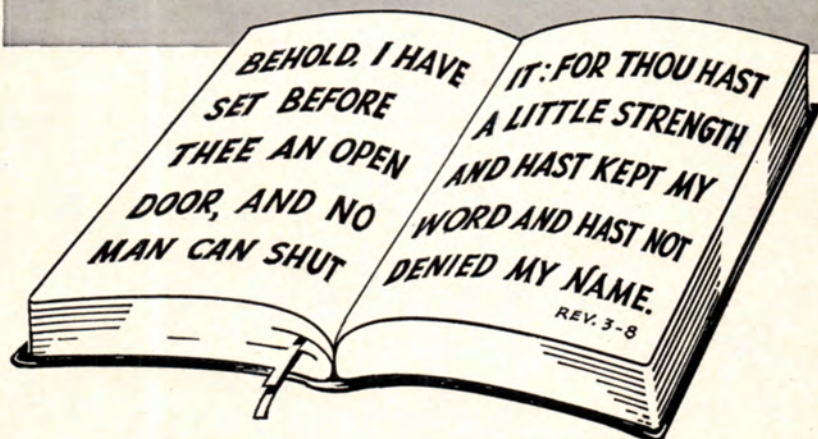


Schilling

TRUTH AND TIDINGS



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TO OUR SUBSCRIBERS

To all those who have already mailed their subscription for 1971, we wish to express our hearty thanks. To those who have not done so as yet we request that you do so as soon as possible, thus helping to relieve the burden of work at this time of the year. The cost is the same as last year, **\$3.00 per copy** for the year and **\$2.50 per copy** for parcels of five or more sent to one address. (Postal orders from the U.S.A. must be marked both in Canadian and U.S.A. funds.)

We expect that the **Bound Volumes of 1970** will be ready for mailing by the end of the year. It will be more convenient for us if you will send your orders for the Bound Volumes to Harold Margerison, 110 Sciberras Rd., Unionville, Ontario, Canada. Of course any orders that have been sent to the Editor or the Treasurer will be attended to. The cost of the Bound Volumes is \$4.00 for 1970 postpaid and for older volumes \$3.00 each from 1963, while the supply lasts.

Send payments to our treasurer, Jack Joyce, "Truth and Tidings", Box 389, Stouffville, Ontario, Canada. Occasionally we still have letters addressed incorrectly to the Editor. This may delay insertions in "Tidings", etc., please check. 505 Cummer Ave., Apt. 1113, Willowdale, Ontario, Canada.

Greetings to All Our Subscribers and a Happy New Year

* * *

TIDINGS

LANGLEY, B.C. — It became necessary for us to move from the Gospel Hall which we have occupied during the past forty years, at Carvolth Road and Fraser Highway. The new Hall is located two and a half miles east, one block south of the Langley Hospital. On the occasion of the opening of the new Hall we had a Special Meeting on Lord's Day afternoon, Nov. 29th. A large number were present from neighbouring Assemblies, also some strangers from the district. Opening remarks were made by two of the Langley brethren then Hector Alves gave a short history of the Assembly from its inception in 1913, followed by short addresses by brethren from the three neighbouring Assemblies. Another Special Meeting was held the following evening, attended by saints from Vancouver, 27 miles distant, when several Vancouver brethren gave suitable words of exhortation and encouragement. Corr. S. E. Matthews, 22084 48th Avenue, R.R. 3, Langley, B.C.

(continued on Inside Back Cover)

EVIL SPEAKING

—A. W. Joyce

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

MALICIOUS SPEAKING

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

EVIL SPEAKING

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

In Numbers, chapter 12, "Miriam and Aaron spake against Moses." The matter (apparently) at issue happened some time

before, but they brought it out against their brother at this particular time because it suited their purpose. Envy was the real cause of the trouble, not the wife of Moses, for in verse 2 they asked, "Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" The Scripture significantly adds, "And the Lord heard it." God is indeed the "silent listener to every conversation." Do we really believe this? Not only did the Lord listen to the conversation, but the Lord also knew the motive which prompted the two so to speak. God asked in verse 8, "Were ye not afraid to speak against my servant Moses?"

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

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

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

IMPULSIVE SPEAKING

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

When David had to flee from this throne before Absalom, Ziba the servant of Mephibosheth took advantage of the lameness

of his master and went out to David, slandering his master. Impulsively David said, "Behold, thine are all that pertained to Mephibosheth" (2 Sam. 16:4). It must have been evident to David upon his return to Jerusalem in 2 Sam. 19 that he had been deceived by Ziba (see verses 24-28). David doubtless had much upon his mind, but he spoke impatiently to Mephibosheth in verse 29, and only partially righted the wrong. "I say, thou and Ziba divide the land" (R.V.), True-hearted Mephibosheth must have been deeply wounded by David's lack of confidence in his loyalty, but faithful still he said, "Yea, let him take all, forasmuch as my lord the king is come again in peace." Impulsive and thoughtless words can detract from the glory of the Lord, and they can deeply wound the people of God.

UNPROFITABLE SPEAKING

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

FOOLISH SPEAKING

How remarkable to find among "Ephesian truth" some things which should not be "once named among you, as becometh saints" and under this category in Eph. 5:4 we find "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." The bad company in which we find foolish speaking in this portion might suggest the ease with which foolishness can degenerate into filthiness. The Christian who has to work among the ungodly, at times cannot help hearing their foolish conversation in which often there is a double and defiling meaning, the product of an impure mind. From such influences the Christian may be delivered by the cleansing power of the laver of the Word of God, so that his speech can be pure, clean and sincere.

In the company of the saints, there is no excuse for us following the evil example of the ungodly.

Again and again in the Scriptures the young are encouraged to sobriety, and if foolishness is unbecoming to the young Christian, how much more to those who are older in the faith, and the shepherds among the flock. Even if lightness in conversation goes no further than foolishness yet according to the Scripture it puts us into unenviable company, for "The mouth of fools poureth out foolishness" (Prov. 15:2). Again turning to "Ephesian truth" we read, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers" (Eph. 4:29).

UNCHANGING IN THE MIDST OF CHANGE

—*Hector Alves*

Three score years and ten of this twentieth century have run their course. As the embers of the dying year are now burning low we muse over the changes which have taken, and are taking, place in the world. Those of us who can look back over these seventy years and ponder a little on the many changes that have taken place since the dawn of this present century, are smitten with amazement and would exclaim with Henry F. Lyte, who wrote one hundred and fifty-three years ago, "Change and decay on all around I see; O, Thou who changest not, abide with me."

Looking around on every hand today we see changes beyond all description. The world is changing; conditions are changing; men are changing; and, alas, Assemblies are changing. We behold unrest everywhere — international, national, social, ecclesiastical, industrial, and marital. Then we turn to the Holy Scriptures and find a great contrast.

"They shall change" BUT "Thou remainest."

"They shall wax old" BUT "Thou art the same."

"They shall be changed" BUT "Thy years shall not fail."

(Heb. 1:11, 12).

At the commencement of another year we can rest upon that which is unchanging and unchangeable; An Unchangeable God, An Unchangeable Saviour and An Unchangeable Book.

AN UNCHANGEABLE GOD

"For I am the Lord, I change not" (Mal. 1:6).

These words were spoken at the close of the last dispen-

sation. Those were dark days and there had been much failure on the part of God's earthly people. The dispensation of law had been marked by idolatry, coldness of heart, and empty formality, with a little revival from time to time. Throughout the thousand years from Moses to Malachi God remained unchanging and unchangeable. Now we are nearing the close of another dispensation; grace has reigned for about two thousand years. During that time there have been declension, dearth, and departure from "the right ways of the Lord," with a little revival at times; but the words of Mal. 1:6 are as true as the day they were uttered, "I am the Lord, I change not."

AN UNCHANGING SAVIOUR

"Jesus Christ the same yesterday, today and forever (Heb. 13:8).

He was the same "yesterday" in Nazareth, walking the shores of Galilee, on the mount of Olives, in Gethsemane, in a place that is called the Pavement, and on the cross. "Today," at God's right hand He is an Advocate with the Father, our High Priest, "Jesus," "this Man," "touched with the feeling of our infirmities," "able also to save to the uttermost." The very same Jesus, "And for ever"! Man might have written, "Yesterday, and today, and tomorrow," but God says, "for ever," for with our Lord Jesus Christ yesterday, and today are linked up with eternity. Yesterday He was on the cross, today at God's right hand, for ever, the One who inhabits eternity. "All may change, but Jesus never, glory to His Name."

AN UNCHANGING BOOK

"The word of the Lord endureth for ever" (I Pet. 1:25).

Portions of the Scriptures were first written (according to the date in our Bibles) over 3500 years ago. History tells us that Bibles were amongst the first books to be printed after the printing press had been invented. So it is the oldest Book in the world. Attempts have been made to burn it and to obliterate it, yet it stands at the top of the list of best selling books. Popular books, expensive volumes, have come and gone, but the Bible stands and it will stand. "For ever, O Lord, Thy word is settled in heaven" (Psalm 119:89).

So, midst changing scenes, we enter 1971 in dependence upon AN UNCHANGING GOD, sustained by AN UNCHANGING SAVIOUR, and with the fullest confidence in AN UNCHANGING WORD.

A man in whose bones the heavenly fire is burning is not likely to cause people to look much at the clock while he is praying.

SONGS OF THE "GOINGS UP"

—John Smith

Psalms 120 - 134

A New Year Word at a Conference

We like to remind ourselves — and I am sure it is well for us to do so — in reading Old Testament Scripture, of that word written to Timothy, "All Scripture is given by inspiration of God" — is God breathed — "and is profitable" (2 Tim. 3:16, 17). And these five Psalms are no doubt part of the "all Scripture" which Timothy had. In this same Epistle the Apostle writes to him, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" He speaks of the "unfeigned faith", which dwelt first in his grandmother and in his mother; and the Apostle adds, "I am persuaded that in thee also" (2 Tim. 1:5). I would pass this on as a word of encouragement to mothers and grandmothers. The Lord grant that all who have any such responsibility, may keep the Holy Scriptures before the young. We cannot tell when it is to bear fruit. We are not sure whether these women lived to see Timothy saved and going on for God or not; but one thing is certain, the Word he was made familiar with in his early years bore fruit. If the children do not hear the Word of God at our own firesides, they will not hear much of it in their schools.

I suppose we all know that Psalm 134 is the last of the "Songs of Degrees". There are fifteen of them. They are grouped together and have this title, or, as Mr. Newberry gives it, "Songs of the Goings Up". I have heard it said that the remnant which went up out of Babylon sang these songs on their way up to Jerusalem. There is no doubt they will sing them by and by in a better day. If we had spiritual discernment and understanding enough, we would see there is a spiritual order in these "goings up" from the first to the last one.

The first one (Psa. 120) begins, "In my *distress* I cried unto the Lord", and the last (Psa. 134) begins, "Bless ye Jehovah." That surely is "going up." There are five of these songs, we would look at briefly.

1 — Psalm 130, "Out of the depths have I cried unto Thee, O Lord." It is well to begin at the beginning. That is where God began with all of us. He found us "in the depths" of sin and trouble, and awakened us to see that we were lost sinners. We have little faith in that kind of conversion where people get into salvation so easily, without being in any "depths", who are

reasoned or educated into it. These are the kind of "converts" which, when they get into God's assembly, bring in all sorts of worldliness with them.

2 — Psalm 131 — None but the Lord Jesus could fully say, "My heart is not haughty, nor mine eyes lofty." O think of that blessed One, the lowly Son of God, uttering these words, "Neither do I exercise myself in great matters." How many of God's children are exercising themselves in things far beyond their reach or their depth, which they have not learned from God, but from men. You cannot get them to sit down quietly and patiently to read and meditate on God's Word to behave themselves, "as a child that is weaned." They will run to meetings of certain kinds, follow preachers of the popular sort, but have little heart desire for prayer and the Word of God. It is good for our souls to ask, "Do I behave myself" as a child that is weaned of his mother? I am able to say of all God's dealing, "Thy will be done." If I do not get on in business as I would like: "Thy will be done." If no "success", as the world counts it, but hard times is our lot: "Thy will be done." "Having food and raiment let us therewith be content" (I Tim. 6:8). What is good the Lord will give. He gives "bed, board, and washing" all the way home. He has never disappointed any who are true to Him: He never will.

3 — Psalm 132 — In this Psalm, we have David saying he would neither sleep nor slumber, till he had found out a place for Jehovah to dwell. That is progress, "going up". God has made our body "the temple of the Holy Ghost" (I Cor. 6:19). He has taken up His abode in us. How careful we should be not to "grieve" or to "quench" Him! O to have a clean dwelling-place for God! He cannot manifest Himself to us if we are disobedient; only with those who keep His words, the Father and the Son make their "abode" (John 14:23). Of the saints, collectively, it is written, "Ye, are the temple of God" (I Cor. 3:16). Think of that. The assembly at Corinth — God's beloved people, saved by grace and gathered to the Name of the Lord Jesus Christ — He calls them the "temple of God". It is in this same chapter that we read, "Other foundation can no man lay than that is laid, which is Jesus Christ" (verse 11). He is the foundation of our individual salvation. He is also the foundation of the whole church, and He should be the Foundation of each assembly and its Centre as well. No sect in Christendom has Christ for its Foundation and Centre. If they had, they would have room for all His blessed Word. Many are letting slip these precious truths. They will never be popular with carnal professors, or with believers who are in the world. Only as our hearts are kept in the love of God and true to Christ, shall we have the ear to hear His Word, and the willing

feet to walk in His ways. The truth of "separation to God" is fast dying out in many of our Conferences. It is considered "out of place" to speak the truth of God that separated some of us from the sects many years ago, lest it should give offence. The Lord have mercy on any of us who have reached such a condition! If any part of God our Father's Word has become offensive to any child of His, or if he is ashamed to hear it spoken, it is high time he was looking to the state of his soul. The Lord help us to be out "unto Him" in our hearts and in our ways.

4 — Psalm 128 — "Behold, how good and how pleasant it is for brethren to dwell together in unity." If we are gathered together in His Name, it is well-pleasing to God to see us "dwelling together in unity". If there were more individual seeking in "lowliness of mind" to esteem others better than ourselves, there would be more of it. How this unity is marred by self-seeking. How often there are independent feelings, and bitterness and evil speaking! God tells us, "If any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3:13). That is how God would have us act. Most of us, I fear, are like the man in Matt. 18 that had been forgiven the great debt, and took his fellow-servant that owed him a few pounds, and grappled him by the throat, saying "Pay me that thou owest." I have no hesitation in saying that such feelings are of the devil. We would like to be able to say — and I trust we can by the grace of God — we do not want to carry an unforgiving spirit toward any child of God. If they cannot or will not have fellowship with us, let the fault be theirs, not ours. This dwelling together in unity gives God pleasure, and brings forth fruit on earth.

5 — Psalm 134 — The last word is worship. "Bless ye the Lord, all ye servants of the Lord, which, by night, stand in the house of the Lord." And if we are "standing in the house of the Lord," as we ought to be, and in fellowship with God, we will be "true worshippers." This is the night, dark, dark night of His absence, but "the night is far spent, the day is at hand" (Rom. 13:12). Our Lord Jesus Christ is coming quickly. O just to be ready to go at His call! This may be our last year; indeed, we may say with certainty, we will never all meet here again. Somebody will have gone home, if the Lord has not come for us before another year. But He is coming, and when He comes we will be in His unclouded presence, at home with Him for ever. What a sight, to see that blessed Face, that visage marred more than any man's! To look into those eyes that wept in Gethsemane, to gaze on that brow that was crowned with thorns, and the hands and feet that were pierced for us. As Charles Wesley puts

"We'll fall at His feet, and the story repeat,
And the Lover of sinners adore."

Till He come, let it be ours to be true to Him, to own and honour His peerless Name, to hold fast His precious Word, and to be more and more confirmed to His blessed image.

SOME LESSONS JESUS TAUGHT

—*L. E. McBain*

As we read the gospels, we learn that the Lord taught His disciples by example as well as by precept. One of these instances is found in Luke 9:51-56 and the lesson was one of forbearance. NEVER ALLOW A REBUFF TO CAUSE RETALIATION BUT MERELY LET IT PASS!

The Lord had stedfastly set His face to go to Jerusalem (v. 51) and He had sent His disciples to a certain village of the Samaritans to prepare lodgings but the villagers would not receive Him because He was on His way to Jerusalem. They allowed their natural prejudice to govern their actions! The disciples were incensed by this treatment and James and John suggested that the Lord bring down fire upon them even as Elijah did. The Lord rebuked them and said "ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives but to save them," and then He led them to another village (v. 56).

Years afterward, Peter wrote to the suffering saints that when the Lord suffered, He threatened not, I Peter 2:23, recalls such incidents to mind. Someone has written a poem called "Let it Pass" and one verse is as follows:

"Be not swift to take offence — Let it pass.
Anger is a foe to sense — Let it pass.
Brood not darkly o'er a wrong
Which will disappear e'er long,
Rather sing this cheery song — Let it pass."

In the following chapter the Lord sent seventy out to preach the gospel in every city and place whither He Himself would come, Luke 10:1-20. They had a successful itinerary and returned with joy saying, "Lord even the demons are subject to us through Thy name, vs. 17. The Lord used this occasion to teach them that they should NEVER RELY ON SUCCESS AS A BASIS OF THEIR JOY BUT RATHER REJOICE IN THEIR SALVATION.

The Lord knew that they would encounter times when

Satanic power would prevail and they would not see blessing and so He would have them rejoice in Him and what He had done for them. Notwithstanding in this rejoice not that the spirits are subject to you but rather rejoice because your names are written in heaven, Luke 10:20. Happy is the servant who has learned this lesson! The great apostle Paul wrote to Timothy in his last epistle that all in Asia had turned away from him as well as many others but the Lord stood with him as he faced the Roman court, 2 Tim. 1:15 and 4:16-17. It was a dark day for Paul who had had such triumphs in the gospel on earlier occasions. He was sustained by the presence of the Lord and the assurance of an eternal reward, 2 Tim. 4:7-8.

Another lesson the Lord taught His disciples was that they should NEVER GIVE UP THE BACKSLIDER BUT SEEK HIS RESTORATION WITH PRAYER AND PATIENCE. All the Lord's dealings with Peter were in the presence of disciples except His personal appearance to him after His resurrection as recorded in Luke 24:34. They would note the Lord's warning to Peter of his impending fall and His prayer on His behalf, Luke 22:31-32 and then how the Lord dealt with him after his fall and finally as a restored man he was reinstated in his place in the little band, John 21:15-22. What love and patience the Lord showed to His failing disciple!

It reminds us of the words of Galatians 6:1, "Brethren if a man can be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted." The tense of the verb for "restore" is the continuous present, suggesting the necessity for patience and perseverance and it also suggests that skill is required as in the case of setting a dislocated bone, since the backslider himself is a dislocated member of the spiritual body of Christ. How many have been turned aside because their restoration was not sought in this gracious way.

Another lesson the Lord taught the disciples was that they should NEVER ALLOW FUTURE EVENTS TO HINDER PRESENT DAILY COMMUNION.

As the Lord gathered his little band of disciples around Him the night before He went to the cross, He spoke of His leaving them and of the coming of the Holy Spirit who would abide with them forever. In John 16:4, R.V., we read "these things I said not unto you from (not at) the beginning because I was with you.

The Lord revealed that He had not constantly reminded them of His leaving them for He would not have them occupied

with this event, but rather with Himself while He was with them. In a similar way He would not have His people unduly occupied with the unknown future with its inevitable partings and sorrow, but with Himself from day to day for He might come at any moment and all concern for the future would be unnecessary.

The story has been told of the little girl who was very anxious to learn to hemstitch and finally her mother gave her some instructions and started her off. In a short time, the child threw down the needle and cloth and went out to play. When her mother asked her why she gave up so soon, her reply was "when I looked down that piece of cloth and saw how far I had to go I got discouraged." The mother said, "My child, you are looking too far ahead! You must keep your eye on the piece between your thumb and your finger and keep going."

How often we look too far ahead and forget that the Lord's coming is so very near and that each day should be lived in happy fellowship with Him, for it might be the last one on earth.

"Never be sad or despairing,
If thou has faith to believe.
Grace for the duties before thee
Ask of thy God and receive.
Never be sad or despairing,
There is a morrow for thee,
Soon thou shalt dwell in the brightness,
There with the Lord thou shalt be."

Finally, the Lord impressed a very important lesson on the minds of the disciples as they listened to His prayer on their behalf, as recorded in the gospel of John, Chapter Seventeen. NEVER FORGET THAT GLORIFYING THE LORD IN OUR LIVES AND SIMPLE OBEDIENCE TO HIS WORD WILL BRING THE LORD'S APPROVAL IN A COMING DAY!

The disciples had acted as if the important thing was to have a place of preeminence amongst themselves and He had rebuked them for their bickering about this matter. Now they hear the Lord praying to His Father and He never mentions their faults and failures but tells His Father that they had kept His word (vs. 6) and that he Himself had been glorified in them (vs. 10). He was giving them a revelation of what the Judgment Seat of Christ would be like as recorded in I Cor. 3:14, "If any man's work abide which He hath built thereupon he shall receive a reward!"

It is well for us to remind our hearts that simple obedience

to God's Word and seeking to glorify Him in our lives will prove to be gold, silver and precious stones while all the rest will be wood, hay and stubble, I Cor. 3:12.

“Deeds of merit as we thought them,
He will tell us were but sin.
Little deeds that we'd forgotten,
He will tell us were for Him.”

AUSTRALIA

—J. D. McColl

1770 - 1970 — Two Hundred years in “Down Under”

By request I wish to set before the readers of “Truth and Tidings” some aspects of the work of the Lord in Australia, and a few facts and figures of the country generally.

Of all the navigators who sailed into the unknown seas of the Pacific in search of “Terra Australia”, none was greater than Captain Cook. This “Columbus of the South” sailed more unknown seas and charted more unknown coasts than any explorer who has ever lived. It was he who first sighted the east coast of Australia in 1770, landed in Botany Bay and later took possession of the coast in the name of Great Britain. His three year voyage of discovery was a stupendous achievement and it clearly put Australia on the map. In these two hundred years tremendous strides have been made in its national development.

In 1788, Captain Arthur Phillip became the first Governor of the new colony and had the unenviable task of controlling 1,487 people made up of soldiers, civilians and convicts. To-day the population is around 13,000,000 people, including over 40,000 full-blooded Aborigines. The Australian Aborigines are among the world's most primitive peoples. Their crude culture makes their understanding of modern life particularly difficult, and their inherent instability presents a tremendous problem in spiritual matters.

The area of Australia is 2,971,081 sq. miles, with 12,210 miles of coast line, adding up to a vast Continent demanding excessive travel. It is wide open for development and extremely rich in mineral deposits.

But our main interest lies in the discovery, claiming and consolidating of spiritual territory for God. Assembly planting took place around 1870 in Sheffield, Tasmania; Melbourne, Victoria; Sydney, New South Wales and Brisbane, Queensland.

It appears that believers coming over from Britain soon got busy with Gospel work, and assemblies mushroomed in a remarkable way. Generally speaking, the character of those assemblies was marked by soundness and simplicity and they were governed by Scriptural principles. Like most Countries there has been a steady drift and deterioration in spirituality, and alarming inroads have been made into assembly life and testimony by worldliness in its every phase and form. However, we thank God for the number of City, Suburban and Country assemblies content to walk in the "carriage tracks" of the unchanging Word of God, endeavouring to remain loyal to the interests of the Lord in the respective localities.

The house in which I live, here in Brisbane, Queensland, was first occupied by a Mr. Tom Manders, an outstanding Gospel preacher and pioneer, who had a lot to do with the formation of the first simple gathering to the Lord's Name in this City. Let me quote from a letter he wrote many years ago: "From May, 1876, it was our privilege to hold meetings in and around Brisbane. The Lord saved a few souls and a few in the sects got stirred up. We had happy little meetings from house to house and in Halls, but with no intention of coming together in Church fellowship. The following year the Lord sent a dear servant, namely Henry D. Hainy, and he put the truth before us of meeting in the Lord's Name, but not many were prepared to take that step. Later on a few of us took an old shop in Ann Street, near Brunswick Street, cleaned it out and put a few seats in it, and met in His blessed Name. Through many changes and trials it continues to this day, 1913." I may add that a fairly large assembly continues to meet in Ann Street, Brisbane.

During my seven years of service for the Lord in this Land it has been my great joy to see God save a few souls, witness 16 believers baptized, and added to divinely constituted assemblies. Every liberty is given to reach out to the perishing sinners around us, and open-air preaching continues to hold a large place in Gospel work. But Australia is not a Gospel-loving nation. The sun-drenched beaches, the affluent society, the pleasure-loving pursuits and the many religious persuasions all combine to produce an indifferent attitude to the Gospel Message.

A number of the Lord's servants, who have faithfully served His interests over many years are now beginning to feel their age and bodily infirmities, leaving very few of us to labour in this vast and needy land. We would value a large and lasting place in the prayerful exercises of our fellow-believers that God would preserve us in faithfulness to the terms of our Lord's commission, and in spiritual usefulness until the race is run and the course finished with joy.

THE PROBLEM AND THE ANSWER**THE PROBLEM**

My mind is full of anxious thoughts,
My heart is filled with fears,
Deep disappointment fills my soul,
Moist are my eyes with tears.
Through Baca's vale my path has led,
My cherished hopes are vain,
Dashed are my plans and purposes,
Ne'er can be built again.
I long for one who understands,
My sense of loss and grief.
Some one to cheer and sympathize,
And bring my heart relief.
I sit o'erwhelmed, in silence mute,
The world seems bright and fair,
But I am dull, perplexed and sad,
So full of gloomy care.

THE ANSWER

O thou afflicted, tempest tossed,
Faint not, nor fret, nor fear,
The Man of Sorrows understands,
He sees the falling tear.
Cast not away thy confidence,
(Great thy reward shall be)
Upon the Lord thy burden cast
Assured He cares for thee.
Leave thee, thy Saviour never will,
Never will He forsake.
On high He lives, to intercede,
For thee He'll undertake.
If through affliction thou dost pass
Beside thee He will stay
His consolation thou shalt prove
Throughout thy pilgrim way.
*Not from the east, nor west, nor south
*But from the North comes gold.
Rest in the Lord and wait for Him
No good will He withhold
Then afterwards will fruit appear,
Sweeter thy praise will be,
Until that morn without a cloud,
When His blest face we see. —C. W. Cooper

*See Psalm 75:6

*See Job 37:22

MANNA

—Harold S. Paisley

Paul by the direction of the Holy Spirit wrote to the assembly at Corinth: "For I would not have you to be ignorant how that our fathers were all under the cloud and all passed through the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them and the Rock was Christ. Howbeit with the most of them God was not well pleased, for they were overthrown in the wilderness" (I Cor. 10:1, 2, R.V.).

The blessings and honour given to God's people of old were many, yet they failed to appreciate them and fell by the way. These things are written for our learning and for our example to the intent that we should not lust after evil things as they lusted, nor murmur as they did and perished by the destroyer. Our God is jealous for the true affections of His Own in every age and will deal in judgment if departure from His death is continued in, without repentance. "Wherefore let him that thinketh he standeth take heed lest he fall."

The Manna prefigured the coming into the world of the True Bread, of which if a man eat he will live forever (John 6:51). In the land of Egypt they ate the food of slaves, but in the desert they ate the food of angels. How searching to see that they longed after the former salads of Egypt and lost their appetite for God's provision and called it "light food".

The Manna speaks to our souls who have been redeemed from greater bondage, of Our Blessed Lord Jesus Christ and the Scriptures by which He is revealed to our taste.

