content to follow the tracks leading to the assemblies and to audiences made to order and gathered for them. We are told in Heb. 13:7, "Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith." (R.V.). "The memory of the

just is blessed," certainly it is to God, and surely it should be to us also. These scriptures just put in another way the truth of our text, "Continue thou in the things which thou hast learned." No sober-thinking person could suggest that our present generation exceeds in godliness the past generation of God's people in the assemblies. The heritage of truth which has been passed on to us is "the truth which is according to godliness" (Titus 1:1). It is in keeping with godliness and it produces it. Some of the latter day teachings may sound plausible and specious, but assemblies which have received them and the modern innovations which they bring, by the widest stretch of the imagination cannot prove that they have produced more godliness and less likeness to the world.

May each one of us then pay diligent heed to the apostle's closing words ere he leaves the world, "Continue thou" and thus strike a straight course in the "little while" that remains.

THE CONCERN

"But watch thou in all things" (2 Tim. 4:5). The conjunction but, links on with what has gone before where again the apostle with divinely given prescience looks on to the time "when they will not endure sound doctrine," when "they shall turn away their ears from the truth, and turn aside unto fables" (verses 3-4). "Don't be affected by all this, Timothy, WATCH THOU, make it your great concern to do the very opposite to these things," we seem to hear Paul say in his farewell message. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Paul is about to be offered, the time of his departure is at hand and his parting counsel to Timothy is "Preach the word"; others may turn aside but watch thou, or as the revised puts it "be thou sober."

THE CONVERSATION

"But speak thou the things which become sound doctrine" (Titus 2:1). Again the apostle has drawn a contrast; for in chapter one he refers to "the gainsayers," the "vain talkers," . . . whose mouths must be stopped," those who teach "things which they ought not," who give "heed to Jewish fables." Then in chapter 2, again and again the exhortation is given to young and old, men and women, to be sober, and to Titus himself to use "sound speech that cannot be condemned." The Lord takes very special note of our CONVERSATION. By our CONVERSATION we either glorify God or dishonour Him, we either strengthen or weaken the hands of our

brethren, we either attract sinners to Christ or stumble them on the way to Hell. The Lord took note of the God-fearing conversation of the remnant in Malachi 3:16 and commended it. The Lord Jesus took note of the contentious conversation of His disciples in Mark 9:33, (and on other occasions) and reproved them for it.

In public ministry let us avoid lightness and irreverence and speak the things that become sound doctrine. There is little use of us forcing a solemn manner on the platform while we deal with eternal verities, if we quickly revert to jocularly and lightness that savours much more of worldliness than of godliness; and may we not be like the children of the mixed marriages in Neh. 3 who "spake half in the speech of Ashod." At the Judgment Seat of Christ, not only will we have to give account of our works, but also of our *words*.

THE CONDUCT

These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8). This statement is one of the "faithful sayings" of the apostle Paul. We delight in quoting the faithful saying in the Gospel of 1 Tim. 1:15, "Christ Jesus came into the world to save sinners." Likely every preacher has to confess that the faithful saying to the sinner has been far more emphasized than the faithful saying to the saint in Titus 2:8. But in this verse the exhortation is "THAT THOU AFFIRM CONSTANTLY" care in the maintenance of good works. The evidence of the reality of our faith is seen in our CONDUCT from conversion's day. More harm has been done to the cause of Christianity by the inconsistent conduct of believers than all the combined attacks of infidelity and atheism. Let us each ask ourselves in God's presence, "Does my conduct before my fellow men prove to them that I am a child of God, am I careful to maintain good works?"

Sometimes the excuse is given "It is a difficult matter living a Christian life in the business I am engaged in?" If your business is an honest one, God can, and will give you grace to glorify Him in it. If you cannot live for God in it, you should be out of it. The revised reading of our text is, "This is a faithful saying, and these things I will that thou affirm confidently, to the end that they which have believed God may be careful to profess honest occupations."

There is nothing like an obedient today, to reveal God's will to-morrow.

QUESTIONS THAT GENDER STRIFES

G. G. Johnston

As in the days of the apostles so in our day, there are some well-meaning brethren who become occupied with questions which cause unnecessary friction among the saints. We dare not doubt the sincerity of such brethren, and their zeal is manifested in the way they bestir themselves in the propagation of their beliefs, but upon carefully weighing their arguments and comparing them with the Word of God, we feel convinced that they pertain to the class described in our scriptural title: "Questions that Gender Strifes."

Among these might be considered the protest of some against the use of leavened bread and fermented wine as symbols of the body and blood of our Lord, in our weekly remembrance feast: also their demand that this feast should be held at night.

The reasons adduced by such brethren may seem at first to have some weight, but upon careful consideration may appear to the writer to savour of fanaticism, and an imposition impossible to fulfilment in some cases—a thing surely never intended, when our Lord said to His disciples of that day, and of today, in every corner of the globe: "This do in remembrance of me."

No one should doubt that the bread used at the Passover, on that solemn night of our Saviour's betrayal, was unleavened. It was one of those loaves, undoubtedly, which our Lord took. After giving thanks, He brake it and gave it to His disciples. But surely, if He had intended it should thus be specially prepared, He would then have declared it. There is no indication, either, regarding the kind of flour used in the making. It would probably be of barley, as was common in Palestine, and often mentioned in the gospels. The writer had been present when only maize (corn) bread was available. Should we consider there was any hint at inferiority in our Lord Jesus because an inferior grain was used to make the bread. No more is there a suggestion of evil present in Christ, because of leaven in the bread.

Neither is there a suggestion of any evil principle in the blood of our Lord because the wine used may be fermented. Wine, properly speaking, is just the fruit of the vine (the grape) squeezed by one method or another, to extract the juice. At the institution of the Remembrance Feast our Lord took what had undoubtedly been extracted from the grapes months before, at the time of vintage, and, as fermentation begins immediately upon extraction, it must have been fermented to some extent.

Grape juice, so-called, as sold today, is not essentially the pure extract from the grape, since certain chemical ingredients have been added to prevent fermentation.

In order to obtain an unfermented extract from the grape at all times of the year, and in all climates of the world, it would be necessary to have on hand the fresh grapes from which to extract the wine immediately before use, or have dried grapes (raisins) and make a brew from them. This seems very far from our Lord's intention.

As for there being any added importance in celebrating the Lord's Supper at night, because it would remind our souls of the darkness of Calvary, and similar reasons, this seems to create unnecessary difficulty. It is thought that one reason for this custom in the primitive church was because many would be engaged in their daily toil on Sundays, in those lands still chiefly pagan, especially those who were serfs or slaves. These would only be free when their day's work was done. Let us manifest due esteem for the liberty granted to most people today in these favoured lands, by giving first place to our worship, which seems clearly to occupy paramount importance in the Word. While any hour might be agreed upon, according to the circumstances of those saints concerned, the morning (the choicest part of the day) seems to be preferable.

As for gathering at night because of what the darkness might suggest, how about those saints meeting beyond the Arctic or the Antarctic Circle, where during many weeks of each year there is little or no darkness at all, and again periods of little or no light?

Then again, it is not always possible to meet on the same day in all parts of the globe. Though all may meet on what is the first day of the week in their section of the world, yet those living on different sides of the date line in the Pacific area must gather on different days, since upon crossing that imaginary line, a day is automatically lost or gained, according to the direction travelled.

It seems conclusive that in many things, such as those considered in this article, our Lord has left His own free to act as circumstances, mutual agreement and good judgment might dictate, while in matters in which His will is clearly revealed we should be most scrupulous in their observance.

Every child of God is set apart, or is holy in a threefold sense—he is holy in Christ; he is holy as possessed of a divine nature; and he is called upon to be holy in his life.

ENVY*W. Shaw*

Envy has been called the "eldest-born of hell." Whether or not that description be correct to the letter, certain it is that envy is a work of the flesh (Gal. v. 21), and one of the darkest traits that can deform the character of a child of God. Its history runs far back. You find it in Genesis iv., where Cain, envious of Abel finding favour with God, murders his brother. We may start back in horror if we are told that envy in the believer is just the same as was envy in the first murderer. Yet it is true. And who can tell to what terrible lengths a child of God may go, in whose heart envy has found a lodgment! Adultery can be perpetrated by a look (Matt. v. 29); murder may be committed without the lifting of a finger (1 Jno. iii. 15); and, in like manner, envy may lead to the most fearful excesses of thought and feeling, while we pass current for amiable, and even spiritual believers.

Envy can find a hiding-place, yea, it can flourish, in the heart of a believer, while the church is powerless to bring him under its discipline. Hence the deadly nature of this sin; and it is all the more so, seeing it may possess the heart while the believer professes to be utterly unconscious of its existence.

Envy looks with grudging eye on the prosperity of another. It may be prosperity in regard to the possession of money. But as that aspect of envy may find a more fitting place in considering "covetousness," we confine ourselves to *spiritual* prosperity. Yonder is a brother who seems to be owned of God in his labours for Christ. People are trembling under the word. For the time being, all eyes are turned towards him. God is with him. He is evidently in favour in heaven. What does envy do? Envy grudges him that favour. The brother in whose heart envy rules, does not rejoice with those who are rejoicing. He grudges to see such honour put upon another, while he himself seems to have been passed by. Does he admit that he is moved by envy? Never. Envy can hide under the cloak of zeal for God's honour, or any other cloak, and thus remain unsuspected. The envious one questions if the work is of God at all; and, while he may *profess* to rejoice, yet deep down in his heart of hearts there is a secret wish that the work may come to nought!

This sin is far more prevalent than is generally supposed. Yet it seems to have a quiet, undisturbed reign, seeing so very few suspect envy has anything to do with *them*. But it is accompanied by certain marks which will enable us to discover it in ourselves—to put our

finger on it and say, "That is envy." It brings with it a rottenness of the bones (Prov. 14:30). Let us search ourselves, and see if we can discover any trace of this rottenness of the bones—this dull gnawing of disappointment as we hear that brother So-and-so has had a good meeting, and God was working. Why do we not rejoice? Ah! let us be assured that envy is doing its deadly work, and rottenness of the bones is our portion.

A brother—one of the most devoted believers we know—wrote us one day that he had been guilty of a terrible sin. "A young brother," said he, "came into the meeting, and was asked to say a word. He had not long commenced to speak, when they were in tears all around—broken down on account of sin. I said to myself, 'Why, see how long I have preached to these people, and they have never wept; and now this lad comes in, and God sets me aside and uses him; and any one can see it.' Envy was at work. I felt I had been guilty of a terrible sin. I never suspected I could be capable of such a thought. I went to the Lord at once, and confessed all; and then I went to the young brother, and confessed all; and communion was restored." That was perhaps the last brother we would have suspected of envy. But, walking in the light, he detected the loathsome thing at once, and had it judged in the presence of God.

It was for envy that Joseph's brethren sold him into Egypt. They could not bear to see him specially beloved of his father. In order to conceal what they had done, they told his father a lie; for envy has many other sins in its train.

When Eldad and Medad prophesied in the camp (Num. 11:27), the murmurings of envy were soon heard. But Moses rebuked them by the words, "Enviest thou for my sake? Would God that all the Lord's peoples were prophets, and that the Lord would put His Spirit upon them." This manifested the true spirit of meekness, for which Moses was remarkable (Num. 12:3). Rejoicing to see others honoured of God is one of the most conspicuous marks of true greatness and nobility of mind; while the murmurings of envy manifest the littleness and selfishness of a narrow soul. We may be quite willing to yield to a *Moses* all the honour that is his due; but when the spirit of prophecy comes upon a Medad or an Eldad—an "ordinary brother"—envy is ready to say with a sneer: "Is Saul also among the prophets?" But the Lord gives no account of His matters. He can raise up and cast down according to His pleasure; and He often finds a chosen vessel where the flesh would least expect it. It was envy that led to the destruction of Korah and all his company (Num. 16:32). It was envy that caused Eliab to speak of the naughtiness and pride of David, while to the discerning eye it

was clear that the Lord was with him. It was envy, perhaps more than anything else, that rendered Saul's life bitter, and marked him out prominently as the rejected of the Lord. It was envy that caused Haman to seek the destruction of God's people, and to fall into the pit which he himself had digged. It was "for envy" that the chief priests delivered up our Lord to be crucified.

Who shall put bounds to the development of this terrible sin? Let us make diligent search and see that it has no place in us. It will do no good to call it by another name. Let it be hunted out, and brought to the light, no matter although it may profess to be resisting pride, and to be contending for God's honour. Let us put our thoughts and motives to the test, and find out what it is that inspires our zeal, or, it may be, hinders our joy.

If some youthful David is being owned of God in slaying the giants, why should we not praise the Lord? If some hitherto obscure brother is getting the ear of the people, why should we not give thanks? If we are not prepared to resist and mortify the promptings of envy, we may assuredly reckon that rottenness of the bones shall be our portion, as it must be the portion of all who are not ready to respond to the call of the Great Shepherd when He says; "Rejoice *with Me.*"

PLANTED AND FLOURISHING

The true secret of fruitfulness is to have the soul abiding in Christ. Spiritual freshness and power come by drawing from His fulness. "Those that be planted in the house of the Lord, shall flourish in the courts of our God" (Psalm 112:13).

In temple language, to be planted in the "house," is the secret of flourishing in "the courts." The "house" was the dwelling place of Jehovah, the place of priestly communion and worship. The "court" was the place of outward service. Inside the house it was Jehovah Himself; outside in the courts, it was His work. As the servants of Christ, we have to do with both, for we are at once both Priests and Levites. Our place of communion is within, our place of service without. Surely we may gather from the thought of being "planted" in the house, that God desires our roots to be struck down into the depths of communion with Himself. Thus there will be freshness, flourish, and in due season, fruit.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

THE WILL OF GOD

(continued)

T. W. Ball, Ireland

Since we are not making a study of mythology, archaeology, or astronomy, but of something which has a definite and all-embracing bearing upon our every-day life, we wish to look further into the Scriptures to view this topic of God's will in its essentially practical aspect. A little study shows that it affects our SERVICE, that is, the character and sphere of our activity for the Master. No less than five times does Paul describe himself, at the opening of his epistles, as "Paul, an apostle . . . by the will of God." Thus he plainly and confidently declares that his life-work was not a self-chosen one, and that he had the calm contentment of mind and spirit which belongs to those who have the inward witness that the labours in which they are engaged are exactly what God would have them to pursue. In a pathway so bestrewn with trials, perils, and disappointments, how much it meant to him to have the blessed buoyancy of this assurance! We must not, however, think that only those who give their whole time to the work of the Lord can have this stimulating consciousness. We can serve the Lord in secular business (Rom. 12:11), and "abide with God" in an earthly calling (1 Cor. 7:24), provided that it is an honourable profession (Tit. 3:14), and does not cause us to be absent from the assembly meetings (Heb. 10:25). Generally, for such a calling God will fit the person with some aptitude and liking, and that will save him from being "a square peg in a round hole"—a most unenviable position.

The will of God must also be allowed to bear upon our SCHEMES, that is, all the plans and purposes which we may formulate for business, travel, vacations, meetings, visitation of friends, etc., and any future eventuality requiring a choice and decision on our part. While a Christian does, in a sense, live a day at a time, and is not anxious for the morrow (Matt. 6:34), yet it is quite right for him to have tentative plans looking much further ahead, but all subject to the Lord's will. Paul, contemplating his long-anticipated journey to Rome, prayed that it would be prosperous by the will of God (Rom. 1:14), and thus be for the mutual joy and refreshing of both the saints and himself (15:32). Another journey he had in mind, namely that to Thessalonica, was thwarted by Satan's intervention (1 Thess. 2:18), but even this we now see to be God's will, since it led him to write the two precious letters now in our possession. James strongly censures those who omitted to say "God willing" when announcing their plan to "go to this city, spend a year there, and trade, and get gain" (4:13 R.V.)—an omission especially repre-

hensible in view of the brevity and uncertainty of life. Little do some realize the tragedy of spending a year, or even a fraction of it, out of the will of God, from which the spiritual loss accruing is so great that no amount of "gain" will compensate for it.

Another part of Christian practice in which God's will has to be taken into account is our SACRIFICES. Paul pays tribute to the saints of Macedonia—and that a merited one—in that they requested to have fellowship in the matter of ministering to the temporal need of the poor saints of Judaea. He says "they gave themselves . . . unto us by the will of God" (2 Cor. 8:5). It certainly revealed the grace of God bestowed upon them, in that they did it liberally and joyfully, and at a time when they themselves were in deep poverty. It was also in line with the providential purpose of God which allowed such a state of emergency and privation in Judaea, so that by Gentiles believers sending to their necessity, a closer bond of fellowship would be formed between Jews and Gentiles in the church. It is conceivable, nay, verily possible, that some giving is not according to the mind of God. That is the case where a donor seeks to publicise his generosity, to get reward from man (Matt. 6:1); or where he handles the matter fraudently, (Acts 5:1ff) or where he wishes to blind the eye of a preacher, or close his mouth (Ex. 23:8); or where he aspires to some unholy prestige (Acts 8:18); or where he hopes to receive again some corresponding benefit; (Lk. 6:34, 14:12); or where he sends to some unscriptural cause (Gal. 2:18 and supports a false teacher (2 John 10); or where he deprives those dependent upon him of that which is their due (1 Tim 5:8); or where he arranges for some donation to be communicated after his decease, which should have been given while he was alive (2 Cor. 5:10). These instances should help to guard and guide us in this important matter.

God's will is also related to the Christian's SUFFERINGS. This is especially the message of Peter. He calls them "manifold trials" (1 Pet. 1:6) and "the fiery trial" (1 Pet. 4:12). They come in varying form and degree to those who possess that precious invisible thing called "faith" (1 Pet. 1:7, 2 Pet. 1:1). Hence it is not just the universal portion of fallen humanity of which he speaks, but is the experience of "the brotherhood," being reproached in the Name of Christ, or, in other words, suffering as Christians (1 Pet. 4:16). Even if this is inflicted by the "ignorance of foolish men," (2:15), and the onslaughts of the devil "seeking whom he may devour" (5:8), and is not the result of our faults (2:20); yet it is both sobering and strengthening to know that is all according to the will of God (4:19). If the Holy Spirit testified beforehand of the sufferings of the coming Christ, (1 Pet. 1:11) then these were

undoubtedly in the will of God, though they were caused partly by Satan's malice, and the blind and base ingratitude and inhumanity of man. There is nothing accidental in the bitter ingredients which we fain would have God eliminate from our cup.

Last of all we observe the necessary connection between the will of God and our SUPPLICATIONS. The apostle John declares that if we ask anything according to His will, He heareth us (1 John 5:14). We know that prayer is not just asking for things. It is designed to keep us in the enjoyment of God's presence, and in vital sympathy with His purposes. To this end God gives to every believer His Holy Spirit to indwell him, and He, says Paul, enables us to pray effectually because He makes intercession for us according to the will of God (Rom. 8:27). Therefore no Spirit-taught saint thinks it fitting to pray for popularity, for a windfall of wealth, for comfortable circumstances, or for pre-eminence over his brethren. Rather he will pray that God will teach him the lessons he requires to learn, strengthen him for duty and trial, make him a blessing to other saints and to the perishing, enable him to grow in the grace and knowledge of the Lord, and preserve him so that he may finish up his earthly career with an unblemished record. When requesting some favour of a material kind, he will be sure to add, "Not my will, but Thine be done." May ye know more of asking God to "make us perfect in every good thing to do His will" (Heb. 13:20of) for "he that doeth the will of God abideth for ever" (1 John 2:17).

SOLOMON'S CONVERT

William Rodgers, Omagh

Although in the days of Solomon no charge had been given to God's people to "Go . . . , and preach the Gospel to every creature," and although he had not, so far as we know, any command to "Pray for all men," yet in his supplication at the dedication of the temple, which is recorded for us in 1 Kings 8:22-53, we find three interesting verses (41-43), in which he turns aside from his own needs and those of Israel, to cry to God for the "stranger that . . . cometh out of a far country." He suggests that such a one may hear of God's great name and fame, as manifested in delivering and blessing His people, and may come with the desire in his soul, not merely to investigate, but to have dealings with this God for himself. And he prays that the Lord may so respond to this stranger that he may

get to know and fear Him, or, as we would put it in our way of speaking, that the stranger may be saved.

Now, should not this part of Solomon's prayer put many of us to shame? Had he confined his petitions to Israel, we might in the circumstances of his times have found excuse for him. But what shall we say for those today, who have the charge to "Go" and the command to "Pray," and yet are not so concerned about the salvation of the stranger as he was, and who, if they get as far in their prayers as their own unsaved children or other relatives, have little real exercise of soul beyond that?

A couple of chapters further on in the story, we are shown how God gave to Solomon the privilege of helping to answer his own prayer, in the case of the Queen of Sheba. This our God often does. When the disciples in Matt. 9:38 began to pray for labourers, the next verse records how they were made labourers themselves. And when I become really concerned about the salvation of sinners, and cry to God on their behalf, it is quite likely that He will find a way for me to reach some of them myself, so that I will no longer need to wail, "Must I go and empty-handed."

In 1 Kings 10:1, it is said that the Queen of Sheba, in her far-off country, "heard of the fame of Solomon, CONCERNING THE NAME OF THE LORD." His testimony at this time was good, and had spread far. Just so it was in a later day with the young converts at Thessalonica, whose fame was spread abroad "in every place" (1 Thess 1:8), and the apostle's preaching was rendered much easier thereby.

So the queen came to him with her "hard questions," not merely knotty problems or quibbles such as many waste time on, without much profit to themselves, but as verse 2 shows, difficulties that were of the heart. She came to the right man, for Solomon was still at this time in a fit condition to help an anxious soul, and when she unburdened to him "all that was in her heart," he was able to give what he himself in Prov. 24:26 calls "a right answer." Moreover, what she saw of his household, and what she saw of his worship, confirmed to her what she heard for his lips, with the result that she "believed and glorified God."

Now, I have been thinking lately, was it not a mercy that the Queen of Sheba was moved to come at the time she did, instead of a few years later. What a difference it would have made? She would have found a saint old before his time (chap. 11:4), a saint who was being led by his womenfolk into all the religious fashions of the day (chap. 11:4-8), a saint who was burdensome to God's

people (chap. 12:4); in short, a saint who had ruined his testimony. And while she would have still seen "his ascent by which he went up unto the house of the Lord" (chap. 10:5), she would as she looked around have seen also an "ascent" to Ashtoreth here, an "ascent" to Chemosh there, and an "ascent" to Molech somewhere else. What in all the world would Solomon have replied to her queries about this diversity of religions? Would he have said, "Oh, well, I used to be a bit narrow-minded in such matters, but now I see no harm in going with my wives to these places once in a while. I may win them, you know, by doing so?" Or would he have honestly confessed the truth, that he had gotten away from God? In any case it is probable that she would have gone away home without hearing or seeing what would have induced her to turn to God.

Now, cannot we transfer most of the points in this narrative to ourselves? Have we borne a testimony that is doing work for God, even in places where our voices have never been heard? Are we so living before the unsaved that they will turn to us with confidence when in soul trouble? Or when they do turn to us, are we "ready always to give an answer?" (1 Pet. 3:15).

And what about our worship? Is there in our meetings such a spiritual atmosphere, and such manifest help from God, that a stranger who comes in and looks on, will fall on his face to worship God himself, and will go away with the report that God is in us of a truth (1 Cor. 14:25)? And what about the other "ascents?" Are there places you go to, and things you indulge in, which make the unsaved stand in doubt of you, and which hinder their conversion to God? Let us examine ourselves with care as to these matters, for as it is a dreadful thing to be unexercised in prayer to God about the unsaved "stranger," so it is also a dreadful thing if our prayers are "hindered" (1 Pet. 3:7), through our failure to bear a good testimony for Him in our lives.

ALABASTER BOXES

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before

they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

THE TIME OF HIS COMING

Franklin Ferguson

“But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father” (Mark 13:32). “It is not for you to know the times or the seasons which the Father hath put in His own power” (Acts 1:7). “The Coming of the Lord draweth nigh” (Jas. 5:8). “In the last days perilous times shall come” (2 Tim. 3:1). “Watch ye, therefore; for ye know not when the Master of the House cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping” (Mark 13:35). “Take ye heed, watch and pray” (verse 33).

How often has a time been set for the Lord's Coming, and every time it has proved wrong! Let us beware of fixing dates for this and that future event, prying into what the Father has put in His own power. In the Word we are told much concerning “the last days.” By a careful consideration of what we read, and comparing it with the present time, the conclusion becomes certain that His Coming “draweth nigh.” We believe this to be the full length we are warranted in going, and anything beyond is mere speculation. Every prediction the Scriptures contain, having reference to the nature and condition of the world at the time of the end, leaves nothing now to come to pass; the only thing to be said is that the present ungodly state of mankind may not be full-blown. The conclusion that we are near, very near to the moment when the Church shall hear the “shout,” is irresistible; therefore we are to watch and be ready for the translation at any time now.

Let us not, however, get the idea we need attempt no fresh enterprise for Christ as He may so soon come; on the contrary, rather put forth fresh energies and plan more service, with increasing devotion and a closer and holier walk with Him. "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (Matt. 24:46). God has fixed the happy day, and has told us sufficient to indicate that now it is "at hand". Before the sun sets to-night, or rises tomorrow morning, we may be gone. What will become of our goods and property? The Public Trust Department will doubtless take all. It is just as well not to have too much to leave, but to send it on ahead by using all we can for God.

When some long-expected dear visitor is at last at the door, there is only one more step to the joyful welcome. So our long-looked-for-Lord and Saviour may be about to take that "one step" into the air, when in a moment the redeemed will be caught up to meet Him. Then, farewell mortality, welcome eternity! Death will be swallowed up in victory! The enjoyment of unutterable blessedness, WITH HIM, will be our sweet portion for ever and ever! The fair prospect exceeds every imagination of the heart.

GODLY RULES FOR DAILY LIFE

J. R.

BEGIN THE DAY WITH GOD (Psalm 143:8). Seek to see His face and have intercourse with Him, before you see the face of man or mingle with the crowd. Speak to Him in prayer in the morning (Psalm 5:3), and listen while He speaks to you through His Word (Isa. 50:4). Never venture out into the world without first having had dealings with God, and the inner man renewed (2 Cor. 4:16).

ACKNOWLEDGE THE LORD in all your ways (Prov. 3:6). Seek His guidance (Psalm 27:11), and own His Word in every path of life (Prov. 3:21-24). Set the Lord always before you (Psalm 16:8), and make it your aim to be well-pleasing unto Him (2 Cor. 5:9; R.V.) in all that you do and say. Do not fear to do that which is right, because of the sneers or opposition of the world. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7).

IN ALL YOUR BUSINESS TRANSACTIONS, and dealings

with the world, let integrity and honesty prevail (1 Thess. 4:12), adorning the doctrine of the Lord (Titus 2:10) by a life of peace, godliness and honesty (1 Tim. 2:2). Let God's standard of morality and conduct be your rule (Matt. 5:38-48; Rom. 12:9-24), not the world's. What ungodly men do is no pattern for you.

CONSULT GOD ABOUT EVERYTHING (Phil. 4:6). He is wiser than men, and knows all things. He bids you unload all your care upon Him (1 Pet. 5:7), and delights to carry both it and you (Psalm 55:22). If there is anything you cannot ask Him to share with you, be done with it at once. Avoid all questionable company, actions and transactions; seek not to be rich, but be content with what God gives you (Heb. 13:5). He always gives the best (Psalm 84:11), to those who walk uprightly.

SERVE THE LORD IN EVERYTHING. In your daily life, in the home, at the business, on the farm, do all "to the glory of God" (1 Cor. 10:31). The Christian's life is not partly secular and partly sacred, but all for God, body (1 Cor. 6:19) as well as soul, and all he does is to be in the Name of the Lord Jesus (Col 3:17). Anything you cannot do in His Name, renounce altogether. No shady transaction can be done in that Name.

CLOSE THE DAY WITH GOD (Psalm 141:2). Review its hours, confess its failures, count its blessings, praise God for its mercies, have a portion from the Word (Deut. 6:7), and lie down in peace (Psalm 4:8), under the sleepless eye of the Lord (Psalm 121:4).

FOLLOW YOUR OWN GUIDE

Mervyn Paul

(PART I)

Up in the North Country, when a party of 'teen age lads begins a long distance canoe trip through the rivers and lakes, their guide becomes a "V. I. P.," indeed; and fellows who are really smart make sure they follow their own guide (other parties often are afloat) and that they do not let him get out of their sight.

The personal safety of the boys, and such vital matters as ensuring that no canoe will be lost, locating suitable camp sites, making doubly certain that no forest fire will be started, depend on their willingness to abide by his rules and decisions. Hence guides are

always sticklers for obedience, having their own effective ways of quietly allowing stragglers, or unruly members of the party, to suffer the results of their folly as their punishment—as I have observed, betimes, with much amusement. So as I have said, really smart fellows follow their own guide, and never let him get out of their sight.

Suppose, by way of illustration, that a canoe party going up a certain lake sights another heading in some other direction, and that one canoe breaks away to follow the other guide and his party. Who would see any sense in such a manoeuvre? No one—unless the boys, by some mistake, had lost their own outfit. And that would be a bad mistake, indeed! The waterways of the North would hear that story told and retold for many moons. Would it be any more reasonable, would you think, for young Christians to let their Guide get out of sight, and for them to paddle in the wake of a party bound for eternal despair?

Take the case of J. B. (Initials fictional, of course.)

J. B. is a 12th grader, saved and in fellowship in the local Assembly. A likeable chap, he strives to keep on good terms with everybody. "Razzing" really hurts him. So he does his best to go along with the crowd . . . and his saved younger sister helps him, TO GO AS FAR AS HE CAN, so to speak. As a Christian, J. B. never swears, smokes, listens to smutty stories, or anything like that. However, both he and Peggy handle the other party's slang quite well. Both are great boosters of the School's sports team, spend enjoyable time at the ice-cream bars along with members of the other party, or at the swimming pool; both like to slip into a show now and then, while J. B. contributes the odd quarter for a raffle ticket—for charitable purposes, of course. Lately he has been going to another fellow's house "to do his homework." (But between ourselves, he never realized before how exciting "fights" could be until he saw them on his friends TV set.) So, as I started out to say, while J. B. hasn't noticed it yet, he is losing sight of his Guide and his canoe is heading into the wake of the other party! Unwittingly, he is allowing the worldling's guide to lead him.

Of course he attends the meetings—but some of the brethren are fearful bores! (You know how it is sometimes.) Everything seems to be getting more and more unsatisfactory. Can't do that . . . Mustn't go there . . . Read your Bible . . . Pray . . . Go to meetings, meetings, meetings . . . Does a young person have to be miserable just because he is saved? Don't young Christians need a bit of real life of some kind if they are not to stagnate altogether?

... So it is that J. B.'s real problem (although he has not yet put it into words) turns out to be:

HOW FAR CAN A YOUNG CHRISTIAN GO without arousing the ire and punishment of his Guide?

* * *

Well, what reply would you make to that question? Because, to be quite frank, I do not know the answer. Moreover, it seems to me that the question is out of character altogether. Reverting to my illustration: the only punishment (and the most severe!) the boys who undertook to follow the other party would receive from their own guide likely would be *allowance to suffer the consequences of their folly*. Hence, having Proverbs 14:14 in mind (plus the Prodigal Son and many other Bible examples) I would fear that unless J. B. alters course, he will be permitted to go just a length farther, just a length farther, until he has had enough and is ready to say, "I will arise and go to my Father"—like that other son.

But Psalm 23:2 tells us (in changed metaphors) that the Lord Jesus leads His sheep to green pastures and still waters. If this be so, why should J. B.'s (and lots of other Christians') experience seem to be so different?

I think I know the answer to that one: *sometimes our heavenly Guide has to lead His party quite some distance along life's stream before they reach the camp site—the resting place—of Settled Joy in the Lord*. (cf. Ex. 13:17-18) Hence if the voyagers grow tired of the journey, they are apt to murmur, to complain, and to mourn like the dissatisfied people of Israel, Num. 11:4-6. But worse it is, still, when we begin to follow the guide of the worldlings!—Psa. 78:55-58. His route may seem most pleasing; but just as certainly as darkness follows daylight, so shall we be led into a wilderness of sorrow before a new morning dawns. So let us with purpose of heart keep close to our own Guide. It was to Peter, you remember, who had a most unhappy experience through following the wrong guide, that the Lord Jesus spoke the words, as His farewell message, "What is that to thee? Follow thou Me?" John 21:22.

—More next issue—if the Lord will.

There are many portions of Scripture which we do not understand for a time; yet they are quite clear to us afterwards in the hour of trial. We are quick learners in the day of visitation.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS*Hector Alves*

“Thou art the Everlasting Word,
 The Father’s only Son,
 God manifestly seen and heard,
 And heaven’s beloved One.
 Worthy, O Lamb of God, art Thou,
 That every knee to Thee should bow!

This beautiful hymn ranks amongst the best in our Believers’ Hymn Book; its language is unexcelled. The author, Josiah Condor, was a “layman,” belonging to the Congregational denomination in England. He wrote in all, sixty-two hymns, and together with four by his wife, published a supplement to the “Congregational Hymn Book.” He was born in London, Sept. 17th, 1789; at five years of age he was inoculated for smallpox, and through lack of precaution, lost the sight of one of his eyes. While under treatment lest he should lose the sight of the other, his surgeon came to be his teacher, so that by the time he was fifteen, he had mastered Latin, French, and other lines of learning. During his life he sought to “contend for the faith once delivered to the saints.”

It was what we call an accident, that led to the writing of another of Condor’s scriptural hymns. We quote from his biographer—“Josiah Condor fell from his horse in riding, and was compelled to take his bed for a season. He was not only suffering from pain, but there was peril in his prospect. He feared becoming a permanent cripple. And just then his affairs were in a condition that required his utmost activity of effort and vigilance in watching. The confinement summoned all his fortitude and led him to constant supplication. It was then he wrote—

“O Thou God who hearest prayer
 Every hour and everywhere!
 For His sake whose blood I plead,
 Hear me in my hour of need:
 Only hide not now Thy face,
 God of all-sufficient grace.

“Leave me not, my strength, my trust;
 Oh, remember I am dust;
 Leave me not again to stray;
 Leave me not the tempter’ prey:
 Fix my heart on things above;
 Make me happy in Thy love.” etc.

The author died in St. John’s Wood in Lodon, December 27, 1855, leaving behind him a lasting benefit to hymnology.

QUESTIONS AND ANSWERS

(Please send all questions to Hector Alves.)

Question. "Will you please explain Acts 14:23, in *Truth and Tidings*?"

Answer. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14:23. The word "ordained" can be translated "appointed." The church was then in its infancy, about twelve years had elapsed since the day of Pentecost and the descent of the Holy Spirit. Elders had to be appointed to take care of the newly formed churches, and to look after things. These are referred to in Acts 20: verses 17 and 28. The appointing of elders was an apostolic act, and in this instance it was done by Paul and Barnabas. There are no apostles today, therefore elders are no longer appointed or ordained in this manner. (Note, however, 1 Thes. 5:12-13). "Prayed with fasting." These two things seem to have been linked together by the apostles in the early church. See Acts 13:2, 3, 2 Cor. 11:27. No precept is given to us to fast, but we do have commandment to pray; however, no fault could be found with anyone so doing, if so led; it would be a good thing to do.—H.A.

Question. "In Ephesians, chapter 5, verse 27, we read, "That He might present it to Himself a glorious church." My question is, "Does this mean that Christ will present the church to God, His Father?"

Answer. We know of no Scripture which conveys the idea that the church will be presented by Christ to the Father. It is here stated that He will "present to Himself a glorious church." In Jude 24 we read of saints as individuals being presented "faultless before the presence of His glory with exceeding joy." In that connection it is "God our Saviour", not the Father (verse 25). Ephesians 5:27 has been translated as follows. "That He might Himself present unto Himself the church, glorious, not having spot, or wrinkle, or any of such things," etc. "In order that He Himself might present to Himself the church as glorious, not having spot, or wrinkle." etc.
—H.A.

Our God delights to be trusted; and faith can never ask too much. There is not a single instance on record in which faith put in her plea, and God failed to answer.

TWEED, ONT.—G. P. Taylor and T. Kember are under canvas here and get some in to hear the Word, and are working the town and surrounding district. F. G. Watson spent two nights with them when visiting around that part of the country seeking to look up some isolated and sick saints. He also visited Peterborough, Picton and Deseronto, where the Word ministered was appreciated.

SWALLOW LAKE, ONT.—J. Gunn and E. Sprunt are using a portable hall in Gospel meetings and found a good response in the early part of the meetings.

LINDSAY, ONT.—J. Meridew has been visiting in this town seeking to stir up an interest and has had some well attended meetings in a home on Monday nights. He is hoping for an open door for a more sustained effort.

MARITIMES

ALMA, N.B.—R. McCracken and B. Oliver commenced in a wooden tent — numbers small at the first.

TRURO, N.S.—D. Howard began Gospel meetings outside of Truro.

PRINCE ALBERT, N.S.—J. McCracken and E. Eadie have had a fair attendance and help in preaching in a wooden tent.

NORTH RIVER—L. K. and R. McIlwaine had a good spell in a wooden tent with encouraging attendance and quite a number professed. They have now pitched at Moose Hill, Milton.

P.E.I.—Russell Harris has gone to join Albert Ramsay in tent meetings on the Island.

BADDECK, N.S.—A. Aiken is still at Baddeck, but has not been well in health.

NEWFOUNDLAND—F. Pearcey and E. Dellandrea are preaching in Upper Island Cove and Carbonear, and have been recently encouraged by one professing. H. Harris and Bert Joyce are preaching the Gospel in the west end of the Island near Corner Brook.

U.S.A.

FAIRFIELD, MAINE—J. McCullough and S. Rea had their tent pitched here; some unsaved attended but not a settled interest. They expected to try another place.

NEWPORT, MAINE—G. McCullough and W. Gustavson had a good start in a portable hall.

GRASS LAKE, MICH.—L. E. McBain and N. Crawford are preaching under canvas in a country district south of this town. Amid much indifference they are visiting from house to house, but have been encouraged by good open air meetings on Saturday nights in small towns and villages.

HICKORY, N.C.—O. L. MacLeod has been joined by brother Baldwin. Their Gospel work 17 miles from Hickory has been greatly hindered by an outbreak of Polio. They are exercised about another town thirty miles away.

CONFERENCES

HUNTSVILLE, ONT.—The annual conference will be held, D.V., on Sept. 11, 12, 13, with a prayer meeting preceding on the 10th. Corr. Geo. Cottrill, R.R. 2, Hamilton, Ont.

ARNSTEIN, ONT.—God willing, the annual conference will be on Sept. 18, 19, 20, with a prayer meeting on the 17th at 7.30 p.m. Visitors, servants are heartily invited. Circulars will be mailed to assemblies Ont.

OSHAWA, ONT.—The annual conference of Christians gathered in the Name of the Lord Jesus Christ, will, D.V., be held in the Union Hall, 44 Bond St. East, on Lord's Day, Sept. 27, with meetings at 10.30 a.m. 2.30 and 7 p.m. (Standard Time). Prayer meeting in the Gospel Hall on the 26th at 7.30 p.m. (Daylight Saving Time). The Lord's people and servants are heartily invited. Circulars will be mailed to assemblies only.

SEATTLE, WASH.—Our annual conference—previously held at New Years—will be held, God willing, Sept. 12 and 13, (Lord's Day morning at 10.30) with a prayer meeting on Sept. 11 at 7.45 p.m. (Please note the date as no circulars are being sent).

ST. THOMAS, ONT.—The annual conference will be held, D.V., at Canadian Thanksgiving, in the Arthur Voaden Vocational School, Flora St., on October 11, 12, preceded by a prayer meeting at 7.30 p.m. on October 10 in the Gospel Hall, 3½ Erie St. The Lord's servants walking in the "old paths" and teaching the same, will be welcomed to minister the Word. Visitors will be freely entertained. Corr. Frank Woods, 94 Manitoba St., St. Thomas.

MANCHESTER, IOWA—Our annual conference will be held, D.V., Oct. 3 and 4, preceded by a prayer meeting Oct. 2. Corr. Den Lubben, 505 East Butler, Manchester, Ia.

WITH CHRIST

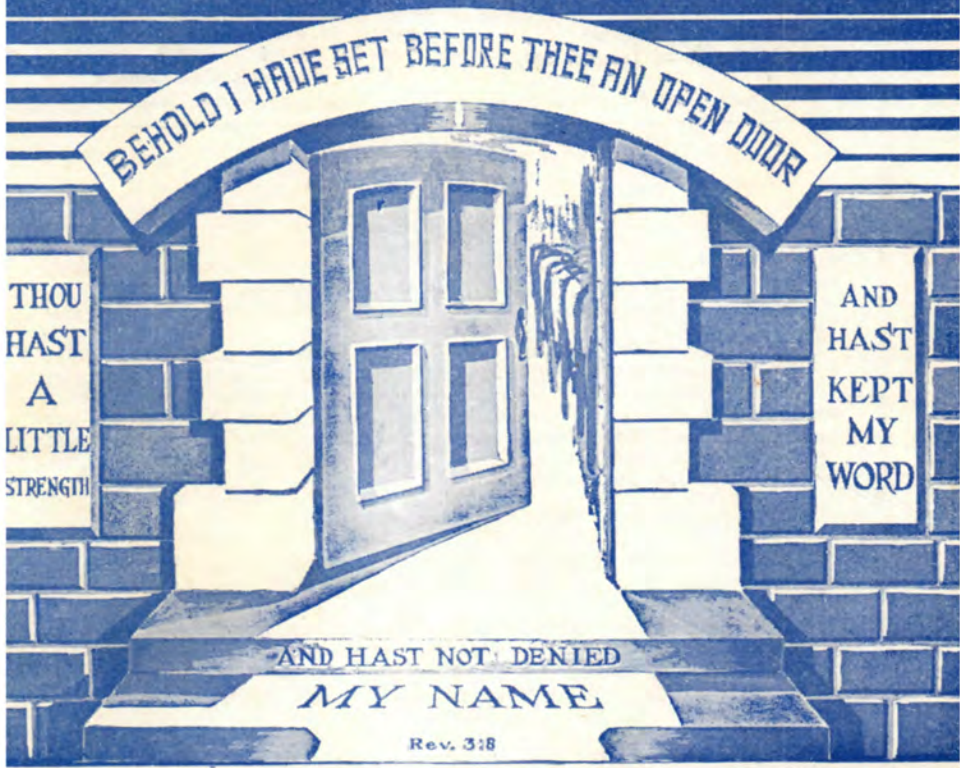
QUEENSVILLE, ONT.—Our dear sister, Mrs. Roy Coates (nee May Gulston, sister of Miss E. Gulston of Venezuela) went home to be with the Lord whom she loved in August 4. She was saved as a girl during chart meetings held by Mr. R. Telfer and gathered out in the assembly on Broadview Ave., later years in the Brock Ave. Assembly. She was a real testimony for the Lord in the district where she lived. The funeral was largely attended and a faithful Word was spoken by F. G. Watson, helped by A. W. Joyce.

RAVENSWOOD, ONT.—On July 13, Robert Kersey of the Lakeshore Assembly passed quietly into the presence of the Lord, whom he loved and served, after an illness of 6 weeks. At the age of twenty, under the preaching of Jas. Kay and W. B. Johnston he found out that a profession made five years before was not the real thing and was led to Christ. From the time of his conversion he had very definite convictions regarding the truth and has been a great help in the assembly. He was in business for thirty years and in contact with all the surrounding community, and the very large number who gathered at the funeral indicated the respect in which he was held. The Gospel was plainly preached by brethren F. G. Watson and L. E. McBain

CHARLTON, ONT.—Our esteemed and beloved brother Mr. Stewart Rodgers passed peacefully into the Lord's presence, July 28, in his 71st year. He was the first one to get saved in meetings begun here in October, 1921, and among the first in the assembly in 1923 in which he continued in happy fellowship to the end. He will be greatly missed. Five sons, seven daughters and twenty-nine grandchildren mourn his loss. The funeral was the largest seen in this district. Brother John Adams faithfully preached the Gospel.

GALT, ONT—Mrs. John Mackay of Galt was called home on July 18, in her 80th year. She was saved 60 years ago in Stratford, and has been associated with the Stratford and Galt Assemblies ever since. She was given to hospitality, entertaining many of the Lord's people and His servants in her home. She is survived by her husband, one son Harold G., well known preacher of the Word. T. Wilkie gave a suitable word to saved and unsaved at the funeral.

TRUTH and TIDINGS



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OCTOBER

PUBLISHED MONTHLY. D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:

TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:

A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

TIDINGS

PRAIRIES

GLEN EWEN, SASK.—Hector Alves had well attended meetings on the Tabernacle, also had a week-end at Maidstone.

ESK, SASK.—A. Wilson and J. Harold visited some towns in this vicinity after having meetings in Theodore.

PORTAGE LA PRAIRIE, MAN.—S. Maxwell and J. Gary had a few meetings here, visiting nearby towns before going on to Winnipeg.

PINE CREEK, MAN.—W. Cudmore went to Pine Creek after a week-end at Kenora. He and brother Boyle found Nipigon a very hard place, with more encouragement in open-air and children's work.

ROSEISLE, MAN.—Our aged brother Fish had a few appreciated meetings for the Lord's people.

ONTARIO

MANITOULIN ISLAND—Robert Booth and George Wilson have been labouring in a new part of the Island, and have found the interest encouraging.

PORT ARTHUR, ONT.—T. W. Ball had an appreciated visit on his way east. He and A. W. Joyce ministered the Word in some of the western Ontario assemblies. Brother Ball's visit and ministry has been much enjoyed, and our prayers follow him as he returns to N. Ireland on Sept. 16.

TORONTO, ONT.—D. Craig had good meetings in various halls. J. Milne has been giving appreciated accounts of the work in Venezuela, where he is returning shortly. T. W. Ball had good meetings in West Toronto and Brock halls.