GATHERING MANNA

This wonderful food was the appointed daily portion in the wilderness. The Lord Jesus is God's appointed portion for us. He is the Giver and Sustainer of our spiritual life as we feed upon Him by the Word of God. The Manna was so precious that it could not bear contact with the earth but fell upon the dew in the night. It must be gathered before the sun was hot, as it soon melted. It must always be gathered fresh each morning. The Lord never failed to provide this table in the wilderness, but doubtless when the people got away from Him much Manna melted in the sun. In the continual, abundant supply for forty years we see the faithfulness of God, while in the melting Manna we see the unfaithfulness of the human heart. God is ever faithful to His people and we can be sure of Manna during 1971 every day. Shall we allow it to melt by our carelessness to gather

it early in the day? This early morning reading of the Word and meditating upon Christ will prepare us for the conflicts of life and the temptations we all have to face. A day without the appointed portion will end in defeat and soon our souls will be turned aside to the things of earth. All believers alike require the sustaining power of the Word. "He that gathered much had nothing over and he that gathered little had no lack." Israel could not gather enough on the one day to last for a week . . . neither can we. Spiritual decay commences when daily feeding upon Christ ceases. We should read the Word therefore, not alone to gain knowledge or material for ministry, but to feed our souls that we might grow in grace and be strong in faith.

THE MANNA DESCRIBED

We should all read again the precious words of Ex. 16 verses 15 to 35, where God gives us His description of the Manna. The taste of it was like wafers made with honey. This tells of its sweetness. David in Psalm 19 could write concerning the Word of God that it was even sweeter than honey. No part of the Word will be dry or tasteless if we come in humility, depending upon the Spirit to learn of Christ and to feed upon Him. Such meditation will be sweet, and we shall sit down "under His shadow with great delight and His fruit will be sweet to our taste". May we all have a greater desire for the sweetness of the Manna during this new year.

The Manna was SMALL. In this we have a beautiful picture of the absolute humility of the Lord Jesus in His Perfect Humanity down here. He made Himself of no reputation. He took the servant's form. He entered upon His pathway by way of the manger, He moved in places of poverty, He washed the feet of others, He cared for the poor and the outcast, and finally on the Cross He spent His closing hours there with thieves. He is our example. Our Master and Lord ever was humble amongst men. What a rebuke to the pride of our hearts and the inward desire to be above our fellows. Do we have thoughts of greatness in the new year ahead? Consider the Manna as small and remember it points to Him whom we follow and serve. In a day of striving for popularity and place this lesson of the beauty of humility is needed by us all. David could say "I am small and despised".

The Manna was ROUND, having no beginning and no end. In this we see the Eternity of Him who was the Bread from Heaven. Our Blessed Lord Jesus, who became small, was none less than the Co-Eternal and Co-Equal Son of the Father. He is the Eternal Son of God and God the Son. His Name is not only

Wonderful but the Mighty God and the Father of Eternity (Isa. 9). It is to be wondered at but can never be fully understood. The Great Creator who never had a beginning Himself came into manhood yet still was the Eternal Son of God. He left the Throne and Heavenly Glory but He never laid aside one attribute of Divinity.

No less Almighty at His Birth
Than on His Throne Supreme
His shoulder upheld Heaven and Earth
While Mary upheld Him.

The colour of the Manna was as BDELLIUM. This is one of the precious stones mentioned in Gen. 2. It was as bright as a pearl. Here we have a figure of the preciousness of Christ. He is the Precious Stone to all who believe. Is the Lord Jesus precious to us today, or are other interests gaining ground? The world is making great inroads and many are having their hearts stolen by the attractions around, and the materialistic scenes of earth. May the Love of Christ constrain our hearts to cleave to Him and give to Him the *first place* in our lives and homes and assemblies.

The Manna was WHITE. There it lay in the morning on the desert sands, Round, Bright and White and tasting as Honey. In the whiteness of the Manna we see the picture of the purity of the Lord Jesus in the world of sin and impurity. He was Holy in His Lowly Birth, Harmless in His Devoted Pathway, Undeiled in His Sin Atoning Death, Separate from Sinners in His Glorious Resurrection, and made Higher than the Heavens in His Supreme Exaltation Heb. 7:26. May we feast our eyes upon His beauty, taste His sweetness, and meditate upon His Grace and the Glory of His Person.

The MANNA in THE GOLDEN POT. In verse 34 and 35 we have two wonderful illustrations of the "Law of prior mention", that is, of a matter to be revealed fully later. The Testimony or the Ark was not yet made and the forty years were yet future. At the end of the wilderness an omer of Manna was to be placed in a Golden Pot and placed inside the vail before (not inside) the Ark. This points to One who passed through the wilderness of sufferings and has gone inside the vail crowned with a Victor's Diadem.

"To suffer once to earth He came,
But now He is crowned in Heaven."

May our meditation of Him be sweet not only to our own souls but sweet unto God Ps. 104:34 (R.V.).

MEN OF NOTE IN THE BIBLE*—Hector Alves*

(18) PAUL, the apostle to the Gentiles.

In writing on the subject of "Men of Note in the Bible," we are safe in saying that, apart from our Lord Jesus Christ, Paul the apostle is the most notable man in all of the New Testament. His name is found from the Book of Acts to the Second Epistle of Peter about one hundred times. Paul was a man of outstanding personality; bold, yet humble, both loved and hated and above all, wholly devoted to the cause of Christ. It is plain to see that it was the influence of the One whom he addressed on the Damascus road, "Who art Thou, Lord?" that made Saul of Tarsus the great man that he was. It could be said that the motto of his whole Christian life is found in his words to the Galatians, "Not I, but Christ" (Gal. 2:20). Regarding his unsaved days we can safely gather that he was of good social standing, well educated, versed in the Old Testament Scriptures, a Hebrew of the Hebrews, a Pharisee, and a tent-maker by trade.

Between the expressions in Acts 7:58, "A young man whose name was Saul," and that of Philemon 9, "Paul the aged," a period of a little over thirty years, we find a life of unparalleled service for Christ, mingled with suffering, privation, and finally imprisonment. Few biographies make more interesting reading than the inspired accounts of Paul the apostle to the Gentiles; and in these there are no exaggerations. Apart from our Lord Jesus Christ there are more lessons to be learned from this remarkable man than from any other in the Old and New Testaments. Born in Tarsus, "no mean city" he tells us, he had Roman citizenship, yet he was of the tribe of Benjamin, and a true Jew in the real sense of the word. He had all the pride of "the Jew's religion," and was wholehearted in the support of it. We have no record of Paul's life during the days the Lord was on the earth and his only sight of Him was on that memorable occasion on the Damascus road. In these elementary writings of "Men of Note in the Bible," we will be occupied with PAUL THE PERSECUTOR, PAUL THE PATTERN, PAUL THE PREACHER, PAUL THE PROPHET, and PAUL THE PRISONER.

PAUL THE PERSECUTOR, "Who was before a blasphemers, and a persecutor, and injurious" (I Tim. 1:13).

Luke tells us that Paul "made havoc of the church." Paul himself confesses, "Beyond measure I persecuted the church of God, and wasted it." As a Pharisee and a true Hebrew, Saul of Tarsus hated the name of Jesus of Nazareth. Before king Agrippa

he related how he shut up many of the saints in prison, "And when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:10, 11). From one synagogue to another he went, and into houses, from whence he dragged men and women, casting them into prison where they were sorely punished for confessing the Name of Jesus Christ as Lord. Such a man was Saul, the persecutor of the saints. His zeal along this line brought him to the attention of the chief priests and probably gave him the place of prominence which he apparently occupied. In any case it seems to have led to his being entrusted with the mission which was to take him to Damascus, but instead of further persecuting the saints it led to his conversion.

The details of the conversion of Saul of Tarsus are given in three separate accounts of it. The first is by Luke the historian in Acts chapter 9; the second is by Paul himself in Jerusalem in Acts chapter 22, and the third when he had the privilege of relating it before king Agrippa, Acts, chapter 26. There are some variations in the three narratives, but no discrepancies. The journey from Jerusalem would be long and tedious perhaps occupying six days. Going along those 160 miles he would be planning his method of persecution in Damascus; carefully tucked away in his baggage, or perhaps in his garment, would be letters from the high priest. As he neared the city how sure he would be of himself, and confident of the success of his mission, ready to give vent to the hatred that burned in his bosom. We may be sure he counted on no intervention from heaven. Then "suddenly" when "near Damascus; about noon, there came a light, and a voice from heaven." We know the story, Saul of Tarsus had a real experience. It was no dream, he had "a time when, a place where, and a manner how," he was converted, and became a new creature in Christ Jesus, passing from death unto life. In Saul's experience we have one of the many examples of sudden conversion. It would be difficult to exaggerate the enormity of the change that took place there and then, in one short moment of time. He learned it was "hard to kick against the pricks," he discovered that he had been persecuting Jesus of Nazareth in the persons of His saints. Immediately he became the servant of the One whom he had hated, and said, "Lord, what wilt Thou have me to do?" Instead of a haughty Pharisee entering into Damascus with all the dignity that he possessed, he is led in by the hand, having lost his natural sight. Later, with his sight restored, we read, "Then was Saul certain days with the disciples which were

at Damascus," (The very ones he came to persecute). "And straightway he preached Christ in the synagogues, that He is the Son of God" (Acts 9:19, 20). From that time on we might say that the heart of Christ was beating in the bosom of Saul of Tarsus, and the mind of Christ working in every service for the One he once despised. His cry from then on was, "Woe is me if I preach not the gospel." His conversion to God shows what Christ can do in any man, no matter what his former life may have been.

(To be continued, D.V. Next month, PAUL THE PATTERN)

NEW YEAR DAWN

—J. A. Ronald

The "New Year Dawns" with all its world excitement,
And with its darkening skies of lawlessness and strife.
The "New Year Dawns" with sorrow when reflecting,
Yet joy in prospect for the heirs of life.

Yes "New Year Dawn" with widening opportunity;
Though slumbering church, He from His mouth must spue.
Yet "New Years Dawn" with widening opportunity;
Who then will bear to these His tidings true?

Soon "New Years Dawn" the year of His releasing.
True Jubilee for all His ransomed throng.
May it be ours to welcome His returning,
Then share with Him the joy of endless song.

O "New Years Dawn" we watch, we wait expectant,
For trumpet shout, for joy of our release.
O "New Years Dawn" earth's values fast are fading,
As Heirs with Christ, in whom is perfect peace.

Never treat sin as a trifle or a weakness. It is the abominable thing which God hates.

* * *

Our power with man is the exact measure of our power with God.

(continued from Inside Front Cover)

(This recalls forty years ago when the Editor gave a hand at the erection of the Old Hall referred to as the "Hall that was built in a day," because of the large number of helpers.)

SAULT STE. MARIE, ONT. — Frank Pearcey had very good and well attended gospel meetings. A number of souls professed to be saved.

VICTORIA RD., ONT. — The Assembly has been greatly encouraged in gospel meetings for almost six weeks during which time a number of souls professed to be saved under the preaching of Ken Moore of Arnstein and Sam Patton, Peterborough. The latter was recently commended from Peterborough Assembly.

PICTON, ONT. — Bert Grainger is preaching the Gospel in Picton with blessing in the gospel.

MARITIMES — Bert Joyce and Albert Ramsey began meetings at Murrys Corner after the Avonport Conference. A. Hull joined W. Gustafson in Gospel Meetings over in Maine but interest was not large. W. Bingham and J. McCracken are in their third week in the Gospel Hall in Weaver Settlement where some are concerned.

ARLINGTON, WASH. — H. Paisley was preaching the gospel in the 4th week at the time of writing. The attendance has been quite large in the new Gospel Hall here. A number have professed to be saved and the interest is continuing.

PHOENIX, ARIZ. — A good conference has been reported and four professed to be saved.

NEW CREEK, WEST VA. — Robert Surgenor is in his 24th week in the Keyser, New Creek area. After the tent meetings, he began Bible readings in an empty schoolhouse in Laurel-Dale, 10 miles south of the tent site. After three weeks they were ordered out of the building so presently are meeting in one of the christian's homes. About 40 are attending and there is a real interest. None of these folks attending go to any so called "church". On October 18th, nine were baptized and others are to follow. He now has a radio broadcast and many who were afraid to venture into the tent are listening. This has been followed up with door to door work. He has now started a Sunday night gospel meeting in the Keyser Fire Hall. The first night (20th) over sixty strangers were in, besides a few Frostburg brethren. If this interest continues, D.V., he may stop the Bible readings and have nightly gospel meetings in the Fire Hall in the new year.

HITESVILLE, IA. — R. Orr and P. Elliott have been having well attended gospel meetings at Hitesville, but thus far there has been no break. L. Brandt and H. Wahls are having gospel meetings at Manchester, Ia.

DETROIT, MICH. — Meetings continue in the Stark Road Hall by Herbert Dobson and Tim Kember and several young people have professed to be saved.

NEW ENGLAND — Conferences at the Charter Oak Hall in Hartford, Conn., Bryn Mawr, Penn., and East Boston, Mass., were very well attended. The Lord gave help in the ministry of the Word which was varied and practical and also in the preaching of the gospel.

WITH CHRIST

TOGO, SASK. — Our dear brother, B. Mitchell went home to be with Christ on October 4th. He was saved twelve years ago and received into fellowship in the Togo Assembly. He was a quiet brother, very exercised, and one who tried to be a help in the assembly and is greatly missed. A very large company of friends and neighbours gathered at the funeral and heard the gospel preached by J. A. Ronald.

TORONTO, ONT. — Our dear brother Robert J. Johnston, (son of the Lord's servant, G. G. Johnston) went home to be with the Lord on October 18th, age 44. He was in happy fellowship in the Pape Avenue Assembly and

left a good testimony. The funeral service was taken by David Jones (Chile) and Hugh Garnham.

STOUT, IA. — Our beloved brother Burdette J. Haack, age 67, departed to be with Christ on November 20th, as the result of a stroke. He was saved January, 1928 during meetings held at Stout by Oliver G. Smith, and was in happy fellowship in the assembly at Stout, Iowa and will be missed. The funeral was large and was shared by R. Orr and P. Elliott.

BLACK RIVER FALLS, WIS. — Our dear sister, Mrs. Tillie Gunderson, aged 82, went home to be with Christ on September 27th. She was saved in the year 1934 during meetings held at Melrose, Wis., by our late brother Elgie Jameson. She continued a happy Christian till the end and was in fellowship in the little assembly at Pine Hill. Paul Elliot spoke at the funeral service.

HITESVILLE, IA. — Our beloved brother Chris H. Uhlenhopp, age 67, went to be with the Lord on October 1st. He was saved September 28, 1927 in meetings at Hitesville by Mr. Oliver Smith. He was soon baptized and gathered outside the camp unto the Name of the Lord Jesus Christ at Hitesville, where he continued until his homecall. He leaves his wife and one son both in the Lord. He will be much missed. Paul Elliott had the privilege of preaching the word to a large crowd at the Hitesville Hall.

KANSAS CITY, MO. — Our dear brother Carl Minnear went home to be with Christ on October 2, age 74. He was saved 50 years ago and in fellowship in this City. He was a faithful brother and will be missed. Harm Harms preached the Word at the funeral.

NINEVEH, NOVA SCOTIA — Our dear sister Mrs. Annie Burgoyne was called home suddenly on November 7th when driving home from Bridgewater. Her car was struck from behind by a car driven at an excessive speed. She was killed instantly. She was saved over thirty years ago at meetings of L. K. McIlwaine and W. N. Brennan. L. K. McIlwaine, W. Bingham and J. McCracken shared the funeral service from the Nineveh Gospel Hall where she was in fellowship for many years. Her husband Clayton was severely injured in the crash and desires to be sure of salvation, having professed some years after his wife. He needs our prayers.

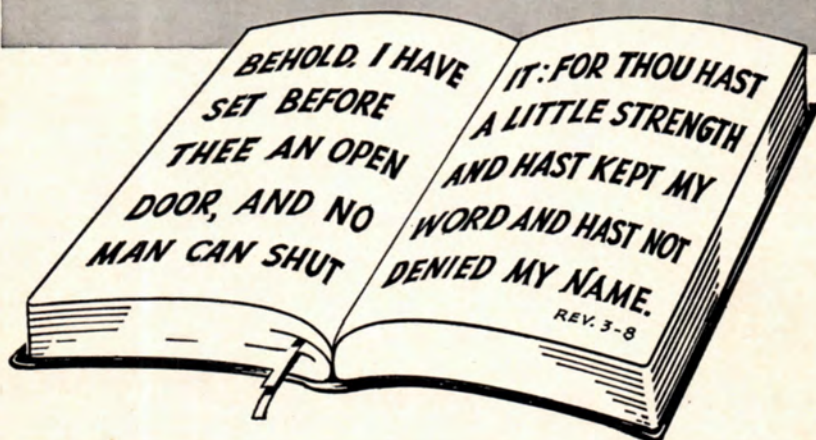
NORTHERN IRELAND — Our sister Mrs. Bingham, widow of Fred Bingham, Evangelist, went to be with the Lord on November 8th, after a long painful illness. She was saved in Ballywillwill as a girl and ever since has been in happy fellowship, spending some years in the Cliff St. assembly, Boston previous to her marriage. She was keenly interested in the gospel at home and abroad and will be greatly missed in the Newcastle Assembly. She leaves two sons and a daughter-in-law who need our prayers. D. Craig and S. Thompson spoke at the funeral services which were large.

Our sister, Mrs. Lewis, wife of S. W. Lewis, Evangelist, passed into the presence of the Lord on November 8th in hospital, after a long illness. She was saved 57 years ago in Bellshill, Scotland and came to Ireland in 1926 and when in 1932 her husband stepped out in full time gospel work, went to live in Ballenamallard and five years ago moved to Omagh. She was a quiet, retiring sister who feared God and faithfully served Him. Despite her husband's years of lonely plodding in backward parts, she maintained a wide interest in God's ways and His servants. Her husband and daughter are left to mourn her passing. Mr. Robert Beattie and J. G. Hutchinson were responsible for the services at the very large funeral.

ROSEISLE, MAN. — Our beloved brother, Henry J. Hyde passed suddenly into the presence of the Lord on November 16th at his residence in Roseisle. He was born in England in 1885 and born again in 1908, and has been in the Roseisle Assembly since 1912. He will be much missed. Surviving are his widow and three unsaved sons and grandchildren for whom prayer is requested. The funeral was shared by Jas. A. Ronald and Robt. Boyle.

Schilling

TRUTH AND TIDINGS



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TIDINGS

PICTON, ONT. — A young man and his wife professed to get saved during gospel meetings by Bert Grainger which ended in the latter part of December. Picton Conference over the New Year was very well attended. At least ten assemblies were represented. Seven preachers were there to help in the ministry. Brother Norris remained for meetings on the life of Jacob.

MARITIMES — J. H. Blackwood had ministry meetings in Halifax and in New Glasgow, Sydney Mines, Sydney, and Moncton where the saints enjoyed the Word ministered.

LABRADOR AND NEWFOUNDLAND — George Campbell and Bryan Funston had good meetings in Fogo recently and a number professed. Gault Goff visited Templeman recently. There are some unsaved coming out. They have no breaking of bread there yet. He also went to Buchans for a couple of days. There are only ten in fellowship. Some teenagers among the Christian's children need to be saved. Peter Matthews and Wallace Buckle purpose starting Gospel meetings at Port-au-Choix beginning January 11th.

ARLINGTON, WASH. — Harold Paisley had four weeks Gospel meetings when some professed to be saved, followed with three weeks on Revelation with a chart.

SAN DIEGO, CAL. — We have just completed our conference with three anxious souls staying behind. All the saints were refreshed and sinners warned faithfully by several servants of the Lord. Douglas Howard and George Graham expect to commence gospel meetings on January 17th.

IOWA — H. Wahls and L. Brandt are in the seventh week of Gospel meetings in Manchester. The Christians have come out well and also the unsaved connected with the Christians. A boy of sixteen and his sister, fourteen, have professed to be saved. Both were really troubled. P. Elliott and L. DeBuhr are having gospel meetings at Stout where the attendance has been good but not much evidence of soul trouble among the unsaved. Brethren S. Maxwell and E. McCullough are to begin meetings on January 3rd at the Western Avenue Gospel Hall in Waterloo, Ia.

JACKSON, MICH. — Our dear brother Norman Crawford still needs our prayers. He has lost thirty pounds in his recent illness but is feeling a little improvement.

DETROIT, MICH. — Gospel meetings conducted by H. Dobson and T. Kember in the Stark Road Hall, proved to be a season of blessing for the assembly here. A number professed faith in Christ.

McKEESPORT, PA. — L. E. McBain and J. Smith purpose commencing Gospel meetings here.

(continued on page 40)

JUDAH'S LAST GOOD KING

—A. W. Joyce

God's purpose for Israel was that they should be a nation of twelve tribes, descendants of Jacob's twelve sons. When God raised up David to reign over Israel, he was used to overcome all the enemies that surrounded the land of Caanan. When his son Solomon ascended the throne he found a people who were united and triumphant over all their foes. In Solomon's later days he got away from God and introduced idolatry in Israel because of the unequal yokes in marriage which he made, contrary to God's Word.

In passing it may be remarked that Solomon's history proves that the wisest of men who get away from God and disobey His Word, not only mar their own testimony, but often affect adversely the following generation. Even Shakespeare wrote, "The evil that men do live after them."

Solomon's son acted so foolishly and arrogantly that ten of the twelve tribes seceded from the house of David and turned away from God's centre of gathering in Jerusalem. How sad that not one King of Israel from Jeroboam the first ruler over the ten tribes, turned out well. Not one of them even attempted to bring back Israel to God and His centre of gathering.

The House of David ruled over the two remaining tribes and some of the Kings proved to be godly men who led Judah aright, in consequence of which God blessed and prospered the greatly reduced nation. The last good king to reign over the two tribes was Josiah and his reign ushered in a bright era of blessing from God for thirty-one years.

In 2 Kings chapter 22-24 we have recorded the remarkable reign of good King Josiah. It begins with the mention of *his mother's name*, Jedidah. Chapter 21 records the life of one of Judah's most wicked Kings, the grandfather of Josiah and it begins with the mention of *his mother's name*. It is most instructive to trace in the scriptures the Mother's of prominent men and the influence of their lives upon their offspring — for good or ill. What an encouragement to Christian mothers today to influence their children for good. What a solemn warning against influencing their children for ill.

CROWNED

"Josiah was eight years old when he began to reign" (2 Kings 22:1). In very early years this lad was called into a place of heavy responsibility. To the end of his remarkable reign, "He

did that which was right in the sight of the Lord, and walked in all the way of David, his father and turned not aside to the right hand or to the left'. What a most outstanding tribute the Lord pays to the whole reign of good King Josiah.

His life was right before God.

His walk was a replica of the ways of David.

His consistency was such that there was no deviation from the path of righteousness. 2 Kings 22:24.

CONVERTED

2 Chron. 34:3 tells us that in the eighth year of his reign, *While he was yet young*, he began to seek after the God of David his father. What a wonderful blessing to see souls converted while young. Parents should *pray for this, labour for it and expect it*. How soon young hearts are "hardened through the deceitfulness of sin".

CLEANSED THE LAND

"In the twelfth year of his reign," that is, at the age of twenty, "he began to purge Judah and Jerusalem from the high places", etc. He had neither respect for, nor mercy upon idolatry or idols. What courage and godly determination this young man had to bring his people of Judah back from idolatry to the Lord God of their fathers, and thus "cleanse Judah and Jerusalem".

CLEANSED AND REPAIRED THE HOUSE OF THE LORD

At the age of twenty-six, in the eighteenth year of his reign, this indefatigable man of God then turned his attention to the House of the Lord. The departure from God and neglect of the House of the Lord which had brought such ruin to the Temple was restored by the zeal and encouragement of King Josiah. How wonderful it would be in our day to see a real revival of assembly truths. How easy it is to let worldliness creep into the assembly little by little. When the voice of faithful ministry is hushed, soon the voice of carnality is heard crying, "We must keep up with the times. We must hold the young people at any cost."

Thank God for all of our young Christians who are quite content to be held by the godly example of the elders and faithful ministry of the Word. Evidence of this is often seen in the large attendance of young brethren and sisters at many of our conferences still. All such will find much encouragement in tracing the history of godly young King Josiah.

In the cleansing of the House of the Lord, Hilkiah made a remarkable discovery. "I have found the book of the law in the house of the Lord" (2 Kings 22:8). The book of the law *lost*

in the house of the Lord! Is it possible? And yet surely history has repeated itself again and again.

JOSIAH'S HUMILITY AND TENDERNESS

When the recovered Book of the Law WAS READ TO THE KING, "he rent his clothes". Instead of Josiah blaming others for this failure and saying "I have done all I could to remedy matters", he humbled himself. How much God appreciated the humility, tenderness and tears of the King. Verse 19, "Because thine heart was tender, and thou has humbled thyself before the Lord . . . I also have heard thee." And God assured Josiah of a peaceful end. The Word of God had to be carried out, the deserved judgment had to fall upon Judah but Josiah was taken away from the evil to come.

JOSIAH'S COVENANT

A great gathering was convened of all the men of Judah, priests, prophets and people, small and great, and Josiah read "all the words of the Book". Standing by the pillar he made a covenant before the Lord to keep his commandments, "And all the people stood to the covenant".

Practical results followed the covenant made with the Lord, fulfilling the words of James 1:22 "Be ye *doers of the Word* and not hearers only". Further cleansing of God's House followed and also further cleansing of the land. Idolatrous remains of Solomon's backsliding were removed.

THE PASSOVER

Finally, there was a return to divine principles in connection with Israel's great annual feast — the Passover. "Keep the Passover unto the Lord your God *as it is written* in the book of this covenant." There had not been such a Passover from the days of the judges nor in all the days of the Kings of Israel nor of the Kings of Judah.

Judah's last good King received a tribute from the Lord beyond that of any other King. "Like unto him was there no King before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him" (2 Kings 23:25). Though Josiah's lot was cast in the "last days" before Judah was carried into captivity to Babylon, with everything naturally against him, his godly character, obedience to God and influence upon others shone like a mighty beacon over all his land.

GATHERING TO THE NAME

—*Harold S. Paisley*

The words of the Lord Jesus in Matt. 18:20, are still the Magna Carta of the assembly in local testimony. "For where two or three are gathered together in MY NAME there am I in the midst of them." Every two or three together in any place form a company, but every two or three may not be gathered alone in His Name, therefore He is not present in the midst. This gives rise to solemn questions in connection with any company. Why are they together? By whose authority are they gathered — what caused them to be thus gathered?

All government laws and statutes in any realm are only effective when signed by the ruling authority. Obedience to these laws are demanded and rebellion is dealt with in the Name of the Queen or President. The Name of the Monarch is the highest authority. All who submit to the orders issued in that name are acknowledging the highest earthly authority.

The highest authority in the Universe is given for the gathering of saints today. The two or three of Matt. 18:20 are together in or unto MY NAME. This expression "MY NAME" is of far more importance than is generally acknowledged today. The once rejected Name is now the highest in Heaven. In Resurrection the Lord could say "All authority is given unto me in Heaven and on earth". What glorious words and yet how solemn in a day when every man is inclined to walk in the ways which seem right in his eyes. The risen Lord has the sole authority to control and issue orders for the saints on earth. All authority belongs to Him, therefore no man on earth has any right to legislate for believers. Where can we become conversant with the laws of the Lord? All is revealed in the written Word. Only those who pay attention to these Divine orders and humbly carry them out can be said to be gathered together in His Name, or have His authority for being gathered. Many we fear are strangers to the important responsibilities of assembly fellowship. Some are there on account of parents or a marriage yoke, but know not for what cause they are together. The need for ministry along the simple lines of assembly truth is evident. In some conferences these matters are seldom heard, and so a generation is coming forward who have not bought the truth and alas may not hold it precious. Gathering alone to the Lord Jesus Christ outside the world's religious camp is as much a revelation to the soul as salvation through His finished work on the Cross. Only the Holy Spirit by the Word can show the wondrous truth. May we hold it fast and rejoice in our gathering unto Him here and look forward to our gathering unto Him in the air (2 Thess. 2:1).