QUEBEC

ROLLET—The conference here was profitable with a good number of the Lord's servants present. One elderly R. C. man professed and was happy in his new-found joy. Brother Davy has been visiting Pied Du Lac and St. Honore.

GIRARDVILLE—N. Gratton was here recently. He and J. Spreeman have been giving help in various parts of the province individually, during the summer.

QUEBEC CITY—H. McCready and the sisters working with him, continue in personal work. He is hopeful of obtaining a permit to build a Gospel hall. Pray for this.

GAIUS

A. W. Joyce

The Third Epistle of John, or Truth for the Present Hour

In the second epistles we have special truths for the "last days", so we may expect to find in this third epistle truths for the *very* last days. Likely all our readers would agree that we must be very near to the end of the present dispensation of grace, which will close with the coming again of the Lord for His ransomed people. Alas that this wondrous truth of the near return of the Lord does not grip our hearts and affect our lives as it ought, and perhaps once did! The Lord revive the "blessed hope" in power in our hearts!

There are two great dangers in the last days.

SELF-COMPLACENCY, which we are so solemnly warned against in the last of the seven messages in Revelation, chapters 2 and 3 to the church of the Laodiceans, is the first. Surely our present condition of departure and declension, as individuals and assemblies, as viewed in the light of the sanctuary, should sweep away all complacency and humble us in the presence of God.

The second danger, however, is that of **DISCOURAGEMENT**. For if the devil cannot drive us into a Laodicean state, he will endeavour to utterly discourage us, whispering, "the church is in ruins, everything is gone, there is no use whatever trying any longer to stay the tide." 3 John would lead us to believe that there will be a faithful remnant testimony right on to the end. There will be faithful Gaius-like men rejoicing the heart of the Lord, and cheering and sustaining the hearts of the saints and the servants of the Lord. Let us then consider the faithful man Gaius, in a four-fold way.

1. The love of his heart.
2. The prosperity of his soul.
3. The path of his feet.
4. The hospitality of his house.

The Love of His Heart

Gaius was a man who loved, and was loved. We have both thoughts in verse 1 and verse 6. "The elder unto Gaius the beloved (R.V.), whom I love in truth." The brethren and strangers "bare witness to thy love." Love is not a one-way street; there must be reciprocity in love. This is true even in relation to God and His people; where there is no response to the ocean of God's love, no return of that love back to Him again, there is no divine life. "We love Him because He first loved us" (1 John 4:19). "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha (2 Cor. 16:22). So also in connection with our brethren and sisters,

if we are complaining constantly of lack of love among the saints the remedy is close at hand; love more, and you will be loved, show more love to others, and more will be shown to you.

Gaius was loved by a man of God, the aged apostle John. He was loved because of the Christian graces which were seen so evidently in him. Can it be said of us that we are loved by good men, who, like the Apostle John, earnestly care for the welfare of the people of God? What helped to draw out the love of the apostle was the report of those who were encouraged and helped by the love which Gaius had shown to them.

The Prosperity of His Soul

There are three main forms of prosperity: temporal, bodily, and spiritual, or wealth, health and soul prosperity. Likely never, since time began, have so many millions of people all over the world been in a condition of material prosperity as at the present time. Comforts and luxuries which even the rich did not possess in a bygone day, are now the common possession of the middle classes. Very seldom, however, has material prosperity gone hand in hand with spiritual prosperity. Wealth tends to produce pride and independence Godward and selfishness and callousness manward. "I spake unto thee in thy prosperity; but thou saidst, I will not hear" (Jer. 22:21), was God's complaint of the people of Judah and Jerusalem, who had experienced so much kindness from His hand. Instead of increased blessings resulting in increased appreciation, it seems to work all the other way. "Jeshurun waxed fat and kicked . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. 32:15). In these days of abounding prosperity are we much more appreciative, thankful and godly as a result of the Lord's goodness to us than we were in the hard days of depression? Do we give much more to him of our means, "as the Lord has prospered" us? May the Lord exercise our hearts about our ingratitude and lead us to exclaim like the psalmist "What shall I render unto the Lord for all his benefits toward me (Psalm 116:12)!"

There is nothing to indicate that Gaius was prospering in wealth, though we are sure that though so active in his service for the Lord and His people, he was not prospering in health. One of the false premises of "faith-healers" so called, is, that sickness of body is the result of some sin in the life. Timothy, Trophimus, and Epaphroditus, Paul's fellow labourers all give the lie to this theory, as well as the subject of our meditation—Gaius. John prays earnestly that Gaius might prosper and be in health, even as his soul prospered. It is well to make the sick among God's children a special matter of prayer.

"Thy soul prospereth", wrote the Apostle John. Spiritual prosperity is of the utmost importance. It determines whether we are living for this world or the world to come, whether we are living for time or eternity, whether we are pleasing God or grieving God. Soul prosperity is more important than the service of the Lord, for it is possible to be busy even in God's work, and yet find oneself out of fellowship with Him. In the measure in which we have prospered in soul we will be rewarded at the Judgment seat of Christ, and in the measure in which we have allowed our souls to become shrivelled, dry and barren will we be the losers for eternity.

Soul prosperity is not an accidental condition, if we are to have it, we must go in for it. What then will produce this happy condition? In Joshua 1 we have the statement, "Moses my servant is dead." "But while God buries His workman, He carries on his work," so God commissions a man to carry on the great work of leading His people into Canaan. The man to do it must be a spiritually prosperous man. "Only be thou strong and very courageous that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest PROSPER whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way PROSPEROUS, and then thou shalt have good success" (Josh. 1:7-8). *Reading the Word of God, meditation on the Word of God, and obedience to the Word of God* are three absolute essentials to soul-prosperity, and without them our Christian lives will be stunted and barren. To this is added in Psalm 1 another condition—a *clean cut separation* from the ungodly world, assuring that "whatsoever he doeth shall PROSPER." How long will this prosperous condition continue? Uzziah set himself to seek God, "and as long as he sought the Lord, God made him to prosper (2 Chron. 26:5).

The Path of His Feet

Gaius had the truth within him and he walked in the truth 3 John verse 3, and John added, "I have no greater joy than to hear that my children walk in the truth." These words might suggest that Gaius had been led to Christ through John's ministry. Gaius walked in right paths, scriptural paths, before God, before God's people, and before the world. The man whose heart is full of love, and whose soul is prospering will walk in straight paths. "Enoch walked with God" in Gen. 5, "Noah walked with God" in Gen. 6. They brought joy to the heart of God by their walk in a day of abounding wickedness, similar, as the Lord Jesus reminds us in the Gospels, to the days pre-

ceding His return to earth. The path of fellowship with God may at times be a lonely one, yet not lonely in this sense, that He is the best possible company.

The child of God, and the servant of God particularly, who is walking in the truth, will not only walk before God, but will be very careful about his example before the saints. The statement, "I am the Lord's free man" will not be used to justify my going to places that will stumble God's people or lead young Christians into by-paths. The apostle Paul could call on the saints to follow him, "Be ye followers of me, even as I also am of Christ." An apparent exception to this might be raised in the case of the man of God from Judah who was sent to Bethel to denounce Jeroboam's altar, but he had been instructed to deliver God's message and immediately return. He was deceived by the invitation of the old prophet, disobeyed the Lord, and lost his life for his disobedience (1 Kings 13). "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed (Heb. 12:13). Before the world, also, a crooked path can help to stumble sinners into Hell, while the Christian, walking in the paths of righteousness, commends the Gospel and helps to draw sinners to the Saviour.

The Hospitality of His House

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal (3 John v. 5, R.V.). The apostle warmly commended Gaius for the work he had done in receiving and caring for God's people, and God's servants who had gone forth for His Name's sake. Many a lonely servant had been cheered and encouraged on his way in the service of the Lord by Gaius. The present acute house shortage everywhere, coupled with decreasing exercise has brought the grace of hospitality in certain quarters almost to the vanishing point. A series of meetings is arranged in an assembly, servants of Christ are invited — then arises the difficulty, who is going to entertain them? One is reminded of a good man who lived on the west coast till God took him home. He was a better Christian than he was a scholar, and when exhorting the saints before a conference to open their homes read 1 Peter 4:9, "Use hospitality one to another without *grunting*". Let us remember that God loveth a cheerful giver."

The four excellent things in Gaius stand in happy contrast to four evil things in Diotrephes in the same epistle. Diotrephes *loved* to have the preeminence, he *prospered* in pride and fleshly power, the *path* he followed was an evil one (verse 11), and he *rejected* the very good and godly men whom Gaius received and entertained. May it be our earnest desire to be more like Gaius in the last days.

ARE WE COMING BACK?*G. G. Johnston*

In Jeremiah, chapter 32, we see faith acting in a remarkable way in the writer of that prophecy. The scene is very dark, as we read of Jeremiah shut up in prison because of his faithful testimony to the king and to the nation of Israel.

Their sin had brought upon them the judgment threatened, when God gave them Canaan for a possession. They had deliberately turned from God, the living God, and had filled that good land with the idols of the heathen. Immorality, drunkenness and vice, the inevitable companions of idolatry, had become so general among the people that, though some partial revivals had been seen among them, they had soon leaped back as a nation into a still worse state, until God said there was no remedy. They must be banished as exiles to a foreign land to learn in the bitterness of captivity what their proud hearts refused to learn otherwise.

Zedekiah the king, and the leaders of the nation, were too proud to repent and humbly acknowledge their sin in getting thus mixed up with the nations, but decided rather to silence the voice of God in the prophet's message by shutting Jeremiah up in prison. His pessimistic voice would not thus effect the morale of the people, or their spirit of resistance.

While thus detained, and assured by God that they would soon be removed to Babylon, there came a new and peculiar message from the Lord to Jeremiah. His cousin would come to request him to buy his field in Anathoth. Now that would seem to be a clever stratagem on the part of that relative, and for Jeremiah to fall into such a trap would seem to be a lack of common judgment. And, except that he had a clear command from the Lord, surely he would not be so simple as to spend good money on a field, when he was about to leave the land. None of his neighbours would have considered such a purchase just then.

But what influenced Jeremiah to buy it? Was it because the field was an exceptionally valuable one, or because the price was so temptingly low? This was not the case at all, but he was able to give a reason for his seeming madness in: "Thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." God had given him a definite word of assurance that they would return to the land. That seemingly foolish purpose was a definite act of faith. Appearances were against it. If they could not drive the enemy from their gates now, what hope could there be of them freeing themselves from captivity? But God had said that they would return. That was enough for Jeremiah.

We, too, are on the eve of departure. So we profess to believe. Our Lord Jesus is coming to take us to another land. But, why this feverish haste to acquire property here? Why this straining of every effort to obtain title to what we cannot hope to take with us? Have we a promise from God that we shall come back some day to enjoy those possessions? Or, is it that we would fain think, like the Israelites of Jeremiah's day, that we are not surely going away? That we shall doubtless remain a long time still to enjoy these material things?

The day was (and not long since) when the return of our Lord was a *living* hope. Do we believe it today? Yes, in theory. But in those happy days the hope caused not a few who had earthly possessions to sell them and to spend the proceeds in the spread of the Gospel. It made both men and women to sell jewelry, and other valuables, and dress humbly and plainly, as becoming disciples of our meek and lowly Lord. Such Christians held the things of this scene with a loose grasp, and had no thought of being "conformed to this world" in its love for fashion and show.

But why this change? Why such "looking on things that are seen?" One feels that the Lord is grieved to see those who profess to be His own, and waiting for their rapture from this scene never to return, yet so involved in earthly affairs, so zealous in "keeping up with the Jones'", and so careful to follow the customs of the day, whether or not they are pleasing to God.

Jeremiah's purchase of his cousin's field was an act of faith in God's promise that Israel would return to their land. Was your last purchase, dear brother, an act of faith? Was it something you needed for your pilgrimage, or do you expect to come back to enjoy it?

APPREHENDING THE TRUTH

It is not sufficient merely to apprehend the truth. The point is, has the truth apprehended me? I may have great power in opening up the Scriptures, and handling the Word of God, but the important matter is to discover how much power the Word has over my own heart. Often we hear the expression, "It was such a good meeting; I got such a blessing to my soul." But how did the "blessing" manifest itself? Did the blessing mean death to some unmortified affection? Did the blessing send you home to shine for Christ in the kitchen? Did it enable you to bear being crossed and thwarted? Did the blessing keep you calm when there were so many things in the household to worry and annoy you? Did it give you a renewed appetite for the Scriptures and the secret place where you meet with

God in prayer? Such are some of the fruits and evidences of real blessing. Let us test our professed blessing by the fruit it bears; and we shall not have much difficulty in finding out whether it is indeed "the blessing of the Lord".

ABRAHAM

"By faith Abraham, when he was called, obeyed." Heb. 11:8. Men have stated that Abraham was an imaginary figure. We know that Abraham is a figure in actual history, springing from Ur of the Chaldees. Archaeological excavation has revealed to us Ur of the Chaldees, and has shown a remarkably high state of civilization existing there. Small facts illustrate. Some time ago, in the midst of the excavations, they dug up the remains of a house in which was a clay tablet which had been left unfinished. On that tablet, whoever had been using it, was the working out of a problem in trigonometry, which problem they are still working upon at Oxford and Cambridge. So it was not a barbaric condition on which Abraham turned his back when he left Ur of the Chaldees, but a high form of civilization on the material and mental levels; without any evidence whatever of high spiritual or moral standards.

God called Abraham from all of this and Abraham obeyed the call. We see him going out to become a pilgrim and a stranger; going out on a march without a map, on a progress without a program, but going with God. He set up his standard of life, shook the dust of Ur from his feet, and went out. Where? Never mind where, Abraham was ready. No wonder he has been called the father of the faithful! That was a marvellous act of obedience.

By faith he became a sojourner in the land of promise. Not a landowner but a dweller in tents. The idea of the word sojourner is that of a lodger. For how long? A hundred years. How much did he possess of the land? Machpelah, a burying place for his dead. Abraham was content to wait, "He looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). He had turned his back on a great city and a great civilization. The cities of Canaan were full of material prosperity and wealth, but Abraham was not lured by them; he preferred a tent under the oaks of Mamre, unlike his nephew Lot.

Adapted

All the saints must go through the experience of trial. God had one Son without sin, but He never had a son without trial.

FOUR HUNDRED TO ONE

W. Shaw

What a picture of unity! Four hundred prophets all speaking the same thing! (2 Chron. 18:5). Jehoshaphat had suggested that the mind of the Lord should be ascertained. Ahab called four hundred prophets together, and asked the question, "Shall we go to Ramoth-Gilead to battle, or shall we forbear?" They answered as one man, "Go up; for God will deliver it into the king's hand." There was not a dissenting voice. The most perfect harmony prevailed. Surely this was unity. Yes, but *God was not in the unity*. Not one of these four hundred men was declaring the mind of God!

We are prone to be pleased with unity, as if unity were everything. But the question must ever be asked, "Is it a God-made unity? Four hundred people may be perfectly joined together in the same mind and in the same judgment, but that proves nothing. Are they of one mind *in the Lord*? Unity is most desirable, yet it is precious in God's sight, but this is only so when it is a unity that *He* has formed. Many may form a unity upon some plan devised out of his own heart, and four hundred, or for that matter, four hundred thousand, may manifest a wondrous oneness of mind. This looks imposing; there seems to be no argument against it. But stay—is it a unity according to the mind of God? Is it in unison with the pattern laid down in God's Word? This point must first be settled.

Four hundred prophets to-day may all proclaim the same thing, and yet, if I follow their counsel I may find myself as grievously led astray as was Ahab in the disastrous expedition to Ramoth-Gilead. "Go up," said they; "for God will deliver it into the king's hand." It was flattering counsel, it did not find fault with anything or anybody. It told Ahab to do the very thing he wanted to do. This is ever the character of ministry that seeks to please men. The popular preacher is one who finds out the likes and dislikes of the people, and preaches accordingly. If one comes and asks counsel as to what should be done in certain circumstances, it is very easy to give counsel that will agree with the enquirer, he wants, and receives, approval; and away he goes on some Ramoth-Gilead business to find out, when too late, that the counsel had not been of God at all. How few there are who, in faithfulness to God will testify against a popular course, and declare the Lord's mind, let the consequences be what they may.

The testimony of Ahab's four hundred prophets failed to satisfy Jehoshaphat, the king of Judah. Their oneness of mind did not convince him that they had the mind of God. It is often so with one who has once enjoyed true communion with God. They are not so easily deceived, for even confessed backsliders have often a wonderful

discernment in the things of the kingdom. Having tasted the heavenly streams, they can the more readily detect what is a mere imitation of living water. Especially is this the case where light has actually not become darkness. A believer *just entered* on the downward path, is not entirely deaf to the voice of God. He can still detect the voice of strangers (John 10:5). He therefore asks, "Is there not here a prophet of the Lord besides, that we might enquire of him?" "Yes, there is one," Ahab answers, "but I hate him for he never prophesied good unto me, but always evil; the same is Micaiah".

A messenger is sent for this prophet who says to Micaiah, "Behold, the words of the prophets declare good to the king with one assent: let thy words therefore, I pray thee, be like one of theirs, and speak thou good." No matter what his convictions might be, Micaiah is counselled to agree with the majority; and then all will be of one mind! In church affairs this system of arriving at unity still prevails. "No matter what our opinions or misgivings may be, let us all give our approval to this new order of things, and then we will be able to say we are unanimous." This goes on the principle of "anything for the sake of peace", but we find no such principle in the word of God. "The wisdom that is from above is *first pure*, then peaceable" (Jas. 3:17).

Micaiah was not the man who could be made the tool of a party. "AS the Lord liveth," he answered, "even what my God saith, that will I speak." He would not be a time-server, he was determined to honour God, come what may. He might find himself standing alone, but a good conscience and the smile of Heaven were more to him than all the honours of Ahab's court. These are the men the assemblies need to-day. Any number are to be found, who take their opinions from the multitude, and are always found on the side of the majority.

Ahab hated Micaiah, it could not be otherwise, for light must ever be a testimony against darkness. If we are walking in a forbidden path, and some Micaiah comes to us and testifies against us, we will do one of two things; either we will turn from our evil ways, or we will hate the messenger. Ahab was bent on having his own way, so the prophet was a marked man. Micaiah would never have been called for counsel, but for Jehoshaphat's awakened conscience.

Micaiah's prophesy was at length delivered, "I did see all Israel scattered upon the mountains," etc. (2 Chron. 18:16). The faithful prophet was sent to prison to be fed on the bread and water of affliction, but he had a good conscience, he had delivered the Lord's message.

FEEDING UPON CHRIST*E. Dennett*

Feeding upon, and occupation with, Christ is the Alpha and Omega of the Christian life. Occupation with His death—that death which laid the foundation not only of our own redemption and deliverance, but also of the reconciling of all things. Occupation with Him in incarnation, when, though He were the Son, He learned obedience by the things which He suffered, when, as the obedient and dependent Man, He found His meat in doing the Father's will and in finishing His work, and thus glorified God in every detail of that wondrous life; and, above all, occupation with Him in the glory—as the glorified Man—the centre of all God's counsels, and the object of all His delight; yea, the satisfying portion of His heart.

It is thus by occupation with, feeding upon, contemplating Christ, that we are brought in the power of the Spirit into fellowship with God. We are enabled to enter into His own thoughts concerning, and even to share His own affections for, that blessed One Who is now seated at His own right hand.

Surely here, then, is the source of all strength, growth and blessing! Satan knows this, and hence he is incessantly engaged in seeking to occupy us with other things, to turn us aside to earthly sources and objects. It behoves us, therefore, to be watchful to maintain exercised hearts and consciences, that we may at once detect and unsparingly judge, everything which would destroy our souls from the contemplation of Christ.

Blessed Lord Jesus! keep Thyself so constantly before our souls, and so unfold Thyself in all Thy grace and beauty to our hearts, that, drawing out our affections, we may desire to have nothing, to see nothing and to know nothing, but Thyself; for in Thee dwelleth all the fulness of the Godhead bodily, and we are complete in Thee.

Soon shall my eyes behold Thee
With rapture face to face;
The half hath not been told me
Of all Thy power and grace.

In contemplating the beauty of Scripture, let us beware lest we be contemplators only. Many stand without to admire. Let us stand within and obey.

EVIDENCES OF THE NEW BIRTH IN 1 JOHN*A. Browse*

This "Epistle" is the complement of the "Gospel" by the same writer. The letter was written "that ye (believers) might *have* life;" "the former, "that ye may *know* that ye have life." In the Gospel we are taught the way of life through God's Son, and in the Epistle we learn the nature of that life as possessed by His children. The three great words prominent in the Gospel recur here and show that life to be a Life dwelling in Love and walking in the Light.

John, the apostle of love, writes to the little children who have been born into the family of God and seeks to make them at home there. He tells them what kind of a life is expected of them, towards both their Father and their brethren, and before the world.

The words "born of God" occur nine times in the epistle; and, as it was written to teach how the new life manifests itself, we shall naturally expect to find stated in it some of the marks that distinguish and characterize those who have really been brought into this wonderful filial relationship with God.

Selecting five passages containing the phrase "born of God", which indicate what some of the evidences of the new life are, let us, as we consider them one by one, apply them to our own hearts and lives and see if they prove whether we are the children of God.

1. "Whosoever believeth that Jesus is the Christ is born of God" (5:1). If one has been born again, his life will be a life of faith; for faith in Christ and in God is an evidence of spiritual life. Note the continuous tense—"believeth". There is not only the *initial act* of believing by which a person becomes a child of God, but the *continued* habit of believing by which the spiritual life, received at the new birth, is maintained and developed. As it was by faith in the Son of God that we were saved from the guilt and penalty of sin at the commencement of the Christian life, so it is by faith in Him all along the Christian course that we are being saved from the power of sin and enabled to live lives that are pleasing to Him. "Kept by the power of God *through faith* . . ." Real faith is far more than the intellectual acceptance of a creed; it is a force which expresses itself in life, growth and fruitfulness. How do we stand this test? Are we all alive, and "living by faith in the Son of God"?

2. "Whosoever is born of God doth not commit sin . . ." (3:9). If one has been born of God, his will be a life of freedom from sin. Here note carefully the following Scriptures. "All unrighteousness is sin" (5:17); "and sin is lawlessness". "Everyone that committeth

(practiseth) sin is the bondslave of sin" (John 8:34, R.V.). "He that committeth sin is of the devil. . . . For this purpose the Son of God was manifested that He might destroy (undo) the works of the devil" (3:8). "He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him" (3:5, 6). Verse 9 does not teach that it is impossible for a born-again person to fall into sin. John is writing of the general marks which characterize the people of God and distinguish them from the unconverted. It is the characteristic of the latter that they live in sin; it is their habit to work iniquity; it is the characteristic of the former that they flee from sin; holiness is their habit and their element. The born-again one "doth not *practise* sin, for His seed remaineth in him . . ." Sin is repugnant to his spiritual nature and sanctified affections. The following rendering of 5:18 is worth considering: "We know that whosoever is begotten by God does not commit sin; but He (Jesus Christ) who was begotten by God keeps him, and the wicked one does not lay hold of him." (See Mercer Wilson and Weymouth's translations.)