What is His Name? He was called Jesus at His lowly birth, and acknowledged by a few as Christ during His earthly pathway here. But when God raised Him from the dead and received Him into Heaven we read, "This same Jesus hath God made both Lord and Christ" Acts 2:36. He hath given Him the Name which is above every name and every tongue will one day confess Him to be Lord to the glory of the Father. Thank God the One who came by way of the manger, who passed through scenes of deepest humiliation, who was wounded for our transgressions on the tree, and who was placed in the borrowed tomb, is now LORD at God's right hand.

We remember His own words when He said, "Why call ye me Lord and do not the things which I say?" A child of God however gifted or popular who is living in disobedience to the Word cannot call Him Lord. An unbaptized believer is walking in disobedience, and those who profess to be ministers of the Word yet fail to preach and practise believers' baptism by immersion are walking in direct disobedience. No exercised saint could support men by attending their services or sending them gifts of fellowship. Many companies claim the promise of Matt. 18:20 but if not owning His Lordship in obedience, they take His Name in vain. How refreshing to meet with a company of obedient souls, who have been gathered by the Holy Spirit, and are gathered together unto Him owning *His supreme authority alone*. They only can lay claim to the promise of His presence in the midst. The centre of the gathering is the Person of the Lord Jesus, the authority is the Written Word, the saints form the circle, and the Holy Spirit is the Agent who gathers. Many today are gathered on the grounds of the Oneness of the Body, others as the result of painful division. The gathering of the saints unto the Name and around the Person of Our Lord Jesus Christ means to carry out all His Word under the direct control of the Spirit. An understanding of this will do away with the "Open Table" and its counterpart the "Closed Platform".

May we be encouraged to walk in these ways and to teach and practise the plain ways of God in these days of compromise and departure. A right understanding of the principles of gathering will regulate our principles and practice. "Behold I come quickly, hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

"Gathered to Thy Name Lord Jesus,
Closing eyes to all but Thee
O what joy Thy presence gives us
Calling up our hearts to Thee."

WISDOM, LOVE AND POWER*—Hugh Hull*

Join all the glorious names
of WISDOM, LOVE and POWER.
That mortals ever knew,
That angels ever bore;
All are to mean to speak His Worth,
Too mean to set our Saviour forth.

Some time ago this beautiful spiritual song was the closing hymn of our Lord's day morning meeting.

I don't know if the writer had any particular names in mind when he penned the lovely words, but it brought to memory thoughts of Solomon's wisdom; John's love for his Saviour; Paul's power with God and man; and their thoughts of their Lord.

Let us refresh our memories with possibly the highest notes from Solomon's abounding knowledge when he spoke of his Master saying, "He is the lily of the valleys", then he increases his praise by adding, "He is the chiefest among ten thousand" and reaches a climax by exclaiming "Yea, He is altogether lovely!" What glorious language from Solomon's heart of wisdom!

On thinking of love, we turn to John who leaned on Jesus' breast and our hearts thrill as we hear him proclaim from the depths of his soul, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1), and "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:13).

We now call on Paul as a man endued with power from God and we listen to him fearlessly proclaim "I can do all things through Christ which strengthened me" (Phil. 4:13) and in his zeal cries out, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth" (Rom. 1:16), and his great desire was "to know Him and the Power of His resurrection" (Phil. 3:10).

These are but a very few brief expressions from these men of God in their efforts to praise and exalt the Lord.

Now while we are on this subject, it is fitting that few sentences from other spiritual giants of scripture should be added. Let us look to Peter and ask him what he thinks of his Saviour? His testimony would be that one day as he and Andrew were fixing their nets the Lord came along. At once, we left all and

followed Him. He caught me and changed me and sent me to be a "fisher of men". Then amongst his great experiences he would tell of the time when he was with Christ and saw His glory and "majesty on the holy mount", when God exclaimed. "This is My Beloved Son in whom I am well pleased". Doubtless he would tell us of Christ's precious blood shed on the cross: how He was buried and rose again and now God exalted Him to His own right hand. Christ still asks us to cast our cares upon Him. "To Him be glory, both now and forever, Amen" (II Pet. 3:18).

David's poetry and songs have thrilled the world for 3,000 years, so a few lines from his expressions of praise must be added. One fine classic is found in Psalm 95:1-3, "O come, let us make a joyful noise unto the Lord; let us make a joyful noise unto the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God and a great King above all Gods."

In the song of Moses (Exodus 15), are found lavish expressions of his praise and glory to the Lord. As he thinks of God's help to His children and their triumphs over the enemy Moses says, "The Lord is my strength and song, and He is become my salvation: He is my God, I will prepare Him an habitation. My father's God and I will exalt Him" . . . "He shall reign for ever and ever". And Deut. 32:3-4, "Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and iniquity, just and right is He".

Space would not allow for the abundant notes of honor, wisdom, love and power offered by so many of the Lord's great men, including Abraham, Joseph, Daniel and others. And if all their praises were added we could only exclaim with the Queen of Sheba. "The half hath not been told". "All are too mean to speak His worth, too mean to set our Saviour forth."

"Blessing and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

Be of good cheer, thou weary, tempest-tossed follower of the Lamb. Beyond time's fitful sea there is an everlasting calm. Beyond this vale of tears there is a clime where tears shall never come, and from which sorrow and sighing shall flee away.

* * *

Our power with man is the exact measure of our power with God.

SUFFERING

—John Douglas

No part of our Christianity is more misunderstood and least desired than that which entails suffering. Paul had it intimated to him at *conversion* (Acts 9:16). "For I will shew him what great things he must suffer for My Name's sake." So Paul passes the same on to the Philippians (chap. 1:29), "For unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake." So the path of the Christian is dual in its prospect; suffering presently, glory in the future.

It is illustrated by the path Jonathan went in 1 Sam. 14:4, "A rock on the one side, Bozez, which means *shining*; and on the other side Seneh, meaning *thornbush*." Again, in Song of Songs 4:16, "The bride calls upon the north wind (adversity), and the south wind (pleasantness) to blow upon her garden." Both were necessary to produce the spices for beloved. In 2 Cor. 9:23-33, Paul passes through *thornbush* and *adversity*, but 1 Cor. 12, he passes through *singing* and *pleasantness*.

Paul is let down by man (2 Cor. 11:33), only to be taken up by God (2 Cor. 12:2). The Psalmist makes four expressions as to affliction in Psa. 119. In verse 67 we have *correction*, verse 71 *education*, verse 75 *faithfulness*, verse 92 *sustenance*. In Heb. 12:6, it is because *He loves me*. It is also a proof, "I am one of the *family*, and that I might become more like Him (*morally*)."
The cause of affliction may be for *faithfulness*, as in Job, or *unfaithfulness*, as in Naomi. Its channel may be *Satan* (2 Cor. 12:7). The world (John 15:19). Your own *household* (Matt. 10:26). Its nature may be *material*, *relative*, or *personal*. Job experienced the three. Its *object* (John 11:4). The Glory of God and the Son (John 15:2). More fruit (Heb. 12:10). Partakers of His holiness (2 Cor. 12:9). The power of Christ might rest upon me (2 Cor. 1:4). That we comfort others. Solomon, in Ecclesiastes, chap. 7:2, tells us it is better to go to the *house of mourning*, than to go to the house of *feasting*.

John in his Gospel, introduces us to both. Chap. 2, we are in the *house of feasting*; chap 11, we are in the *house of mourning*. Both are occasions for His glory, but in the one He turns *water* into *wine*, but in the other He turns *death* into *life*. In John 10, we have His *death*, John 11 His *care*, John 12 His *glory*, John 10 the *shepherd* dies, John 11 a *sheep* dies. It is wonderful that before I am called to go through the valley of the shadow of death. He who is my shepherd therein in Psa. 23, has passed through the reality of death in Psa. 23.

John 10:40, Jesus goes beyond Jordan (death). John 11,

they say, "Hadst Thou been here." Let us look at the bitterness of the *house of mourning*. In John 11:6 His *patience*, verse 28 His *presence*, verse 35 His *pity*, verse 41 His *power*. Look at the *patience* of Mary in contrast to the *restlessness* of Martha. Verse 32 Mary falls at His feet, no new place for her in Luke 11. She is there as a *disciple to learn on*, in John 11 she is there as a *mourner* to be *comforted*. Martha could say, "It was good for me that I was afflicted, that I might learn Thy statutes." Mary could say, "Except Thy law had been my delights, I should have perished in mine affliction" (John 11). Sorrow may endure for a night (John 12). But joy cometh in the morning. Amen.

IN A MYSTERIOUS WAY

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

"Got frightened out of it, eh?"

"Not at all."

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

"Well, yes he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard you say?"

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

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

"God."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easy enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room. There on the bed, with her silver head high on the pillows was an old lady, who looked for all the world just like my mother did, the last time I saw her on earth. Well, I was on the point of knocking again, when she said, 'Come, father, now begin, I am all ready! Down on his knees by her side went an old white-headed man — still older than his wife I should judge — and I couldn't have

knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them, they would not rebel against His will. Of course, it was going to be hard on them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin white hand stole from under the coverlet, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons — unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of His own that mother and he were threatened with the loss of their little house, which meant beggary and the almhouse — a place he prayed to be delivered from, if it could be consistent with God's will. Then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those about to demand justice."

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

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

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

"Why so?"

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

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

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

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

MEN OF NOTE IN THE BIBLE

—Hector Alves

(19) Paul, the apostle to the Gentiles. (Continued)

PAUL THE PATTERN. "For a pattern to them which should hereafter believe on Him to life everlasting" I Tim. 1:16.

Last month we were looking at **PAUL THE PERSECUTOR**, and then his marvellous conversion on the Damascus road. Now we will consider **PAUL THE PATTERN**; as a pattern for the servant of the Lord, and a pattern in Christian life.

After his conversion Paul went through a period of training and preparation for the great work the Lord had for him to do. Although he was still a comparatively young man, perhaps about thirty-three years of age, and full of zeal and readiness to preach, we find that his learning acquired at the feet of Gamaliel, and his knowledge of the Scriptures were not all that he required. While we by no means deprecate learning and education, for we believe our Risen Head makes use of natural and attained gift, more than that is required for fitness to go forth in His service. We must not fall into the error of belittling education, yet on the other hand we must remember that God has used unlearned (not ignorant) men in a most remarkable way. Many names of such men could be cited; Billy Bray, Richard Weaver, and some in more recent times, whom we have known and laboured with.

Paul may have thought that he was to go forth immediately upon his great commission, revealed to him through Ananias; "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15, etc.). He might have taken for granted that he was already fully equipped for this great work. Perhaps he did not expect that some years must intervene before he would take the gospel to the Gentiles, the real work that God had especially chosen him to do. We find him beginning at Damascus, where he was saved. We believe this is the pattern for the new evangelist today; "beginning at Jerusalem" so to speak; beginning at home. Then we find him in Arabia. He tells us in Gal. 1:16-18, "That I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." There is much in these verses that often is too lightly passed over. After preaching with a measure of success in Damascus Paul did not go up to the large centre to proclaim his pioneering with the gospel in a new place;

he went down to Arabia, and returned again to Damascus. And note carefully, it does not say he was three years in Arabia, as some would infer. Acts 9:28 would suggest that the time in Arabia was "many days." It was three years after his conversion that he went up to Jerusalem. His purpose in going to Jerusalem was "to see (get acquainted with) Peter."

There has been much speculation regarding Paul's going down into Arabia, mentioned only in Galatians. Some think he went there to preach the gospel; some, that he wanted to get away from persecution, and so on. We believe he went into Arabia to be alone, and that during his stay there he "received of the Lord" the revelations of the truths which he afterwards preached; the gospel which he tells the Galatians he "neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Also other revelations which he makes mention of in his epistles. Then he went up to Jerusalem a little later on. His own words are, "I went up to Jerusalem to see Peter, and abode with him fifteen days." Fifteen days with the apostle who was perhaps the chief of the twelve; who had been in almost constant company with the Son of God during the years of His earthly ministry. How profitable those fifteen days must have been for Saul of Tarsus, full of eagerness to know more about His Lord. No doubt he had been looking forward to this visit: he would have many questions to ask. What these two talked about we can only conjecture, but it is most likely that Peter would give glowing accounts of his own rich and personal experiences with Jesus of Nazareth in the days of His flesh. Saul would be a willing listener and after those fifteen days come away enriched in the knowledge of his Saviour.

In all this we have a pattern for those who would go forth in the work of the Lord today. Beginning at home: then quiet times of meditation; also taking opportunities to learn from older brethren, and men of experience. After the fifteen days with Peter, and "unknown to the churches in Judaea," we find the apostle in the regions of Syria and Cilicia." New territory again, not going from assembly to assembly in Judaea.

From his epistles we learn in many ways that Paul was not only a pattern in his service for the Lord, but also a pattern in Christian experience. He was weak where we are weak; he was perplexed where we are perplexed; he was strengthened where we can also be strengthened. In Philippians 3:10-17 we find Paul as a most encouraging pattern in Christian experience. In verse 17 he writes, "Brethren, be followers together of me." What was he doing? The former verses tell us. "That I may know Him"

(v. 10). "If by any means I might attain unto the resurrection of the dead" (v. 11). Not a future physical resurrection, but a present resurrected life. "I press toward the mark for the prize of the high calling", etc. (v. 14). In chapter 7 we find Paul a remarkable pattern in his perplexity. "For the good that I would I do not: but the evil which I would not, that I do" (v. 19). The victory is "through Jesus Christ our Lord" (v. 25). We close this article with Paul as a pattern in his prospect. "Henceforth there is laid up for me a crown of righteousness . . . and not to me only, but unto them also who love His appearing" (II Tim. 4:8). These are but a few of the many ways in which we find Paul to be "a pattern to them which should hereafter believe on Him to life everlasting."

(To be continued, D.V., PAUL THE PREACHER)

DECLINE AND RESTORATION

Nothing is more touching than the Lord's way of acting toward those of His people who have turned aside out of His path.

Take for example, the case of Naomi (Ruth 1). This woman was a true Israelite, who, under the pressure of circumstances, left the land of Canaan to sojourn in the country of Moab. She had, so to say, given up the Lord's land for that of the enemy. As to herself, personally, nothing is said to her discredit, save that she found herself in a false position. She had turned her back on the land and people of God, to dwell in the midst of idolatry; there she remained for ten long years. But how heavily the rod of discipline fell upon her! When this became necessary, love demanded it, and knew where to obtain effectual measures; for God will bring back His own to Himself, cost what it may. See how He acted towards Naomi. First, her husband, Elimelech fell ill, and died. Was this trial sufficient to make her retrace her steps? No. Death next put his cold hand upon her two sons, Mahlon and Chilion; but these terrible blows did not suffice to make the exile turn back again to Bethlehem.

Let us note, in passing, another thing in respect of the ways of God towards those who have gone out of the way. He generally uses on one side compulsion, on the other persuasion. This is what we find in Naomi's history. When the hand of God seemed to lie heaviest upon Naomi in taking away the objects of her affection, then she learnt that "The Lord had visited His people in giving them bread." This news decided her to retrace her steps

and direct them towards Canaan. Like a boat which requires force to thrust it into the water, or a loaded ship which cannot cross the bar into port without the action of the tide, the backslider needs the power of grace to bring him back to God. This is why it is said "wherefore she went forth out of the place where she was . . . to return into the land of Judah" (Ruth 1:6-7).

Another thing worthy of note, in regard to decline is its pernicious influence on others. We have a very sorrowful example of this in the case of Naomi. She was a stone of stumbling to one of her daughters-in-law, and would have been equally so to Ruth, if the latter had not shown an inflexible determination. It is sorrowful enough to see a true Israelite seeking to dissuade these young women from leaving a country plunged in idolatry! Such an act would be incomprehensible, did we not know that the child of God, who has turned aside out of the right path, is capable of dishonoring the name of the Lord to the last degree, excepting always that of apostasy. The decline and evil testimony of Christians does more against the truth, than all the combined opposition of the world. They do not perhaps say openly to their neighbour, "Stop where you are in the world"; but their actions speak louder than words. A pasture is not worth much, if the sheep upon it are always straying. So where the worldling sees the children of God returning to the world's follies for pleasure, they are made to think that they have been deceived, and that Christ is not alone sufficient to satisfy. What a treacherous blow they are thus giving at the Lord whose they are. Is this true of you, Christian reader! Is this the way you return His ineffable love to you? Return to Him, I beseech you, before your conduct, so reprehensible hitherto, shall become a greater stumbling-block to those around you, and a fresh subject of dishonour to Him who never ceases to love (John 13:1) His own. Sooner or later, the backslider must retrace his steps. It is possible that He will make you feel the rod of discipline, to accomplish His thoughts of grace toward you; for, if you belong to Him, His purposes concerning you must be accomplished. He will perhaps have to strip you, as He did Naomi, of all that holds your heart down here, to the end that you may be brought to say, "The Almighty hath dealt very bitterly with me," then to confess our sins and backslidings, and to recognize His restoring grace. "I went out full and the Lord hath brought me home again empty." Perhaps someone will say — "Retrace my steps! It is useless to think about it. After such conduct who will have pity upon me? They can never forget what I have done, and with perfect right will always rebuke me." You are only in a fit condition to retrace your steps when you feel that you deserve to be repulsed by the Lord and by His people. But you make a

great mistake in this matter. Do not think that the people of God are so hardhearted. Look again at Naomi. She, doubtless, did not expect, from those who had not wandered away from Bethlehem, anything but reproach and coldness. But, despite the fact of her long absence, though on first arrival they could hardly recognize her, the whole city was "moved" on her account. Notice, too, how God caused her to return in a time of abundance. It was — "In the beginning of barley harvest." This mode of welcoming the backslider was worthy of the God of all grace.

Recall also the tender solicitude of the Lord toward Peter when he sent this compassionate message, "Tell His disciples *and Peter*," and the grace He displayed in confiding to him who could no longer trust himself, the charge to feed His lambs and sheep (Mark 16:7; John 21:17).

But another asks, "How is it, when I have confessed my sin to God, that I rise without feeling that I have obtained the pardon I sought?" It is possible that you have not gone right to the bottom of the matter before God. If you examine diligently, you will perhaps find in your heart the secret desire to continue in the sin. On the other hand, you may have confessed all your sins at the same time partly excusing yourself, or you have confessed only partially. If a child confesses to his father that he has stolen two apples out of the orchard, when, in reality he has taken four, he cannot be happy; but if he confesses all, desirous to make a clean breast of it, and have his sin forgiven, he will find himself at ease in the presence of his father.

God wishes you to go back to the cause and commencement of your backsliding, so that, with a broken heart, ALL may be uncovered, confessed and renounced in His holy presence. If it is thus, He will show Himself "faithful and just," as the One who is ready to forgive you your sins, and cleanse you from all unrighteousness" (I John 1:9).

The writer, some years ago, met with a miller who informed him that the water which supplied his mill had nearly stopped. He knew the supply had not failed at its source, so he determined to make an examination of the channel, going up the stream until he reached the obstruction, which when he had discovered and removed, the fulness of the stream returned.

The love of God can never change; nevertheless it flows no longer in the soul in which sin is indulged or is tolerated. Before enjoying it again uninterruptedly, the believer must go up the course of his experience until he discovers the obstruction, the sin that hinders the love of God from flowing into his heart. It may take him a long time to discover and deal with that sin, but

he may rest assured that until he does arrive at the cause of his backsliding and deal with it before God, his joy and peace will not be restored. In such circumstances it is not surprising that we are deprived of the consolations of God, for the Comforter Himself being grieved, His gracious action in the soul is marred.

Let us never forget that the *current* of this world is absolutely against us, and in order to make progress in our heavenward course we must not for a single moment rest on our oars. From the time we cease to have the fixed determination to be "faithful to the Lord," whom the world has rejected and despised, decline begins. Imperceptible as decline may appear to us and to others, from that moment we go back instead of advancing.

"But the path of the just is the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

MOST INTERESTING STORY

—Bob Jones

The most interesting story I ever heard was told me years ago by a man over eighty years of age. We were sitting together on a projecting rock of a mountainside in Arkansas. Here's the story;

"I was down in this country during the Civil War. Across on the other side yonder there were hundreds of tents where our soldiers were encamped. Measles broke out and many of the brave lads died. The epidemic got so bad we stretched some tents farther down the valley and moved all the measles patients into these tents. This, of course, was done to protect as far as possible the health of the well soldiers. I was wardmaster in charge of the tents where the measles patients were located.

"One night while I was on the ward I passed a bunk where there was a very sick soldier lad not more than seventeen years of age. The boy looked at me with a pathetic expression and said, 'Wardmaster, I believe I am going to die. I am not a Christian. My mother isn't a Christian. My father isn't a Christian. I never had any Christian training. I never did attend church. I did go with a boy friend to Sunday School just once. A woman taught the Sunday School class. She seemed to be such a good woman. She read us something out of the Bible about a man — I think his name was Nicodemus. Anyway, it was about a man who went to see Jesus one night. Jesus told this man he must be born again. The teacher said all people must be born again in order to go to heaven when they die. I have never been born again, and I

don't want to die like this. Won't you please get the chaplain so he can tell me how to be born again?" "

The old man hesitated for a moment. "You know, in those days I was an agnostic — at least, that is what I called myself. As a matter of fact, I wasn't anything but an old sinner. So I told the boy, 'You don't need a chaplain. Just be quiet now. Don't worry, you'll be alright'. I went on around the ward and in about an hour I came back to the boy's bed. He looked at me out of such sad, staring eyes as he said, 'Wardmaster, if you won't get me the chaplain, please get me the doctor. I am choking to death.' 'All right, my son, I'll get the doctor,' I said. So I went off and found the doctor. He came and mopped out the throat of the lad so he could breathe just a little easier. I knew the boy was going to die. I had seen many other cases just like his. The boy was so sweet he literally climbed into my heart. He thanked me for my kindness. He thanked the doctor for being so good to him. The doctor and I went away from the bed.

"In about an hour I came back expecting to find the boy dead but he was still struggling. He looked up out of his eyes of death and said, 'There is no use, Wardmaster. I have got to die, and I haven't been born again. Whether you believe in it or not, won't you find the chaplain and let him tell me how to be born again?' I looked at him for a moment and thought about how helpless he was in the grip of death. So, I said, "All right, my son, I will get the chaplain.'

"I walked away a few paces and then turned and went back to the boy's bedside. I said, 'My boy, I am not going to get you the chaplain. I am going to tell you what to do myself. Now, understand, I am an agnostic. I don't know whether there is any God. I don't know whether there is any heaven. I don't know whether there is any hell. I don't know anything. Yes, I do. I know one thing. I know my mother was a good woman. I know if there is a God my mother knew Him. If there is a heaven I know she is there. So, I will tell you what my mother told me. You can try it and see if it works. Now, I am going to teach you a verse of Scripture. The verse is John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." My mother said that I cannot save myself, but if I will believe in Jesus He will save me.'

"I asked the boy to say the verse with me. I started and he followed with a weak and trembling voice. 'For God so loved the world,' 'For God so loved the world'; "He gave His only begotten Son,' 'He gave His only begotten Son'; 'that whosoever

believeth in Him' 'that whosoever believeth in Him'; 'should not perish,' 'should not perish'; 'but have everlasting life,' 'but have everlasting life.' 'Now, my boy, my mother said if a person will trust Jesus he will not perish but have everlasting life.'

"I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper he quoted slowly, repeating some of the words several times, 'For God so loved the world . . . He gave His only begotten Son . . . that whosoever, whosoever . . . *whosoever* believeth, *believeth* in Him, *believeth* in Him.' Then he stopped and said with a clear voice, 'Praise God, Wardmaster, it works. I believe in Him! I shall not perish! I have everlasting life! I have been born again! Wardmaster, your mother was right. Why don't you try it? Do what your mother said. It works, Wardmaster. This thing works! Wardmaster, before I go I want to ask you to do something for me. Take a kiss to my mother and tell her what you told me, and tell her that her dying son said, "It works".' I leaned over and kissed him in the mouth and then as he drew his last breath he said "It works"."

The old man wiping tears out of his eyes and tears out of the wrinkles of his face, said, "The lad was right. It *does* work. Whosoever believeth in Him shall not perish but has *now* everlasting life. *It works. I know it works!*"

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: At the end of John 1:1 we read, "And the Word was God." Is there any authority for translating this, "And the Word was a God."?

Answer: We wonder if the questioner has been listening to someone belonging to one of the latter day cults who are teaching heresy. As far as we have been able to learn from Greek Lexicons, and scholars who know Greek, there is absolutely no authority for such a translation. We quote, "The only allowable translation of the clause is as it is found in the King James Version, "The Word of God." Help will be received from "Vine's Dictionary of New Testament Words." Beware of any change from the Authorized Version in all translations of the Scriptures published during this present century. And especially in those that refer to the Deity and Person of our Lord Jesus Christ. We are not ignorant of some of Satan's devices relative to the Holy Scriptures.

We are repeating the above Question and Answer because of the mistakes in December.

Question: Could you please give us a few other English Translations of II Corinthians 3:17? "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." What is the meaning of this?

Answer: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty," Revised Version. (Darby Translation, "but" for "and") "Now the Lord Himself is the Spirit. And where the Spirit of the Lord is, there is freedom." Syriac Translation. "For the Lord is the Spirit," etc. Berkley Version. "Now the Lord means the Spirit; and where the Spirit of the Lord is, freedom is. Weymouth. "The Spirit we have been speaking of is the Lord; and where the Lord's Spirit is, there is freedom." Knox Translation. Some other Translations we are not happy to quote; we do not think the A.V., R.V. and Darby Translations can be improved on here.

We believe that the "spirit" mentioned farther up the chapter in verse 8 ought to have a capital "S", as in The Newberry Bible, Darby Translation, etc., not a small "s" as in the A.V. and R.V. This is "the Spirit" or "that Spirit" referred to in verse 17. To understand the meaning of this verse, which admittedly is a difficult passage, it must be looked at in connection with the preceding verses; it is joined to the foregoing subject by the conjunction "Now," or "For", in some versions. It tells us why the turning of the Lord brings about the removing of the vail upon the hearts of the people of Israel. There is no doubt that "the Lord" here refers to the Lord Jesus Christ, the title frequently given to Him in Paul's Epistles. "The Lord" is the subject of the verse; "the Spirit" is the predicate; the writer affirms that the Lord Jesus Christ is the Spirit. We believe that what is taught here is that when Israel turns to the Lord Himself, the Lord is that Spirit of which the apostle had been speaking, and where the Spirit is there is liberty, or freedom. This may mean freedom from the blindness caused by the vail upon their heart, or the liberty spoken of elsewhere by the apostle; the glorious liberty into which the believer is brought by turning to the Lord; liberty to serve and to obey.

Question: We frequently hear the Lord Jesus Christ spoken of as "our King." And we sing, "King of my life, I crown Thee now;" and other hymns which refer to our Lord as "King." Is this correct? Some maintain that it is wrong.

Answer: The Lordship of Christ is one thing; His Kingship is a different thing altogether. The Kingship of our Lord Jesus Christ is spoken of more than thirty times in the four Gospels, and it is almost always in relation to God's earthly people, the Jews. In John 18:36, 37 there is an exception, "Jesus

answered, My kingdom is not of this world . . . my kingdom is not from hence . . . Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born." When Paul was preaching in Thessalonica he was understood to be referring to a king other than Caesar; "saying that there is another king, one Jesus." (Acts 17:7). We learn from Colossians 1:13 that the Father "hath translated us into the kingdom of His dear Son." If we are in the kingdom of God's Son now, then He is our King; we own His sovereignty. In Rev. 17:14 we read, "for He is Lord of lords, and King of kings." So we would not say it is wrong to speak of the Lord Jesus Christ as our King; but it seems to be more in keeping with our position in the church to speak of Him as our Lord. In I Corinthians 14:37 Paul says, "The things that I write unto you are the commandments of the Lord." Not the commandments of the King. It is very evident that our Lord is never spoken of as "the King of the church;" nor "the King of our life," but "He is the Lord of all" (Acts 10:36). Let us keep to scripture phraseology as much as we can; hymnology is not always scriptural phraseology, and often it is not good theology.

Question: In Revelation 20:12 we read, "And I saw the dead, small and great, stand before God". Does this mean that all of the human race will stand at the great white throne, except those who were in the first resurrection, of verse 6?

Answer: The Words of our Lord in John 5:28, 29 make it plain that there will be two resurrections, and that "ALL THAT ARE IN THE GRAVES . . . shall come forth". And again, "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). This will include ALL of the human race. We do not here go into the matter of certain exceptions, see Rev. 19:20, etc.

(continued from Inside Front Cover)

NORTHERN IRELAND — We are just finishing seventeen weeks of Gospel meetings in Derriaghy. Mr. J. Martin and G. Marshall from Lurgan were the speakers. The meetings were begun in the tent in August and when the weather got cold we moved into the mobile hall and are now finishing the meetings in the Derriaghy Gospel Hall. God has wrought and several souls have professed faith in Christ and we trust that they will prove to be a real blessing to God's people.

TRINIDAD, W.I. — Daniel Ussher writes, "Tent work takes up much of our time and this has been by far the most fruitful aspect of the work here in recent years. There are four Assembly tents in the island and we hope to see all four in use at the same time in the New Year. Our tent is at present in a village called Carapichaima. There is a nice interest and a few souls have professed to be saved and a backslider for 15 years has professed to be restored to the Lord and is out at every meeting. A Sunday

school is carried on in the tent and last Lord's Day there were 73 children present. The most encouraging aspect of our tent work was the planting of the Orangefield Assembly in August last year. We began with nineteen in fellowship who are all still with us and at present there are twenty-five in fellowship. Of these, twelve are brethren who all take part in the meetings according to their several ability. We meet in a room under a Hindu man's house but we have acquired land and we hope to build a hall next year. The other tent in use at the moment is brother Jim Stewart's tent in Pepper Village where there is a nice interest."

WITH CHRIST

VANCOUVER, B.C. — Our esteemed brother, Albert Hill, passed peacefully into the presence of his Lord in his 69th year on December 21st. He suffered a severe heart attack in mid-July from which he never recovered. Saved 46 years ago, he was mighty in the Scriptures, and devoted himself to the help and encouragement of the local assemblies in this area. For many years in the South Main St. assembly, but of recent years in West Richmond, where he was a great help. On Monday after breakfast, he and his wife read together, then he prayed at length, lay down on the chesterfield and in a little while "he was not, for God took him." He is survived by his wife, a daughter and two sons, one unsaved. He was buried from the West Richmond Gospel Hall where a filled hall showed the esteem in which he was held. W. T. Funston and Sydney Maxwell spoke in the hall, T. Hay at the grave.

Also, Vancouver, B.C. — Our dear sister Mrs. Everett (Annie) Vernon went to be with Christ on December 4, 1970, aged 78 years. Saved in Vancouver 64 years ago under the preaching of Mr. James Rae through John 3:16, she has continued steadfast all these years in assembly fellowship, latterly in the South Main Assembly. She was a sister of a kind and gracious disposition and is much missed by her sorrowing husband also five sons, and one daughter mourn her home-call. H. Alves and H. Paisley spoke to a large gathering giving words of comfort with the gospel.

TAYLORSIDE, SASK. — On December 23rd our beloved sister, Mrs. Elizabeth Foy passed peacefully into the presence of the Lord in her 85th year. She was saved in 1903 and the following year baptized and gathered to the Name of the Lord in Scotland. She was a lover of the Lord and His Word and will be missed. The Gospel was faithfully preached and words of comfort spoken by S. Rey to a large company present at the funeral.

STRATFORD, ONT. — Our dear brother, Robert Norman Cassey went to be with the Lord on December 9th in his 74th year. He was saved in his youth in the Sarnia Gospel Hall and has been in the Stratford Assembly for many years. A large number heard the gospel preached faithfully at the funeral.

CHICAGO, ILL. — On December 6 our dear brother Andrew John Cotton went home to be with the Lord. He was born in August, 1887 in Cookstown in the North of Ireland and accepted the Lord as his personal Saviour at the age of 17 in Belfast and several years later he moved to Liverpool, England. In 1910 he came to the U.S. and after a short period in Newark, N.J. he came on to Chicago where he immediately felt at home with the Christians in the Alberta Gospel Hall, now known as the Palos Hills Christian Assembly. He enjoyed that fellowship until the time of his death, serving the assembly as Correspondent for over 40 years. Funeral service was taken by Wm. MacDonald, using as his texts references to elders. Our esteemed brother devoted his life to fulfilling that office and "a mighty man" passed from our midst to a great reward. The graveside service was taken by Wm. Warke.

DETROIT, MICH. — Our dear sister, Mrs. Martha H. Buchanan, age 82, went home to be with Christ on December 15. She was saved in early years in Scotland and was in fellowship in Assemblies there in Paisley and Linwood. Coming to Detroit, U.S.A. in 1926 she continued steadfastly in fellowship in Ferndale, West Chicago and Stark Road in the Detroit area. She was a beloved sister in Christ, quiet, godly and kind, who will be missed in the

home and Assembly here. She leaves three sons and one daughter. The funeral services were taken by Alexander Stewart.

MIDLAND PARK, N.J. — Our dear brother David Zuidema went home to be with the Lord December 17 at the age of 77. He was born in the Netherlands, in February, 1893 and born again September, 1922 in Midland Park during tent meetings conducted by B. Bradford and H. McEwen. He was one of the original members of the Midland Park Assembly, and will be greatly missed. He was a man much given to hospitality and many missionaries have been cheered on their journey to their fields of labour and welcomed on their return by dear Bro. Zuidema. The Word was spoken at the funeral services by W. H. Ferguson and H. G. Dobson.

HAMILTON, ONT. — Our dear sister, Mrs. Florence Ruth Werden, wife of Clarence Werden, went to be with the Lord on October 24th, in her 60th year after two years of patient suffering. She was saved 37 years ago in Sarnia, Ont., under the preaching of the late George Gould, Sr., and for many years was a sister beloved in Kensington Ave. Assembly, Hamilton. At the funeral home, a good gathering of friends and neighbours were reminded of her "blessed hope" and heard the plain gospel from Mr. F. Krauss and a local brother. God has since blessed His Word in salvation.

TORONTO, ONT. — Our dear brother Mike Gabona of the Mimico Assembly went home to be with the Lord in his 83rd year. He was saved in his home land at the age of 35 and was a faithful brother who loved the truth and the assembly in which he was in happy fellowship. He will be greatly missed. Fred Krauss spoke a faithful word in the gospel.

TILLSONBURG, ONT. — On October 11th, at Elim Homes, Waubaushene, our beloved sister, Mrs. Minnie Touzeau, age 87, passed into the Lord's presence after many months of suffering. She was saved in December, 1899 and while attending the New Year's Tillsonburg Conference in 1910 was led to go forth unto Him without the camp, leaving the Baptists with whom she was associated. Since that time the assembly of God was very near and dear to her and she tried in everything she did to be a testimony and not a hindrance to the saved and unsaved she came in contact with. In 1931 she married the servant of the Lord, Thomas Edmunds Touzeau who predeceased her in 1949. Since her marriage she lived in Tillsonburg next to the Gospel Hall until going to Elim Homes in 1969. The funeral service was taken by George Patterson and Hugh Garnham of London, Ontario.

LOS ANGELES, CAL. — Our dear sister, Mrs. Minnie Gomes, beloved wife of Albert Gomes, went to be with the Lord December 23. She was born in Denham, Ind. in 1905 and born again in 1925. She served her family well and the Lord Jesus for 45 years. She came to Phoenix, Ariz., then to Los Angeles in 1929. She leaves behind, her husband, one saved son and two unsaved sons for whom prayer is requested.

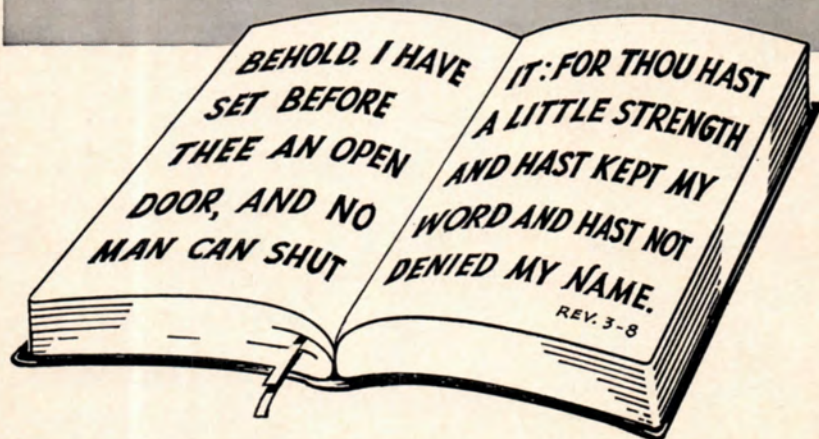
PORTRUSH, N. IRELAND — Our beloved and esteemed brother Jack Dawson passed into the Lord's presence after a brief illness in his 71st year. He was saved in Castledawson, Co. Derry, 54 years ago and received into Aughran Assembly, moving to Portrush in 1930. He has maintained a steady course, being active in all the gatherings of the saints until his home call, and was a true shepherd and guide. The funeral which was largely attended was shared by our brethren McKelvey and McShane. He is survived by his widow for whom prayer would be valued.

WILLIAMSTON, MICH. — Our dear sister, Mrs. Mable C. Lee went home to be with the Lord on November 30, age 79. She was beloved by all who knew her and was in assembly fellowship in Burkley Road Assembly for many years. She leaves behind four daughters, three sons, sixteen grandchildren and twenty-four great grandchildren, most of whom are unsaved — pray for them. Burial was at Sherman City where she spent her earlier days.

ST. JOHN'S, NFLD. — Our dear sister, Mrs. Ephriam Freak passed into the presence of the Lord at the age of 50. She was saved at the age of fourteen in England and was a good faithful sister whose home was open to the Lord's people. The funeral was taken by G. Goff and C. Campbell.

Schilling

TRUTH AND TIDINGS



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TIDINGS

CHANGE OF ADDRESS — Murray McLeod, 2 Stewart Street, Perth, Ontario.

VANCOUVER, B.C. — Sydney Saword and Harold Paisley expected to start Gospel meetings in the Woodland Drive Hall.

GLEN EWEN, SASK. — We expect Bren. Doug Reid and Dick Robertson to begin Gospel meetings on the 17th of January and are hoping that the weather will make attendance not too difficult. A series is seldom attempted here in mid-winter. At present the temperature is well below zero and we have some fresh snow. G. McFarlane.

OSHAWA, ONT. — The Assembly at 150 Albert Street, Oshawa has been encouraged by timely visitations from brethren Stanley Simms, Samuel Patton, Timothy Kember, James Smith and Fred Holder. At the time of writing this, John Norris is expected for a week's ministry. We have appreciated the faithful teaching of God's Word by our ministering brethren. C. Brownson.

PERTH, ONT. — We continue in these parts with some interest in visitation and a good interest in children's work here in Perth with overflow numbers. Parents are now wanting their children to come as prejudice dies some. The sowing time seems long but all is in His Hand. M. McLeod.

AMHERST, N.S. — F. Stewart and D. Swan are preaching the gospel in a rented building where the former brother has carried on a children's work for some years. One has professed.

ROSEBANK, P.E.I. — Robert McIlwaine and Albert Hull are preaching in Rosebank where two have professed to be saved.

FALKLAND RIDGE, N.S. — L. K. McIlwaine is having cottage meetings helped by Bruce Barkhouse of Nineveh.

CLEMENTSVALE, N.S. — J. McCracken and B. Bingham were in their fourth week with some stirred about eternal things.

HALIFAX, N.S. — Albert Ramsay had some nights of ministry before going to Labrador to join Bert Joyce in gospel meetings in Red Bay. Two already have professed to be saved.

CLEMENTSVALE, N.S. — Our dear sister, Mrs. L. K. McIlwaine, fractured her collarbone as a result of a fall down the basement steps, and is in hospital.

RED BAY, LABRADOR — Bert Joyce and Albert Ramsay expect to start gospel meetings here.

LOS ANGELES, CAL. — Sydney Saword, (Venezuela) had two weeks of appreciated ministry in Culver City on the book of Ruth. Later, A. W. Joyce had ministry in Culver City, Monrovia and Long Beach. The brethren at Long Beach are building a new Gospel Hall expecting it will be ready in April.

(continued on page 60)

THINGS THAT FAIL — THINGS THAT NEVER FAIL

—A. W. Joyce

There are many things in our lives that may fail us just when we feel we need them most. Thank God there are things that *never fail*.

Let us notice some things in the scripture of which it is recorded that they failed, sometimes at a crucial moment.

MONEY FAILETH

In Genesis 47, we find that as a result of a general famine, food could only be obtained in Egypt because of the foresight of Joseph in providing store houses of grain during the seven years of plenty. The time, however, arrived when, "*Money failed* in the land of Egypt, and in the land of Canaan and all the Egyptians came unto Joseph and said, Give us bread for why should we die in thy presence? *for the money faileth.*"

How often in the lives of the saints and sinners, "Riches take to themselves wings" and the wealthy are brought to poverty. Sometimes, as in the case of the prodigal of Luke 15, it is because of spending the money in foolish or riotous living. Sometimes as in the case of believers like Job, because God permits them to lose all they have. But whatever may be the cause many have proved how unsubstantial money is and how very foolish it is to get the mind set on money which so easily can fail.

FRIENDSHIPS FAIL

Not only did Job learn that riches fail but in Job 19:14 he said, "My kinsfolk have failed and my familiar friends have forgotten me." Job's calamities fell thick and fast around him in chapter 2. Doubtless he had many acquaintances but he had three friends in particular to whom naturally he would turn at such a time. "When Job's three friends heard of all this evil that was come upon him . . . they came to mourn with him and to comfort him." Their intentions may have been good but they completely misjudged Job's case. In chapter 16 Job cried, "Miserable comforters are ye all", and in chapter 19 in his loneliness and sorrow he said, "They have failed me."

How often has Job's experience been that of many of us, as expressed by the hymn writer:

"Earthly friends may *fail or leave us*
One day soothe the next day grieve us."

REFUGE FAILED ME

It is evident in the life of David that often his heart was filled with joy and praise, but there were other times when he was very much discouraged and lonely. At such times he wrote some

of his Psalms in the minor key. In Psalm 142, he records the time when persecuted and driven from the habitations of his fellows he took refuge in a cave. His troubles seemed too much for him to bear and he said, "My spirit was overwhelmed" and added "*Refuge failed me; no man cared for my soul.*" David was at "Wits end corner" and know not where to look.

MY STRENGTH FAILETH

Perhaps even harder to bear than to look in vain for help from others is when we begin to find that our own strength is beginning to fail. David had been a strong youth, a mighty warrior in battle but there came a time when he had to realize he was not the man he once had been. In Psalm 38, he said: "I am troubled; I am bowed down greatly; . . . I am feeble and sore bruised (R.V.) . . . My heart panteth, *my strength faileth me*: as for the light of mine eyes, it also is gone from me."

In 2 Samuel 21:15 a fresh war broke out with the Philistines and the son of Goliath, Ishbi-benob thought, here is my opportunity for revenge, I will slay David. "David waxed faint", and Abishai had to come to his rescue. How very refreshing and encouraging to turn from these failing things to the things that cannot fail.

THE UNFAILING PERSON

In Joshua chapter 1, God said to Joshua, "Moses my servant is dead." What a marvellous man of God and leader of the people of God, Moses had proved to be through all the forty years of wilderness wandering. Now Israel is about to possess the land of Canaan but mighty enemies must first be overcome. Israel might feel, just when we need the inspiring leadership of Moses he is taken from among us. Whatever shall we do now? But God buries His workman and carries on His work."

Joshua is raised up and commissioned by God to carry on the work. "As I was with Moses, so I will be with thee; *I will not fail thee*, nor forsake thee. Be strong and of a *good* courage." And again "The Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). The Lord did not fail Joshua and the great work of conquering the land of Canaan was accomplished because, "*He faileth not.*"

In 1 Chron. 8, Solomon, as a young man was faced with the building of the Temple of God — the most valuable structure that ever was erected, costing into the billions of dollars in our money. When David gave to Solomon the pattern in writing by God's hand, he encouraged his son with the words: "The Lord God, even my God will be with thee; *He will not fail thee*, nor forsake thee, until thou has finished all the work for the service of the house of the Lord (1 Cron. 28:20).

How encouraging for us to know that, whatever the responsibility or need with which we are faced, that our Lord is the same. "Yesterday, today and forever" assuring us still "*I will not fail thee, nor forsake thee.*" We can boldly sing.

"Jesus never fails, Jesus never fails;
Heaven and earth may pass away
But *Jesus never fails.*"

UNFAILING PROMISES

At the close of Joshua's life he was able to pay tribute to the faithfulness of God; "*There failed not ought of any good thing which the Lord has spoken unto the house of Israel; all came to pass (Josh. 21:45); see also Joshua 23:14 where he says just before he dies: "Not one thing hath failed."* Similarly, when the great work of the building of the Temple of God was completed, Solomon said, "*There has not failed one word of all His good promise*" (I Kings 8:56).

No matter how dark the future of the world may appear we also can rest in perfect security on the promises of the Lord to us. One of the most precious promises to those who have gathered "outside the camp" to His name alone, is that of Matt. 18:20 "Where two or three are gathered together in My Name, there am I in the midst of them."

Another promise that has sustained multitudes of God's people through trial, sorrow, persecution and bereavement is the promise spoken in John 14 "I will come again and receive you unto myself". Surely that promise will not fail and this "Blessed hope illumines with beams most cheering the hours of night."

THE UNFAILING PROVISION

In I Kings 17, during a long season of famine, God fed his faithful servant Elijah by the brook Cherith, saying "I have commanded the ravens to feed thee there." Morning and evening the ravens brought bread and flesh to the prophet while he drank from the brook. But the brook finally dried up. Is God going to fail in providing for His servant? Never. "I have commanded a widow woman to sustain thee." He found a widow woman preparing the last meal, for her and her son, before they died of starvation. A handful of meal and a little oil in a cruise was her sole supplies. But an unfailing provision was made by God. "*The barrell of meal shall not waste neither shall the cruise of oil fail*". The unfailing provision of God met the need of the prophet, the woman and her son.

Numbers are unemployed, conditions may worsen, but God's power to provide remains the same. Whatever our need may be, material and temporal or spiritual, God has an unfailing supply.

THE MACEDONIAN CALL

—Douglas Howard

(Acts 16:6-10)

There are a few interesting elements in this call worth thinking about:

1st SUPPLICATION: The man in the vision "prayed". And I'm pretty sure Paul was not dreaming in his sleep that night he received this vision. I am sure that being forbidden of the Holy Spirit to preach the Word in Asia and Bithynia, the dear Apostle was much exercised as to why this should be, and thus he spent the night watches in prayer. It could be said of him, as it was just after he was saved: "Behold he prayeth". When God is going to do a work, He makes His people pray, and perhaps even an unsaved one pray — for light and help. Thus when the answer comes God will get praise for answered prayer. The Lord's people, therefore, need not boast that God blessed them BECAUSE they prayed much, but rather that they prayed BECAUSE God was going to bless, and the praying is merely part of the whole movement of God. Further, what better conditions for blessing than prayer at both ends — by the one or ones seeking blessing, and by the one or ones seeking TO BE a blessing.

2nd INVITATION: Even the great Apostle Paul didn't go to Macedonia without an invitation! "There stood a man of Macedonia and prayed him saying, 'come'". Some assemblies believe in leaving the exercise entirely to the Lord's Servants, but while this may have its place, how re-assuring it can be if an invitation comes from a place about which a servant of the Lord has already had some exercise but being hesitant in nature does not make his exercise known. Neither do we want to be *swamped* with invitations. The Lord exercise us all to act in His will.

3rd DIRECTION: "Come over into Macedonia". The Lord's servants at times long for direction. When God is in it, He makes it mercilessly clear. But once again, this kind of direction cometh not forth but by prayer and fasting. There may be times when, like Peter, we "pass throughout all quarters" to help the saints, ending up in much blessing to sinners, but this kind of movement can degenerate into aimless restlessness of flesh. Definiteness through exercise of heart inspires courage and confidence, and gives strength, and power.

Another thought. Paul did not spend the rest of his life in Macedonia, albeit he saw a number of assemblies planted there. Direction may be for a lifetime, but not necessarily. From this portion, we may deduce that direction for the immediate present is in order. It may be for a day; a week; a month; a year or a number of years.

4th EXPLANATION: "Help us". An intelligent resume of conditions and needs can often stimulate an exercise, and urge the servant of the Lord to go to a place and preach the Word. Whereas a "blind" invitation could still leave him wondering whether the invitation should be accepted or not.

5th CONSULTATION: "Assuredly gathering". It may not always be possible, or wise, to do this, but where opportunity presents itself, how helpful and reassuring this can be. "In the multitude of counsellors there is safety."

6th ACTION: "Immediately". Once the "coast is clear", surely no one would want to dawdle. "The king's business requireth haste." There are many who talk theory but do nothing. Perhaps sit back and criticize those who would do something for Him. There is nothing like being a "doer", putting our bodies into service for Him.

"I revelled underneath the moon,
I slept beneath the sun,
I lived a life of "going-to-do",
And left with little done."

In conclusion — it was a MAN that Paul saw in his vision, and from whom he received his invitation — not a woman, not a child. It came from what we might call the proper *authority* — that is on the human side. The MAN would represent maturity, integrity, sincerity, earnestness — he meant business. God had plans for an assembly in Philippi where "bishops and deacons" would be needed, — MEN who would lead and care for the flock. God may use the invitation of a woman to give guidance to a servant of the Lord, on occasion, but here was a bona fide God-inspired invitation and it could not have the sign of weakness in it. One wonders if Paul's midnight praises in the jail at Philippi may have been due in part to recognizing in the face of the jailor, the man in the midnight vision at Troas.

The sinner needs a SACRIFICE; the believer needs a PRIEST. We have both the one and the other in Christ.

"When He ascended up on high, He led captivity captive" (Eph. 4:8).

"The Prince of Life, once slain for us,
Is now gone up on high;
Captivity was captive led,
And Christ no more can die" (J. A. Trench)

PIONEERING IN ARNSTEIN

—A.G.

Because of the interest of the younger generation in the beginnings of the Arnstein Assembly, and in the trials and exploits for God, in the work wrought in these parts, we have tried to gather as much information as possible for a brief account of it all. Names may have been omitted that should have been included because many of the original ones are now with the Lord. We trust that our readers will understand that, if any are left out, it was not intentional but because of lack of information.

Most of the settlers had come to Arnstein from Germany around 1885, being chiefly of German or Italian extraction. There was only one English-speaking family. The people were very poor, and it was a matter of barely eking out an existence for a number of years. It was said that one settler chopped down a tree and sat on the stump and wept. The big trees had to be felled with axes only, and there were no saws. The homes, hewn out of the forests, were built of logs, with roofs of hollow bass-woods split down the centre, two troughs topped by a third one inverted to cover the cracks. Provisions had to be carried on their backs for twenty-eight miles. In one instance two pioneers' wives carried fifty pounds of flour each from Dunchurch.

Mr. F. G. Watson, one of the first servants of the Lord to labour in Arnstein, said he never saw a place prosper like Arnstein, as the newly converted ones took their place outside the camp unto their rejected Lord, bearing His reproach. (Arnstein was over 35 miles from the nearest R. R. Station and the main highway).

Most of the settlers attended the log Evangelical church on the present site of Parolin's store, where, as one of the early converts stated, the preachers, "brought forth the necessity of being born again, but not the remedy." One of the early settlers Mr. Marco Sommacal, formerly of Roman Catholic persuasion, who had come from Italy to Venezuela, and thence to Arnstein, had been saved while reading his Bible alone.

About 1904, Mr. Clapp from Bancroft, a travelling salesman for the Ontario Lumber Company, reached Arnstein on foot. In the home of a bachelor on the West Road, George Bowers, told him he would like to be saved. On making enquiry about a night's lodging, he was invited to stay the night and Mr. Bower professed to be saved that very night. Later, in June, 1905, Mr. Ed Stein, (on holidays at South River from Toronto) and Mr. Clapp walked in from Trout Creek, taking two days, distributing tracts on the way. When they reached Raymond Bernardo's log shanty in Arnstein, at the old school site, they were welcomed in, during a rain

storm. On learning of their mission — distributing tracts and preaching the Gospel, Mr. Bernardo heartily invited them to "preach the gospel in our church, our preacher won't be here this Sunday."

Lord's Day morning, they preached the Gospel using the text, "We are as weak as water spilt upon the ground." Again in the Bible class and in the evening, the Word of Life was held forth, but no further meetings were permitted in the building, the objection being given that "They could not let another denomination in." However, the following evening an open-air meeting was held on the rock across the road from the church and was well attended by young people, the Gospel being preached from the story of Paul's shipwreck.

Meetings followed in the schoolhouse rented from the secretary, who had no objections. Quite a crowd attended for a week or so in the fall of 1905. However, the children upset the coal-oil lamp and this was used as an excuse to prohibit the use of the school. But the Spirit of God had begun to work, for after the first meeting, Mrs. Jim Gooley, Sr. professed faith in Christ. Among others saved at this time were Mr. and Mrs. Julius Bernardo, Mrs. Marco Sommacal and Sam, Mose and George Sommacal. When they couldn't get the school they used the picnic grounds to continue the meetings, at which one young man from the church, 19 years of age, found out he wasn't saved, as was possibly the experience of others who attended. He said he had been troubled previously, after attending a solemn funeral in the church of a young girl. He professed to be saved but had many doubts until a fresh revelation of Isaiah 53:6 came to his mind during Mr. Stein's meetings, and the thought "that takes me in" seemed to clear up his doubts. When he finally told his sister he was saved, it seemed to make him happy. Others, on hearing of this man's experience, disclosed they had a similar problem when first saved and were helped by hearing of his doubts and how they were cleared up by the Word.

In the fall of 1905, Mr. Watson visited them, and they had a baptism. Mrs. Gooley, Sam and Mose Sommacal were baptized. Mr. Watson also preached at the Parry Sound Lumber Camp on Small Caribou Lake. In June, 1906, Mr. Watson had tent meetings on the Bernardo grounds with Mr. John Sylvester. Emil, Amelia and Charlie Culin, Fred and Mrs. Simms who are well known to many, were among those saved at this time. Mr. Watson became ill with typhoid fever and the meetings were closed at that time.

Some were so eager to hear the gospel they walked back to camp at Bear Valley, about fifteen miles each night. Mose and Sam Sommacal partitioned off their bunks in the lumber camp

with bran sacks, for a place of privacy to read and pray. A third man, unsaved as yet, would crawl in there to read the tracts.