Here is what an old theologian says on this subject: "There is that *light in his mind* that shows him the evil and malignity of sin. There is that *bias upon his heart* that disposes him to loathe and hate sin. There is that *spiritual seminal principle* (or disposition) which breaks the force and power of sin. There is that *love to God* which makes him delight to do His will, so that it is contrary to the nature of his new-born soul to commit sin; and when temptation is presented, instead of yielding to the suggestions of the enemy as the ungodly habitually do, he repels the tempter, exclaiming, 'How can I do this great wickedness, and sin against God?'"

But whilst the new nature implanted at the new birth is impeccable, and power to overcome temptation can be realized by the one who abides in Christ (3:6), we need to recall the teaching contained in the first 12 verses of the epistle, viz.: (a) that believers are not sinless; and (b) that the Father has provided a way of forgiveness and cleansing, and restoration to communion for His erring children, who do not "practise" sin. The difference between the unbeliever and the believer regarding sins may be illustrated by the reactions of a pig and a sheep to falling into a muddy pond. The former would enjoy it as being agreeable to its nature; but the latter would not be happy until it was out of it and clean again.

3. "Every one that doeth righteousness is born of Him (God)" (2:29). A righteous life is another result and evidence of the new birth. The true and healthy Christian life is not merely passive and negative; it does not consist of *not sinning* only—not doing this and

that, which the world *does*; it is active and positive. The born-again one "*doeth* righteousness." "He that *doeth* good is of God" (3 John 11), and "every one that *doeth* righteousness is born of God." He no longer *practises* sin, but righteousness.

Look at ch. 3:7, 8, R.V.: "My little children, let no man lead you astray; he that doeth righteousness is righteous; he that doeth sin is of the devil." Then, v. 10: "In this the children of God are known, and the children of the devil: whosoever doeth not righteousness is not of God." "All unrighteousness is sin" (5:17). "Lord, who shall abide in Thy tabernacle? . . . ? He that . . . worketh righteousness . . ." (Psa. 15:1, 2). "The grace of God teaches us that, denying ungodly lusts, we should live . . . righteously" (Tit. 2:11, 12).

4. "Every one that loveth is born of God" (4:7). The new life is a Life of Love.

(a) *There will be love for God the Father.* There was a time when what the Lord Jesus said to the Jews (John 5:42) could be said of us: "Ye have not the love of God in you." But now, having been born into the family of God, we have the love of God shed abroad in our hearts.

The most natural thing in the world is for a child to love its parents; and our heavenly Father expects His children to love Him supremely. 'Love for God' means 'obedience to His commands' (5:3). "O love the Lord, ye His saints."

(b) *There will be love for the Son of God.* How can we help loving Him when He first loved us and laid down His life for us?

Our love for Him will be proved by obedience to His Word, by "keeping His commandments and doing those things that are pleasing in His sight." "If ye love Me, ye will—what?—"keep My commandments" (John 14:15, R.V.)—"Be baptized"—"Do this in remembrance of Me." "If God were your Father, ye would love Me" (John 8:42). "If any one love not the Lord, let him be anathema. Maranatha" (1 Cor. 16:22).

(c) *There will be love for the brethren* — our Father's other children. "Every one that loveth Him that begat, loveth him also that is begotten of Him" (5:1). "This is the message . . . that we should love one another" (3:11; John 15:12). "Beloved, if God so loved us, we ought to love one another. . . . If we love one another, God dwelleth in us and His love is perfected in us" (4:11, 12). True love is practical; it does not consist of words, but deeds (3:17, 18). Did not our Lord say that our love for one another would be a proof of our love for Him, and a proof to the world that we are His disciples? (3:13-15; John 13:35).

(d) *There will be love for the lost*, and for our enemies. Having

been "found of Him", we are to be actuated by the same purpose and motive that brought Him into the world, i.e., "to seek and to save the lost." May our prayer be:—

"Lord crucified, give me a heart like Thine!

Teach me to love the dying souls of men,

And keep my heart in closest touch with Thee;

And give me love, pure Calvary love, to bring the lost to Thee."

(e) *There should be no love for the world.* "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him . . ." (2:15-17). "Know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be the friend of the world is constituted enemy of God" (Jas. 4:4, J.N.D.). "Demas has forsaken me (and Me), having loved this present world" (2 Tim. 4:10).

"O cold ungrateful heart that can from Jesus turn,
When living fires of love should on His altar burn."

5. "Whatsoever is born of God overcometh the world" (5:4). If one has been born from above, his will be a Life of Victory.

(a) *Victory over the power of indwelling sin.* "Whosoever abideth in Him sinneth not" (3:6). "Sin shall not have dominion over you" (See Rom. 6).

(b) *Victory over the world.* "All that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?" (5:4, 5). Resolve on "no compromise with the world."

(c) *Victory over the flesh.* "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" — the cravings of your lower nature (1 John 2:16. The Spirit and the flesh are antagonistic to each other, "that ye may not do the things that ye would" (R.V.). The works of the flesh are only evil continually, and until the flesh is crucified there can be no fruit of the Spirit. "But they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof" (Gal. 5:16-24, R.V.).

(d) *Victory over the Devil* (2:13, 14). As the Lord Jesus overcame the Devil's temptations by the Word of God, so can every one of us. We are strong to overcome only as we "abide in Him" (our impregnable Fortress), and His Word ("the Sword of the Spirit") abides richly in us. We need to put on the panoply of God that we may be able to stand firm against all the artifices of the Devil. By His death on the Cross the Lord Jesus "rendered powerless him that had the power of death". "The God of peace shall bruise Satan under your feet shortly" (Eph. 6:10-18; Heb. 2:14; Rom. 16:20).

(e) *Victory over False Teachers* (4:4). These tools of Satan deny that Jesus Christ is God incarnate. But the children of God, indwelt and taught by the Holy Spirit, overcome them. Many solemn warnings regarding the destructive heresies, the ungodly lives, and the fearful doom, of these apostate teachers are given in the New Testament. (See Matt. 7:15-19; Acts 20:29, 30); 2 Tim. 3; 2 Pet. 2; Jude 3-19; 1 John 2:18-28). "Little children, let no man lead you astray" (3, 7, R.V.).

"A life of Victory" is God's intention (plan) for His people, and an evidence of the new birth. "Victory is of the Lord" (Prov. 21:31, R.V.). "We are more than conquerors through Him that loved us" (Rom. 8:37). "Thanks be to God who giveth us the vvictory through our Lord Jesus Christ" (1 Cor. 15:57).

"The victory is ours!
For us in might came forth the Mighty One;
For us He fought the fight, the triumph won;
The victory is ours."

Happy are we if these five traits of a Spirit-born and Spirit-controlled life are seen in us. The walk and witness of such a life cannot but be a blessing to others, and glorifying to God.

—*Precious Seed*

If you had an angel's righteousness, you might well lay it down to put on Jesus. The robe of a blood-washed sinner is far whiter than that of an angel.

* * * *

Try prayer, when preaching fails. He can turn the water into wine.

* * * *

If all the world were blind, and said the sun was dark, that would not take away one bright ray from it. So Christ.

* * * *

Is not a Christian's darkest hour calmer than the world's brightest?

* * * *

Now, when God has made long the furrow by the plough of affliction in your heart, oh see that you let the sower sow the seed deep in your hearts.

FOLLOW YOUR OWN GUIDE!

(Part II)

Mervyn Paul

In exhortations of this kind it is the usual thing to stress the fact that our great privileges as Christians entail correspondingly great responsibilities. Without qualifying that statement in the least, is it not also a most important truth that every such responsibility that we accept ALWAYS TURNS OUT TO BE A REALLY SPLENDID POSSIBILITY, one of the most desirable opportunities that heaven could devise for us?

The Lord grant that I may be enabled to help you young Christian people to recognize, realize, *the possibilities and opportunities* that are open only to the twice-born, who, with clear vision, keep their own Guide constantly in view, following Him and His instructions without question.

A story has been told of a certain Jewish Christian who, after describing the persecutions he had endured following his conversion, was besieged by sympathetic sisters who deplored the suffering, the great price he had paid, in order to accept the Saviour.

He replied, "Yes, I paid a great price in order to become a Christian; but don't forget I'm a Jew! Did you ever hear of a Jew being willing to pay a great price for anything unless he knew he would get the best of the bargain?"

Now, harking back to last month's canoe party illustration, we might note that while almost any greenie can paddle around in calm lake water, it takes *real fellows* to run the rough spots in the rivers, make the portages, and be up in front at the landings. For this reason, then, the course the guide chooses is likely to be picked just to transform softies into real men. Under his guidance muscles will be hardened, weak physiques toughened, courage developed, bush lore acquired, and general experience advanced far beyond that possessed by the average youth. Transformation, then, is one of the guide's main objectives. And transformation is one of your own Guide's chief objectives, also; Rom. 12:2. In effecting His Father's desire for His children, He seeks to make the utmost of our lives. This fact is of paramount importance, because we shall be benefiting from every advance we achieve throughout age after age of "the ages to come". (Mull that one over, won't you?)

There isn't any doubt that when the canoe party started out the main ambition of the lads was to have a good time — lots of fun plus the excitement of adventure. *And who would say they did not get a full share of each before they returned?*

In the minds of the well-to-do fathers, who were paying plenty for their holiday, there was likely something quite different in view, however. They wished their boys to gain practical experience in the business of overcoming obstacles, in learning to obey, to share each other's burdens and hazards. Movies, T-V sets, and all such impedimenta, had to be forgotten. Instead of home comforts and meals, the boys must expect aching muscles and blistered hands from long stretches of wearisome paddling, sketchy camp "meals", to carry their own canoes and kit over tiresome portages, to sleep under the stars, or some old camp shed in wet weather, to do their own washing, to battle black flies, sand flies and villainous mosquitoes . . . And the boys did accept it all — gladly . . . Why?

Because there was PURPOSE in their trip;

There was ADVENTURE in their trip;

And there was very real ENJOYMENT in their trip. Albeit of a different character from what they had known in the cities of the South.

Moreover it would be with great reluctance that they would return to their ordinary way of life. For months to come they would tell of moose, deer and bears they had encountered, of the dangers of rapids and white water, of evenings around camp fires, smudgy with smoke from cedar bark, listening to the yarns told by their guide. And if you were able to eavesdrop, you would soon perceive that their guide was regarded as simply marvellous — "out of this world" altogether.

Now why should the fellows be likely to think of him in such terms?

Would it not be because they had been with him constantly for several weeks, had learned to trust him, *to rely on him* in every emergency, to obey him even when it seemed unreasonable; and so had proved to the hilt his wisdom, skill, reliability, kindness and mastery over every feature of their journey into the Unknown?

And if they were permitted to go with him another season, would anyone need to plead with them to obey him without hesitation, to render him unswerving loyalty at all times? . . . What would you think?

.

If I were to stand on some high mountain, and to shout a message to young Christians around the world, I should want to cry with super-human vigour:

FOLLOW YOUR OWN GUIDE!

Train yourself to obey Him without question, according to His Word!

There is PURPOSE in this wilderness trip!

There is high ADVENTURE in this wilderness trip!

There is rare ENJOYMENT in this wilderness trip that will increase proportionately to the closeness with which you follow Him!

.

(If the Lord will, we shall discuss these three next issue)

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“Hail, Thou once despised Jesus!
 Hail, Thou still rejected King!
 Thou didst suffer to release us,
 Thou didst free salvation bring;
 Through Thy death and resurrection,
 Bearer of our sin and shame!
 We enjoy divine protection,
 Life and glory through Thy name.”

The writer of this hymn, John Bakewell, lived to the ripe old age of ninety-eight, and continued to write for the press after he was ninety years of age. He was the writer of a number of hymns; the above is considered to be his best.

This venerable man was born at Brailsford, Derbyshire, England, in 1721, and died in 1819. He was converted at the age of eighteen, and immediately began to preach the gospel. He was one of the earliest and most earnest evangelists to become associated with John Wesley, and continued in his labours as a preacher till over ninety years of age. Upon his tombstone is this inscription: “Sacred to the memory of John Bakewell, of Greenwich, who departed this life March 18, 1819, aged 98. He adorned the doctrine of God our Saviour eighty years, and preached His glorious gospel above seventy years.”

.
 “I bow me to Thy will, O God,
 And all Thy ways adore,
 And every day I live I'd seek
 To please Thee more and more.”

The author of this magnificent hymn wrote one hundred and fifty hymns in all. In a preface, he says, “It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to Him.” Dr. Frederick V. Faber was born in Yorkshire, England, June 28, 1814. He was an ardent and impulsive child, eager for

study and fond of poetry. He became a rector at Elton, Huntingdonshire, and wrote a book in defence of the Church of England. Later, however, he seceded from it under the influence of J. H. Newman. He died when but forty-nine years of age, September 26, 1863. Most of his hymns are of high repute amongst Protestants. He lived a devoted life, and this hymn, the only one from his pen in "The Believers' Hymn Book", bespeaks his exercise of heart—

"He always wins who sides with God,
 To him no chance is lost;
 God's will is sweetest to him when
 It triumphs at his cost.
 Ill that God blesses is our good,
 And unblest good is ill;
 And all is right that seems most wrong,
 If it be His sweet will."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves,
 338 W. King Edward Ave., Vancouver, 10, B.C.)

Question. Will you please explain the meaning of the Lord's words in Luke 23 verse 31? "For if they do these things in a green tree, what shall be done in the dry?"

Answer. The meaning of these words is not clear, and so a number of interpretations have been given. The preceding verses perhaps shed a little light on the statement. Our Lord is on His way to Calvary (verse 33), and has announced to the great company following Him, the doom of Jerusalem (verses 28-30). In verse 31 we get the contrast between the green wood and the dry wood. (The word translated "tree" denotes a tree cut down, or wood). The green wood might apply to our Lord Jesus Christ, the sinless, faultless, Holy One, who was about to be wounded, bruised, and put to shame on the cross. The dry wood might speak of the nation of Israel, ripe for judgment, and ready for the fire. If Christ, who had no sin in Him, was subjected to such shame, suffering, and death, the inference is, what may they expect in judgment at the hand of God? "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."—H.A.

Question. How are we to understand the words of our Lord Jesus Christ on the cross, when He said, "It is finished?" (John 19:30). Did He mean that the work of salvation was finished?

Answer. These words do not refer to salvation. We often hear the expression, "The finished work of salvation," but there is no such expression in the Scriptures. That the work of redemption has been

completed, no one will deny. The words, "It is finished," are one single word in the original, and do not refer to salvation, but to the work which God gave to His Son to do. It is the idea of something brought to completion, as in verse 28 of this chapter; "Jesus knowing that all things were now accomplished." While this is the briefest of all of the seven sayings of our Lord while He was on the cross, it is the most comprehensive. It takes in more than the fact that His sufferings were finished; and more than the fact that Old Testament prophecies were fulfilled. What was finished was the accomplishing of all that the Father had given Him to do; everything was fully performed, nothing wanting or lacking in the finishing of His work on earth. It was the fulfillment of the words which He uttered in His prayer in the upper room; "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." (John 17:4). That work was so utterly completed that nothing need or could be added to it.—H.A.

DELIVERED FROM THE PIT

Mr. Carl Steinman who made a trip to Iceland many years ago, thus describes a harrowing experience when on a visit to the crater of Mount Hecla.

On the brink he was prostrated by an eruption of the crater, and held a prisoner by the lava surrounding him. He says, "Oh, the horrors of that awful realization! There, over the mouth of a black and heated abyss, I was held suspended, a helpless and conscious prisoner, to be hurled downward by the next throes of trembling Nature. 'Help! help! help! for the love of God, help!' I shrieked in the very agony of my despair. I had nothing to rely upon but the mercy of heaven, and I prayed to God as I had never prayed before, to blot out my sins, and not let them follow me to judgment. All at once I heard a shout, and looking around I saw, with feelings that cannot be described, my faithful guide hastening down the side of the crater to my rescue. 'I warned you!' he said. I cried, 'You did, but forgive and save me for I am perishing.' He reached out his hand, and took me, setting my feet on solid ground; I was free."

Reader, if not saved by the grace of God, the lava of hell is already beginning to flow about you, already your feet are being entangled. Oh! make haste to reach out your hand to your Saviour and Guide, trust Him, for He only is able to set your feet on solid rock. He died, that you might live, He sank in the waters of judgment, that you might have an eternal standing place, He suffered to save you from the Lake of Fire. Oh, that you could see your danger, and seek refuge before it is too late.

MONTREAL—B. Grainger writes of a good interest in open air meetings, and also a cottage meeting at Farnham.

THETFORD MINES—Mention is made, for the encouragement of tract-band co-workers, that a French woman wrote recently indicating her faith in Christ, resulting from tracts received, and a local brother's testimony. She will be visited.

SHAWINIGAN FALLS—H. McCready and J. Darling have been encouraged in the midst of many difficulties.

MARITIMES

PORT BICKERTON, N. S.—Andrew Aiken saw several profess during meetings. He has not been in good health for some time.

WHEALLY RIVER, P.E.I.—Albert Ramsay and Russell Harris have seen blessing in some professing to be saved. The interest continues and they hope to see others reached.

NEWFOUNDLAND—A tent was pitched in Lark Harbour about 25 miles from Corner Brook. H. Harris, Bert Joyce and George Campbell have been working together and a few have professed to be saved. A motor boat has been bought as Lark Harbur can only be reached by water. Frank Pearcey and E. Dellandrea have been preaching the Gospel at the other end of the Island near Carbonear.

U.S.A.

DETROIT, MICH.—Received word (too late for insertion in last month's issue) that Frank Pizzulli had two weeks' meetings in the Italian hall with blessing. He went on to Sault Ste. Marie to labour among the Italians who have recently come over from Italy.

GRAND VIEW, IOWA—Louis Brandt and S. Mick had their tent in Letta, and later in Grand View; there has been a good interest and several have professed.

WILMAR, IOWA—H. Dobson and L. DeBuhr are encouraged by a number professing to be saved.

GARNAVILLO, IA.—Ten were baptized in July, the result of the meetings held last fall, which has encouraged the saints.

LA CROSSE, WIS.—Our brother Sam Hamilton of this city who is visiting N. Ireland writes of a happy time of service for the Lord, in which he has seen some blessing. At present he is in tent work with W. Bunting. He sails D.V. October 17 for the U.S.A.

CHANGE OF ADDRESS

The address of the correspondent of the Kenora Assembly is now, E. I. McCammon, R.R. 1, Kenora, Ontario.

The new address of brother George McKinley is, 6526 Dawson St., Vancouver, B.C.

CONFERENCES

VANCOUVER, B.C.—The 42nd Annual Conference in connection with the Cedar Cottage Assembly will be held, D.V., at the Canadian Thanksgiving week end. Prayer meeting, October 9, at 8.00 p.m. in the Cedar Cottage Hall, 4162 Welwyn St., and three meetings daily on October 10, 11, 12, in the Alpin Auditorium (except two meetings) 33rd Ave. and Victoria Rd. Corr. Geo. Taylor, 1729 E. 23rd Ave., Vancouver 12, B.C.

MERVIN, SASK.—The Louisville-Mervin fall Conference will be held, God willing, in the Louisville Gospel Hall on October 24, 25, 26. Corr. C. C. Cox, Mervin, Sask.

CREEMORE, ONT.—The Creemore-Strongville Conference will be held at Canadian Thanksgiving, Saturday, October 10, prayer meeting in the Orange Hall at 7.30 p.m., October 11 and 12 at 10.30, 3.30 and 7.30 in the Municipal Building. Visitors freely entertained. Corr. H. J. Clark, Box 136, New Lowell, Ont.

DETROIT, MICH.—The Annual conference of the West Chicago Blvd. Assembly will be held, D.V., on Nov. 21 and 22, at 10 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting, November 20 at 7.30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

SIMCOE, ONT.—Annual Conference will be held, D.V., Saturday, October 17, at the Junior Farmers' Building at 2.30 p.m., with a prayer meeting at 7.30 p.m. Lord's Day, at 10.30, 2.20 and 7. J. A. Young, Simcoe, Ont.

WATERBURY, CONN.—We purpose having a conference this year, God willing, on Oct. 24-25, preceded by a prayer meeting on Oct. 23 at 8 p.m., with the usual order of meetings prevailing. All meetings will be held in the Gospel Hall, Spencer and Phoenix Ave., Waterbury, Conn.

WITH CHRIST

LA CROSSE, WIS.— On July 29th, our brother Louis Sundvay in his 85th year, went to be with the Lord. He came from Norway in 1889, was saved 39 years ago and has been in happy fellowship since 1918. Although suffering greatly he witnessed to his nurses for His Saviour to the end. Brother Oliver Smith preached the Word to a large company of relatives and friends, and Brother Wm. Warke at the graveside.

LONDON, ONT.—Our dear brother Earl Plewes was called very suddenly into the Lord's presence on Sept. 3. The previous evening he was at a ministry meeting and went on a night shift and passed away at work the following morning. He was 56 years of age, and thirty two years in fellowship in the assembly now meeting at Pall Mall, and will be missed. He leaves a widow and six children to mourn his loss. A. W. Joyce spoke to saint and sinner to a large company at the funeral parlors and T. W. Ball at the cemetery.

STRAFFORDVILLE, ONT.—Our sister Mrs. Simeon Hodgskin passed to be with Christ on July 31 in her 84th year, after a period of weakness. She was saved about the close of the last century in meetings held by bren W. Lamb and W. Beveridge in the town hall, and was later baptised by Mr. Lamb and received into the Straffordville assembly. She loved to speak of the Lord.

PORTAGE LA PRAIRIE, MAN.—A link with early pioneer work on the prairies has been severed with the homecall on Aug. 29 of our dear brother Mr. Charles Macfarlane in his 83rd year. He was saved 60 years ago and gathered to the Name of the Lord Jesus in Glen Ewen, Sask., and was a pillar of testimony until his removal in 1936 to Portage La Prairie, where he continued in happy fellowship to the end. A lover of hospitality, of the Scriptures and the assembly, he took part acceptably in the assembly on his last Lord's Day on earth. Brethren A. Wilson and S. Rey shared in the services, speaking faithfully to the large company gathered at the funeral.

VANCOUVER, B.C.—Our brother Mr. James Westaway departed on August 31st. He was saved in England aged 20, and connected with the assembly in Brandon, Man., for many years; latterly in New Westminster and Vancouver, B.C. A quiet, steady Christian he went on to the end till his homecall while reading the Word at the breakfast table. Bren, Roland Bell and Hector Alves spoke at the funeral.

TRUTH and TIDINGS



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NOVEMBER, 1953

PUBLISHED MONTHLY. D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

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Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
R.R. 1, York Mills, Ont., Canada.

"Authorized as second class mail, Post Office Department, Ottawa"

TIDINGS ONTARIO

LAKESHORE, ONT.—Fisher Hunter had some appreciated meetings in the Lakeshore assembly.

ST. THOMAS, ONT.—The conference on Oct. 10-12 was well attended and was felt to be a time of blessing and profit. Ministry by J. McCullough, F. Hunter, W. Ferguson, J. Gray, S. Maxwell, G. P. Taylor, N. Crawford and A. W. Joyce.

CREEMORE, ONT.—The assembly has outgrown the present little building where they have been meeting and hope to commence the building of a new hall. The conference at "Thanksgiving" time was reported to be a good one.

QUEBEC

GIRARDVILLE—The conference was well attended and the ministry varied and profitable by a number of the Lord's servants from different parts of the province. One woman professed to be saved. In the outlying area both before and since the conference some have been saved among the R.Cs., causing thanksgiving to God.

ROLLET—V. Davy is seeking a house at Rouyn to locate there. Miss E. Buchanan has undertaken the teaching of the public school at Rollet.

QUEBEC CITY—Work has begun on the building of the hall. Personal visitation has resulted in interest in cottage meetings.

MONTREAL, QUE.—J. Gray and S. Maxwell expect to have a series of Gospel meetings.

MARITIMES

(Some of the following items were too late for inclusion last month)

TRURO HEIGHTS, N.S.—D. Howard and J. Blackwood saw the Lord's Hand in salvation, the former went on to Dundas for meetings with R. Morton.

MILTON, N.S.—L. K. and R. McIlwaine pitched at Milton. Mr. and Mrs. McIlwaine expected to visit Ireland, our brother has not been well for some time, and it is hoped the change may benefit him.

PORT ELGIN—R. McCracken and B. Oliver are seeing some interest in the wooden tent. Since getting this report word has come to us that our dear brother Robert McCracken is very, very seriously ill.

MIXTURES

A. W. Joyce

God is a God of separation. Whether in the Old Testament or the New, God demands singleness of worship, undivided loyalty, implicit obedience. His commands thunder forth from an awesome Mount Sinai. His beseechments of love in the New Testament are not less binding than Sinai's demands. The standards expected from His own people under grace are higher and not lower than the standards of the law, on the principle that increased knowledge and privilege carry increased responsibility, and the power of the indwelling Spirit enables believers under grace to do that which those under the law could not do.

Satan is a god of mixtures. He is very "broadminded", and quite content to divide with the true God the worship of the creature. He does not mind if people render some obedience to God, if only they will at least occasionally render some obedience to him. This broad-mindedness appeals to multitudes of professors of religion as it did to the Pharisees in Luke 16:13-15, and, at times, deceives even true children of God. Satan well knows that mixed or divided allegiance to powers and principles which are diametrically opposed can only result in disaster to real testimony for God.

Please note two great dangers. Not only is there the danger of individual and assembly testimony being spoiled for God by mixtures, but there is the solemn possibility of tares being mixed with the wheat in assembly fellowship. When the Lord said in Matt. 13: "Let both grow together until the harvest," He was referring to the wheat and the tares growing together *in the field*, that is the world, *not in the church*. What a dreadful awakening for those who have been professedly in assembly fellowship, and partakers of the bread and the wine at the Lord's Table, turning out at last to be the "mixed multitude" and receiving their portion with the hypocrites. How terrible to be eternal subjects of the wrath of God, after years of association, Judas-like, with God's people.

One might ask, "What could there possibly be in a scriptural assembly of God to attract an unsaved person? It has ever been the Devil's work to oppose God's people separating themselves from the world in obedience to the Word of God. If this opposition is unsuccessful, he quickly changes his tactics and seeks to introduce a "mixed multitude" among the obedient people of God. In Exodus Pharaoh fought tooth and nail to hinder the people of Israel from leaving the land of Egypt. Finally the great journey began in Exodus 12:37 and in verse 38 we read, "And a mixed multitude went up also with them." Again when a remnant people came up out of Babylon to return to

Jerusalem, a company went with them who "could not shew their father's house, and their seed" (pedigree). Why does Satan do this?

1. Nothing weakens true, godly testimony like mixtures.
2. Nothing more effectively deceives the false professor than being received and owned by the "elect of God".

The Effects of the Mixed Multitude Upon Israel

"And the mixed multitude that was among them fell a lusting; and the children of Israel *also* wept again, and said, 'Who shall give us flesh to eat?' " (Num. 11:4). The mixed multitude was the core of incessant trouble in the camp. They quickly tired of being "pilgrims and strangers", they soon became wearied of the wilderness provision, the manna from heaven, they had good memories for the delights of Egypt, the cucumbers, melons, leeks, onions and garlick which once they had enjoyed. Worse than this, their murmuring and complaining spread like an infectious disease to the true Israel. It also produced unequal yokes in marriage as in Numbers 10:10, which in turn resulted in a son whose blasphemy had to be punished by the discipline of the whole congregation.

In Nehemiah 13:23, mixed marriages resulted in a brood of children who spoke "half in the speech of Ashdod, and could not speak in the Jews' language." The fact that King Solomon had done the same thing was not quoted by Nehemiah as a precedent to follow, but rather as a pillar of warning to avoid. Nehemiah called mixed marriages a "great evil".

Surely there is a lesson for us in all this. We are living in a day when many are becoming dissatisfied with the plain path of complete separation from the world, the simplicity of assembly gatherings, the absence of human control, and of attractions to draw and hold the unconverted. They look upon godly, shepherd care as an invasion of their "liberty", they wish to go where they please and returning to the assembly, want to introduce into the assembly some of the Babylonish rags which have attracted their attention. How solemn the thought that these may prove finally to be, not carnal Christians, but unregenerate Christless professors. If one has quickly tired of the reading of the Word of God and prefers the reading matter of the world, if one finds themselves continually longing for worldly dress, manners and company, if one has gotten into a condition of dissatisfaction with the assembly and faultfinding with the godly and with corrective ministry, surely these are marks of the "mixed multitude". For the sake of their soul's eternal welfare, they would be wise indeed to search the foundation in the presence of God lest at the coming again of Christ they be found with the five foolish virgins, **outside the door.**

Where there is true love to the Person of the Lord Jesus Christ, there is a true Christian, but if, though truly Christians, we have been influenced by the "mixed multitude", may the Lord in grace grant genuine restoration of soul, so that once again with happy, satisfied hearts we may sing,

"Saviour, Thou art enough, the mind and heart to fill;
Thy life, to calm the anxious soul, Thy love, its fear dispel.
O fix our earnest gaze so wholly, Lord, on Thee,
That with Thy beauty occupied, we elsewhere none may see."

**THE GLORY OF GOD IN THE FACE OF
JESUS CHRIST (2 Cor. IV. 6.)**

"Isaiah saw His glory, and spoke of Him." (John XII. 41.)

Glory, Lord, is Thine for ever,
Ever Thine—Thou art the Son!
Great the glory Thou art given.
Great the glory Thou hast won;
Great the glory and the splendour
Of the holy heavenly place;
Greater far the Godhead glory
Shining, Saviour, in Thy face!

Lord of glory, Thou didst enter
This dark world of sin and woe;
Veiled Thy glory, yet 'twas witnessed
By Thine own while here below.
Thou didst die, and now we praise Thee
In the glory, Lord, above;
For in death Thou hast declarèd
All the fulness of God's love.

Yes, we see Thee crowned with glory,
Highest honour to Thee giv'n;
But the glory of Thy Person
Is the light that shines in heav'n.
Thou art greater, glorious Saviour,
Than the glory Thou hast won;
This the greatness of Thy glory—
Ever blest—Thou art the Son!

DIVINE GUIDANCE*F. G. Watson*

How often in the Christian pathway we have all wished that we could go to some one to tell us just what to do. This would relieve us of all exercise of soul and give us someone to blame if we made a mistake. But that is not God's way, for He has made full provision for us to obtain guidance though it costs exercise of soul.

When Israel came out of Egypt, they left a land of roads and beaten paths, to go into a wilderness where there was no road, no sign posts and nothing to guide them but God Himself. But He did not leave them without all the necessary provision. They were absolutely shut up to God and He did not fail them but gave them direction for everything.

In Num. 10, we read of three things that God gave them for their guidance. The very day that He redeemed them He gave them the pillar of cloud by day and the pillar of fire by night and did not take them away no matter how much they disobeyed Him or murmured against Him. At Sinai God gave them His law and in it He gave them direction as to food, clothing, sanitation, government, worship and every detail. Later God gave them the Ark to go before them to search out a resting place for them. In these three we have three things that worked together to give guidance in all things. But we will look at them in the order in which they are mentioned in Num. 10 rather than in the order in which they were received.

(1) In Num. 10:2, we read of two silver trumpets which were to be made of one piece of silver. These were to be blown for the calling of the assembly, for the journeyings of the camp, to gather the princes, to sound an alarm, on their days of gladness and on their solemn days. They would speak of the Word of God, one to speak of the Old Testament and the other of the New Testament, but made of one piece to set forth the fact that the Bible is one, and both Old and New Testament give the same message. The "New Testament is hidden in the Old and the Old Testament is open in the New. "So the word of God has precept or example to guide us in every thing. Our responsibility is to be so familiar with the scripture that the Spirit can bring it to our remembrance when we need it.

(2) In Num. 10: 11-12: "The Cloud was taken up from off the tabernacle and the children of Israel took their journey." The Pillar of cloud which God gave to them the day they were redeemed would speak of the Holy Spirit which we received on believing. It is written of Him, "He shall guide you into all truth." He always leads according to the Word. The Word of God lays out the general course for the Christian and the Spirit fills in the details. He will teach all who

believe that they should be buried with Christ in baptism, that they should gather simply to the name of the Lord Jesus Christ, that they should break bread every first day of the week, that all should seek the spread of the gospel and the salvation of souls, that all should ever be looking for the coming of our Lord Jesus Christ, etc. When Paul was exercised about his path of service for God he could not find any scripture to tell him whether to go to Bithynia, Asia or Macedonia. But the Spirit suffered him not to go into Bithynia and he was forbidden of the Holy Ghost to preach the word in Asia and when he saw a man from Macedonia calling, "Come over and help us", he *assuredly gathered* that the Lord had called him to preach the gospel unto them. Thus the details that were not legislated for in the Word were filled in by the Spirit. This entails persistent waiting on God and seeking His mind.

(3) In Num. 10:33, we read "The ark of the covenant went before them to search out a resting place for them." And as the ark is a type of Christ this speaks of the example of the Lord. These three always agree. We could not imagine the trumpet sounding to march and the Pillar of cloud staying where it was. So it is folly for any one to claim to be led of the Spirit to do something contrary to the Word of God, or contrary to the example of the Lord Jesus. These three agree in one and "a threefold cord is not quickly broken", and "in the mouth of two or three witnesses let every word be established." Let us seek to make the fullest possible use of God's provision for us and we will not go astray.

It is the furnace that tries the metal, and it is affliction that tries the soul whether it be Christ's or not.

* * * *

The Bible is like the leaves of the lemon-tree — the more you bruise and wring them, the sweeter the fragrance they throw around.

* * * *

You complain of the plague of your own heart. You know little of its chambers of imagery.

WITHOUT THE CAMP

By the late William Lincoln of London

Union with Christ in the coming glory involves present association with Him in his rejection, in His shame, and in His sufferings. This the Apostle teaches clearly in Heb. 13:11-13. The bodies of the beasts sacrificed were "burned *without* the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered *without* the gate. Let us go forth therefore unto Him *without* the camp, bearing his reproach." Great emphasis is here thrown upon the word "without", since it is reported three times. The parallel between the slaughtered animals, the suffering Saviour, and obediently following Christians, is here made to rest mainly upon the same word. The allusion in verse 12, is to the fact that Calvary where Jesus suffered was situated outside Jerusalem, the Holy City, the metropolis of religion. His rejection was not merely by the virtually infidel world, to wit, Herod, Pontius Pilate, and others, but also, and as completely, by the so-called religious world, even the chief priests and Pharisees. "Let us go forth *therefore* unto Him." In the case of the believing Hebrews, to whom the epistle was written, "the camp" would be the empty though self-righteous *Judahdom*. What is its pertinency to us? Is the world nowadays so truly righteous and Christian, that this point of the injunction is void of all present application? Then out of which are we to come? Some explanation is afforded in the last clause, "bearing His reproach", as if to imply, that departure from the camp will, even to the end, as truly, if through Christendom's adoption of a defaced Christianity in another manner, insure us His reproach. "The camp" in our day is the great world-church or church-world—the great professing body which has allied itself to, and is itself corporate with the world.—Babylon.

The world is viewed as still the world that rejects Christ, even though that rejection is covered with the guise of godliness. Its hostility to Christ is still the same by whatever cloak it may be covered over. What if *its* hatred be all the intenser, even *because* it is dissembled? What if its insult be all the more keen, because Judas-like it kisses to betray. All complicity with such a state of things is forbidden to the true Christian. If Christ's Cross does not teach him this plainly enough, surely His injunction will. And if some will shut their eyes and ears, then the duty of the individual is clear. "Neither be partaker of other men's sins; keep *thyself* pure" (1 Tim. 5:22). And this injunction, "Let us go forth," has a definite meaning which we may not miss or overlook. We suppose that we shall be informed this is nothing but a call to spirituality of mind. But what if we find that it is something more and other than spiritual-mindedness. It

cannot be fully obeyed by the desire and the effort to be spiritually-minded, for spirituality without holiness, without conformity to and fellowship with Christ in His rejection, is sentimentalism. Alas! the unquiet conscience, that shrinks from plain duty because it is unpleasant, loves subterfuges however miserable they may be. Hence it strives to forget that holiness is separation from all contact with sin, and that all such separation is holiness.

The words, "go forth", respects the point *from* which, and not the point to which, the progress is made. Motion to one place or person, cannot be made, without motion from another place at the same time. Thus if resident in the London we would go to Birmingham, we must *go out of London*. In spiritual things there is a coming up from the wilderness-world as well as, and by means of, our leaning upon the Beloved (Songs 8:5). The advance out of the wilderness is constant, in proportion to our desecrating sin, where once we beheld it not, and to our faithfulness to the Lord. As our first coming to Jesus involves separation from sin, so greater nearness to Him there cannot be, without further departure therefrom, whilst the gain in the greater degree of proximity to the one is proportioned to and corresponds with, the progress made in the other. The way in which the Lord allures His people to Himself is by sealing upon their hearts the truths of His sacred Word, and as each fresh revelation of His grace, and of the excellency of His power, reaches the heart, the conscience is at once exercised by some co-relative duty enjoining separation from all complicity with sin and connection with worldliness. Thus, for example, is it Christ's redeeming love that is the theme? Then we are told "He gave Himself for our sins that He might redeem us out, out (there are two "outs" in the original of this present evil world" (Gal. 1:4), which to all who glory in that Cross is thereby crucified to them and they to it (Gal. 6:16).

Is it the present enjoyment of a Father's love and care? Then "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 to you; and ye shall be my sons and daughters, saith the Lord Almighty."

And let us put away the chimerical fear of this plain duty of separation being too urgently insisted upon, as if some injurious extreme was possible. Are we not expressly forbidden even to "*touch*" the unclean thing? In God's Word two-sided views of truth obtain constantly, and these, when combined, present the full truth, not either alone. Thus, with reference to a Christian's deportment to the world, he is not to go out of the world—that would be monasticism. His presence in the world is according to the will of his Master (Mark

5:19). The Lord Himself left a holy heaven to come and dwell for a time amongst a sinful people. Nor is it scarcely possible for His disciples to be too earnest in going forth upon all occasions into the world in service for their Master. But on the other hand they are called to be like Him who was "holy, harmless, undefiled, and *separate* from sinners" (Heb. 7:26). Such is their part—entire compassion, no association. Nor must these two scriptural principles be suffered either one to blunt the point and obscure the free force of the other. We must hold fast to both. "Let us go forth *unto Him*". No other goal is possible. Separation from the world's religion *unto Christ*. Nearer to Christ and closer to His people that have gone forth without the camp unto Him, the right hand of fellowship being extended unto *all*, and only all, "that love one Lord Jesus Christ in *incorruption*" (Eph. 6:24, Greek).

TIMES AND SEASONS

Many are asking to-day the same question proposed by Job, viz.—"Why, seeing times are *not* hidden from the Almighty, do they that *know Him* not see His days" (Job 24:1). To all such questionings we have but one answer, "It is not for you to know the times and the seasons which the Father hath put in His own power (Acts 1:7). We do well to remember that our knowledge here is only in part (1 Cor. 13:9).

The human heart resents this secrecy on the part of God (for the old lie; "ye shall be as gods," has a wondrous fascination in it still), and so "some remove the landmarks" (Job 24:2, landmarks that prohibit us from trespassing upon the domains of unrevealed truth; landmarks that stand between that which may be known and that which God would keep secret.

There were two points upon which the apostle Paul had "*no need*" to instruct the Thessalonians, First, brotherly love (1 Thess. 4:9), for on that point they had already been taught of God; and Second, "The times and the seasons", for, as he says, they already *knew perfectly* that the day of the Lord was coming as a *thief* in the night (1 Thes. 5:1). The Bible reveals the *manner* of Christ's coming, but it does not reveal the *moment*. Does the thief inform the goldsmith the hour he intends to break through and steal? Nay, verily. Right well the goldsmith knows the thief's *intention*, so he uses every precaution. Brethren, we know the Lord intends returning, but *when* we know not. Better far to "Occupy till He comes" than to speculate as to *when* He will come.

COMPETITION, OR COMMUNION?

G. G. Johnston

This is a day of constant and often bitter competition. From the cradle, brothers and sisters compete with each other for a major share in the privileges of their homes — to see who can get the most for the least effort. In school, the spirit of competition is encouraged, as an incentive to diligence in study. The natural pride of the pupil forbids him to lag, lest his classmates should outstrip him and look down upon him as inferior to them.

Once engaged in business, "competition is the life of trade". The labourer must compete with his fellow, or fall behind in the constant grind. His hopes for promotion depend in great part upon his ability to compete with, or exceed, others in the race for superiority in his particular line. The merchant is faced with keen and constant competition, so the doctor, the soldier, and every other who would acquire fame, or fortune, here on earth.

In relation to the things of this life, it is evident that the encouragement of this spirit of competition is profitable, in many ways. It has carried men to great heights of human glory. It has resulted in the discovery of the poles, the scaling of the highest mountains in the world, and the discovery of the mysteries of the deep, deep sea. Competition has led to the many and intricate discoveries of science, and, alas, to most of the many wars that have scarred this poor world. Men feel that without the spirit of competition this world would, indeed, be a dull place.

Our Lord Jesus came to inaugurate a kingdom which is not to be ruled by the spirit of competition. Instead of the great incentive being a place and importance for the individual subject of that kingdom, the aim and object of each one would be the honour and importance of the King. This eliminates the thought of competition and introduces a spirit of communion — a striving together for the furtherance of a common interest.

The Training of Men

To be used in founding such a new thing was undertaken by our Lord Himself, and His twelve disciples were called to company with Him in order to daily learn of Him who "pleased not Himself" (Rom. 15:3). They must learn that their usefulness in furthering the purpose of their King would be in direct proportion to their self-abnegation, and that their strife should never be as to who among them should be the greatest, but as to how much each could contribute to the greatness of their common Lord.

Yet how often *the natural tendency of man* broke forth in those same disciples. Forgetting that their mission was to exalt Christ alone, by striving together to that end, they were repeatedly found striving with one another over their own importance in that kingdom. When the Holy Spirit came, upon the Day of Pentecost, to indwell the apostles (and all true believers since then), an added grace was given to them to "walk in the Spirit and not fulfil the lusts of the flesh." We find them pointing sinners to Christ alone as Saviour, nor did they dare to relegate any importance to themselves — they were but the heralds of the message of salvation. To those who believed and were converted to God they pointed out Christ as Lord; as sole authority over their lives. Men might later point to Peter and pretend some superiority in him, as head of the Church, in order to create importance for a pretentious clergy, but Peter knew nothing of such competitive importance, or superiority to his brethren.

Competition To-day

There is much, even in our efforts to serve God today, that stems from a spirit of competition. True, the example of others, their diligent attendance to meetings, their distribution of gospel tracts, their earnestness in speaking to the unsaved, or in preaching the gospel, and other virtuous features, should stir us to imitate them, but when the spirit of competition obtains, much mischief can result therefrom. The reason is that competition has for its aim the exaltation of the competitor, communion (striving together) has for its object the glory of Another.

Competition in the Assembly can be the cause of its ruin. Where there is present the proud notion in the mind of each of several brethren that he is the most able to preach the gospel, and a spirit of competition for the platform enters, the Spirit of God will be grieved and little or no good result. When a brother allows his proud heart to imagine he is best fitted to be an elder, or guide, and begins to compete with others for recognition as such, he at once manifests he has learned but little of true Christian communion. Let him do the work of an overseer, with no other object than the glory of Christ, with no clamour for recognition, and he will receive reward at the Judgment Seat of Christ, if not before.

Competition in Evangelistic Work has created a spurious sort of evangelism, which aims at the greatest possible number of professions, not that God might be glorified thereby, but for the glory of the evangelist. The presence of the flesh in each of us creates a danger lest our apparent zeal for the salvation of souls deteriorates into a zeal for our own glory.

Competition in Missionary Work has wrought much mischief, and brought great dishonour upon the Name of our Lord. Men (and women) who went to foreign lands, professedly to bring honour to our worthy Lord by "striving together for the faith of the gospel" (Phil. 1:27) have, in some cases, ended up in striving with each other for a place, thus causing dissension among the converts and making the ungodly to blaspheme. In some instances, an abject submission to one who considers himself the "superior" has practically subjugated all other workers in the district to him, and eliminated their personal responsibility to their Lord. But it must be agreed to "for the sake of peace". This is surely not communion, but competition.

The Lord give each of us grace to judge this spirit of competition in things pertaining to God, and enable us to "strive together" in the spirit of true communion!

STIRRED UP

A. McShane, N. Ireland

While it is true that men are responsible for all their deeds, we must not on any account overlook the fact that what people do is often coloured by the influence of others. Few can truthfully claim to be free from the effects of environment and company. Scripture clearly indicates that inducement and persuasion play a big part in the lives of men. Did not Paul realize that behind the defections both in Corinth and Galatia there was the influence of false teachers, and did not Barnabas fall a victim to the influence of Peter at Antioch (Gal. 2:13)? In the Old Testament the Hebrew word "SUTH", although variously translated in our English Bible, has the meaning of "stir up", "persuade", or "goad on". A consideration of some of the more interesting passages where it occurs should put us on our guard against being carried away by influences which are not of God.

In 1 Sam. 26:19, when David was rebuking Saul for hunting him as a partridge, he makes allowance for the fact that there must have been some impelling force behind Saul or he would not have persisted in persecuting an innocent man. "If the Lord hath stirred thee up against me," he said, "let Him accept an offering: but if they be the children of men, cursed be they before the Lord." It seems to have been characteristic of David to look behind the outward actions of men in search of the influences, whether Divine or human, which shaped their conduct. Compare especially his words regarding Shimei: "so let him curse, because the Lord said unto him, Curse

David." (2 Sam. 16:10). Would it not change our attitude toward those who persecute us if we but saw that the Lord had a good purpose in allowing them so to act, or that they are but puppets in the hands of others who stir them up to their evil work?