Mr. Watson had helped in the erection of the new hall that fall, but they first broke bread for a few Lord's Days at the Sommacal's, then in the tent and finally in the hall. Mr. Watson didn't know until years afterwards, that at this time, Mrs. Annie Brooks (nee Simms) picked up a tract while walking along the road and was saved while reading it.

Over the years until 1932 numbers of souls were saved at different series of meetings. In 1932 when Mr. Widdfield and Mr. Stein held meetings, a very large number were reached with the Gospel. Mr. Godhelp Parolin was saved reading a tract at home and his wife was saved through the hymn, "Again the blessed Gospel I have heard" as it was being sung at a meeting.

The assembly continued to grow until well over a hundred were in fellowship, but owing to the young having to seek employment in Toronto and elsewhere, the numbers have depleted at the present time to below one hundred.

One man, now gone to be with the Lord, with an outstanding testimony, a good knowledge of the scriptures, with a heart for visitation and the spreading of the gospel, Mr. Ed Brunne, used the opportunity of peddling honey to get in contact with the unsaved in the surrounding areas, to tell them of something he had — far sweeter than honey. Eternity alone will reveal how many have been reached by thus, "casting thy bread upon the waters".

The first conference was held in 1935 and each year thereafter, in September, at the beginning for three days and now only two. Several hundred gathered annually at this conference. Two Sunday Schools are carried on, one at Arnstein and one at Port Loring, nearby; also a weekly Prayer Meeting at each place. Five young men have been commended to the full-time service of the Lord from this assembly.

We feel that it is the heart's desire of everyone taught, saved and gathered out in the name of the Lord in the Arnstein assembly that the candlestick lighted more than sixty years ago, will continue to burn brightly until our Lord come. "Hitherto hath the Lord helped us" (I Sam. 7:12) and may we always "Prove all things and hold fast that which is good," (I Thess. 5:12), in separation unto Himself. For this, we surely need the exhortation, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time, we should let them slip (Heb. 2:1). May it be so for His Name sake.

(Mrs. A. Gehrke obtained most of the material recorded here from our veteran brother, Emil Culin.)

THE GREAT MOUNT ARARAT

—A.W.J.

Lying in a huge crater approximately 800 meters in diameter, known as the Caldeira Smith, on the northwest side of Mount Ararat at 4,800 meters altitude, is a gigantic accumulation of hundreds of tons of fossilized wood buried under ice. What is this colossal wreckage?

In 1916, the Russian aviator Roskovitsky was flying over Mount Ararat in Turkish Armenia, when he noticed the frame of a huge ship in a frozen lake at the top of the mountain.

In 1952, after the failure of the Smith mission in 1949, Jean de Riquer organized an important expedition that would include exploring the entire mountain summit. On the last day of this expedition, one of the members of the group, F. Navarra, was able to distinguish a large object under the ice. He left a marker and returned to the spot in 1955. On this second trip, he went into the crevasse and was able to detach a piece of wooden beam. This wood was taken to France where it underwent various kinds of examinations that showed it to be a 4500 year old piece of oak. Unfortunately, the explorer's reports were vague and they did not reveal the exact location of the ship. For this reason, the discovery went unnoticed by the world.

Fascinated by the results of this study, P. Dumas, who is the President of TRACE Association, an organization of technical archaeological research to confirm the Scriptures, scientifically studied the problem. He came to the conclusion, based on the biblical account, that the Caldeira Smith location is the only place where Noah's Ark could have run aground. Navarra then admitted that this was where he had found the wood.

In the summer of 1966, after many attempts in France, Dumas organized a technical expedition that would provide him with the necessary equipment to establish an archaeological working site on location. Special food was essential to maintain the body in good physiological condition when working at 4800 meters altitude. He also needed drilling equipment that would function adequately at that altitude in spite of cold, humidity and rarefied air.

In 1966, Navarra accompanied the Scientific Exploration and Archaeological Research (SEARCH) of Washington, D.C. to the site in order to obtain new segments from the ship. The ship could still contain clay vases and other containers necessary for storing food for a year, that would be abandoned with the

ship. To obtain these, it would be necessary to break through the ice cap, penetrate the ship and search and dig for them. The shape, dimension and inside partitions should leave no doubt as to its identity."

(Translated from the French by Susan Sands and reprinted by permission, ASSOCIATION TECHNIQUE de RECHERCHES ARCHAEOLOGIQUES POUR la CONFIRMATION des ECRITURES.)

* * *

A pamphlet containing the above article was passed on to us. Of course we have no means of checking up on the facts mentioned as to their authenticity, but if genuine they are most interesting indeed. To the true Christian, however, the Holy Scriptures are accepted fully and wholly, apart from any confirmation from archaeology or ancient ruins or inscriptions. We believe because God has spoken. It is interesting, however, when scientists are honest enough to admit that their discoveries confirm the truth of the Bible.

The story of the flood is given to us in Gen. 6, 7 and 8. The Lord Jesus referred to it in Matt. 24:37 and Luke 17:26 when warning the people of being found unprepared at His coming again. The apostle Peter made reference to it in his second epistle chapter 2. For the benefit of any who may be unsaved and are reading this article, we pass on a few thoughts on Heb. 11:7.

"By faith Noah, being warned of God of things not seen as yet, *moved with fear*, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." There are five things which are plainly indicated in this verse about Noah. 1. He was warned of God. 2. He was moved with fear. 3. He prepared an ark. 4. He saved his house. 5. He condemned the world.

Noah was warned of God and then passed on the warning to others. He is called in the New Testament a "preacher of righteousness". Noah believed not only that God was a God of love, grace and longsuffering but that He was a God of Judgment who hated sin and must punish it. Noah was warned of God and he took the warning. No one has ever been saved from coming judgment who has refused to believe that God must punish sin. May we kindly ask the reader. Do you honestly believe that you are a sinner, deserving the wrath of God in the Lake of fire forever? The Word of God declares this whether you believe it or not. A favourite retort of many when they are warned of the consequences of sin is, "You can't scare me."

The danger of which Noah was warned was an unseen

danger, "things not seen as yet" but the Bible says, "He was moved with fear", he believed in coming judgment. Because he was moved with fear, "He prepared an ark". God provided a way of escape from the coming deluge. God has provided a way of escape for you, at infinite cost by giving to the world His well beloved son to die on the cross of Calvary. There, as the true ark of refuge, he bore the awful storm that our sins deserved that He might thereby become a secure shelter and hiding place. As the Rock of Ages He was cleft that we might be able to say thankfully, "Thou blest Rock of Ages, I'm hiding in Thee."

Our verse says Noah was *saved* and his house. Noah could not avert the storm but he could be saved from it. What did he and those with him have to do? Simply to obey God, "Come thou and all thy house into the ark" (Gen. 7:1). Have you heard and obeyed the Gospel call? Have you entered the ark? The Saviour calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There was a definite time when Noah entered the ark. Can you look back to the definite time and experience when you entered the Ark?

By Noah's preaching and by his practice, he condemned the world and became heir of the righteousness which is by faith. The salvation which Noah accepted condemned the world of the ungodly who rejected it. Will any who read these lines have to remorsefully say, like the people in Noah's day, "I might have been in the ark of refuge but I refused God's only way of salvation". Will any say, "I might have been in heaven above, but I refused God's matchless love".

The whole revelation of God, all that He has given in the Word, is to be the breadth and scope of the Christian's creed: Nothing excluded that is found there, nothing included outside the Book. "Believing all things which are written" alone preserves from sectarian bigotry on the one hand, which occupies itself with a part, and popular latitudinarianism on the other — the People's Church, which includes everything, the creedless, faithless crowd leading on to fidelity. And having learned the will of the Lord, our business is to obey it, loyally and unhesitatingly. It matters not whether others do or not, the Lord Himself will deal with them: ours is to obey, "all things" too, the least as well as the greatest, that which is unpopular and reckoned of no importance, as well as the rest. Then we are cast upon God for strength and all else we need, and we may count on His faithfulness in doing and giving all that He has promised to those who seek in subjection to the will of the Lord to do "all things whatsoever" He has commanded (Matt. 28:20).

RUTH AND BOAZ

—*Harold S. Paisley*

The Book of Ruth has a charm and preciousness unsurpassed in the realm of language. It begins with a famine in the land, and ends with a scroll of fame, while in the central chapters we have a field of plenty and a threshingfloor of winnowing. A careful reading of the whole four chapters, which takes only twenty minutes will bring refreshment, instruction and profit. It is rated as one of the literary gems of the Bible, and the whole-hearted expression of Ruth's devotedness is spoken of still wherever the saints are found. To the Lord's people the book is of great value, as the subject is glorious, presenting the Lord Jesus and His purposes of grace.

The failure of the first man, Elimelech, is contrasted to the faithfulness of the second who is Boaz, the mighty man of wealth and the "Kinsman Redeemer." Following His work is the presentation of David the King in the closing verses of the book. It is evident that our Lord Jesus Christ is therefore the theme and central figure foreshadowed.

The book has been divided in many ways for study, but for the stirring up of our souls by way of remembrance, the following may prove to be helpful as an aid to memory. The words of Ruth to Boaz provide a key to unlock the treasures, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" (Ch. 2:10). Here we have the blessed theme of Grace and what a charming sound to the believers' ear.

Chapter 1 — The Grace that saves and restores.

Chapter 2 — The Grace that sustains and provides.

Chapter 3 — The Grace that instructs and promises.

Chapter 4 — The Grace that redeems and unites.

The setting of this book chronologically is the earlier chapters of Judges, but normally it follows the apostasy of Israel and precedes the bringing in of the Kingdom of David. No doubt dispensationally it pictures the present age when Israel having been set aside, God has turned to the blessing of the Gentiles as seen in Ruth, while in the restoration of Naomi is foreshadowed the final restoration of God's ancient people.

The time was when the judges ruled. This sad period was marked by three things. 1. There was no King in Israel. 2. Every man did that which was right in his own eye. 3. God's discipline sent a famine in the land as a result of this lawlessness.

A similar condition exists in a spiritual sense today. The lawlessness of men in every nation and the desire to turn every one to his own way is clearly seen. What marks the world around has an effect upon the Lord's people and the assembly life of believers. Today many are no longer content to submit to the Lordship of Christ and the authority of the Holy Spirit, and the absolute truth of the Scriptures in all things pertaining to testimony. This lawlessness leads to the condition of doing every man what is right in his own eyes, which will bring about the famine of spiritual blessing in the assembly. Such a dearth produces worldly methods to stir up movement which is often mistaken for God's presence. No substitute can ever replace the enjoyment of the Lord, the power of the Spirit and the sense of Divine guidance.

The first chapter of Ruth is exceedingly searching, and when the lessons are underlined they will preserve the saints from the folly of departure from the simple ways which are after Christ.

There are three parts in this holy chapter:

BACKSLIDING . . . verses 1-5

RESTORATION . . . verses 6-18

RECEPTION . . . verses 19-22.

There are seven personalities around whom the tale is unfolded and each of them are representative characters.

BOAZ (IN HIM IS STRENGTH). While not mentioned in chapter 1 we have no doubt he was present during the famine. He acted in faithfulness and stood the test, while others failed. In this faithful man I see Christ in many ways. As the "Mighty Man of Wealth" and the one in whom strength is vested, he pictures Christ in His Authority in Matthew's Gospel. As the Man who will not rest until the work is finished ch. 3:18, the perfect Servant who continued in all his efforts to complete the work given him to do, truly a wonderful foreshadowing of the Lord in his Servant character in the Gospel as recorded by Mark. The "Kinsman Redeemer" is seen in all perfection in Luke. He came where we were in order to bring us near, who were excluded under condemnation. We should ever thank God and His Father for the Man who is near of kin to us, and yet was separate from sin in every way and at all times. John is the grand Gospel of Love and the Lord is there presented as loving His own to the end. In the last beautiful chapter of Ruth we see Boaz as the Matchless Lover of His Bride. So I see the *Mighty Man*, the *Unwearied Servant*, the *Kinsman Redeemer* and the *Matchless Lover*.

Boaz also pictures faithful overseers in the assembly who

will abide with the flock even in days of departure, testing, and dearth. Such men are greatly needed today and their price is far above rubies. These only will have the confidence of the assembly and will produce a fruitful field where God's Word will be obeyed and harmony will reign, (Read ch. 2, for a picture of this).

ELIMELECH ("GOD IS MY KING"). This man had a name to live, but failed to produce anything for God in the famine. As the head of the family his influence was evil and had a lasting effect upon his sons.

MAHLON AND CHILION ("SICKNESS AND PINING"). In these two are seen the disastrous results of the unequal yoke in marriage. They took wives after their father's death from among the heathen Moabites who were excluded by law from the congregation of the Lord (Deut. 18:3). God's blessing can never attend such a yoke, and all who contemplate marriage with unbelievers should reread this sad chapter. Next to conversion's happy day it would seem that the day of marriage ranks the greatest in importance in the earthly life of any child of God. It can make or mar the whole pathway of testimony and therefore should not be entered upon lightly, and even more so in a day when the union, which in God's eyes cannot be sundered (only by death), is being broken by mere trifles all around us in the world. God removed both these young men. The God who called Moses home before the land was entered, took away these disobedient sons and excluded them from Bethlehem's plenty.

NAOMI ("PLEASANTNESS"). She called herself Mara (BITTERNESS) as she returned to Bethlehem. This indicates that the names in Ruth are full of spiritual meaning. If in the dealings of God with her husband and sons we see the severity of God, in her case we see the goodness of God leading her to true repentance. This chapter is no doubt the tale of the three widows.

ORPAH ("A HIND"). In the sad story of Orpah we see apostasy. She drew back unto perdition. She went back to her gods, pleasures, people and ease, after being aroused. Many are emotionally disturbed and even weep, but alas later drift back into indifference and perish in their sins. How solemn to go to Hell-fire after being once enlightened and having tasted of the powers of the Word of God.

RUTH ("A FRIEND"). Here is a poor heathen widow who got saved and as a result made the wonderful seven fold confession. Like Caleb she wholly followed the Lord. In her outburst of devotion we have seven links true of every believer joined to Christ.

1. Dead together (Gal. 2:20)
2. Buried (Col. 2:12)
3. One God (John 20:17)
4. One people (II Tim. 2:22)
5. Lodging together (John 1:39)
6. Going together (John 12:26)
7. Following (John 10:27)

May all of us learn these lessons. The blessing of *faithfulness* in a Boaz, the power of *influence* in an Elimelech, the curse of the *unequal yoke* in a Mahlon and a Chilion, the path of *restoration* in a Naomi, the danger of *drawing back* in an Orpah, and the *wise confession* of lip and life in a Ruth.

THE CHRIST OF GOD

—W. Hoste

HIS ETERNAL CONDITION, Read Philippian 2:5-15

The occasion of this deeply important passage, was incipient failure among the saints at Philippi. We owe many precious portions of the Word of God to a similar cause. Take, for example, the Epistle to the Corinthians. Should we, humanly speaking, have had the eleventh chapter but for their disorders, the thirteenth but for their dissensions, or the fifteenth, but for the denials by some among them of the Resurrection? This does not, of course, minimize the guilt of failure, but rather magnifies the grace and wisdom of the Lord, in causing even the failures of His people to work together for the eventual blessing of the whole church.

The conditions of the Philippian saints was on the whole, such as to bring joy to the apostle. The "ifs" of the first verse, "If there be any consolation in Christ, if any comfort of love," do not imply the contrary. The apostle had experienced consolation among them, but there was "a little cloud like a man's hand" which concerned him. They were not all of one mind (e.g., chap. 4:2). Hence the exhortation, "Fulfil ye my joy that ye be like minded" (Gk. "that ye mind the same thing."). In the third chapter, where it is a question of blessed though imperfect Christian attainment, the apostle cites his own example, "Be ye followers together of me," Here, where he would present to them the perfect Christian standard, he can only point to the Perfect One. "Let this mind be in you which was also in Christ Jesus" (verse 4). "Only by pride cometh contention" (Prov. 13:10). To live in harmony, we must be minded as He was minded. Thus Christ

is presented in His person and work, as the true corrective for their failure. Those who have fallen victims to "The New Apostasy," have done so because their condition was analogous to that described in the Gospel as "empty, swept, and garnished" — empty of the truth, prepared for "the lie".

Our only preservative is to have Christ dwelling in our "hearts by faith" (Ephesians 3:16). We need not even study the blasphemous conceits of the day, we should rather avoid them. Like the pilot, who claimed no profound acquaintances with the rocks and reefs, but only with the navigable channel, we need only know the truth of God to avoid the errors of the times. To use our Lord's own simile: Those who know the shepherd's voice will flee from the voice of strangers (John 10:5). The voice of the Good Shepherd is connected in the minds of the sheep with feeding; that of the strange shepherds with fleecing.

We have here the Lord presented to us in His Person and Work in three aspects.

1. As regards His eternal Condition: "Being in the form of God."

2. As regards His Determinate Counsel: "He thought it not robbery to be equal with God."

3. As regards the carrying out of this determinate counsel, which involved (A) a threefold action on His part — (a) His Renunciation. "He made Himself of no reputation, and took upon Him the form of a servant." (b) His Incarnation. "He was made in the likeness of men." (c) His Humiliation. "Being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross." (B) A threefold result on God's part — (a) His Exaltation: "Wherefore God also hath highly exalted Him." (b) His Designation as Lord, "and hath given Him a Name which is above every name." (c) His Recognition and Acclamation by heavenly, earthly, and infernal beings. (C) A threefold Responsibility on our part — (a) As to Life: "Work out your own salvation with fear and trembling." (b) As to Walk: "Do all things without murmurings and disputings." (c) As to Testimony: "Holding forth the Word of Life."

(To be continued)

All believers are called to be God's witnesses by a holy life; and this is to be the confounding of infidelity, which has no such seal.

MEN OF NOTE — PAUL*—Hector Alves*

(20) Paul, the apostle to Gentiles (continued)

PAUL THE PREACHER. "Whereunto I am appointed a preacher (2 Tim. 1:11).

We have been considering **PAUL THE PERSECUTOR** and **PAUL THE PATTERN**; now we will look at **PAUL THE PREACHER**. In Colossians chapter 1, Paul tells us of the double ministry which he received from the Lord, "The hope of the gospel . . . whereof I Paul am made a minister (verse 23). Then in speaking of "the mystery", "Whereof I am made a minister, according to the dispensation of God which is given to me for you" (verse 25). Each of these he received by revelation, and each of these he preached. In Gal. 1:11, 12 he writes, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is a remarkable declaration. He tells us that the gospel which he preached was not given to him by any human instructor; he was not taught what he preached, he received all of it by divine revelation. He gladly acknowledged that the gospel which he preached was imparted to him directly by the Lord Himself. Later he repeats this fact in his letter to the saints at Corinth, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3). Paul fully preached that gospel, and over a very large territory, "So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (Rom. 15:19). Paul was "not ashamed of the gospel of Christ", and he preached it faithfully "to the Jew first, and also to the Gentile."

No preacher of the gospel has arisen since then who can be compared with Paul, the apostle to the Gentiles. He seems to have been indefatigable in his labours; stoned, and imprisoned, yet always ready to preach the gospel; indebted "both to the Greeks, and to the Barbarians, both to the wise, and to the unwise". His preaching of the gospel included the grace of God, and the judgment of God; "Whom we preach, warning every man, and teaching every man in all wisdom."

Paul had another line of preaching or ministry, also given to him by revelation; "Even the mystery which hath been hid from ages and from generations." This ministry concerning the church he has given to us chiefly in his Epistles to the Ephesians, and First Corinthians. In the former he writes, "How that by revelation He made known unto me the mystery," etc. Then in Corin-

thians we find invaluable teaching concerning the churches of God in their local aspect. What a ministry this was; in writing to Timothy he calls it, "my deposit" (2 Tim. 1:12 R.V. margin). This "deposit" he charges Timothy to keep (1 Tim. 6:20 R.V. margin) and he in turn is to "commit it to faithful men," who then "shall be able to teach others also" (2 Tim. 1:2). So Paul's preaching is to be our preaching today.

Paul's preaching and ministry covers the period from the ascension of the Lord from the mount of Olives until His coming to the air for His own. He passes over many of the events that follow the rapture of the church, and which precede the Millennial reign of the Lord upon the earth. These were not the chief subject of his preaching or ministry which had to do mainly with this present church dispensation, the rapture, and the judgment seat of Christ. We will, D.V., in a later paper look at PAUL THE PROPHET, and will note that much of his prophecy goes only as far as relating what will take place "in the last days" of the dispensation. The preacher of today will do well to be an imitator of Paul the preacher. He "fully preached the gospel;" and to the elders of the church at Ephesus he said, "For I have not shunned to declare unto you all the counsel of God" (Acts. 20:27).

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question: In Romans 16:7 were these apostles, or merely held in esteem by the apostles? "Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who were also in Christ before me."

Answer: We do not think Andronicus and Junia were apostles but rather that they were respected in the apostolic circle. The word "note" means "marked out;" had they been apostles Paul might have written, "who are distinguished apostles." They were converted before Paul was, and may have won a name for themselves by some outstanding deed or testimony on their part. Being his "fellowprisoners" they had shared captivity with him at some time. Some question which is the proper translation, "Junia," or "Junias" as in the R.V. The former is a female name; certainly there would be no women among the apostles. (We favour the masculine name here.)

Question: Does Second Timothy 2:20 refer to the local assembly or to the church universal? "But in a great house there

are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour."

Answer: These words refer neither to the local church nor to the church universal. The "great house" refers to any large and well furnished house where there are vessels of gold and of silver, as well as vessels of wood and of earth. The whole statement is an allegory; the figure is introduced to illustrate the spiritual teaching of the passage. In the light of Romans 9:23 any child of God is "a vessel of mercy," therefore "a vessel unto honour;" but every Christian may not be "sanctified, and meet for the Master's use, and prepare unto every good work" (Verse 21). The master in a great house would put to one side a vessel of gold or silver if it were not clean, and use a less honorable vessel, one of wood or of earth if it were clean, and ready to be used. The lesson is that God uses clean vessels in His service, no matter if they be of low estate.

Question: What is meant by "the redemption of the purchased possession," in Ephesians 1:14?

Answer: Verses 13 and 14 must be read together in order to get the meaning of this. "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession", etc. The earnest of the Spirit is God's pledge to the believer; the seal is His mark of ownership. Our inheritance has been made sure and secure for us by the indwelling of the Holy Spirit of promise. In verse 14 the inheritance is called "the purchased possession". Our inheritance was purchased for us, fully paid for; it belongs to Christ and to us. The redemption of the purchased possession will be realized by us at the time spoken of in Romans 8:23, "waiting for the adoption, to wit, the redemption of our body". The purchased possession in its widest sense includes all that will eventually result from the death of Christ on the cross; here in Ephesians 1:14 it has a more limited meaning; referring to an inheritance which we are to possess. We have been ransomed, and redeemed; but there is an "until" or "unto" (R.V.) in this verse. We wait with anticipation for the full and final redemption of the purchased possession, the redemption of the body. This He purposed in our being "sealed with that Holy Spirit of promise". But, there will be wider and fuller "redemption of the purchased possession"; the whole inheritance of Christ our Lord, all that He acquired for Himself by His work of redemption at Calvary. This purchased possession He will have for all eternity.

(continued from Inside Front Cover)

SAN DIEGO, CAL. — D. Howard and G. Graham continue in the gospel.
SUNNYSLOPE, ARIZ. — H. Dobson is preaching the Gospel with some interest.

TORONTO, OHIO — Steve Mick is seeing interest, one has professed to be saved.

WATERLOO, IA. — Sydney Maxwell and E. McCullough are in gospel meetings. Good numbers have been coming and some strangers with signs of concern. L. DeBuhr and L. Ballhagen hope to start in Tylertown on Jan. 24th. R. Orr joined O. McLeod for gospel meetings in Hickory, N.C.

DETROIT, MICH. — Stanley Simms and Fred Krauss started gospel meetings in Ferndale.

McKEESPORT, PA. — L. McBain and J. Smith are into their second week of gospel meetings here with good attendance.

CHILE, S. AMERICA — "Twice a week I travel to San Fernando, to the north of Curico, to meet in a home with about 8 to 10 seriously interested persons, most of whom profess to be saved. They are anxious to find a hall for rent; there are evidences that perhaps the Lord's time is near for seeing an assembly planted in that city of nearly 40,000. Last month we had a series of Gospel meetings in Curico. Brother Eliecer Parada from Valparaiso was with us at that time. The attendance wasn't very encouraging, but we really enjoyed several personal visits to the home of interested persons. Two professed salvation. Brother Parada felt that perhaps people were reluctant, with the recent change of government, to demonstrate an open interest in the Gospel. We will appreciate your special prayers for the Lord's work and His redeemed people here in Chile. Political changes could abruptly affect the liberties we presently enjoy, as well as our visas. Frequently we wonder how long we will be here, but leave that matter with the Lord." E. Moore.

ANTIGUA, W.I. — Our dear brother, Leslie J. Crossley, has written from England telling of his expected return to his field of labour on February 19th. His wife was in Hospital for almost a month with meningitis but made a "marvellous recovery" through the Lord's goodness. Their address will be Box 134, St. Johns, Antigua, W.I.

ANTIGUA, W.I. — J. Nobles writes, "We had the joy of baptizing a married couple a few weeks ago and they have been received into the Shiloh assembly. They grew up in St. Kitts and had attended the Gospel Hall Sunday School there for many years so knew the gospel. This is a case of "casting the bread upon the waters and finding it after many days". The Sunday Schools continue to give encouragement and we feel the challenge of presenting the gospel faithfully to these young ones. Do pray that fruit will be seen in the future. I have been having a lot of trouble with my left eye and the Specialist's report confirmed the fact that there is a cataract in the left eye which will have to be removed later in the year. The matter that gives more concern is that there is a condition called Cyclitis in the same eye which is incurable and is causing increasing discomfort and pain here in the strong tropical light. We would value your prayers that we might be guided by the Lord as to the future as the doctors advise against continuing in the tropics with this condition.

CONFERENCES

VANCOUVER, B.C. — The South Main, Deep Cove and West Richmond Gospel Halls purpose, D.V., to hold their annual conference at Easter, April 9, 10 and 11 at the John Oliver Secondary School, Fraser Avenue and 41st, southwest corner. Meals will be served and accommodation provided for those from a distance. The prayer meeting will be held in the South Main Gospel Hall, Thursday, April 8th, 8.00 p.m. at 60th and Main Streets. Corr. W. A. Boyd, 6540 Sophia, Vancouver 15, B.C.

TORONTO, ONT. — The Annual Conference at the East Side will be held, D.V., as usual in the Eastern High School of Commerce on Friday, Saturday and Lord's Day, April 9, 10 and 11 with a prayer meeting in the Pape Avenue Hall at 7.30 on April 8th. Bible readings will be held as usual. Corr. A. Walker, 15 Deepglade Crescent, Willowdale, Ontario Phone 445-4306.

ALSO — The Annual Conference at the West Side will be held, D.V., in the Etobicoke Collegiate Institute, 86 Montgomery Road, Islington (almost half way between Bloor Street and Dundas Street west of Royal York Road and east of Islington), on Friday, Saturday and Lord's Day, April 9, 10 and 11 with a prayer meeting on Thursday, April 8th at 7.30 p.m. in the West Toronto Gospel Hall. The usual order of meetings will prevail as well as Bible Readings, each day and Sunday School on Sunday. Corr. Nelson Brooks, 9 Sunplains Cres., Etobicoke, Ontario, Phone 621-3784.

MONCTON, N.B. — The Annual Easter Conference will be held God Willing, on April 9, 10 and 11th with a prayer meeting at 7.30 p.m., April 8th with meetings each day at 10.00 a.m., 2.30 p.m. and 7.30 p.m. Corr. E. F. Adsett, 477 Lutz Street, Moncton, N.B.

CULVER CITY, CALIF. — The Easter Conference will commence with the prayer meeting in the Gospel Hall at 11138 Venice Blvd. and continue over the weekend. Prayer meeting at 7.45 p.m., April 9th. All meetings will be held in the Gospel Hall. Corr. Harry E. Bingham, 11138 Venice Blvd., Culver City.

MANCHESTER, CONN. — The 54th annual conference will be convened, D.V., this year on April 9, 10 and 11 in the Masonic Temple, East Centre Street, Manchester. The prayer meeting will be held in the Gospel Hall, 415 Centre Street, April 8, 1971 at 7.30 p.m. Corr. Everett S. Glenney, 696 Forest Street, East Hartford, Conn., U.S.A. 06118. Telephone 568-4836.

WATERLOO, IA. — Our annual conference will be held, D.V., April 24th and 25th preceded by a prayer meeting Friday evening, April 23rd. Corr. C. Smith, 216 Hammond Avenue, Waterloo, Ia.

McKEESPORT, PA. — The Annual Conference will be held, D.V., April 24th and 25th with a prayer meeting on Friday, April 23rd at 7.30 p.m. All meetings will be held in the Main Pavilion of Renziehausen Park. The Lord's servants walking in the old paths of the Word of God are welcome to minister. Please advise before hand of your coming. Corr. Wm. H. Moore, 2705 Hill Street, McKeesport, Pa. 15132.

WITH CHRIST

VANCOUVER, B.C. — Our dear brother Everett Vernon (Sr.) of the South Main Assembly went home on January 14th after a brief illness in the Surrey Hospital where he had gone for a check-up and rest. Our brother's passing came 41 days after the death of his wife. He was 80 years of age but physically looked younger and his going is a great shock to us. Bro. Vernon was saved many years ago and stayed steadfastly with the assemblies. He and his wife supported and attended the meetings faithfully to the end. We miss their presence in the assembly. Bro. H. Alves took the service and gave words of comfort with the gospel to a large gathering. Five sons and one daughter and other relatives mourn the loss.

OSHAWA, ONT. — Our dear brother William James Bolton, age 65, was called home to be with Christ on January 14. He was recovering in hospital from a stroke when he suffered a fatal heart attack. Born in County Derry he came to Canada as a young man and was saved in Hamilton in 1940 through the personal work of the late George Thompson. He was gathered to the Name of the Lord Jesus Christ at Victoria Road, later at Lindsay and West Hill. He was in fellowship at the Albert Street Assembly in Oshawa prior to his home call. He was a quiet brother but faithful to the assembly. Frank Pearcey preached the Gospel faithfully to a large gathering of saved and unsaved at the funeral service.

TORONTO, ONT. — The West Toronto Assembly, suffered a great loss in the home-call of our dear brother, Fred Radford on Jan. 13th. He was born in England in 1897, and born again in Toronto at the age of 16. After being

baptized and received into fellowship he became wholeheartedly involved in the work of the assembly. For fifty years our dear brother was prominent in the Sunday School and for many years he served the assembly as an elder. He was a true shepherd who loved the saints. He is survived by his wife and son Howard. R. McClurkin spoke to a large number at the funeral at which many of his business friends were present and witnessed to his godly life before the world.

TORONTO, ONT. — We have just heard that our beloved brother, Eric Barker, has been called home to be with Christ. We have no particulars but understand that Bob Booth took the funeral helped by R. Smith. Our dear brother went on well for the Lord, but has been ill for a considerable time. He was saved during the united gospel effort held by J. Hutchinson and S. Maxwell and was in fellowship in Danforth assembly.

RAVENSWOOD, ONT. — We have received a delayed notice. "Our dear brother Basil Richardson passed into the Lord's presence in November after a lengthy illness. He had been in fellowship with the Lakeshore Assembly for some years but due to ill health was confined to his home for some time. He leaves to mourn, his widow, two sons and one daughter. The Word was faithfully spoken at the funeral to a large crowd of friends and relatives by John Adams."

MONCTON, N.B. — Brother James Budd passed away suddenly on December 10. He was a brother beloved in the Moncton Assembly. He was saved in 1928 under the preaching of our late brother Isaac McMullen. He leaves to mourn, his wife, 6 daughters and 5 sons. The funeral service was shared by Bren. James Blackwood and Albert Ramsay.

RIVER HEBERT, N.S. — Our dear sister, Mrs. Frances Howarth, aged 96, went home on February 1st. She was saved many years ago at meetings by the late John Dickson. She was active to the last and a regular attender of all the meetings of the River Hebert assembly. John McCracken preached the gospel shared by F. Stewart and D. Swan.

CULVER CITY, CALIF. — Our dear brother George Taylor went to be with the Lord on December 21, age 85. He was saved in Ireland 48 years ago and in fellowship in this area for about forty years. Bro. George Graham preached the gospel at the funeral in San Diego.

LONACONING, MD. — Our dear sister, Mrs. Janet Wallace Hunter went home to be with the Lord she loved. She was saved over 50 years ago in meetings held by the late John Conway and was faithful to the Sunday School and the Assembly. Bren. Russel Evans and Granville Collins shared in a large funeral. She was highly esteemed and loved by all who knew her.

STOUT, IA. — Our dear brother Sam Cirlssena, age 88, went to be with Christ December 27th. He was saved in 1923 during meetings held by Mr. Oliver Smith at Stout. He was a happy consistent brother and will be missed. His funeral was held at the Stout gospel hall with many strangers attending. Bro. L. DeBuhr and P. Elliott preached the Word.

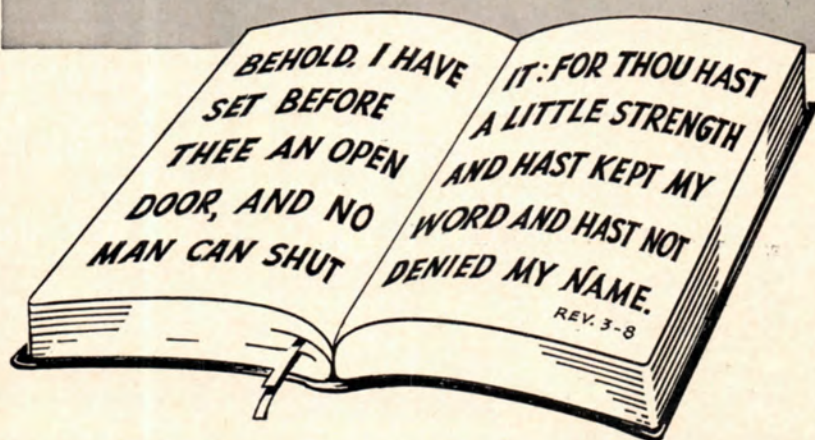
MANCHESTER, IA. — Our beloved brother Lee Finn went to be with Christ January 15th. He was 77 years of age. He was saved in 1950 during meetings conducted by O. Smith and P. Elliott in a country schoolhouse near their farm. He was in happy fellowship in the Manchester, Ia. assembly and will be much missed. The funeral was held at Anamosa, Ia. where they lived. P. Elliott spoke at the funeral parlour and Robert Orr at the graveside.

Our dear brother Tommy Welch, age 72, went to be with Christ on January 16th. He was led to Christ during meetings in October 1932 at Manchester, held by Oliver Smith. He was a steady, faithful Christian and the Manchester assembly has suffered a great loss. Bre. L. Brandt and P. Elliott shared his funeral at the gospel hall at Manchester.

HITESVILLE, IA. — Our dear brother John Haan, age 88, of the Hitesville Ia. assembly departed to be with the Lord, January 22nd. He was saved in 1926 during the first meetings at Hitesville by Oliver Smith, and was in fellowship from the start of the assembly. He was unable to attend the last few years because of the infirmities of old age. Harm Harms and P. Elliott spoke in the gospel to a goodly number gathered.

Schelling

TRUTH AND TIDINGS



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TIDINGS

CHANGE OF ADDRESS — John McCracken, Box 29, Weymouth, N.S. (Bro. McCracken changed to a Box No. as he has experienced loss of mail of late.)

Harold Paisley, 5110 6th Avenue, Tsawwassen, B.C.

The correspondent for Ogilvy Avenue Gospel Hall, Montreal is W. Wardrop, 7730 Des Vendeens, Ville D'Anjou, Montreal 434, P.Q.

VANCOUVER, B.C. — Gospel meetings by Sydney Saword and Harold Paisley in the Woodland Hall were in the fifth week at time of writing with some fruit in the Gospel.

CALGARY, ALTA. — We have heard, without particulars that David Speers recently commended to the Lord's work, is very ill.

BRANDON, MAN. — "Brother Jim Currie, on furlough from Japan, gave us a visit and spoke six times in four days he was here. The first night he spoke of the Lord's work in Japan, had three ministry meetings and was then taken to Cardale, Man., 50 miles away to speak to a number that were newly saved and Friday spoke at the children's meeting. We enjoyed having him here." J. Stothard.

GLEN EWEN, SASK. — Doug Reid and Dick Robertson are in their sixth week here in the gospel with some fruit in salvation.

MARITIMES — Robert McIlwaine and Albert Hull began gospel meetings in Charlottetown after seeing some blessing at Rosebank. L. K. McIlwaine continues gospel meetings in a house at Falkland Ridge helped by Bruce Barkhouse. A young couple has professed. Mrs. McIlwaine who broke her collar bone some weeks ago, is coming along nicely. Bill Bingham and John McCracken finished at Clementsvalle, N.S., just over a week ago, where a woman professed conversion. They began in the gospel at Port Bickerton on February 28th. Some unsaved are coming out.

LABRADOR — After seeing souls saved in Red Bay, Albert Ramsay and Bert Joyce had gospel meetings in Lanse au Loupe with further blessing. W. Buckle and P. Matthews are getting good numbers in Port aux Choix. G. Campbell and G. Goff are at Fogo.

FOREST GROVE, OREGON — Our brother Gerritt Bergsma after having a week of very encouraging meetings for children here, followed with a week of children's meetings at the small town of Dayton, 30 miles from here, where our young brethren from Forest Grove and Salem assemblies have been carrying on a work. The reception and turnout of children and adults in this small town was beyond expectation.

PHILADELPHIA, PA. — Our dear brother, Cesar Patrizio, is not well and would value prayer. He writes of the Italian Assembly in Toronto, Ont.
(continued on page 80)

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, but 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" (I 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 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 well 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.

One of the ancient philosophers once said; "When men speak of all of thee, live so that no one will believe them.

* * *

A man in whose bones the heavenly fire is burning is not likely to cause people to look much at the clock when he is praying or preaching.

* * *

"We shall be like Him for we shall see Him as He is." O my soul keep that day before thee. Remember the dignity of thy calling — the glory of thy destiny — the untold rapture that awaits thee, when We shall see Him as He is."

HEART WINNING AND HOME BRINGING

—Harold S. Paisley

The 24th Chapter of Genesis is one of the most interesting and instructive chapters in this remarkable book, which has been rightly called the seed plot of the Bible. It is the longest and sweetest to all who love the Lord Jesus. Here we have the wondrous unveiling of the purposes of the Father in procuring a bride to share the glories of His Beloved Son and this mighty mission entrusted to the eldest servant, no doubt pre figures the work and grace of the Holy Spirit in this age. The servant is unnamed in this chapter but it is generally believed he was Eliezer the steward of Abraham's house. Throughout the Scriptures many types of the Spirit may be traced but here His *Personality* is foreshadowed. The Holy Spirit is a Person and one in all the attributes of the Godhead, He is Co-Equal and Co-Eternal with the Father and the Son. This glorious truth needs to be upheld, taught and contended for today as part of the faith once for all delivered to the saints.

A DISPENSATIONAL PICTURE

What a panoramic view of God's prophetic purposes in this part of Genesis, which surely reveals the Divine Inspiration of the Word of God. In Genesis 21, we have the account of the wonderful birth of Isaac, pointing to the virgin birth of Our Lord Jesus Christ, the only begotten Son of God. Thank God for the Eternal Sonship of the Lord Jesus but also that He came as Son of Man to fulfill all the will of the Father in a scene where no man had ever perfectly pleased God before. None can read Genesis 22 without seeing the relationship existing between the Divine Persons, as the father and the son went "both of them together" to the place of sacrifice. Here the type shows the Father giving His Son and the obedience of the Son even unto death itself, fitting type of Calvary and the offering up of Christ. Isaac was spared, and in the ram the death of the Lord Jesus is again revealed while in a risen Isaac the glorious Resurrection of Christ is foreshadowed. Sarah's death in the next chapter points to the passing away of the nation of Israel. Now we are presented with the contents of chapter 24 where the church of this age comes to view. In unmistakable sequence by the Divine Author Himself, we see the Virgin Birth; the Obedience of the Son unto death and His Resurrection; the setting aside of the nation; the sending and mission of the Holy Spirit; the heart winning and the desert pathway of the Bride; and the coming again of the Lord to receive His Bride, the Church in the air, to take her home to share all His love.

GOD'S DELIGHT IN HIS SON

Everything of the wealth of an Abraham was for His well beloved son, his whole interests were in the one whom He loved, and the events of this chapter centre in the exaltation and joy of the son. He is the object of the Father's affection, the theme of the servant's message, and the goal of the bride's anticipation. The eldest servant coming from the father has all the authority and power of the father. So with the Blessed Holy Spirit He was sent by the Father and proceeded from Him (John 15:26). The whole errand of the servant is in the interests of the Son and at no time is attention drawn to himself but to the Father and the Son. Concerning the Spirit the Lord declared, "He shall not speak of Himself for He shall glorify Me."

The first time the word "*Precious*" comes before us in the Scripture, and the "law of the first mention", is vital to all who would study the Word and is seen here in verse 53. "And the servant brought forth jewels of silver, and jewels of gold and raiment and he gave them to Rebekah, he gave also to her mother and to her brother precious things." The Holy Spirit will ever bring before the souls of men the preciousness of Christ. There are three reasons at least suggested here why He is precious. In the *jewels of silver*, I see the sweet story of a Redeemer's grace in what He had done for us. In the *jewels of gold* I see the Eternal Glories of the Saviour's Person; what He is in Himself. In the *raiment* I see the wonders of Divine Provision; what He is for us.

THE BRIDE'S JOY

The human responsibility of the soul to respond to the overtures of the Gospel, to accept the pilgrim's pathway, and to be won to a man who is at the right hand of the Father, is seen in the wise choice of a Rebekah to go with the servant. She alone could make the solemn decision. The journey through the desert was under the constant care of the guide and he was responsible to care for all her needs all the way. So we have the Spirit as our guide and comforter until the wilderness is passed forever.

I think the whole concern of Rebekah was the expectancy and anticipation of what awaited her at the end of the path of faith. She looked ahead to see the glorious one of whom she had heard so much, and whose precious things she had already received. Her hopes were not misplaced for the grand day arrived and she was not disappointed with the object of her love. "The Lord Himself shall descend from Heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

May this wonderful event which is nearer now than when we believed, and which is so clearly outlined here, fill our souls with joy, our hearts with comfort, and our mouths with praise. Well may we exclaim at such a prospect "Even so come Lord Jesus".

UNSELFISHNESS OF LOVE

*Notes of and Address by Alfred J. Holiday,
given three months before his death*

I want to call your attention to two passages from the Scriptures, which have an intimate bearing upon each other. The first is I Cor. 10:24, "Let no man seek his own, but every man another's *wealth*". The translators have put in the word "*wealth*," which does not help us. The literal rendering is "Let no man seek after that which belongs to himself, but that which belongs to the other". A remarkable form of expression, which reminds us of Rom. 15:2, "Let every one of us please his neighbour for his good to edification".

The other passage is Phil. 2:20-21. "For I have no man likeminded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

Here we find a similar form of expression. "All men seek their own things not the things of Jesus Christ." The Apostle Paul, as he looked round on those who had been his fellow-labourers, finds only one man of whom he can say, "That man will genuinely care for the state of your souls." The word "naturally" really means "genuinely". For an example of what the word is, look at 2 Cor. 8:8 — "I speak, not by commandment, but by occasion of the forwardness of others, and to prove the *sincerity* of your love". We have the same word here that is translated "naturally" in the other passage, and "genuine" expresses the meaning far better in both cases, and gives us a very much better idea of what the Holy Spirit wishes to convey to us. Paul is here trying to set before the brethren at Corinth the example of their poorer brethren at Macedonia. He says he is not speaking by commandment, but wishes to prove the genuineness of their love. Doubtless he felt that a hearty response would be the result of appealing to them in this way, and that their love would be called into exercise.

It is a good thing to have love, but it is a very important thing that we let love take its course; that we are not slow in giving effect to that which our hearts feel. So the Apostle seeks to stir them up by appealing to their *genuine* love.

"I have no man likeminded who will genuinely care for the state of your souls, for all seek their own." This is where the difficulty comes in. The very thing the apostle exhorted the Corinthians not to do, in his first epistle to them, he now says, unhappily characterises the great majority of believers.

"Let no man seek his own, but every man another's."

What a strange commandment that sounds; how contrary to what is natural to every one of us. We may try to give a very large space in our thoughts and affections to the things of others; but what the Spirit of God says is: "Let no man seek his own things, but every man anothers." It almost staggers us. If it were "Let no man be engrossed with his own things, but let him have a good measure of time, thought and affection to bestow upon the things of others," we could understand that. But it is "Let no man seek his own". I say, it almost staggers us. But turn back with me to the pattern, and as soon as we contemplate that marvelous pattern, instead of being staggered by the claims of God upon us, we are more staggered to think how little we have recognized these claims; how little we have submitted to them and acted upon them.

When I speak of the pattern I am not referring to the apostle who penned these words, but to the triune God, the Father, the Son, and the Holy Spirit, who, in perfect equality of love and patience and power, have purposed and wrought out the great salvation of which we are partakers. Thank God, that in the heart of every believer there is a response, though but a very feeble one with many of us, to God's claim. Therefore we are all able to sing,

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee and adore,
Oh for grace to love Thee more."

In Ephesians I, we read of God, the Father, as author of the whole marvelous scheme, of the Son of God as carrying into execution the will of the Father, and then of the Holy Spirit as coming to dwell in us, the Seal claiming us for God, and the Earnest giving us a blessed foretaste of the things that are prepared for us. If the work of the Lord Jesus Christ, in all its fulness of detail, is much more plainly made known to our appreciation and intelligence than it is possible that the counsels of the Father or the workings of the unseen Holy Spirit should be, that very work of the blessed Son of God is, in reality, the revelation to us of the love of God and the grace of the Spirit. Consequently, when we speak of the pattern given us by Him who bids

us not seek our own things, but the things of others, we have before our minds and hearts all that the Scriptures declare to us concerning Father, Son and Holy Spirit.

How often have we read John 3:16! But who amongst us has fathomed the depths to which the little word "so" reaches down? Think of what that gift cost the Father!

Since coming into the room, I was asked by a sister to give her a text that had been a comfort to me in my trial, she herself being also a sufferer. I gave her the words, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Romans 8:32). We often hear this text misquoted, the word "freely" being put before "gave Him up for us all". When we talk about giving freely, we mean not merely giving without stint and without measure, but that there is no restraint about the giving, no hindering force or affection that makes the gift, however full and complete, a costly sacrifice. So it is impossible to think of God as "freely" giving up His Son. Think of the Lord Jesus in the garden, sweating, as it were, great drops of blood! Listen to His words, "If it be possible let this cup pass from Me". God did not withdraw the cup. Every drop of it must be drunk. God, indeed, spared not His Son; but oh, the unutterable cost to the Father's heart of pressing that cup into the hands of His blessed Son, of refusing to lighten in the smallest degree the load that He must bear. God was looking on the things of others, upon our desperate need, and cared for our state.

And so with the Lord Jesus, who "For the joy that was set before Him, endured the Cross, despising the shame." He too was looking, not at His own things, but at the things of others. But we must never make use of the word "freely" in this connection. It was a full and complete giving of Himself on the part of the Lord Jesus, yet His holy soul shrank from the awful cup He was about to drink. God, too, gave without reserve, when He spared not His own Son. But if the Scriptures never open to us, in Psalms or elsewhere, what it cost the Father's heart, we have at least in the deeply pathetic story of Abraham's offering up of Isaac, the character of the giving.

But now the great atoning work is done. The last drop of the awful cup has been drained; the last Scripture has been accomplished, and the time has come when, by raising His Son from the dead and receiving Him to be the sharer of His throne, God can abundantly ratify the declaration of the Lord Jesus, "I have finished the work which thou gavest Me to do". Now,

therefore, God can give "freely". Justice had withstood the purposes of love. But the righteousness of God no longer stands in the way of the freest giving, according to all the pent up desires of His heart of infinite grace. He can freely give "all things", and the first gift is the pledge of all the rest, and partakers of the character of free, joyul giving which belongs to the giving of all things with Christ. The Lord had promised His disciples that the Father would send the Holy Spirit in His Name (John 14:26), and that He Himself would send the Comforter from the Father (John 15:26). Oh! what blessedly free giving this is. There is no opposing claim pressing itself to make the gift one of unspeakable cost to the Giver, and so it is all the way through this dispensation, in which God is freely bestowing all things on His redeemed people.

Yet do not let us suppose for a moment, that the work of the blessed Holy Spirit is any less characterized by looking upon the things of others, than was that of the Father and of the Son. Every reference to His coming by the Lord Jesus, in John 14, 15 and 16, reminds us, that it was because of our deep need that He would come. The world would only be tenfold condemned because of the work of the Cross, if the Spirit had never come to convict of sin, and of righteousness, and of judgment. And, even after we had believed, how utterly unable we should have been to receive and understand all that has been given us in such rich abundance, if this mighty, patient Teacher had not come to dwell in each one of us and teach us all things. Who shall ever be able to tell the story of the patient, unwearying grace of the Holy Spirit with the succeeding generations of believers down these nineteen centuries?

And so we come back to this, that *whatever God claims from us*, His claim is based upon *what He Himself has done for us*.

(To be Continued)

He that would attend to the prosperity of his own soul, must with Jesus retire from the multitude.

* * *

Nature is content with a *little*, and that which is most natural; Grace with *less*; but Lust with *nothing*.

* * *

They that would not eat forbidden fruit must not come near the forbidden tree.

GOSPEL IN THESSALONICA

—O. L. MacLeod

The Apostle Paul in this first of his epistles dwells considerably on the entering in of the gospel to this Gentile city. In this article it is our purpose to notice a few things which we hope will be to our edification and instruction. First of all we shall consider the:

MESSENGERS

Acts 17:1-9 records the first visit of Paul and Silas to Thessalonica where in the synagogue of the Jews for three Sabbath days (three weeks, R.V.) "he reasoned with them out of the scriptures". This ever was Paul's method of labor; no mention here of any of the modern accoutrements used in evangelistic campaigns today to attract and entertain the people. We can feel assured that with Paul's burden for the souls of men and his comprehension of sin and eternal realities there would be nothing of lightness or frivolity in his preaching. He considered a faithful presentation of the scriptures sufficient to accomplish the work of God in the souls of his hearers. His labours also were characterized by "boldness" in the face of bitter opposition ch. 2:2. The recent opposition, stripes and imprisonment in Philippi intimidated neither the Apostle nor his fellow-laborer.

Their "exhortation" was free from any semblance of deceit, uncleanness, guile or flattery nor did he in any way seek to please men. There was nothing that savored of covetousness with these men, neither was there any suggestion of personal need, either oral or written, as is so common with some today who would claim to be dependent on the Lord alone. Rather he speaks of "Labor and travail night and day, because we would not be chargeable unto any of you", ch. 2:9; 2 Eph. 3:8-9. This practice of working with his own hands to supply his and others' needs, he refers to in Acts 20 when addressing the Ephesian elders. There he uses it as an example of supporting the weak; here, it is as a rebuke to those in Thessalonica who were not working to earn their way but were living off the labors of others. In contrast to this Paul was as a loving mother caring for her own children, "We were willing to have imparted . . . our own souls because ye were dear unto us." Considering the Christlike character of the messengers is it to be wondered at that God used them mightily?

THE RECEPTION

As Paul, from the scriptures showed that "Christ must needs have suffered and risen from the dead; and that this Jesus

whom I preach unto you is the Christ," Acts 17:3; they "Received it not as the word of men, but . . . the Word of God" Thess. 2:13. Chapter 1:5 would indicate that the testimony of the apostles had much to do with the reception of their message. Those who would preach the gospel must also live the Gospel.

In our day when the authority of the Word of God is questioned on every side, men assert their own opinions, or those of others rather than bow to the Word of God, and so refuse the claims of the Gospel. Others, amid the babel of conflicting theories, seem unable to discern between the truth of God and the ideas of men, thus they turn to that which appeals most to their own fancy, alas, to the loss of their souls. Not all are like the dear religious but unsaved lady who years ago on hearing the simple gospel for the first time, remarked to those around her: "That man is preaching the true gospel". Their word also was "in power", not that of human ability but of the Holy Spirit. So we learn that some Jews believed, many devout Greeks and of chief women not a few (Acts 17:4).

THE EFFECT

One of the first results of their receiving the Gospel was, they "turned to God from idols, to serve the living and true God." Then Paul writes: "Ye became followers (Imitators, R.V. i.e. in a good sense) of us and of the Lord" (Ch. 1:6). This is to be looked for in the true convert, even though it may entail persecution as was the case with the Thessalonians. But the early saints, as here, "rejoiced that they were counted worthy to suffer shame for His name" (Acts 5:41).

Paul so closely followed His Master, that he could say: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). How well it bespeaks the gratitude of redeemed hearts as we behold these new converts being followers of Paul and of Christ. Alas that today so many Christians, rather than being followers of Christ, or even of good and godly men, are following the worldly and carnal. Too many women seem inclined to follow the immodest fashions of the world with their short skirts and shorn hair, than the "Becoming apparel" that scripture enjoins in I Tim. 2:9-10. Also too many men today follow the apparel, hair style, beards and sideburns that have been introduced into modern society by the "Beatles", "Hippies" and Campus Rebels, rather than the commendable and modest appearance which would mark us as being different from this poor godless world through which we are passing but of which we are not a part.

Then, too, there is a tendency with some to follow the world

by adopting its modern speech, using its slang expressions and sometimes its too familiar terms in even addressing the Lord and and on the public platform. How much better it is to use the most reverent language of scripture in addressing the Lord in the ministry of the Word. Someone has said: "He prays best who prays in scriptural language". May we seek more to be "Followers", along these lines. Then too, they became "followers of the churches of God . . . in Judea", in that they suffered persecution from their countrymen, as those in Judea did of the Jews, Acts 17:5-9.

THEIR ZEAL

The zeal of the Apostle and his co-workers in the preaching of the Gospel undoubtedly was a great inspiration to these young converts. So energetic were they in spreading the gospel that "they were ensamples to all that believe in Macedonia and Achaia". From their anointed lips and in the energy of faith, the message of life had penetrated into all parts of those two Provinces, yea, and beyond; so that Paul could say: "We need not to speak anything". Well might we wish for more of this zeal to be seen among us today. We thank God for those who do, with self-denial, seek to spread the good news but with many the desire to get on in the world seems to be the all-consuming ambition, while men are perishing all around us, even in our own families.

THEIR HOPE

The coming of Christ is most prominent in this epistle, being mentioned in every chapter. Their abounding zeal in the Gospel is linked with His soon coming. While they served they waited and while they waited they served. In 2 Cor. 5:10 and 14, Paul speaks of two impelling motives for his diligence in the preaching of the gospel. First: the "Judgment seat of Christ" and then the "Love of Christ" constraining him to press onward. We doubt not that these young Christians, inspired by his example and having drunk of his spirit would also be moved by these same two motives, believing also that His coming was imminent and that their time for service was short. If His coming seemed so imminent then and so real to those saints, how much more should it be to us after all these centuries! While everything indicates His coming is so near, even at the very door, is it not tragic that it has so little practical effect on our lives! While the world is reeling on its terrible doom and souls are perishing on every hand, we like the virgins of Matt. 25 seem to be slumbering and sleeping.