Deut. 13:6, in which this word also occurs, reminds us that the danger of being stirred up to do evil could arise in the family circle, if a brother or relative were to turn to idolatry. It might easily spread to other members of the family who would be enticed to the same abomination. Who would deny that in God's spiritual family the same peril exists—that of a brother or a friend who has turned aside, leading other members away from the Lord? Note the word "SECRETLY". Most evil teaching is whispered privately before it is ventilated publicly. Those who must teach behind closed doors, or in private meetings, are a serious menace to the saints of God. Ships of honest traders are not ashamed of their colours, but pirates hide their identity. Many a promising young brother and sister has been turned aside by secret poisonous tuition.

Both at the commencement of Ahab's history (1 Kings 16:30) and almost at its close (1 Kings 21:25) he is stigmatized as incomparable amongst the kings of Israel for evil doing. In the latter passage, however, an important phrase is added which goes a long way to explain why he fell so deeply into sin—"WHOM JEZEBEL STIRRED UP." Much as we may resent the thought, it is true that most men are influenced either for good or ill by their partners in life. A consideration of this notable example might serve as a warning to both husbands and wives lest a similar calamity befall them.

In the following respects the influence of Jezebel can very plainly be seen in the life of Ahab. Firstly, she was a Zidonian, and as such worshipped Baal. Through her influence Ahab not only became a worshipper of Baal himself, but introduced this form of idolatry into Israel. Secondly, she stirred him up to persecute God's prophets, and had not the Lord hidden them they would have been exterminated. Thirdly, Elijah, the greatest prophet of that day, had to leave the land and go to the Gentiles for safety. And fourthly, and worst of all, she persuaded him to kill Naboth in order to possess his vineyard. It is to be feared that many of the troubles due to wrong being introduced amongst the assemblies by unreasonable leaders, are the result of "stirring up" at home. Opinions are sometimes pressed in oversight meetings which are but the echo of voices not permitted to be present. Far be it from us to suggest that all wives have an evil influence upon their husbands, yet it would be wise for them, in case the least harm might be done, to leave off meddling in assembly matters for which they have no responsibility.

We have been considering how Ahab had been influenced by his wicked wife, but in 2 Chron. 18:2 we see that he himself had an influence upon another king—Jehoshaphat. The account of the unequal yoke between these two kings is painful reading, and ought to be a loud voice to our hearts. Jehoshaphat seems to have made the first move toward this affinity, and like most who take this course, he likely could have put up a fair show of arguments to support his action. Was not Ahab an Israelite, one of the chosen people, and was it not better to show a united front against the surrounding nations and enemies? No doubt he would admit that Ahab's way of worship differed from his, but still, there was no point in pressing convictions too far, lest the peace should be disturbed. These are the plausible arguments usually advanced by the champions of this line of things. The prophet Jehu, however, leaves us in no doubt as to how God looked at this alliance, for his message was, "Shouldest thou help the ungodly and love them that hate the Lord?" (2 Chron. 19:2).

We are not surprised that this fellowship between these two kings produced its crop of evils. Ahab persuaded or "stirred up" Jehoshaphat to go with him to fight the Syrians at Ramoth-Gilead, and as the result of that campaign the King of Israel lost his life. The saddest part of the story, however, is that Jehoshaphat acquiesced in Ahab's persecution of the prophet Micaiah, although he was fully conscious that this man had spoken the mind of God. It was a case of either offending Ahab or despising the meek, but faithful servant of the Lord, and like most in similar circumstances, he chose the line of least resistance. He went further still by trying to assist Ahab in his efforts to prevent the prophet's words being fulfilled. Indeed he almost lost his own life in so doing, and would have done so, had not the Lord "moved" or "stirred up" the Syrians to depart from him. While Ahab "moved" him to fight, it was great grace for the Lord to "move" the enemy for his deliverance. We need not think that joining affinity with professed believers, who hate the Lord's ways and his faithful servants, will result either in our own blessing or their good. Better far to walk in separation unto Himself and let lawless men fight their own battles.

The last example of influence that had serious results, which we wish to consider, is the case of David numbering the people. We are expressly told in 1 Chron. 21:1 that Satan "provoked" or "stirred" him to do it. That arch-enemy of God and man is the instigator of many an evil deed, and undoubtedly his influence is far more prevalent than most of us are aware. Seventy thousand slain on that occasion was the tragic outcome of a godly ruler, and an old man at that, yielding to the impulse of the Devil. Even a carnal man like Joab could detect something wrong with the King's decree, but he was

unable to remedy the matter. Although David learned his mistake and owned his guilt, afterwards he must have realized the need for being watchful, lest the enemy should gain another victory.

If we look again at these cases of kings who were "stirred up" or "persuaded", we shall doubtless see that they were to a great extent willing to be influenced by the forces which acted upon them. Did not Saul desire to persecute David, and were not all who helped him in this evil work appreciated for so doing? Did it not suit Jehoshaphat to join with Ahab, since by so doing his son obtained an Israelitish princess for his bride? And must we not also agree that David's numbering of the people arose from a spark of pride in his heart at the thought of their might and power—a spark which Satan soon fanned into a flame.

Before we end this subject, we must point out another danger which deserves equal attention, namely, that of blaming others for being influenced when in reality they are acting before the Lord. For example, Jeremiah was accused of being "stirred up" by Baruch to surrender Jerusalem to the Chaldeans, whereas the truth of the matter was that he was directed by the Lord in what he was advocating. Often ministry that is unpalatable is rejected under the plea that the speaker was "stirred up" by someone else to give it. Unless we have unmistakable evidence that this is so, let us beware lest we blunt the edge of faithful words by suggesting they are the product of evil influence.

—*Assembly Testimony.*

In general, it is best to have at least one hour *alone with God* before engaging in anything else. At the same time, I must be careful not to reckon communion with God by minutes or hours, or by solitude. I have pored over my Bible, and on my knees for hours, with little or no communion; and my times of solitude have been often times of greatest temptation.

* * * *

I am persuaded that I ought never to do anything without prayer, and, if possible, special, secret prayer.

* * * *

I ought not to delay parting with sins. Now is God's time.

GODLY RULE AND ORDER IN THE ASSEMBLY

By An Old Disciple

In our renunciation of clerical rule in the worship of God, we found ourselves very much like a people without a Government. Some who saw the danger of disorder, proposed that we should "elect elders" as had been done by the Churches in early times, as they supposed.

But when we went to the Scriptures for guidance, we found it was not the Assembly that elected, but the apostles who chose and "ordained" these elders (Acts 14:23), and none of us could claim to have that power. So we were cast upon God to help in our need.

Prayerful and reverent reading of the Word taught us that there is to be godly order and rule in the House of God, (1 Tim. 3:14-15; chap. 5:17; 1 Cor. 16:15-16; Heb. 13:7, 17); but not as in the world's religious systems, to restrain spiritual liberty but to preserve it. That being clear our responsibility was simply to "receive" (not appoint) and "recognize" whatever of spiritual gift the Lord might raise up among us.

In regard to oversight and rule, we learned from 1 Tim. 3:1 that whoever desires such work—God having put the desire for it into the heart (2 Cor. 8:16)—and the men having the spiritual and moral qualifications for it (1 Tim. 3:1-7; Titus 1:6-9, they are to be "known" (not officially "appointed") and "esteemed" in their service (1 Thess. 5:12-13) as overseers, whom the Holy Spirit has qualified for the work (Acts 20:28).

This is not clerisy, but Divine order and godly rule for the edification and blessing of Assemblies, wherever it is in exercise. When gift is withdrawn or labourers pass away, it is to God we are to look for others, not to the ballot box, as in the denominations. In all Assemblies, however small, there usually are some who manifest shepherd care, and take a heart-interest in the saints and the service of God. These are the fit men to be recognized and owned as "guides" (Heb. 13:17, 24). And when there is true sincerity in thus appealing to God, it is wonderful how He provides.

Social position or property do not count at all. Often a godly employee may be a leader in an Assembly, while his employer is a follower, gladly yielding to the man, who is his servant, the higher place in the Church; while the employee is every ready to submit in temporal things to his "master" according to the flesh (Eph. 6:5).

When these principles are seen in the Word, and accepted as the way of God, there is always blessing and satisfaction in practising them.

FOLLOW YOUR OWN GUIDE

Part III.

Mervyn Paul

Really smart young people keep close to their own Guide; because in so doing purposeless effort and dangerous courses are reduced to a minimum. In addition, incidents of their journey together, that otherwise surely would become disasters, are turned into stirring exploits; while keen enjoyment of it all is certain if they understand His purposes and enter into their spirit wholeheartedly.

And if what you have just read is actually true, you will realize that "J.B." is making a most unhappy blunder in thoughtlessly trying to find out:

HOW FAR CAN A YOUNG CHRISTIAN GO

—Without getting into trouble with his heavenly Guide?

Let me repeat an earlier statement:

—There IS purpose in the Christian's wilderness journey.

—There IS high adventure to be found thereon.

—There IS a rare enjoyment in it, also, that will increase proportionately to the closeness with which you follow Him.

There are a number of ways in which we might outline His purpose for your life and mine; but for the present it may be stated like this: **IT IS GOD'S INTENTION TO MAKE THE UTMOST OF OUR LIVES . . . TO MAKE US TO GROW UP "UNTO THE STATURE—MEASURE OF THE FULNESS OF THE CHRIST";** Eph. 4:13. In other words: He means to have us to grow (2 Pet. 3:18) as far as our capacities will permit, *to be like our heavenly Guide*, the Lord Jesus, when He travelled here below; 1 Cor. 11:1.

The worldlings all around us not only are lost and hell-bound, but they are useless as well; for save in whatever ways He may make use of them as His creatures, *they are a dead loss to God*, since they do not fit into His purposes of redemption at any point. Any Christian, therefore, who, like Asaph (Psalm 73) permits himself, herself, to make unfavourable comparisons between the wilderness experiences of the saints, and the purposeless course of the pleasure-seeking followers of "the spirit that now worketh in the children of disobedience" (Eph. 2:2) certainly is being influenced by the powers of darkness!

O no, my sisters, my brothers! We must not allow them to get us under their spell, into their treacherous trail. God wants to make

the utmost of our lives. He is at work in them—in each of them—with this purpose in view; Phil. 2:13. *And only to the extent that we permit Him to work unhindered are our lives worth while.* (“Pause and ponder.”)

“Mind your own business,” said the Lord Jesus, figuratively, to Peter, just before He returned to heaven; “Follow thou Me;” John 21:22. And in the years that ensued, this great Apostle truly followed closely and devotedly his ascended, but ever present (Matt. 28:20) Guide. In doing so he surely found high adventure, as the early chapters of the Acts describe. And just as surely, every Christian who with purpose of heart follows where the Lord leads will find high adventure also. Training days, of course, must come first. David *must learn to rely, fully, on his God* before he can face the lion and the bear. And he must vanquish them, first, before *his experience of God* will enable him to slay Goliath. There is no substitute for experience in any walk in life; and especially is this true of walking by faith. He may take us through the rapids of trial to build up our courage, our dependence on Himself. He may take us through the white waters of temptations that we may be lightened of hindering weights; or it may be to learn to “sit still”, to calmly, joyously wait and watch how He shall effect a triumphant emergence in safety. Wise sons and daughters of the Most High will not groan, mourn or complain when they are called to go adventuring with Christ in such circumstances. Neither will they be carried away by fears. It is the people that have come “to know their God” who “shall be strong, and do exploits”; Dan. 11:32.

Furthermore, as the old hymn declares, “There is joy in following Jesus.” For precisely in proportion as we cleave “to God and the Word of His grace” we shall follow, loyally, our own Guide. (That is the way He walked as a Man upon earth, you remember; John 6:38.) And in such constant contact with Himself we shall begin the discovery of the holy joy (John 15:11; 17:13 possible, only, to those who experience the companionship of Christ mentioned in Heb. 3:14, margin.

Let me tell you about a brother beloved whom I shall call, “Bill”. Bill had a rough up-bringing. The world, and anything it might offer, were his only idea of things that mattered. When he got saved his new-found joy in His Saviour pushed aside the old life altogether. But as time went on, Christ-as-his-Saviour became a somewhat old story. It seemed as though he needed something more. He became restive, dissatisfied. Finally he decided to give it all up. Next, he went with some former companions to watch a much-loved sport of his earlier life. He said to me afterwards, “I’m not sorry I went back

. . . because I found out I was saved. As I sat there, in a good seat, I tried hard to get interested, but all I could think of was, 'Well, you fool! is this what you used to pay your good money for?'

After an unsuccessful struggle to regain his former enthusiasm he concluded, "I know what's the matter with you. *You are saved, and you are spoiled for this kind of thing.* You might as well admit it, and get out of here" — which he did.

Definitely Bill had learned a worth while lesson. But why had his soul fallen to lusting after the flesh pots of Egypt? And why, since he had known the joy of salvation, had he (like J.B.) seemed to NEED MUCH MORE to maintain, and build up, his strength of spirit? . . . Read next month's article (D.V.: "You, and your enjoyment of Christ."

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

"My chains are snapt, the bonds of sin are broken,
And I am free:
O let the triumphs of His grace be spoken,
Who died for me."

The writer of this beautiful and popular worship hymn, Margaret Ledley Carson, was born at Coleraine, Ireland, in 1833. In her early Christian life Miss Carson came under the influence of J. N. Darby, C. H. Mackintosh, and their godly contemporaries; Mr. Mackintosh in particular was a great help to her through their many years of friendship. She was of an amiable and cheerful disposition, and marked by deep spirituality. During the 1859 revival, Miss Carson was very active, and through her outstanding personality and labours many were won for Christ. She was the daughter of a medical doctor, and a generous giver. Being possessed of some means, she built a Gospel Hall for the believers at Port Rush to meet in. It was there she spent the closing days of her life, and passed away on Feb. 24th, 1920, at the age of 87 years.

"My chains are snapt," etc., was written when Miss Carson was a young woman, and so was amongst her first compositions. Only the first four verses are from her pen. Soon after writing them, she showed the hymn to Mr. C. H. Mackintosh, soliciting his criticism. After reading the four verses, he suggested the hymn lacked only one thing, and that was mention of the coming of the Lord for His people. So, taking his pencil he added a fifth verse —

"We wait to see the Morning Star appearing
In glory bright;
This blessed hope illumes, with beams most cheering,
The hours of night."

QUESTIONS AND ANSWERS

(Send all Questions to Hector Alves)

Question. The subject of "fasting" in the New Testament. (Re my explanation of Acts 14:23 in the September Issue. It has been brought to my attention that the remarks on "fasting" were not very definite, so that part of the question is herewith answered more fully.)

Answer. That fasting was practised and allowed in New Testament times, there is no doubt whatever.

"As they ministered to the Lord and fasted." Acts 13:2.

"And when they had prayed and fasted." Acts 13:3.

"And had prayed with fasting." Acts 14:23.

"That ye may give yourselves to fasting and prayer." 1 Cor. 7:5.

"In fastings often," 2 Cor. 11:27.

Fasting is nowhere in the New Testament imposed upon the Lord's people as a religious duty. It was always voluntary, and usually in connection with prayer or spiritual matters of special importance. We find in John the Baptist the spirit of fasting, and he taught his disciples to fast. Our Lord Himself fasted before He met the devil. Matt. 4:2. The mere outward form of fasting amounts to nothing spiritually; it might be beneficial in a physical way. The worth of fasting consists in its being an individual and inward exercise for a spiritual purpose, and as far as possible, a secret thing. See Matt. 6:18.

Fasting implies the removal of natural and earthly things. A habitual self denial is doubtless the proper spirit of fasting for us today, rather than the abstaining from food for a given period. Self denial in the matter of luxuries and needless expenditure on ourselves is not fasting, but it is a good substitute. Self control, denying the "old man", and keeping the body under (1 Cor. 9:27) would undoubtedly contribute to more power in our service, and more of the joy of the Lord in our lives.—H.A.

Question. Exodus 4:24-26 has always been a difficulty to me. Will you please explain the meaning of this? "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him," etc.

Answer. It would appear that the Lord met or encountered Moses either with a threat, or the rod, or sickness which might result in death. The context makes it clear that it was he who had failed

to circumcise his son, either through neglect, or because of Zipporah his wife. It was of great importance that the one who was to be Israel's leader in delivering them from the bondage of Egypt should not fail in carrying out that sign of the covenant which spoke of separation unto God. While Zipporah did perform the act, it appears to have been done with unwillingness and protest. The reason for her carrying out the thing, may have been because of Moses' inability to do it at the time. Zipporah would not fully understand the significance of what she was doing. Moses was the responsible party, so God had the controversy with him, not with his wife.—H.A.

I am tempted to think that I am now an established Christian—that I have overcome this or that lust so long—so that there is no fear; I may venture very near the temptation—nearer than other men. This is a lie of Satan. I might as well speak of gunpowder getting by habit a power of resisting fire . . . When the Spirit leaves me, I am like dry gunpowder.

* * * *

The seeds of all sins are in my heart, and perhaps all the more dangerously that I do not see them.

* * * *

I am persuaded that God's happiness is inseparably linked in with His holiness.

* * * *

I ought to avoid the appearance of evil. God commands me; and I find that Satan has a singular art in linking the appearance and reality together.

* * * *

There is a fearful tendency to omit *confession*, proceeding from low views of God and His holiness.

* * * *

I feel it is far better to begin with God —to see His face first—to get my soul near Him before it is near another.

Earnest prayer is requested for him that, if it be the Lord's will, he may be spared for the work, in which he has so faithfully laboured, in the Maritimes.

U.S.A.

LA CROSSE, WIS.—S. Hamilton of this city who is in N. Ireland at present has enjoyed his visit and has kept busy in Gospel work. Recently he had eight weeks with W. Bunting in a tent with some blessing. He expects to sail for the U.S.A. on Oct. 17.

NEW HAVEN, CONN.—L. Rosania had meetings among the Italians. R. Capiello writes also of meetings here, Hoboken, N.J., S. Brooklyn and Danbury Conn.

MCKEESPORT, PA.—Sydney Porteous had a week of appreciated ministry meetings; A. Klabunda also had a recent visit, and Allen Ferguson had a week of work among the children stirring up interest in the Sunday-School.

WELLSBORO, PA.—John Adams had some meetings to encourage the little assembly. He hopes to commence meetings shortly in Wauhaushene, Ontario, with Norman Crawford.

ARLINGTON, WASH.—The conference was the largest ever held here. Ten of the Lord's servants ministered the Word and preached the Gospel.

SEATTLE, WASH.—Our conference, we felt, was perhaps the best we have had. Eight of the Lord's servants ministered the Word with help from the Lord. C. Fite remained for three nights. C. H. Willoughby went to Forest Grove, Ore., brother Williams to Okanogan, D. Moffat to Vancouver, Hector Alves began in Everson, using the Tabernacle. Our aged brother, D. R. Scott is somewhat improved and went to Merwin, Sask. for meetings as he feels able.

NEW ADDRESSES

LAKESHORE, ONT.—The correspondent of the Lakeshore assembly is Mr. J. K. Porter, R.R. No. 1, Forest, Ont.

A. W. Grainger's address is now, 3390 Henri Bourassa, Montreal North, Quebec.

CUBA

HOLGUIN—Our brother Vernon Markle and family located in a new part in the east end of Cuba, and he has been quite encouraged by open doors. He writes, "On our way home (from Caridad De Sitios) apparently by chance, we stopped in a small place, not even on the map called Sant Cruz and made enquiries, with the result that the local school-house, privately owned, was opened to us for meetings each Sunday night. The first meeting saw about 150 people present! Next meeting dropped to 50 because of muddy roads, but the following Lord's day about 100 were present. Two other places have opened in this district, so that we have three meetings each Lord's Day at 4, 6 and 8 p.m. These other places are Las Minas and Los Haitez. Once, on our way to Los Haitez we got stuck in a mudhole, with water up to the running boards, but we heard later that 80 people had gathered for the meeting. Each Wednesday we have another circuit with four meetings at four places, and on Saturday to a place called Virginia. . .

—Vernon Markle, Calle sexta s/n, Reparto Peralta, Holguin, Orte, Cuba.

CONFERENCES

DETROIT, MICH.—As mentioned in detail in the October issue, the conference of the assembly meeting in 7345 West Chicago Blvd., will be held D.V. on November 21-22, with prayer meeting on November 20 at 7:30 p.m.

WITH CHRIST

LANGLEY PRAIRIE, B.C.—Our dear sister in the Lord, Mrs. J. Husband departed to be with Christ which is "far better" on Sept. 11. Born at Tillsonburg, Ont. in 1883, she was saved early in life, while living in Dundas, and has borne a faithful testimony and will be missed by the assembly here. Brother A. Wilson preached the Word at the funeral.

MCKEESPORT, PA.—On Lord's Day, Sept. 20, our dear brother Charles Seery was suddenly called home. He was saved about four years ago during meetings held by Jim Lipke, who spoke faithful words at the funeral.

VANCOUVER, B.C.—Mrs. Isobel McPherson passed into the Lord's presence Oct. 3 in her 54th year. She was born again when 18 years of age, gathered unto the precious Name of our Lord Jesus Christ for over 30 years. She was in fellowship in the Hastings East Assembly where she will be sadly missed.

TORONTO, ONT.—Our brother Harry Slater of the Highfield Rd. Assembly went to be with the Lord on Oct. 5. He was saved over 50 years ago in England. About six weeks ago while on vacation in Peterboro he was knocked from his bicycle and suffered a broken back, and was in the hospital till his homecall. F. C. Watson and A. W. Joyce took the funeral.

WINDSOR, ONT.—Mrs. Elva M. Davis, in fellowship with the assembly in Partington Ave., Windsor, Ont., for some years, went to be with Christ Aug. 19th at the age of 69. Born in Port Bruce, Ont., she was saved in Aylmer in 1936 at the time of her husband's death. She evidenced much of the joy of the Lord and just before her home-going reverted much to the words of the hymn "My Jesus I Love Thee, I know Thou art mine. . . Survived by one brother, two sisters and four daughters.

TORONTO, ONT.—A well-known and esteemed brother, Henry Jackson, went to be with Christ on September 29th in his seventy-second year, leaving a widow and two daughters to mourn his loss. He was saved during meetings held in Massey Hall by Torrey and Alexander in 1906, through John 5:24. Later he was gathered out with saints meeting at Swanwick Ave., and for about fifteen years with those meeting at Pape and Aldwych Aves. Dear Harry, as he was commonly called, was well-known as a steady, dependable man, who in a quiet way stood firmly for the truth of God. We shall miss him.

LONDON, ONT.—Our brother, Wm. Glennie, was called home suddenly and peacefully in his 81st year, on the 19th of September. He was saved over fifty years ago, and was gathered out with the saints at Newbury, Ont. for 48 years. The last two years he was in fellowship in the Pall Mall Assembly in London. Words of comfort and warning were given at the funeral by brother David Leatham.

SARNIA, ONT.—Our sister, Mrs. S. Barnes, was called home on June 29, aged 75. She was saved in Oil Springs, Ont. in 1901 and gathered out. She moved to Sarnia in 1917, and has been a patient sufferer for many years. Brother A. Stewart spoke the Word to a good company of relatives and friends at the funeral.

TRUTH and TIDINGS



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DECEMBER, 1953

PUBLISHED MONTHLY, D. V.

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SUBSCRIPTION PRICE ONE DOLLAR PER YEAR IN ADVANCE

Please do not remit small amounts for subscriptions by cheque.

Send all subscriptions to:
TRUTH and TIDINGS,
92 Regal Road, Toronto, Ont.

Send all items of news, conferences and
notices of deaths to:
A. W. JOYCE,
26 Munro Blvd., Willowdale, Ont., Can.

"Authorized as second class mail, Post Office Department, Ottawa"

IMPORTANT

Will our correspondents please notice the Editor's change of address? Because of a postal rearrangement of delivery this is now—A. W. Joyce, 26 Munro Blvd., Willowdale, Ont., Canada. Please send all news items, conferences and notices of deaths to this address.

TIDINGS

BRITISH COLUMBIA

WESTBANK, B.C.—Hector Alves had good ministry meetings on the Tabernacle. He expected to go on to San Diego, Cal.

VANCOUVER, B.C.—T. G. Wilkie and Harry McCready are having well attended meetings with some blessing in the Gospel in the South Main Hall.

SASKATCHEWAN

MERVIN, SASK.—The Lord's people have been stirred and sinners awakened as a result of faithful ministry given by our aged brother D. R. Scott, who was helped by D. Maconaghie. Mr. Scott was very frail and could not remain for the conference at Louisville which was well attended; the ministry was given by C. H. Willoughby and Alex Wilson. A. Wilson remained at Mervin to continue the Gospel meetings.

MANITOBA

PORTAGE LA PRAIRIE, MAN.—Another veteran servant of the Lord, brother O. C. Fish, writes, "I am nearly 85, have a good memory, and have sought for many years to carry out the ministry of Eph. 6:18, this, if no more, keeps my soul fresh."

ONTARIO

SIMCOE, ONT.—The conference this year was well attended and profitable. Helpful ministry was given by R. McCrory, F. G. Watson, J. Meridew, G. Shives and G. G. Johnston. Brother Johnston went on for a short visit to Bells Rapids, and F. G. Watson expected to go to Cleveland, Ohio, for ministry meetings.

WAUBASHENE, ONT.—John Adams and N. Crawford are having Gospel meetings.

MIMICO, ONT.—Frank Pearcy and Fred Holder commenced Gospel meetings. Already God has given some blessing.

TORONTO, ONT.—E. Fairfield of Venezuela and A. W. Joyce are in the fourth week of well attended meetings. One woman professed after leaving one of the meetings.

TO OUR SUBSCRIBERS

While we have not printed the many letters we have received from various parts of the world, expressing the help received through the written ministry of Truth and Tidings, yet these letters have been a great encouragement to us to continue this work for the Lord's people. We take this opportunity of thanking those who have so encouraged us. Our object from the first issue in July, 1948, has been the edification of the saints, and we have been glad to note a steady increase in the number of subscribers year by year from the beginning.

SPECIAL OFFER FOR NEW SUBSCRIPTIONS

In order to increase further the circulation of the truth we make a special offer to those who wish to send gift subscriptions to their friends, also to new subscribers for 1954. To those who send One Dollar for a new subscription for 1954, we will send, in addition, the back numbers of October, November and December, 1953, as long as our supply lasts. In ordering, please let us know if you wish these extra copies to be sent.

SUBSCRIPTIONS FALLING DUE

The greater part of our subscriptions fall due at the end of the year. May we remind you to remit promptly. This will materially lighten the considerable burden of work at this time of the year. Then, also, prompt renewal assures you of receiving your magazine each month.

BOUND VOLUMES OF 1953

We expect to have a limited quantity of bound volumes of 1953 ready in January, 1954. These volumes are attractively bound, and the contents indexed for the convenience of the reader. These will be sent to any address, at home or abroad, postpaid, for Two Dollars and Fifty Cents each. On account of the limited quantity, we advise ordering early so you will be sure of receiving your copy before the supply is exhausted.

VARIETY OF MINISTRY

We have endeavoured during the past year to present a variety of ministry to help the thousands of our readers. It would be impossible to write to please everybody, even if such an object were desirable. Many have favourite lines of truth. Some revel in devotional truth, many wish for practical ministry, some prefer expository ministry, some, feeling the great need of ministry in regard to the assembly, might think that this should displace other lines. While

it is not possible to present an all round ministry in a single issue, yet it is well to keep before us that "All Scripture is given by inspiration of God, and is profitable" etc. (2 Tim. 3:16), and the ministry that will build up and develop the saints is one that reaches the conscience, the mind and the heart. It is a ministry that will affect both our *position* and our *condition*, and will bear upon all the relationships of life, in the assembly, in the home, in the business, and in the world. We will appreciate the prayers of the people of God that the magazine may by God's help be used to the strengthening of the testimony and of the saints in this varied way.

MISQUOTATIONS

A.W.J.

It is remarkable how many Scriptures are continually misquoted, sometimes by brethren who have been saved for many years, sometimes by preachers of the Word. We do not, of course, refer to a variation of translation from the "Authorized Version" which may be preferable. Sometimes the misquotation changes even the sense of the passage altogether, but even when this is not the case we are on far safer ground when we quote the Word as it was given to us by the Spirit rather than changing it as the result of careless reading, following the misquotations of others, or from a desire to emphasize more strongly?? some truth.

One of the most common mistakes is in the quotation of John 16:8: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment *to come*." The words "to come" are added and alter the sense of our Lord's words. He adds, "Of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, *because the prince of this world is judged*." It is evident that the judgment spoken of here is not a future one, but one that is already past, and the subject of that judgment is Satan, "the prince of this world."

Another frequent misquotation is that of Acts 24:25, "When I have a *more* convenient season I will call for thee." Likely this error has stemmed from the words of the hymn, "Some more convenient day, on Thee I'll call." Felix said, "When I have a convenient season, I will call for thee." It was not convenient for Felix *at all* to yield to the claims of One who would have completely transformed his wicked life.

It is true that one should not "make a man an offender for a word," (Isa. 29:21) and in this regard, as James says, "In many things we all stumble" (Jas. 2:2 R.V.); yet it is a good exercise to

practise accuracy in our repetition of the Scripture, especially when we remember the care with which God has guarded it. "Every Word of God is pure" (Prov. 30:5). God here emphasizes the value of a word. "He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." (Gal. 3:16). Here the Spirit hinges a great prophecy concerning the Person of Christ, upon a single letter. In Luke 16:17 the Lord Jesus said, "And it is easier for Heaven and earth to pass, than one tittle of the law to fail". A tittle is the apex or part of a Hebrew letter. The extreme carefulness of the Lord with His Word might well rebuke our carelessness, even when we think our mistake does not alter the meaning of the Scripture. One of the many instances of this kind of an error is in changing Isa. 1:6, "From the sole of the foot even unto the head there is no soundness in it," to "From the crown of the head to the sole of the foot."

One is reminded of great results from apparently trifling beginnings in the rhyme that tells of the kingdom that was lost, "all for the sake of a horse-shoe nail." Careless reading of the Word results in careless memorization, which in turn results in careless quotation in our preaching and praying. The younger Christians pick up the mistake and perpetuate it. Carelessness in the handling of divine truths in little matters tends to lightness in regard to all the Word of God.

"But to this man will I look, even to Him that is poor and of a contrite spirit, and trembleth at My Word. . . . Hear the Word of the Lord, ye that tremble at His Word." (Isa. 66:2 and 5).

Out of the abundance of the heart the mouth speaketh. You know by a man's words what he is filled with. If he is full of Christ, his words shall be "touching the king".

* * * *

Preach Christ if you want to win hearts for Him. If you preach yourself, you will steal them, as Absalom did.

* * * *

There is no teaching like walking with God—nothing is so sifting as living under the guidance of His eye.

CONDEMNATION

G. G. Johnston

“He that believeth on His is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

—John 3:18.

All who have come to know the saving grace of God must have learned **something of the total depravity of every man**, and of the need for that grace, otherwise there could be no appreciation of grace, or of the Saviour who brings it to each one through His death upon Calvary. Yet one wonders if some professing Christians may not have but a very superficial understanding of the fact of this condemnation, and of what is meant by it.

Do we all understand, and heartily affirm, that we, in Adam, were totally ruined by his sin, whereby the whole human race has been polluted, fit only for the fire, condemned? Our pollution is not that of a spot upon an otherwise clean garment, but that of the defilement of the whole being. Let us read again God's description of us in Romans, chapter three, and humbly acknowledge: “That is a true picture of me in Adam.” The mouth is vile, the feet are wayward and murderous, the heart is deceitful and bent on evil. Do we freely and fully acknowledge this as true of us in our natural state? Or, have we forgotten that we required to be washed from our old sins? Why such lack of a broken spirit? Why such evident haughtiness of demeanor?

If we acknowledge from the heart that we were righteously condemned to the everlasting burnings of hell, what have we in which to **pride ourselves**? Did not the apostle Paul confess: “This is a faithful saying . . . that Christ Jesus came into the world to save sinners, of whom I AM chief?” He frankly acknowledged that in himself he was still a sinful wretch, whose only boast could be in Christ and His cross.

No doubt we all profess to have acquiesced, or agreed, with God in His condemnation of us as sinners, before we professed to receive His pardoning grace in Christ, but are we as ready today to go back over the same ground and agree that His condemnation was just? That we were fit only for God's prisonhouse, hell?

Why so few tears today, as we are together in professed worship? Why such formal and wearisome prayers? Why such vanity in dress and behaviour? Have we never been broken by a sense of our utter sinfulness in God's sight, or have we still some hidden, lurking roots of conceit, or pride, further evidences of our utter depravity in ourselves.

The writer remembers when, as an unconverted youth, he considered the fact that all unconverted people (and he included) were going down the broad road to hell. But, thought he, it should not be so. Why such an awful eternity? As the light of God shone more clearly into his darkened soul, he was forced to exclaim, with Job: "Behold I am vile," and to acknowledge freely that a holy God could do nothing else with one so defiled by sin. Have all who read these lines thus justified God in condemning them? And do we still most heartily agree with that condemnation?

Are all who preach to the unsaved careful to state clearly this solemn truth? Why so much appeal to people to accept Christ? Do they know why they need Him? There is little difficulty in getting a man to grasp a lifeline, if he knows he is drowning. Is it not for lack of conviction that so many professors manifest no possession? The ground has not been properly ploughed up by the preaching of condemnation. The work has been in their feelings and not in their consciences—they have never agreed with God in condemning them. Their spirits have never been broken. Do you acknowledge that your sins were so vile as to have required the death and suffering of Christ to put them away, even had there not been another sinner in all the world?

The preaching of condemnation has never been agreeable to men, and some fear lest it should drive away the hearers, but if it is preached out of loving desire to bring men to Christ, and in faithfulness to God and man, we can well leave the results with Him. They will not be truly converted without it.

THE SERVANTS KNEW

The governor of the marriage feast in Cana of Galilee (John 2:9) did not know from whence the wine had come; but the servants knew. In like manner it is often some humble labourer that has the first intimation of the Lord's presence; while many, reckoned great in the kingdom, have to get the secrets of the Lord at second-hand. The wise in their own conceit cannot understand the mysteries of God's kingdom. These things are concealed from the wise and the prudent and are revealed unto babes (Matt. 11:25). It is the thought of the natural heart that men great in the church must have the mind of God about things. But mere position in the church does not necessarily make men custodians of God's secrets. It is "the meek"—let their position be what it may—to whom the Lord has said, He will teach His way. Many are slow to learn the lesson that "with the lowly is wisdom."

"FOR MY FATHER IS GREATER THAN I"

Wm. Williams, Venezuela

As we near the end of the dispensation and the coming of the Lord Jesus for His Church, the devil seems to be making a special effort to undermine the glory and divinity of our blessed Lord Jesus Christ. We have been witnesses this year to the sad truth of Rom. 1:25: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." The "Virgin of Coromoto" has been made the patron saint of Venezuela. Venezuela is one of the few South American republics where the Gospel is making fast gains. The men especially are not turning to the Lord, we are sorry to say; but they are turning away from Rome and her priests and are thus fine material for communism. The clergy are lamenting that the men have lost their "religious fervor as in the colonial days." To win the men, and to stir up their fervor, perhaps advised by Cardinal Spellman on his visit here, the clergy are taking an image from city to city and giving civic and military honours, even the "freedom of the city" in Barcelona, to a little idol. It is of solid gold and is protected by the military and the priests. The thing arrived in Tucacas when we were there a short time ago having gospel meetings. We have never seen such a combination of pride and piety, papistry and paganism. But the men were conspicuous by their absence. We heard the loudspeaker announce the "glories of the eternal virgin." "She is the mother of our nation, she is the consoling mother of our mothers, she is the mother of our men, she is the mother of God!" Then comes the push to get the money from the poor dupes and away they go to another green field.

But this is Rome the world over, only here the display is more barefaced and mercenary than she would dare show in North America. But there is another and more subtle form of propaganda in late years. A pack called "Jehovah's Witnesses" are flooding the land with literature and personal visits, which exceeds all the zeal of the Romanists. Their honey tongue appeals to the men and silly women. They tell the people that God made two great beings—Christ and Lucifer! One was obedient, the other was disobedient but both were only "creatures." The Romanists make Mary equal if not greater than the Creator; the Russellites make Christ only the equal of the creature. There are some scriptures which at first sight seem to lend themselves to their vile interpretation to those who are not familiar with the whole tenor of the Word of God. The scripture

cited at the head of this article is one of their stock-in-trade. "For my Father is greater than I." No true child of God would doubt the Deity of our Lord Jesus; but there are Scriptures which are hard to explain when they are pressed by the enemies of our Lord. Truly there are things in the Bible we can neither understand nor explain; but we can always believe God. To our faith nothing is impossible. Sufficient for us that God says it; then who are we that we cannot believe it? To reason, there are difficulties; to unbelief there are mountains; but to faith nothing is impossible.

We quote the words of another; "These words have naturally formed the subject of controversy in every period of the church's history, between those who deny and those who accept the truth that the Son is "very God, of the substance of the Father, begotten before all worlds" and, as in all controversies, statements have been made on either side which cannot be supported by the words themselves. On the part of those who assert the divine nature, it has been contended that the Father is greater than the Son only as regards the human nature of the Son; but this is not here thought of. In the passage, as in others of the New Testament, it is plainly asserted that in the divine nature there is a subordination of the Son to the Father (See e.g., Jno. 3:16; Ch. 17:5; 1 Cor. 3:23, 11:3; 15:27-28; Phil. 2:9-11). On the part of those who deny the divinity of our Lord, it has been contended that this text asserts the inferiority of His nature to that of the Father, whereas the words could only have been uttered by one who meant to assert His own divine essence."—Dr. Ellicott.

There is another Scripture which seems to favour the idea of the inferiority of the Son, namely "The Son can do nothing of Himself." We shall quote Dr. C. J. Ellicott again: "The key to this and the following verses is in relation to the Father and Son, from which they start. The Jews saw in this equality with God blasphemy, and sought to kill Him. Men have since seen and now see in it inferiority, and a proof that Christ did not claim for Himself the glory which the Apostle claims for Him in the prologue (John 1:1-18) and which the Church has ever in reverent adoration placed as a crown upon His brow. The words "Son", "Father", are the answer to both. Did they accuse Him of blasphemy? He is a Son. The very essence of blasphemy was independence of, and rivalry with, God. He claimed no such position but was as a Son subject to His Father's will, was as a Son morally unable to do anything of Himself, and did whatever He saw the Father do. Yea more. He thought not His equality with God a thing to be seized, but emptied Himself, and became, as they saw Him, in the form of a servant, and in the likeness of men."

In the simple readings of the Bible we read those passages and no such blasphemous thoughts would enter our heads. It is when we read or have to answer questions relative to such false doctrines that "thoughts would arise in our hearts." Therefore we would advise the Lord's people to flee Adventist, Russelite, and Christian Science books. "The Lord preserveth the simple." As we keep simple and dependent on Him we shall be preserved from the wiles of the enemy who would desecrate the Person of our adorable Lord Jesus Christ.

TESTIMONY AT HOME

"Go home to thy friends" (Mark 5:19). *Home and friends*—these are a true test of real conversion unto God. If the people at home do not *see* our conversion and hear of it also, in vain do we sound abroad what the Lord has done for our souls. There is a saying that "charity begins at home." Be that as it may, it is certain that testimony for God begins there. The question was once asked, "Is so and so a Christian?" "I don't know, I never lived with him," was the reply. That is the test—the fireside and the family circle. We may make a great noise in the world, and be great workers, or even preachers; but what do the folks at home think of us? That is the question; and when we find that out, we come very near the mark. In the family circle are we a sweet savour of Christ? A good testimony there will likely mean a good testimony anywhere.

God will not lead you, if you are pursuing a path that is not according to His mind, unless it be to lead you out of that path.

* * * *

While popularity is a snare that few are not caught by, a more subtle and dangerous snare is to be famed for holiness. . . . It is possible to attend with scrupulous anxiety even to secret habits of devotion, in order to get a name for holiness.

WHERE IS CHRIST IN CHRISTMAS?*Hector Alves*

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."—Gal. 4:10, 11.

Some years ago I heard a small girl quote John 3:16 in the following manner: "For God so loved the world, that He gave His only forgotten Son, that whosoever believeth in Him should not perish, but have everlasting life." She changed the word "begotten" to "forgotten"; and while she missed the proper word she did not miss a condition which exists today. When is our Lord Jesus Christ forgotten more than at that season which is called Christmas, that season which bears His Name, but not His memory? We do not forget to give gifts, we do not forget to send our greeting cards, we do not forget to go in for festivities; but what about the memory of the One Whom all is supposed to centre around at that time?

In the first place it is well for us to fully realize that "Christmas" is founded on mere tradition, and comes from pagan origin. As far back as the year 600 B.C. there was a heathen celebration very similar to what we find in our day at Christmas time. We read of it in Jeremiah 10:2-4; "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are not dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." Ancient Babylonian history and mythology depict the decked tree and the yule log; but where do we find any Scriptural foundation for hanging up green branches and holly wreathes, burning candles, and decorating trees in the lawn or living room of our homes? While there is no objection to the sending out of greeting cards, exchanging gifts, family gatherings, reunions, and festivities, let us not attach them to the Name of Christ, or connect these with "Christ-mass". Looking at "eternal salvation" and "everlasting life" we do not observe days, and months, and years. Yet, as God's creatures here on earth we do reckon time in that way; so a card, a word of greeting, and words of cheer and counsel around a well spread dinner table, are quite in season at the year-end or the New Year. We have no assurance whatever that our Saviour was born on December 25th and it is altogether likely that He was not born at that season of the year. Furthermore, it is the death of Christ, and not His birth, that we as His saints are called upon to commemorate; the accursed tree, and not the green tree, ought to fill our thoughts. With the

world it is a big Christmas and a small Christ—if any Christ at all. The things that are gone in for during the Christmas season by the many in no way commemorate Him. To the child of God there are no holy days, and such a celebration of Christmas is without the sanction of Scripture altogether.

There is a grave danger of substituting tradition for truth, levity for godliness, and worldliness for spirituality. We can take advantage of the holiday season without going in for and copying the world and its ways. Rome got this thing from paganism, Protestantism copied it from Rome. Are we as the Lord's people going to copy Christendom? Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) An elaborately decorated and profusely lighted Christmas tree showing through the window of a Christian's home does not advertise to the passerby that a "stranger and a pilgrim" lives therein. Beloved brethren, those whom God has made the heads of households, let us not be guilty of "Making the word of God of none effect through your tradition." (Mark. 7:13.)

GOSPEL ZEAL

It is sometimes brought as an argument against those who have been separated by the truth of God from the unscriptural systems of man's devising, and gathered unto the name of the Lord Jesus alone, that they have very little zeal in spreading the Gospel among their fellow-men, as compared with others who are perhaps *unconnected* so far as church fellowship is concerned. We do not for a moment admit this charge to be true concerning *all* who are thus gathered to the name of the Lord. There are individuals and assemblies well known to *us*, who are unceasing in their efforts to spread the Gospel's message. They may not be found making a flourish of trumpets about their evangelistic work, but they *do* it nevertheless, and the Lord blesses them to the conversion of souls abundantly and constantly. At the same time we must sorrowfully admit that the charge is not untrue regarding others. But then obedience to the will of God concerning separation from sectarianism and gathering in His appointed way has nothing whatever to do with this condition of things, wherever it exists. Obedience to the will of God never damped the zeal of any of God's children, or reduced their labours for Christ in spreading His Gospel. We must seek the cause in another quarter. The fault does not lie with the truth, nor in the position of those who have obeyed it. Those who say so betray their

ignorance, and most commonly make the charge to quiet their own consciences for disobeying the Lord's commandment to come out and be separate. But a Scriptural *position* will not of itself ensure a *spiritual* condition, and our service for God is largely governed by the condition of our hearts before God. If we have become cold-hearted by worldliness and living at a distance from Christ, we soon become selfish and careless of the souls of others. This was what toned down the saints of early times, concerning whom Paul wrote—"All seek *their own*, not the things which are Jesus Christ's" (Phil. 2:21). The apostle does not lay the blame of this condition upon the way that they gathered, or upon the *truth* that they held fast. Nor does he ask them to give up either in order to be raised to a higher spiritual level. If saints become worldly and indifferent to the claims of the spread of the Gospel among men, what is specially needed is the word of truth spoken in the power of the Spirit, that will convict and bring them to repentance concerning their low condition, in order that they may be restored to communion with God and compassion for the perishing. No doubt undue occupation with truth in a merely intellectual way, or in an argumentative spirit will soon wither up the soul, be it the truth of separation or any other. But the fault of this does not lie at the door of God's truth, but in the manner in which it is held and used. Let us value and hold fast all God's truth, and along with that make it our aim to so live and walk with God, that we may commend it to those around us.

Has the power of His love so won your affections, that you can say, "I have heard HIM and observed HIM. What have I to do any more with idols?" (Hosea 14:8). Or do you still cling to worldly pleasures, worldly company, worldly conversation, worldly fashions?

* * * *

True gift never tries to make room for itself. If I am pushing myself forward—desiring to get my hand in—want to make room for the gift I think I have got, I may surely set it down that I have made a mistake. If I begin to make room for my guilt, I am merely showing that my gift is of a kind that cannot make room for itself.

HOW TO BE AN EFFECTIVE VISITOR OF THE SICK

J. Evans, Australia

Missionaries and ourselves have experienced that not the least service which we by grace have rendered is that of visiting the sick and afflicted. After many years of sick visiting and of being visited, I am persuaded that there is much to learn in becoming a real help in this branch of service.

In my convalescence I have been reading a book entitled "Tell Jesus", in which one chronic sufferer testifies to the help she received from another sufferer; then she proceeds to write her experiences and observations of what should be the traits of those who visit, which I endorse and commend to all visitors.

One day as she went to see her afflicted friend she found her heated and excited from an injudicious visitor who was indulging in controversial argument to the distress of the dear sufferer, which led her to pen the following—"Here I would say a word to those who visit the sick room, either from solely benevolent motives, or else for the spiritual benefit of those they visit. Do not forget that it is not simply a room shut out from external life to which you come; but also a scene, if not of actual suffering, yet often of exhaustion consequent on pain and subsequent to a serious operation.