May the consideration of these early saints, their subjection to the Gospel of Christ, their zeal in its promulgation, and their

joy and comfort in the hope of His soon coming again, stir our hearts to more conformity to His will, more diligence in His service and more tenacity in holding the truth of God the little while until He comes again.

A WHOLESOME CHRISTIAN

—Douglas Howard

It is always refreshing to meet a wholesome Christian. Gaius of 3rd John was such a one. There are possibly four Gaius's in the New Testament: Gaius of Macedonia, Acts 19:29; Gaius of Derbe, Acts 20:4; Gaius of Corinth, I Cor. 1:14 (Rom. 16:23) and our subject. Gaius of 3rd John (read vv. 1-8) was this in at least seven respects:

(1) *He was a wholesome, and genuine "Convert" of John:* There's an old saying, "like father, like son". John, the disciple of love, refers in verse 6 to "thy love". Our ministry doesn't appeal to everyone. Personality differences no doubt account for this. God sees fit to use variety of vessel, to reach variety of sinner, and we shouldn't be surprised that a soul is won by someone other than ourselves, but praise God for His wonderful wisdom. This principle shows up, too, in the case of a younger preacher who has served with an older one. The younger takes on likenesses of the elder to whom he looks up as to a father. Also, the character of an assembly will be, in measure, that of the one who planted it, and it is no surprise that such is plainly observable. Sometimes these likenesses can be actually weaknesses, though sometimes real delights. What a responsibility, therefore, we ought to feel as to our example of life and conduct towards those who are younger in the faith. We are living in a day when, to quote another, "your converts can keep you humble". Too often we have to scratch our heads if asked: "is so-and-so really saved?". Genuineness of conversion to God, I say, is refreshing indeed.

(2) *He was in a Wholesome Condition of soul:* "prospereth" v. 2. This would have to mean growth in the knowledge of God and His Word; keeping "short accounts with God", as the old preachers used to say; and maintaining a constant communion with God. There's no short cut to all this. It means determination, by the help and grace of God, to give Him our affections, and attention.

(3) *He had Wholesome Convictions of the Truth:* "the

truth . . . in thee" v. 3. This must suggest, if anything, studied, and stored, knowledge of the truth, which one would get today from the completed written word. Notice, the truth was "in", and once truly inside, it will work its way out sooner or later. This truth was so much "in" Gaius that the margin calls it: "thy truth". He had made it his own. He had real personal convictions that would not, or could not be readily shaken. Assemblies without leaders of conviction will soon deteriorate and depart from the simplicity that is in Christ.

(4) *He enjoyed a Wholesome Witness from the brethren:* If there's any doubt in your mind about our view of Gaius' wholeness, ask "the brethren", who told John about Gaius (v. 3). It's a wonderful thing to have a good report of them that are without, but to me there's something very sweet and cherishable to have a good testimony among our brethren, as they know more, and expect more of a fellow-believer. These brethren saw two outstanding qualities in Gaius, viz: the truth, and love.

(5) *He maintained a Wholesome Walk:* vv. 3 and 4. This, we would naturally expect, from the foregoing. It would be a thin affair, indeed and would soon wear through, if the walk *looked* right, and the inner condition of soul was not right with God.

(6) *He engaged in a Wholesome Work:* v. 5. The beloved Apostle called Gaius' work "a faithful work". Whatever his physical limitations because of poor health, he served the Lord faithfully both toward his brethren, and (b) toward strangers. The love of God shed abroad in his heart overflowed and both saved and unsaved felt its benefits. In this respect, he was amazingly well-balanced, and fruitful.

(7) *A Wholesome Attitude toward the Lord's servants:* v. 7, was enjoined upon him in this short epistle. No doubt, when the previous six things are true of an individual, this seventh will follow without difficulty. The mere mention of it to Gaius would be sufficient for him to manifest it. Here, the Apostle appeals to him by the value and honour of the precious Name of His blessed Lord, to respect and honour His servants. In this matter, it seems to me, there is a considerable lack. Not that the servant is anything in himself, nor yet that he can hope for such respect if he has not won it by his behaviour; but surely the fear of God should be upon His people, to the extent that they would hesitate to say or do anything against one of Lord's anointed, and when such comes among them, they will give him a respectful ear. For things are very hard to be uttered, and liberty flees, when dullness of hearing prevails.

Resentment, or bitterness, in a believer will make him deaf to a message and kill its power. And the same person will very likely cruelly charge the speaker with this weakness, when in reality it is due to his own closed heart. There are none so deaf as those who will not hear. May God exercise His people, and have mercy on His servants.

THE CHRIST OF GOD

—*William Hoste*

1. Let us first consider THE ETERNAL CONDITION of our Lord, as described in the words — “Being in the form of God.” In this one pregnant sentence, the Spirit marks the greatness of the Person of Christ, and the height of glory from which He stooped. It is important to seize the exact meaning of the word “form” (Gr. *morphi*) in this and the following verse. The word has various meanings in English. It often means simply — “shape” — (e.g., Ezek. 10:88. “There appeared in the cherubim the form of a man’s hand under the wings.”). But when we say that a substance exists in the form of gas, we mean that this is the usual condition in which it is found, or in other words, is its ordinary “mode” of existence. It is this latter sense that the word is used in both places in this passage. “Being in the form of God” does not mean that our Lord, before His incarnation, was in the shape of God, for God is a spirit, and has neither shape nor similitude. Nor does it imply, as some erroneously teach, that He had then any visible form, but that His eternal mode of existence was that of God, and in that, from Eternity He had subsisted (for that is the meaning of the strong word translated “being”), only as the Son of God, of the same substance as the Father, nothing lower, nothing else than a Divine Person. As had been well said, “He who was in the form of God, could only be God.”

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

II. Now follow the words so poorly rendered in the Authorized Version — “thought it not robbery to be equal with God.” This sentence is ambiguous as it stands. It might mean that our Lord, before His incarnation, refrained from grasping at something He did not possess, namely, equality with God. But we have just seen that He was “in the form of God,” therefore equal with God, so that this interpretation cannot stand. Others, again, interpret the phrase to mean that our Lord did not consider it robbery to be what He really was, namely, equal with God; but this makes of the phrase a merely confirmatory statement of the truth of the words “being in the form of God.” The word “but” given in the following verse shows that the sentence we are considering is not confirmatory of what precedes, but preparatory to what follows. Alford’s translation bears this out, and gives, I believe, the true sense. “He deemed not His equality with God a matter for grasping,” or in other words, a thing to be held tenaciously.

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

He held the lamp of truth that day,
So low that none could miss the way;
And yet so high to bring in sight
A picture fair, of Christ the Light;
That gazing up the lamp between,
The hand that held it scarce was seen.

MEN OF NOTE — PAUL*—Hector Alves*

(21) PAUL, the apostle to the Gentiles (continued)

PAUL THE PROPHET. We have been considering PAUL THE PERSECUTOR, PAUL THE PATTERN, and PAUL THE PREACHER. We shall find that Paul the apostle occupies a very important place as a prophet in the New Testament.

Paul's prophetic utterances, of which there are many, embrace this present dispensation of grace, especially the latter days of it, the period known as Daniel's seventieth week, the day of Christ, the day of the Lord, and the eternal state. To Paul the apostle were given revelations of things "which have been hid from former ages", especially concerning the church. We will briefly note first some of his prophetic utterances relative to this present dispensation. We would be at a great loss did we not have Paul's comments relative to the days we are living in. To Luke the historian we are indebted for one of Paul's remarkable prophecies concerning this present church period. This is found in Paul's charge to the elders of the church at Ephesus in Acts 2:29, 30. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It would appear that these words were laid to heart, for some thirty-six years later the Lord's word to that church, through John in the Isle of Patmos, was, "Thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2). Paul's prophecy was being fulfilled, and the church at Ephesus was meeting the challenge.

Another of Paul's prophetic utterances is found in I Tim. 4:1-3, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils", etc. Here we have the voice of the Holy Spirit speaking through Paul's pen. The term "the latter times" here refers to the close of the days of professing Christendom, while the church is still on the earth bearing testimony to the truth. From these words we learn there is going to be a "departing from the faith" on the part of some. Paul was no false prophet. All of his predictions concerning these "latter times" have come true; we see this on every hand today, particularly in religious systems. This calls for the faithful to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

When we come to the Second Epistle to Timothy, Paul's

last letter, written when he was a prisoner in Rome, we find another remarkable prophetic utterance. "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). In the opening verses of this chapter Paul predicts the awful condition of the "last days"; he calls them "perilous times", as he describes the condition of "this present evil age" at its close. What are we to do in the midst of such a state of things? The answer is given in Paul's charge to Timothy, which follows, "I charge thee therefore before God, and the Lord Jesus Christ . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort" etc. (2 Tim. 4:1, 2). Then follows another solemn prophecy in the next verse and we will quote the Berkeley Translation, "For the time is coming when they will not tolerate wholesome instruction; instead, they will, to satisfy their own desires, gather up teachers that will tickle their ears." A solemn prophecy indeed.

Some of Paul's prophecies which ought to be of great interest to us are those concerning "the day of Christ"; See I Cor. 1:7, 8; 2 Cor. 1:14; Phil. 2:16. The "day of Christ" refers to the period for the child of God following the rapture of the church, and before the "day of the Lord" begins. The events of that day for us, will take place in heaven, not on earth. These will include the Judgment Seat of Christ, and the Marriage Supper of the Lamb. Concerning the former, Paul is almost the exclusive informer; it is apparent that he ever had before his mind the coming of the Lord, and the Judgment Seat of Christ; and so ought we.

Concerning the "day of the Lord" Paul writes, "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (2 Thess. 2:2). It is an accepted fact that the proper translation of this last sentence is "that the day of the Lord is now present." (So in most reliable translations). Then Paul goes on to tell of the revealing of "the man of sin" . . . "the son of perdition" and the apostacy connected with that. In this connection his charge is found in verse 15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle".

In 1 Cor. 15:24-24 Paul takes us to the end of time, and the day of God, the eternal state; when all things shall be subdued unto Him. At the end of that chapter his exhortation is, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord" (Verse 58). It is very evident that prophecy has a very practical side to it. Peter wrote in this connection, "Wherefore, beloved, seeing that ye look for such

things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14).

It would be a great thing if the professing church would pay more heed to Paul's prophecies concerning it. It might preserve from further departure from "the right ways of the Lord"; and lead back to more adherence to "the apostles' doctrine". If Paul's prophetic teachings concerning the last days, and also concerning the Judgment Seat of Christ were laid to heart we would live less for the world, and more "unto Him who died for us and rose again".

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question: Will you please explain I Peter 3: 19-21? "By which also he went and preached unto the spirits in prison." etc. Some say this is where the R.C.'s get the doctrine of purgatory. Is that so?

Answer: There seems to be some confusion in the minds of many regarding this portion of scripture. At first glance it seems obscure, but a careful reading makes all quite plain. In reading any portion of the Word of God it is necessary to note what it is connected with. We must read the context and note the subject in order to get the meaning of any passage of scripture. In verses 19 and 20 a special time is mentioned when God bore in longsuffering with man. It is to be noted that it does not say Christ went to preach to those spirits in prison, but "By the Spirit (capital S) by which also He went and preached." (Verses 18 and 19). That is, by the Holy Spirit. These "spirits" in prison were not in prison at the time of this preaching; we are told what their character was before they were put there — "disobedient." It also states the time of their disobedience and it was at that time, before their imprisonment, that they were preached to. Quite plainly, it was Noah who preached to those who were disobedient while God waited in longsuffering. Christ did not preach to them personally, but He did preach to them by His Spirit through another, and that was Noah. God's longsuffering waited as He said, "My Spirit shall not always strive with man." Those who were disobedient perished and at the time of Peter's writing they were in prison. The words of Ephesians 2:17 are helpful in this connection. Christ "came and preached peace to you which were afar off, and to them that were nigh." It was Paul who actually did this preaching; he attributes it to Christ, but his own lips were used. So in Noah's time Christ preached through the lips of Noah.

We have never heard of the doctrine of purgatory being built upon these verses, but rather on I Cor. 3:15. "He himself shall be saved; yet so as by fire." One R.C. New Testament has this footnote to that statement: "The teaching of this verse implies the teaching of Christian doctrine on purgatory," though of course we do not believe it does.

Question: In Romans 16:13 we read, "Salute Rufus chosen in the Lord, and his mother and mine." My question is, Does this refer to two different women, or to only one woman?

Answer: We believe the words "his mother and mine" refer to one and the same woman; namely the mother of Rufus to whom he sends the salutation. Whoever this Rufus was it is evident that he was well known to the saints at Rome. There is a tender touch in Paul's salutation to Rufus' mother, just two words, "and mine." This would mean that somewhere, and at some time Paul had been in her home, or under her care. Perhaps he lodged for a time in her home, and received her motherly care. In some way she had endeared herself to the apostle, and he had not forgotten it, thus giving her the place of a mother to him. Speaking from the cross our Lord said to John, "Behold thy mother," referring to His own mother, Mary, who also stood by the cross.

(continued from Inside Front Cover)

going on well. Five were baptized and added to the assembly and others are exercised.

McKEESPORT, PA. — L. E. McBain and Jas. Smith have been encouraged by a number professing to be saved and others concerned at time of writing.

NETHERLANDS — The address of our brother Lou Swaan is Langeyacht 18, Dedemsvaart (O) Netherlands. He will be labouring here in the work of the Lord with the hearty commendation of the Assemblies of Abbotsford and West Richmond, B.C., where he has been in fellowship the past eight years.

VENEZUELA, S.A. — J. Milne writes, "Last Thursday we had a very special meeting here in San Felipe to celebrate fifty years of testimony for the Lord. It was the first assembly to be formed in this State, today there are ten and quite a number of places where there are little groups of believers and a Gospel testimony carried on. Four of the labouring brethren were present and quite a number from the neighbouring assemblies. Six brethren spoke words to profit after which a light refreshment was served. It was a happy occasion, and we praise God for His great faithfulness, and rich mercy towards us in the past and trust Him for the future" Ps. 31-15.

CONFERENCES

Please remember the Conferences to be held Easter Weekend, April 9, 10 and 11 mentioned in last month's magazine in detail: Toronto, Ont., East and West sides, Vancouver, B.C., Moncton, N.B., Culver City, Cal., and Manchester Conn.

MIMICO, ONT. — A weekend of Bible Readings will be convened again

this year, D.V., April 16, 17 and 18. Subjects: The Lord's Coming First Advent, April 16th at 7.30 p.m.; Saturday 10.00 a.m. Resurrection; Afternoon, Lord's coming for His people; Evening, Lord's coming with His people, Lord's Day afternoon, God's Future for Israel. Accommodations and meals as usual. Corr. R. T. Hill, 30 Struthers Avenue, Toronto 14, Ont.

NEWMARKET, ONT. — The tenth annual conference will, D.V., be held on Lord's Day, May 2nd, with a ministry meeting from 2.30 to 5.00 p.m. and Gospel Meeting at 7.00 p.m. A light lunch will be served and supper following the ministry. Any coming in the a.m. for the Breaking of Bread and Sunday School please note the time — 9.45 a.m. and 11.30 a.m.

DESERONTO and PICTON, ONT. — Lord willing, we plan to hold our conference May 22, 23 and 24th in the Legion Hall, Main Street, Deseronto. Prayer meeting Saturday, May 22 at 3.30 — Ministry 7.00 p.m. Lord's Day, Breaking of Bread 10.30, Ministry 2.30, Gospel 7.00. Monday, Ministry 10.30 and 2.30. Corr. W. Root, Box 241, Deseronto.

LA CROSSE, WISC. — The annual conference will be held, D.V., May 1st and 2nd, commencing with a meeting for prayer on Friday evening, April 30th. Corr. L. Uglum, 314 S. 6th St., La Crosse, Wisc.

STOUT, IA. — The conference will be held, D.V., the weekend of May 22nd and 23rd with a prayer meeting May 21st at 7.45 p.m. Corr. R. Stickfort, Stout, Ia.

TORRINGTON, CONN. — Our annual conference, Lord willing commences with a prayer meeting, Friday, May 7 at 8.00 p.m. at the Gospel Hall, 410 Migeon Avenue. Meetings will be held on Saturday and Lord's Day, May 8 and 9, at the Elks Home, Litchfield Street, 10.30 a.m., 2.30 p.m. and 7.00 p.m. Corr. Victor Illuminati, 72 Revere Street, Torrington, Conn. 06790.

WITH CHRIST

VANCOUVER, B.C. — Our beloved sister in the Lord, Mrs. Annie E. McPhail, of the West Richmond Assembly, passed peacefully into the presence of the Lord on Feb. 14th, in her 90th year. She was saved at the age of 15 in Beaulieu, North Dakota, and shortly after was baptized and received into the fellowship of the Assembly there. During her 75 years in Christ our sister was with the saints at Langley, and Abbotsford, B.C. and for the past 15 years in the Assembly here at West Richmond and was an invalid for a few years. Mrs. McPhail was of a quiet disposition and went on faithfully in the ways that be in Christ. She saw her five daughters saved, and a number of her grandchildren also. During the years on the farm before there was an Assembly at Abbotsford she opened her home for cottage meetings, and invited her neighbours to come and hear the gospel. The funeral was large. Hector Alves faithfully preached the gospel to the many unsaved present.

VANCOUVER, B.C. — Please note correction of death notice in the February issue of our dear brother Albert Hull. It was incorrectly printed Albert Hill.

VANCOUVER, B.C. — Our dear sister, Mrs. George (Katherine) Gardiner, went to be with the Lord on Feb. 11, aged 78, after a long illness. She was saved in Scotland at the age of 17 and connected with the assemblies there and in Vancouver, latterly at the South Main Assembly. Our sister loved the assembly testimony and was always with us when well in body. Sidney Saword and Harold Paisley took the funeral service with a good number attending.

BRANDON, MAN. — Our dear brother Raymond Gregory, aged 68, went home to be with the Lord on February 11th. He was saved as a boy of 15 years and gathered out to the Lord at Mervin, Sask., later at Pine Creek, Man. and was for the last four years at Brandon, Man. He was a quiet and consistent brother. Brother Sam Rey of Portage la Prairie, Man., spoke to both saints and sinners. Brother Jim Webb spoke at the graveside. Our brother leaves his wife and three daughters to mourn his loss.

PORTAGE LA PRAIRIE, MAN. — Our dear brother John S. Lawford passed into the presence of the Lord on February 8th. He was saved at tent meetings held by Robt. McCracken and Herb Harris at Pine Creek in 1931,

and was one of the originals in the assembly there. He was a quiet and consistent brother. S. Rey spoke at the funeral to a good company present.

ARNSTEIN, ONT. — Our dear sister, Mrs. Jake Brown, went home to be with the Lord, December 2nd. She was saved on Good Friday, 1909 at the age of 13 and in fellowship in the Arnstein Assembly for a number of years where she bore a quiet godly testimony. Her patient suffering through the lengthy illness that took her home was a real testimony to the Lord. Ken Moore took the funeral service at the Arnstein Gospel Hall where a large number of family and friends gathered under the sound of the Gospel.

PETERBOROUGH, ONT. — Our beloved sister, Mrs. Isobel Adeline Morrison passed away to be with her Lord on February 7th at the age of 86. She had been in failing health for a long time. She was saved for over forty years and in fellowship in the George Street Gospel Hall, Peterborough for many years. She was a quiet, consistent Christian. She is survived by two sons and four daughters. J. H. Blackwood spoke words of comfort to the family and words of clear gospel to the unsaved at the service.

ALPENA, MICH. — Our dear sister, Mrs. Herbert Flood (Margaret) aged 75, went home to be with the Lord on February 10. She was saved for 42 years, in happy fellowship in Ferndale, Mich., for 15 years and the past 27 years in Alpena, Mich. Though weak and frail she was given to hospitality when able and was always in her place at the assembly meetings. The gospel was preached by Albert Sarlo of Soo, Ont., and at the cemetery by Chan. Spencer of Sherman, Mich.

CULVER CITY, CAL. — Mrs. Ella Usinger passed quietly away into the presence of the Lord on February 4, at the age of 79. She was born in Milford, Conn and saved while living on the East Coast. In 1937 she came to the Los Angeles area and was in happy fellowship in the Santa Monica assembly then in recent years in the Culver City Assembly. She was a quiet and faithful sister in the meeting and will be missed greatly. Brother Fisher Hunter faithfully preached the gospel at the funeral.

CULVER CITY, CAL. — Our aged brother James R. Hare, 89 years old, went to be with the Lord on February 19. A native of Newfoundland, being saved as a young man and in fellowship in Sydney Mines, N.S. In later years coming to Los Angeles where he was received into the Culver City Assembly. In all, he was 60 years in assembly fellowship. He will be missed for he ministered the word continually. Herbert Dobson clearly ministered the Word at the funeral.

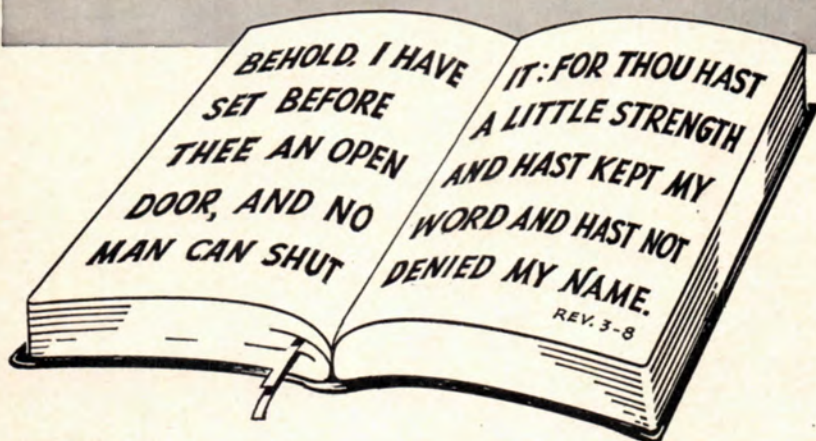
HARTFORD, CONN. — The assembly was saddened and sobered at the sudden homecall of our brother John Stango on February 14, at the early age of 43. Originally connected with the Italian assembly at Waterbury, Conn., our brother and his wife came to Hartford three years ago and the assembly was glad to receive them. The funeral was held in Waterbury where John was saved in his early teens. A very large gathering heard the gospel faithfully proclaimed by Brother L. McBain. Please pray for his widow and two children.

ST. CATHARINES, ONT. — Many were saddened by the sudden death of our brother David Silvester as a result of a highway accident on January 23rd. He was loved and respected by all. The esteem with which he was held was shown by a large number of friends and business acquaintances who came to the funeral parlours, and services which were taken by E. B. Sprunt and B. Nicholson. He is survived by his wife, one son and two daughters.

TRINIDAD, W.I. — Our aged sister Mrs. Henrietta Spencer was called home to be with the Lord on February 16th. She was born in Cardiff, Wales, in 1886 and born again in February 1905. She arrived in Trinidad with her husband and eldest daughter Annie in 1922 and for many years served the Lord faithfully. She was an ardent worker and endured much hardship and privation in her early years of service here when conditions were very different from what they are now. She could be described as "A Mother of Israel" who succoured many. For quite some time she has been in failing health and for her it was a happy release when the end came. She is survived by her two daughters.

Schilling

TRUTH AND TIDINGS



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BOUND VOLUMES

Have your ordered your Bound Volumes for 1970. The cost post paid is \$4.00. For older volumes \$3.00 each from 1960, or \$10.00 for four of 1960 - 1970 as long as the supply lasts.

TIDINGS

CHANGE OF ADDRESS — The new address for the Correspondent of the Terryville, Conn. Assembly is Abram Van Den Bush, 31 Gosinski Park, Terryville, Conn. 06786.

CHANGE OF ADDRESS — William H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio, 44107.

CALGARY, ALTA. — Jim Ronald had ministry meetings in the West Hillhurst Gospel Hall in January and Jim Currie in February. The word was very practical and encouraging.

GLEN EWEN, SASK. — Douglas Reid and Dick Robertson had eight weeks of gospel meetings and ministry with some fruit in salvation and the saints were cheered.

SARNIA, ONT. — Walter Gustafson and John Slabaugh have been encouraged by a good number professing to be saved.

TORONTO, ONT. — Hector Alves had well attended meetings in the Bracondale Hall on the Tabernacle and in Unionville using the chart on the "Seven Feasts of Jehovah". The ministry was profitable and much appreciated.

FALKLAND RIDGE, N.S. — L. K. McIlwaine finished cottage meetings here and returned home as he had a slight heart attack. He expects to go to New Glasgow after Easter for gospel meetings.

LANSE AU LOUP, LABRADOR — Albert Ramsay and Bert Joyce have been greatly encouraged by the interest and quite a large number professing.

CHARLOTTETOWN, P.E.I. — A. Hull and R. McIlwaine had good meetings here with three souls professing to be saved. B. Bingham and J. McCracken have finished five weeks at Port Bickerton. One boy professed and others are concerned.

LONG BEACH, CAL. — The Assembly had their first gathering in the new Hall, 3516 Linden Avenue. It will be sometime before the auditorium is completed.

(Continued on Page 100)

OBITUARY OF DAVID SPEER OF CALGARY

— *Harold S. Paisley*

The ways of the Lord are past finding out is true in connection with the homecall of our brother David Speer. Few of our younger brethren have the exercise for souls, the shepherd heart and the desire to study God's Word that marked our late brother. The writer has known him since 1947 when as a boy of around 15 he attended our gospel meetings in Cookstown, Ireland. At that time David was anxious to be saved but it was not until some years later that he was finally led to Our Lord Jesus Christ at Quilly through the preaching of our brother James Martin. Bro. Speer was born in Calgary, Alberta, 39 years ago and shortly afterwards his godly parents returned to their home in Ireland, but David came back as a young man to reside in Calgary. In the assembly he became a wonderful help and soon by his consistent ways and understanding of the truth of God became a source of strength to the saints. The Lord also blessed him with personal ability to contact sinners and bring the gospel before them and in this way many were brought under the preaching and saved. Our brother was a careful student of the Scriptures and spent many hours in reading and gave himself to prayer. The assembly was his delight and he was raised up to be a true shepherd and a trusted overseer, before he gave up his business and went forth commended by his Calgary brethren into full time service in 1970. During the summer of 1970 I was exercised to have our brother join me in the large tent which was pitched in the city of Calgary. I stayed at his home and shared his fellowship in the work. God had given our brother real gift as a preacher and I believe that his future as a servant of Christ would be a great blessing to the needy province of Alberta, where his burden lay. Now the Lord has seen fit to take his loved servant home to Himself into His glad presence and we are weak because of it, but God's ways are right.

May the Lord's people remember our dear sister, his widow in prayer, also the three little girls who were his joy and delight. The godliness and humility of this servant of Christ will be long remembered by us all and may we also walk in the steps of the Lord Jesus and of the faithful who have gone on to the eternal rest. The little while will soon be past forever and the coming of the Lord being so near should cause us to be more concerned with His interests here.

NOAH, DANIEL AND JOB

—A. W. Joyce

"Though these three men, Noah, Daniel and Job, were in it (the house of Israel), they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. 14:14). Two questions naturally arise in the mind. 1. Among the many worthies of Old Testament fame, why were these three especially chosen? 2. If these three were used in their lifetime as deliverers in the past, why could they not be used in Ezekial's day?