Few are fitted to minister to those who are sick in body or in soul. Those who have lived much in such an atmosphere can tell how the shattered frame and exhausted nerves tremble beneath the bustling entrance, loud voice, and controversial conversation, and how the long protracted visit, that has no particular aim or object, robs the poor sufferer of the hour's rest. There is one way to be blessed and to be made a blessing. Through waiting on Jesus you may carry refreshment with you, and receive in return some new lesson in love, learned in the shadow of a cloud of circumstances which you have never entered. It is a special ministry. "I was sick and ye visited Me." "This kept in remembrance will leave a blessing on the giver and on the receiver."

I would add a few more points that I have noticed. When shaking hands do not unduly press or unduly shake the hand as you would when meeting a hale and hearty friend in the street. Such treatment often gives added pain. If desirous of imparting an impression of your sincere friendship or of your earnest solicitations, let your hand linger in theirs for a moment or two. In visiting make sure you have the right message for the right person. All diseases are not cured by one remedy, neither may one text that has been

used as a blessing to one be suited to all. Each trial needs a specific antidote, and the Comforter through the Scriptures and the gifts He has imparted will give this. The writer never reads the Word, or books, or poems in cards without scanning them to see if there is anything that would suit the sufferers he has in view. Make a note of that which has been impressed upon your soul for them. Then when visiting give that message, and do not detract from it afterward by speaking of generalities; in so doing you may undo all the good of your visit.

Some in their zeal have said so much and stayed so long that the afflicted one, trying to be responsive, has been exhausted after the interview. The poor nerve-wracked body cannot stand being keyed up, but needs all the relaxation it can get. If it is necessary to stay quite a while to give relief to other attendants we need not engage in prolonged conversation, but read to them in quiet and tender tones an appropriate chapter or book or hymn, and if the sufferer falls asleep, cease reading so that they might not be disturbed. Beloved, suffer the word of exhortation, may it be for the blessing of the visitor and the visited for His Name's sake.

They are good visitors who have experimentally entered into 2 Cor. 1:3-4, "Blessed be God, even the Father of our Lord Jesus Christ the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation that *we may be able* to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

When thou, Lord, art away, anything else is a discouragement.

* * * *

Never see the face of man till you have seen the face of Him
Who is our life, our all.

* * * *

I always feared there were many of you who loved to hear the Word, who do not love to do it. . . . Believe me, God Himself could not make you happy, except you be holy.

FEET WASHING

To Peter the Lord said, "What I do thou knowest not now, but thou shalt know hereafter" (John 13:7). Plainly, therefore, there was significance in the action beyond what appeared to the wondering disciples, and other Scriptures must help us to understand it. Exodus 30:10-21; 38:8; James 1:22-25, and v. 19, 20; Galatians 6:1; Ephesians 5:25-28, may serve the present purpose. It is our responsibility to see that our own feet, as pilgrims and as priests, are daily washed.

NOT IN THE BLOOD,

that washing was done once for all (Heb. 10:10), but by the Word (Eph. 5:26). The brazen altar with its ever burning sacrifice is, as it were, behind us; but, barring our approach to the sanctuary stands the laver, whereat we are commanded to wash ere we draw near to worship or to serve (Exod. 30:18-21). The laver was made of "the looking glasses of the women" (Exod. 38:8). How significant! Our Holy God bids us look into His Word that we may see ourselves as *we are* and as He desires that *we should be* and thus judging our walk and ways, apply His Word to cleanse them (Psa. 119:9). This is, alas! our failure. With many of us the last use of the Divine Word is its application to our own lives and habits, and in our presumption we press on from the altar to the most holy place, ignoring the laver and its uses (Jas. 1:22-25).

But not only are we thus to see to it that our own ways are clean before God, but we may not suffer sin upon our brother. We may see one who is overtaken in a fault, and who fails to use the laver. It is to be our brotherly care to bring him to it and wash his feet. But who is to do it? "Ye which are spiritual" (Gal. 6:1). You who know by experience the necessity for daily washing at the laver yourself. Any one can cast a stone at an erring brother, but it is only he who has learned humility and grace through temptation and trial, and had his own feet washed by the Lord of Grace, who can

WASH HIS BROTHER'S FEET.

"Let him that is without sin amongst you cast the first stone," was the Lord's way to rebuke the desire for judgment on the poor sinner. So the spiritual one is not the sinless one, but the one who is humbled

by much acquaintance with the laver for himself. He is to wash his brother's feet in the spirit of meekness. It requires no meekness to cast a stone. The Lord, when He washed the disciples' feet, had not only the water, but the towel. He left them not only clean but comfortable. Let us not forget the towel when we would wash our brother's feet.

The action of the apostle Paul towards the erring saints at Corinth is a beautiful example of feet washing. In the first epistle we see him washing the feet, in the second epistle he is wiping them with the towel. Look at the opening of the first epistle in the light of John 13:10—"Clean every whit." Those to whom he has to say so much that is severe, he first reminds of their position and standing. Sanctified in Christ Jesus, they are washed, they are sanctified, and need only to have their feet washed. They come behind in no gift; they are enriched by Jesus Christ in everything, in all knowledge; they have been called into the fellowship of the Son of God; *but* their feet need to be washed. Defilement in many forms has been contracted, and remains unjudged, and the first he deals with is not the grosser sins, as we would say, but divisions. These give him occasion to lay aside his garments: "Who is Paul?" Foolish, weak, despised. Thus he abases himself and exalts them. He first expresses the fulness of his love and confidence in them as saints, and then in utter self-abnegation he lays aside his garments and pours water into the basin—not that he may baptise, but that he may wash their feet. That his treatment has been effectual we see at once in the second epistle, for there is abundant mention of sorrow, repentance, restoration and comfort.

The querist asks, "Is this an ordinance to be observed

IN THE LITERAL SENSE?"

In so far as it expresses the desire of our hearts to serve a brother or a sister because they belong to Christ, it may indeed be so observed as occasion offers (1 Tim. 5:10); but that it may it was the Lord's purpose to apply it spiritually there can be no doubt.

The reason why men are not awakened and made anxious for their souls is that the devil never gives them time to consider.

* * * *

Oh, what mean views you have of Christ, if you dare not risk your soul upon Him!

YOU, AND YOUR ENJOYMENT OF CHRIST

Mervyn Paul

One thing needful, if we are actually *to enjoy* adventuring with our Lord, is to catch a glimpse of His purposes for us, and to enter into their spirit whole-heartedly. That is why we read in **Romans 6:13**: "Neither yield ye your members as instruments of unrighteousness unto sin: but *yield yourselves unto God*, as those that are alive from the dead, and your members as instruments of righteousness unto God." You can readily see that no one could fully enjoy a north country tour unless he stood right with his guide one hundred per cent; John 8:12; Rom. 6:22.

Another essential is proper food. For the soul of the young Christian can become every bit as hungry as that of any worldling. And people who are hungry *always*, are weak *always*, as well. After all, was it not soul-hunger (hunger for love) that led "Mary" to marry her unsaved boy-friend? Was it not soul-hunger for excitement that took "Bill" back to the Sports Arena? and soul-hunger for youthful friendships that broke down "J.B.'s" resistance?

At the close of World War II, a party of U.S. troops noticed a group of men trying to make their way towards them down the slopes of a hill—stumbling, falling, picking themselves up, struggling on again. Fearing a ruse, the officer readied his men for an attack. Then from the stragglers on the slopes there broke out a tattered Stars and Stripes. Quickly the rifles were lowered, a rousing cheer of welcome was given, while a detail was ordered to the help of the slowly advancing men. Who were these men? They were U.S. soldiers who had escaped from enemy camps. They were as truly G.I.'s as were those who awaited them. But why did they behave in such an unsoldierly manner? Why did they stumble and fall so often—no matter how hard they tried to do better? **IT WAS BECAUSE THEY WERE STARVING!**

And is it not because their souls are starving, their spirits (their "morale") slumping badly, that so many young Christians turn back to the soul-fare of Egypt? Then let me say it bluntly: no young Christian can expect to find his, her, journey through the wilderness anything but dull, dreary, lifeless, tiresome, discouraging, or fail so long for the "good times" of the hell-bound, **IF HE, SHE, DOES NOT LEARN TO FEED HIS, HER, SOUL ON CHRIST**; John 6:57.

It is the souls of people that feed on human affection—of Christians as well as of the unsaved; that enjoy, *that feed on*, music, books, poetry, art productions, companionship, excitement, thrills, adventure, get-to-gethers of all sorts, social evenings, sports, fun and laughter, good times, etc., etc.

My friend Tommy, alleged atheist, was a mild race-track frequenter. To my question as to why he went there, he replied with some heat that it was because he found it a sort of hobby, a side interest that relieved the monotony of the daily struggle to exist. He observed that I was no different from him since I got my release through religion, going to meetings, and so on. Finally I asked if he went there for his stomach's sake, or for the enjoyment of his body. His reply was most uncomplimentary. Then I explained that I had no intention of scolding him, but merely wished to help him to see that since his stomach gained no satisfaction from his pastime, while his body was more tired after the excitement than before, the only possible conclusion was that (since he admitted that he watched the ponies to get "a kick out of life"—as he had said) *he went there to feed his soul . . . a portion of his being whose existence he had denied emphatically hitherto. So that ended that. We do have souls . . . and souls do get hungry . . . and are sure to feed on something!*

How can we feed our souls on Christ? Since we shall have to do just what we do in acquiring other forms of soul-food, we shall need **TO FILL OUR THINKING WITH HIMSELF** by

"Looking upon Jesus as he walked" (John 1:36);

Listening to His voice (John 10:3-5; 27);

"Considering Him" (Heb. 12:3):

—His reactions to the many forms of opposition that crowded His pathway;

—watching from afar as the forty days and nights of the wilderness temptations bear down upon Him, but move Him not; (Blessed Lord Jesus!)

—standing beside Him while He meets, and cleanses, *and touches*, a lonely, unclean leper;

—adventuring in our own thoughts along with Him as He faced dangers, when they confronted Him, unhesitant;

—considering Him attentively as we note the more-than-human love that would cause Him to remain away until Lazarus had died; to sense the tenderness of the sympathy that could weep with the sisters in their temporary loss—all because of their greater need to learn that the Resurrection was not a mere event in the future, but rather He, Himself . . . and so to read of Him, to behold Him, to hear Him speaking, to think about Him, *to associate ourselves with Him* in His ways, His walk (in our thinking, as we often do on Lord's Day mornings) that the worldlings' soul-occupations begin to lose their **flavour, their drawing power, and become as veritable dross.** In such ways we shall feed our souls on "the finest of the wheat", and learn to find Christ in all the Scriptures.

And let none suppose these thoughts to be but fanciful imaginings, 1 Cor. 1:30, and 2 Cor. 3:18 may seem a bit obscure to the unthinking Christian. But let me assure you that, like God's Salvation, their truths are joyously available to "whosoever will."

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

"Abba! Father! we approach Thee
 In our Saviour's precious Name;
 We, Thy children, here assembling,
 Access to Thy presence claim.
 From our sins His blood hath washed us;
 'Tis through Him our souls draw near;
 And Thy Spirit, too, hath taught us,
 'Abba! Father!' name so dear."

Perhaps few of our readers have any idea of how often in our gatherings together we join in singing hymns from the pen of J. G. Deck. We have observed in one worship meeting alone, three of this good man's hymns were given out, unconscious of their authorship. Twenty-two hymns written by J. G. Deck are found in our "Believers' Hymn Book", and each one of them is quite frequently sung in our meetings. In worship, "Lamb of God! our souls adore Thee," and "Lamb of God! Thou now art seated," are unexcelled. Also, "Lord, we would ne'er forget Thy love," and "O Christ! we rest in Thee," have turned many a heart to "bless our Saviour's Name," also from this man's pen. Then in our ministry meetings, we never weary of singing "Lord, we are Thine; our God Thou art", and "He comes, Emmanuel comes!"; and with what earnestness we sing, "O Lamb of God, still keep me near to Thy wounded side." At baptismal services, how suitably we sing, "Around Thy grave, Lord Jesus." etc.

James George Deck was born at Bury St. Edmunds, Nov. 1st, 1807. He chose to be a soldier in the British Army, and was educated in that profession in Paris, under one of Napoleon's generals. At the age of 17 he received a commission, and was sent to Madras, India. Before he was long in India, young Deck became deeply convicted of sin, which resulted in his drawing up a code of rules and regulations, signing his name at the bottom, with his own blood. But he soon found himself unable to live up to them, and went on in an unhappy condition for about two years. In 1826 the young officer returned to England on furlough, where he had a praying mother who used to retire to her room every evening to pray for her children. It was during that time that young Deck discovered that it is "Not by works of righteousness which we have done, but according to His mercy He saved us." (Titus 3:5)

On his return to India he immediately began to testify before his fellow-officers, the saving grace of God, and through his efforts a number were led to Christ. In 1835 he resigned his commission, and returned to the home land, intending to become a clergyman in the Church of England. With this in view he began to study the Holy Scriptures, and the result was, he saw the truth of being gathered unto the Name of our Lord Jesus Christ, and after being received into that fellowship, he devoted his energies to the preaching of the gospel, chiefly in the villages of Devonshire. Some years were spent in the south-west counties of England, where he was much used in leading souls to Christ, and teaching the believers those truths which he had learned and loved. On account of a serious illness at the age of 45, he was compelled to give up preaching, and on his doctor's advice he went to New Zealand and settled in the village of Motueka. A few months after his arrival, the Lord took away his devoted wife. After a while, with health restored, he moved with his family to Wellington, N. Z., in 1865. There he spent many years ministering the Word in the neighbouring assemblies. Later, he returned to the old home at Motueka, where, after further faithful service, the Lord called him home, Aug. 14, 1884, at almost 77 years of age. Mr. Deck was heard to say that he never knew what it was to write a real worship hymn until he was gathered outside the camp to the Name of the Lord Jesus Christ.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves, 338 W. King Edward Ave., Vancouver 10, B.C.)

Question. Will you please explain in *Truth and Tidings*, the meaning of John 14:12? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Answer. It seems to me that our Lord here is referring to His disciples, it was they who were to do these greater works; but it may bear wider application and embrace all who believe on Him. The disciples were to do greater works, because, as He says, "I go unto my Father." Going unto the Father would mean the sending down of the Holy Spirit, through Whom these greater works would be accomplished. The "works that I do", which are mentioned in verses 10 and 11, were the mighty miracles which He wrought, healing the sick, raising the dead, etc. These the disciples did also at a later

date, as recorded in the book of the Acts. The greater works might be the carrying of the gospel to others, and the result of this, its mighty power in the salvation of souls. This is greater because in miracles omnipotence is revealed, but in the salvation of souls it is the grace of God that is revealed to sinners. The great works are relative to material things, the greater works to spiritual things. It was our Lord's returning to the Father, having finished His work and mission on earth with redemption accomplished, which made it possible for the greater works, the salvation of souls through the gospel, to begin. The first fulfillment of this promise we find in the Acts of the Apostles (of the Holy Spirit), chapter 2, when we see the greater works through Peter's preaching on the day of Pentecost—"about three thousand souls" saved. The winning of souls has been called the "greatest work in the world," greater even than the miraculous feeding of the five thousand. But we must ever keep in mind that the greatest work any child of God ever did was "not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6.) This precludes the misconception that the "greater works" of the apostles would make them equal to the Lord Himself.—H.A.

Question. From Col. 1:15 are we correct in believing that the appearance of the Lord, or the angel of the Lord in Judges 6:11, Judges 13, and Josh. 5:13, etc., always is the second blessed Person of the Trinity? "Who is the image of the invisible God, the firstborn of every creature." (Col. 1:15.)

Answer. While it is true that some teachers and scholars of repute do not agree that all angelic appearances of the Lord in the Old Testament are confined to the second Person of the Trinity, we believe that in most instances such was the case. The angel of the Lord who appeared to Gideon under the oak in Ophrah (Judges 6:11), the angel of the Lord who appeared to Manoah and his wife (Judges 13), and "the captain of the Lord's host" (Josh. 5:13-15) could in all likelihood have been the Son of God, and yet in no way would such appearances infer or suggest inferiority of the Son before incarnation. On such important missions would not the words "I will send my Son", be most fitting? In a later day we read, "The Father sent the Son to be the Saviour of the world." (1 John 4:14.) Obedience does not necessarily imply inferiority. The relationship of the Godhead is a sacred thing.—H.A.

KITCHENER, ONT.—"Our brother, Robert Boyle of Port Arthur, formerly Northern Ireland, has been having good Gospel meetings for over three weeks. We have had a number of strangers attending and we are looking to the Lord for their salvation."

ARNSTEIN, ONT.—Mervyn Paul had three weeks' good meetings on assembly truths which have been very helpful. He then had three weeks in Huntsville along similar lines, thus seeking to "strengthen the things which remain". He has now gone on to Parry Sound. Though our brother's strength is limited we are thankful he has so far recovered health.

DEER LAKE, ONT.—B. Widdifield and Jas. Clark had meetings in Baysville and then went on to Deer Lake where there was a nice interest. One woman professed and three have been baptized. Jas. Clark went on to Charlton with E. Bain where the interest is good and was recently joined by brother Widdifield.

QUEBEC

MONTREAL, QUE.—S. Maxwell and J. G. ray commenced a series of Gospel meetings and hope to see the hand of God at this time. In visiting the homes with tracts they have been encouraged by the reception of the Word by the people.

CONFERENCE

MONTREAL, QUE.—We purpose having our Annual Conference at the New Year season. Dec. 31, prayer meeting in the Gospel Hall, 821 Ogilvy Ave. Jan. 1, 2 and 3, in the Town Hall, Mount Royal. Communications to W. E. Reid, 25 Highfield Ave., Mount Royal, Que.

McCOMB, MISSISSIPPI.—The fourth annual New Year's meetings will be held, D.V., Jan. 1 and 2, commencing with a prayer meeting Friday at 2:30 p.m. Labourers preaching and practicing the "old paths" are welcome. Corr. Paul Crawford, 703 Pearl River Ave., McComb, Miss.

U.S.A.

LOS ANGELES, CAL.—We purpose, D.V., holding our annual special New Year's meetings in the Gospel Hall, 1231 West Jefferson Blvd., commencing with a prayer meeting, Dec. 31, at 7:45 p.m., and continuing Jan. 1, 2, and 3. Servants of the Lord preaching and walking in the "old paths" will be welcome. Those requiring accommodation please write Mr. Jas. Parr, 2614 S. Harcourt Ave., Los Angeles 16, Cal.

CAMDEN, N.J.—The New Year's Conference will be held, D.V., in the High School, 2nd Ave. and Garden St., Haddon Heights, N.J., on Jan. 1, 2, and 3, at 10:30, 2:30 and 7:30, with a prayer meeting on Dec. 31, at 8 p.m., in the Gospel Hall, 915 N. Front St., Camden, N.J. Corr Mr. Anthony W. Wilson, 5038 Clayton Ave., Merchantville 8, N.J.

CUMBERLAND, MD.—The opening of the new hall was on Oct. 31 with a prayer meeting, and all day meetings on Lord's Day, Nov 1, which were much enjoyed by those gathered from Frostburg and Lonaconing. Albert Klabunda and James Lipke gave good practical ministry.

SEATTLE, WASH.—T. Williams gave good ministry during a short visit here. J. Govan is expected for meetings.

WOODBURY, VERMONT.—The saints were encouraged by a week of good Gospel meetings by J. Pearson with unsaved present each meeting. One sister was baptized in a nearby lake, and another was received into fellowship recently.

WITH CHRIST

CLEVELAND, OHIO.—Our brother, Wm. Foster, went home on Nov. 3 in his 68th year. He was saved in England fifty years ago, and came from Carlisle, England, to Cleveland in 1910. About thirty years

ago he went out into the work of the Gospel. For some years he was not able to get far from home because of the care of an invalid mother. Now he leaves a father of 93 years of age, and a single sister to mourn his loss. The Word was preached at the burial by Brethren D. L. Roy and Wm. Ferguson.

MIMICO, ONT.—Mrs. Albert Jefferies of the Mimico assembly went home to be with Christ on Oct. 13, on her 64th birthday, after a brief illness. She was saved 16 years ago, and soon after took her place "outside the camp". She enjoyed the truth and adorned it by her life. The Gospel was preached at the funeral by F. G. Watson to a large company.

TORONTO, ONT.—Brother Samuel S. Kee of the West Toronto assembly passed quietly into the Lord's presence on Oct. 24 on his 83rd birthday. During an illness of two weeks he witnessed a good confession to all about him, including the nurses and doctor in the R.C. hospital where he died. He was saved in Belfast, Ireland, 43 years ago, and went on with a steady course to the end. He bore a good testimony in the shop where he worked, and was esteemed in the assembly, where his good judgment in matters of oversight will be missed. A large gathering at the funeral heard the Word preached by F. G. Watson.

GRAND BEND, ONT.—On Oct. 27, our esteemed sister, Mrs. Mike Gratton, went to be with Christ after a long illness. She was saved early in 1922 when T. Wilkie and A. W. Joyce first took the Gospel to Grand Bend, and a large number were led to Christ. Among the first to gather in the assembly which was formed at that time was our sister. She was a lover of the truth and of the Gospel, and few met her without being spoken to faithfully about their souls. The Gospel was preached to a packed hall at the funeral by A. W. Joyce.

MONTREAL, QUE.—On Oct. 7, brother Robert Binning passed into the presence of the Lord in his 61st year. He was in happy fellowship in the assembly here since coming from Scotland over thirty years ago. He was a faithful brother with a generous spirit. He leaves a wife, daughter and four sons to mourn his loss.

MONTREAL, QUE.—On Oct. 10, brother John Leslie went home in his 68th year. His wife predeceased him a few months ago. He was a faithful brother and was in fellowship in Montreal since coming from Scotland nearly forty years ago.

STOUT, IA.—Mrs. Sallie E. Besker, widow of the late esteemed Chas. Besker, was called home on Oct. 3, at the age of 77. She was saved in 1922 when brother Oliver Smith first pitched a tent in Stout, was in the assembly from the beginning, and went on well. For years she seldom missed a meeting. At her request brother Oliver Smith preached the Word at the funeral in the Stout Gospel Hall.

VOLGA, IA.—Mr. Chas J. Adams was called home on Oct. 14, aged 69. He was saved seven years ago in his home as O. Smith read the life-giving words of John 3:36. He was baptized and received into the Garnavillo assembly. Bren. H. H. Brandt and O. Smith spoke at the funeral to a large company of townfolk who gathered to hear the Word.

KENORA, ONT.—Our brother, William Henry Howard went home at the age of 87. He was saved 67 years ago, and for the past 65 years was in the Kenora assembly, where his counsel will be missed. Brethren Sawatsky and McCammon spoke the Word at the funeral.

NEW YORK—Word has just come of the home call of our veteran brother and servant of the Lord, Mr. Benjamin Bradford. Details will be given in our next issue with accompanying photograph.

CORRECTION—We regret that in recording the home call of our sister, Mrs. Isobel McPhedran in November issue the name was incorrectly given as McPherson.