The answer to the second question seems to be that, howsoever longsuffering the Lord God may be with His people, there is a limit to the patience of God. Continuance in an evil path away from God, especially when combined with a stubborn refusal to listen to and obey the corrective ministry of the servants of God, will finally cause God to leave them to their self-chosen path. This is a principle in God's dealings with all men, whether heathen, Romans 1:24, 26, 28, the people of Israel or the now enlightened Gentile. See also I John 5:16.

This should have a very solemn voice to us at the present time if we get into a condition when we refuse corrective ministry to restore us to God when we wander into unscriptural paths of worldliness. Following the history of the lives of the three men in Ezek. 14:14, repeated in verse 20, we have much however to encourage us to live godly lives even though surrounded by ungodliness.

Noah lived in a very dark day yet in Gen. 6:9, we learn that, "Noah was a righteous man (or a blameless R.V. man) and that Noah walked with God". In the New Testament he is called "A preacher of righteousness" (2 Peter 2:5). It is true that his nephew Lot is called "That righteous man" but he certainly was not a "preacher of righteousness."

Forty-three hundred years ago, Noah affected the whole antediluvian world by his testimony and his preaching, condemning them for their unbelief (Heb. 11:7). Though twenty-five hundred years have elapsed since God spoke through the prophet Ezekial to Israel, we are still reading about Noah's faithfulness. We are also reminded in Heb. 11:7 that he "Saved his house".

The second man of this remarkable trio mentioned, was *Daniel*. He affected the two first world empires, Babylon and Medo-Persia. The third man was *Job*, who was the "greatest of

all men of the East" (Job 1:3). Possibly no other man in all the Old Testament ever passed through the trials which Job endured.

Noah passed through the destruction of the old world by water.

Daniel passed through the downfall of the first world empire by warfare.

Job passed through a downfall from the peak of material prosperity to the depths of poverty, accompanied by ten funerals in his family at one time.

Noah stepped from the ark to become the head of the restored earth.

Daniel ascended from the ruins of destroyed Babylon to become the first president of the Medo-Persian world empire. Then, because of his faithfulness to God was cast into a den of lions.

Job, after all the fierce storms of adversity, after many years, "died old and full of days" with double the possessions he had previously lost. What vicissitudes of fortune through which these three men triumphantly passed! A few words might sum up the histories of these outstanding men and their footsteps on the sands of time are left for us to follow

Noah's *righteousness* in an ungodly world.

Daniel's *purpose of heart* in a heathen palace.

Job's *patience* under excessive trial.

Each of these men had the long vision of faith — looking on to the *END* Daniel 9:24, "Seventy weeks are determined upon Thy people and upon Thy holy city, to finish the transgression, and to make *an end of sins*", etc. He looked on to Calvary and the provision of salvation.

Noah looked on to the Day of Judgment for God said, "*The end of all flesh* is come before Me . . . I will destroy them with the earth." Job looked on to the day of Consolation when the trials would be over. James 5:11, "Ye have heard of the patience of Job and have seen the *END OF THE LORD* that the Lord is very pitiful and of tender mercy."

These eminent men of God all took the long view renouncing the present in view of the future, exchanging this present world for the world to come. "Whose faith follow considering the end of their conversation, Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:7-8).

THOUGHTS OF SOUL WINNING

—Douglas Howard

John 4:23-24

John 4 might well be called the Soul Winner's chapter. Perhaps each soul winner, for personal reasons has his own special chapter or text which he enjoys, but this chapter is a classic on the subject. Take the case of the Samaritan Woman itself. How patient, how humble, how thorough, how wise, was our blessed Lord in gaining the heart of this dear soul for Himself.

Then, down the chapter (vv. 34-38) perhaps the outstanding paragraph of the Bible on "Soul-Winning" appears. It's message of urgency, reward, fruitage, of fellowship and of the phases of soul-winning, issued directly from a context of living examples of this very thing. For, following this, we read of the "many" who believed because of the Saying of the Woman, "He told me all that ever I did". And this amazing result (which obviously could be an encouragement even to a sister in her private sphere), is further climaxed by the "many more" who believed, having heard Him themselves, and confessing that "this is indeed the Christ, the Saviour of the World".

My exercise, however, in drawing attention to John 4, is especially an account of the Lord Jesus' revealing statement of vv. 23-24 about the Father's Search for Worshipers. "True worshippers", says He, "shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." I do not see how we can miss the connection between this remarkable reference to worship, and soul winning. To my mind, they are virtually linked together, and preaching for souls on the part of Christians who gather in the Name of our Lord Jesus Christ, should have such a connection in view at all times. Souls saved through our efforts (or anyone else's for that matter) are "found" with a view to becoming worshippers of the Father. Nor is their worship to be just that which spontaneously flows from a truly repentant and redeemed heart (though this is strongly indicative), but the ultimate — that these redeemed ones, one day, will be in the fellowship of a local assembly to share in its priestly acts of worship and service.

It follows, surely that the methods employed in our attempts to win souls to Christ, should be consistent with, and within the framework of, the practices acceptable to our beloved brethren in our assemblies who are most concerned that the assembly

continues to function as a "pillar and ground of the truth" — a living witness to the simplicity of "going by the book".

Recognizing this solemn long-range view, can only have the effect of developing much prayer and dependence on the Holy Spirit, on the part of the soul-winner, to make real the truths he declares and reveal Christ to the truly awakened and anxious soul.

Accuracy of statements of truth, no doubt, is of importance, too, even at this early stage of a believer's life. For, later, he may be shocked to learn that certain applications he heard, and which helped him, were not truly the interpretations of the passage. Not that we must labour the point that *we know* the interpretation, but at least we should go on record, and pass on to our applications in the fear of God.

Saints of the assembly, too, would do well to grasp more fully that the workings of the Holy Spirit in Gospel blessing, are to be looked for, rather than super-ability on the part of the preacher of the Word.

Satan is ever present at all visitations of God, and bad fish will get into the net in spite of us, so discernment is much needed. It is just here, that preaching brethren may unwisely, and even unintentionally, influence elders in favour of certain that profess in their meetings. This could be dangerous, even devastating, if some, as a result, get into the assembly, who were not, if ever to be, assembly material. The Lord help us.

PACKS HARBOUR

Sixteen summers have passed since the M.G.M., a 39-foot missionary motor vessel, visited Packs Harbour on the rugged Labrador coast, not too many miles from the better-known community of Cartwright. In one of our calls during our brief tie-up there, we were told that we would be especially welcome at the MacDonald home farther down the harbour. Mr. MacDonald was dying. As soon as possible, we made our way to the humble dwelling. Upon entering, and indicating who we were, we heard a voice from an adjoining room saying: "I hear strange voices today". "Yes", we said, "and likely you will never hear them again as we leave tomorrow morning". "Come in", he said, and we were ushered into the presence of the dear dying man. He was lying in bed, totally blind from a brain disease from which the doctors knew he would not recover. He had but months to live. It was no trouble to get that man's ear. Alone in his blindness, not much of this world's goods, and nothing to look forward to in this life, he was glad to talk. In fact, he made it

abundantly clear that he wanted to know how he could be ready to die. Since he was blind, we simply quoted Gospel passage after Gospel passage from the Holy Scriptures and appealed to him to trust Christ and His atoning sufferings. We even applied the Saviour's own invitation to "come" to Him. "How do I come? Christ is in Heaven; I am on earth. How can I come?", was his plaintive plea. To illustrate that *coming to Christ* meant a complete abandonment of one's present position of self-effort and self-reliance to take up a new position of sweet dependence upon the sufficiency of Christ's atoning blood, we said to him: "Outside your door are two ledges of rock, the one some feet below the other. You have a little boy on the upper ledge, and you from the lower one, ask him to jump to you, promising to catch him. He may hesitate as he looks at the situation; might even for a time, doubt your ability to keep your promise; but with more pleading, confidence possess him and he jumps. That's what it means to come to Christ".

We felt we could go no further with him, and knelt in a word of prayer. There was help from heaven to pray and thoughts flowed freely. The words of Charlotte Elliott came to mind and were quoted:

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
Oh, Lamb of God . . .

and to our amazement, the dying man broke in loud and clear, "*I come, I come*". Opening our eyes, we saw dear Mr. MacDonald half-sitting up in bed, and getting up from our knees, we shook hands and with a few words left him.

That evening, a couple of the crew of the M.G.M. paid him a further visit. He was radiant. One of his first remarks was: "If Jesus was standing outside that window, I would jump to Him right now". It seemed he had grasped the plan and had truly come to the Person of the Lord Jesus Christ. Some months later, it was the privilege of a member of the crew to take Mr. MacDonald's funeral. In those few months he had left ample testimony to his faith in the Man of Calvary.

Friend unsaved, — it is your responsibility to come, in spirit, to Christ your Saviour. It is His responsibility (and ability) to give you immediate relief from your burden of guilt. He has said: "I will never leave thee, not forsake thee", and if you will come to Him, he will in no wise cast you out, either now or in eternity. Come to Him — TODAY.

A member of the Crew of the M.G.M. of 1957

THE CHRIST OF GOD

—W. Hoste

RENUNCIATION AND INCARNATION

The determinate counsel of our Lord, to which we have referred, involved three things for Him. First,

(a) RENUNCIATION. He "made Himself of no reputation and took upon Him the form of a servant." The rendering of the Authorized Version, in my judgment, suits the context and facts of the case better than the literal translation of the R.V. The change was rather one of relation than of prerogative. He was ever a Divine Person, but He renounced His right of being ONLY in the form of God, by taking upon Him the "form of a servant". This does not mean that in taking the latter, He ceased to be in the former. He did not empty Himself to His Divine prerogatives. These were part of Himself. It is true He left the glory which He had with the Father before the world was; but He was full of moral glory.

Blind teachers, with their baseless theories of "Kenosis", would make Him "altogether such an one as themselves", or even lower. But of which of them could it be said, "Now are we sure that Thou knowest all things" (John 16:30), or which of them possesses the Divine prerogative, not only of "knowing all men," but of even knowing what is "in man" (John 2:24, 25; Jer. 17:10). He had the Divine consciousness of His own inerrancy and infallibility. What more characterizes the true people of God in every age, than a humble sense of imperfection or unworthiness, or what was more inculcated by the teaching of our Lord? Yet He Himself *never* recalls a word, regrets an action, nor acknowledges a failure. Such phrases as "I wish I had, or had not", "Had I known, I would not", are entirely absent from His utterances. Then again, as has been well remarked, a whole group of phrases, common in the everyday speech of all peoples, must be sought for in vain in the records of our Lord's saying — such expressions as "I think", "I believe", "I suppose", "I hope". On the contrary His speech was ever characterized by *certainty*, and to His enemies He could say, "Which of you convinceth Me of sin?"

Speaking of His relation to His Father, He says, "I do always those things which please Him". Nevertheless, so complete was His self-effacement, that though He was "the Power of God," He could "do nothing of Himself" (John 5:19); though He was "the Wisdom of God", His doctrine was not His own, but His that sent Him (John 7:16); though

He was the "Word become flesh", He would only speak the Father's Words. He entirely disclaimed all initiative and originality, and was content ever to be the "Servant of Jehovah". Again, let it be noted, that the expression, "took upon Him the form of a servant", does not mean that He became a servant in appearance only, but that in addition to being in the form of God, He really and truly became the bondslave of Jehovah. It is very interesting to notice the difference between the word translated *bond-slave* — *doulos* — and that often rendered minister — *diakonos*. Both words occur in the first verse of our Epistle. Paul entitles himself and Timothy "the bond-slaves of Jesus Christ", and he addresses among others the "deacons" or ministering brethren in the church at Philippi. A deacon (from a word meaning "to pursue") is a man viewed in relation to some particular service to which He is called and for which He is fitted. Paul, for instance, calls himself and Appollos "deacons" (Greek) *by whom the Corinthians had believed* (I Cor. 3:5). In Romans 15:8, the Lord Jesus is spoken of as "the *deacon* (Gk) of the circumcision to confirm the promises made unto the fathers", and Timothy, who, in a footnote in some Bibles is erroneously entitled "The first Bishop of the Ephesians", but who was clearly an "episcopos", is told by Paul that if he "put the brethren in remembrance of these things, he *will be a good deacon* (Gk.) of Jesus Christ" (I Tim. 4:6).

I only quote these three examples out of many to show that it is quite unscriptural to describe a deacon as an "inferior office-bearer in the church", or even to apply to name only or even primarily, to one who administers the funds of a church, though a deacon might be one who did so. The brother who takes a Gospel Service, gives a Bible lecture, writes a needed book, or distributes money to the poor, is a deacon in reference to his particular service. To be a "doulos" or bondslave, is a much deeper thing. Here the man is viewed more in relation to his master, than to the service rendered. He is the personal property of his owner. Whether his Master gives him work to do or not, makes no difference. He is not his own; he must keep himself free for his Master's use. His work is never done. By night or day he is the *doulos* — the bondservant — of His Master. The Lord Jesus was ever the *diakonos* of man. "*He came not to be ministered unto, but to minister*" (Matt. 20:28), but *He was never man's bondslave*. He was ever in deed and in truth the bondslave of His God, and such, too, we are called to be. Alas, how slow we are to rise to all that the name implies. Nor let us forget the Divine precept, "Ye are bought with a price, become not *"bond-servants of men"* (I Cor. 7:23).

(b) The second consequence of our Lord's determinate counsel was His INCARNATION. "He became in the likeness of men". These words mark the special condition in which our Divine Lord was to carry out His allotted service as the bond-servant of Jehovah. "The likeness of men". He might conceivably have come down to the level of the archangel and have served God in the majesty of a Michael. This would have been "a self-effacement" for Him who was in the form of God: but "*He took not up angels, but He took up the seed of Abraham*" (Heb. 2:16), and so it behoved Him to be "made like unto His brethren", and become partaker of flesh and blood. He, the Divine Person, who had from Eternity been only in the form of God, now took to Himself a perfect human nature, and he became, not in *appearance only, but in reality, MAN, with a real human body* (Heb. 10:5), *soul* (John 12:27), and *spirit* (Luke 23:46). One Person, with two distinct and perfect natures, the divine and the human — never to be divided. In addition to His sovereign Divine will, which He necessarily held in abeyance "in taking the form of a bond-slave", he had a human will, which, though perfect, was never the ultimate cause of action with Him, but was always subject to that of His Father. In the garden of Gethsemane we see His own holy human nature shrinking from contact with sin, and from the consequent abandonment by a Holy God, which the Cross would involve. This is expressed in the words, "Father, if it be possible let this cup pass from Me". And yet never was His will more subject than at that moment, for He adds, "Nevertheless, not My will, but thine be done". All this shows that, while we cannot too jealousy hold and assert the essential deity of our Lord Jesus Christ, we must no less firmly hold the fundamental truth of His true and *spotless humanity*.

HE WAS RICH — HE BECAME POOR

Remember this: If Jesus calls you forth
To leave the nets (it well may be *full nets*),
To preach the Word, that Jesus did the same!
He gave His all, from wealth to poverty,
Depending on His Father for supply!
("Your Heavenly Father" note, He calls Him, too)
When He said, "Trust", He knew whereof He spoke,
And He knows all about a life of faith.
So when He says, "Fear not, Your Father knows",
He speaks as One who is *experienced*.

—M.M. Dale

TRUTH AND TIDINGS GOSPEL TRUST

From 1 January 1970
to 31 December 1970

RECEIPTS AND DISBURSEMENTS

RECEIPTS:

Balance 1 January 1970	\$ 3,395.32
Gifts for Lord's Servants etc.	27,948.50
Gifts for Expenses and U.S. Exchange	1,134.74
TOTAL RECEIPTS	<u>\$32,478.56</u>

DISBURSEMENTS:

Remitted to Lord's Servants	\$28,243.50
Remitted to Homes for Aged	565.00
Remitted to Gospel Hall*	1,405.00
Postage, Printing and Sundry Expense	240.60
Bank Charges and U.S. Exchange	650.12
Typewriter Purchased	126.47
TOTAL DISBURSEMENT	<u>\$31,230.69</u>
Cash in Bank 31 December 1970	<u>\$ 1,247.87</u>

We have examined the Books of Truth and Tidings Gospel Trust for the year ended 31st December 1970 and find that the above Receipts and Disbursements Statement is in agreement therewith.

BUCHAN AND CROSS

Per James B. Buchan

PUBLIC ACCOUNTANTS

March 29th 1971.

(The amount indicated by the asterisk (*) was for specified gifts sent through the Trust Account by individuals for Income Tax receipts. The address of this account is: Truth and Tidings Gospel Trust, Box 412, Unionville, Ontario, Canada.)

THE LORD'S WORK IN TRINIDAD

—Daniel Ussher

Over two years ago it was our privilege to give a brief outline of the Lord's work in Trinidad in this magazine. Many changes have taken place here since then. Two missionary couples then on the field are no longer with us. Mr. and Mrs. Spencer have been called home to be with the Lord. Mr. and Mrs. Bell are in Scotland and unable to return to the field due to health reasons. Our brother suffered two strokes and was very ill for a time but has made some recovery and is able to move around a little again. Mr. Jones has had eye trouble for over a year and at present is slowly recovering from a second eye operation. In April, 1970, Mr. and Mrs. James Stewart arrived here from Northern Ireland to join us in the work. They have adapted themselves well and are proving useful in the work. Our brother is well taught in the Word and his ministry has proved to be of good help to the saints.

Brother King (native Evangelist) has seen good work out East in the Arima area where many souls have been saved and added to the Assembly there. The tent was moved around the town and also in nearby villages. A new Gospel Hall has been built in Arima which is a credit to the saints there. In recent times our brother has been in several assemblies giving teaching in respect to Church Truth. There is ever need for this type of teaching here. Mr. and Mrs. Wright at time of writing are in Scotland on furlough; they are expected back here in September, 1971. Miss Spencer still carries on school work in Petit Valley, a Sunday School is also carried on by our sister in the School premises.

In our last report of the work here we referred to the needy central region called the "sugar belt". At that time there were 6 baptized believers who were in fellowship at Sutton Street Assembly, San Fernando. We were then in prayer that others would be saved and an assembly planted. The Lord graciously answered prayer and in the early part of 1969 when we took the tent to Orangefield Road, we were greatly cheered by the response to the preaching of the Gospel. At this point we would state that it was not our intention to have the tent in Orangefield Road. We intended to go east to Port of Spain city but our site of two former years was unobtainable. We tried for other sites in the city near the former site but did not succeed. We were dis-

appointed as we had seen souls saved and added to the Lodge Place Assembly in Port of Spain in the previous efforts. It always has been, and still is a joy, to labour in fellowship with the saints in that assembly. They are most diligent in visitation and getting folks out to the meetings.

However, our disappointment was short lived as the first night the tent was in Orangefield it was packed with many people outside. After the meeting an old man came and shook my hand and said to me, "I have lived here for over 60 years and no one has come to preach to us the way you do." That man is not saved yet but his son-in-law and four of his granddaughters got saved in those meetings and are going on well in happy consistent Assembly fellowship. The interest in the meetings was sustained and many nights in excess of 200 people heard the Word, for the most part Hindus and R.C.'s. Fellow workers and national brethren rallied to help us in the preaching and the tent was standing on the same site from February through to July. Of course in the latter weeks the meetings were cut down to about 3 nights per week. In all about 20 souls professed to be saved and in due course 12 of these were baptized. On the second Lord's Day in August, 1969, the assembly started with 19 in fellowship (counting my wife). For the first Lord's Day over 60 believers met with us to remember the Lord for the first time. It was a real sweet occasion as we "remember Him" with the heathen around us on every side.

There are now 23 in fellowship of whom 11 are brethren and we seek to go along in scriptural simplicity. We have our troubles and problems which we meet and deal with in the fear of God. Land has been acquired and we trust we shall be in our new Gospel Hall before the end of the year. Four Sunday Schools are carried on weekly by the believers. Open-air work and tract distribution are also carried on in the villages.

On Saturday, February 26, the new Gospel Hall at Carenage was officially opened with saints from all the assemblies in the island invited for the occasion. The Siparia Assembly is also working on their new hall and there are hopes it might soon be complete. This year a quarterly Bible Reading for all the Assemblies has been started. The first in San Fernando was very profitable. The continued prayers of the Lord's people will be valued for the work here.

UNSELFISHNESS OF LOVE

—A. J. Holiday

Part 2

As we contemplate this wonderful pattern, we are amazed not that God should ask so much, but that we should be so unmoved at our feeble response to claims thus enforced.

And now let us turn back to the Scriptures with which we commenced. In I Cor. 10:24, *it is the things of others which are put in contrast with our own things*. But in Phil. 2, 20-21 the contrast is *with the things of Jesus Christ*. How instructive and how searching to the conscience this is. I earnestly desire to seek the things of Jesus Christ, and God's test as to *whether I am doing so is simply this* — "*Are you caring for the state of others?*" Among those regarding whom the apostle so sorrowfully laments that all were seeking their own things, there were doubtless many whose love to and zeal for the Lord Jesus were unquestioned by those who knew them. Yet when this test is applied, what universal failure became manifest. "I have no man like-minded, who will genuinely care for your state." We are ready to admit that we are not our own, for we have been bought with a price, and we belong to Him who bought us. But He claims the manifestation of this in our *genuine care one for another*, a care that will always be shewn according to our estimate of how much we owe to our blessed Lord. When the disciples were striving which of them should be accounted the greatest, and the Lord was instructing them that the greatest must be the servant (Luke 22, 26), He enforced what He was saying by putting the question to them — "Whether is greater, he that sitteth at meat, or he that serveth?" The answer was obvious — "Is not he that sitteth at meat?" And then came the heart-searching comment — "But I am among you as He that serveth." Yes, He was the only one of that company who had taken the servant's place, for this was after He had washed their feet. All the rest had reclined at ease, while He, His garment laid aside, and girded with a towel, had knelt beside each one and ministered the refreshment which none had offered to Him. "I am among you as He that serveth." That is always His claim, even when He takes the place of authority and gives us His commandments. The two always go together. "Ye call Me Master and Lord, and ye say well, for so I am." But none the less He is among them as the serving one. He had cared for their state in such an unmistakable manner that every word He uttered as Master and Lord carried irresistible force with it.

And this is the indispensable requisite in connection with

our attempts at *shepherd work and oversight*. Do our brethren recognise us as those *who serve, who seek not our own things but the things of Jesus Christ*; and that *by genuinely caring for the state of our brethren, no matter at what cost to ourselves?*

We might consider some of the ways in which this care is exercised, for it is very far reaching, and comes into every detail of our relationship to fellow-believers. The words we have been dwelling upon in I Cor. 10, are followed immediately by a practical application, which needs to be enforced to-day as much as when the apostle made it. Of course, I do not mean that the question of meats offered to idols is very likely to trouble us. But the principle is that of *sacrificing my liberty and declining to do what is perfectly lawful, because it might make a weak brother stumble*. If I am to do all to the glory of God, I must not put a stumbling block before any. It matters not that the occasion of stumbling lies in their *ignorance*. My concern should be that they do not stumble, and I must readily forego my liberty for such a cause. But how often do we hear this principle deliberately set at naught? "I can do such a thing with a perfectly clear conscience, and I don't see why I should be expected to give it up because some one else thinks differently." When the heart is so little concerned as to the consequences of our behaviour, there is great reason to fear that the conscience we boast about is at fault also; and that our first need is to judge ourselves about the things we have proclaimed to be lawful.

Another most important point is whether we are able to bear with ingratitude, with evil returned for good, with misrepresentation and other painful things from those we seek to care for. It is delightful to visit those who are themselves happy in the Lord, and who are sure to give us a welcome. But a large part of our shepherd visits will have to be to those who have got away from God, and are, therefore, little disposed to listen to us. It is not, as a rule, those who have openly wandered into sin with whom the great difficulties arise. They may be very hard, but they seldom treat us badly. Their conscience condemns them for the course they are walking in, and they do not pretend to justify their ways. But it is those who profess to be all right with God, while in reality, Satan has got a sad advantage over them, that put shepherd grace to the severest test. In these cases it is commonly *wounded pride or vanity that is at the bottom of all the trouble*. But this is the last thing that any of us like to admit, and it is wonderful what ingenuity the flesh displays in such cases in finding other pretexts to account for the position that has been taken up. We may expect to have all kinds of charges levelled against us when we seek to reach the conscience of a brother

under such circumstances. Are we able to bear this meekly, not once, but again and again? For such an one is often hard to be won, and nothing but the having learned deep down in our hearts to care for the things of Jesus Christ, and to see those things in the state of our brother, will enable us to go on with unflinching patience till he has been won back to a lowly subjection to the Lord, which will put everything into its proper place.

When Paul wrote to Timothy about the work of oversight, do we wonder that he should preface his instructions with these words, "If any one stretches for his hand to oversight, he desires a beautiful work?" The Pathos of this declaration is completely destroyed by the Authorized Version, with its "office of a bishop". The word translated "desire" only occurs three times in the New Testament, and its full meaning is to stretch out the hands in entreaty. The other two places where we find it are Heb. 11:16, "But now they *desire* a better country, that is an heavenly;" and I Tim. 6:10, "For the love of money is a root of all evil; which some having *coveted after*," etc. What a picture of real, soul-absorbing longing we get in the thought of one entreating with outstretched arms. Terribly true of many believers who have their hearts upon money, and so have pierced themselves through many sorrows. But how beautiful when it describes the attitude of one who is earnestly beginning to show a care for the saints, and genuinely to seek after their well-being. This is the foundation, and without it all the qualifications named afterwards, will not make a true shepherd and bishop of souls. It is like the love of I Cor. 13.

MEN OF NOTE, PAUL THE PRISONER

—Hector Alves

PAUL, the apostle to the Gentiles (Concluded)

PAUL THE PRISONER "I Paul, the prisoner of Jesus Christ for you Gentiles" (Eph. 3:1).

Having considered Paul the Persecutor, Paul the Pattern, Paul the Preacher, and Paul the Prophet, we will close these papers by looking at *Paul the Prisoner*. The fact that he would spend his last days on earth as a prisoner would come as no surprise to Paul. In Acts 20:22,23, in his charge to the elders of the church at Ephesus, he said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city,

saying that bonds and afflictions abide me." Then in the following chapter, "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Verse 13).

Luke the historian gives us the account of Paul's hazardous journey to Rome. Then "And when we came to Rome . . . Paul was suffered to dwell by himself with a soldier that kept him." This was not in close confinement. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him" (Acts 28:30). After that he was set at liberty for a season, then imprisoned for a second time, and consigned to a stricter confinement and chained. He was a prisoner of the Romans, and yet a "prisoner of Jesus Christ;" a military prisoner, yet a prisoner for the sake of the gospel; "an ambassador in chains," (Eph. 6:20. R.V.) yet he was able to write and to make known the gospel. Paul was blind while a persecutor, bold while a preacher, blameless while a prisoner.

Paul's busy life did not end when he became "Paul the prisoner." After more than twenty years of "fully preaching the gospel round about to Illyricum," he had well earned a rest, but we find him in prison no more out of harness, so to speak, than he was when waiting at Athens for Silas and Timotheus he took advantage of the opportunity and stood on Mars' Hill and said, "Ye men of Athens . . . Whom therefore ye ignorantly worship, Him declare I unto you." During his years of imprisonment Paul received many visitors, and also testified before governors and kings. It was while he was a prisoner that he wrote at least five of his Epistles, namely Philippians, Ephesians, Colossians, Philemon and Second Timothy. It is likely that First Timothy and Titus were written between his two periods of imprisonment, also the Epistle to the Hebrews IF Paul wrote it.

So Paul the prisoner was far from idle for he "received all that came in unto him;" he "preached the kingdom of God" and taught "those things which concern the Lord Jesus Christ" (Acts 28:31). His pen also was busy, and we have the record given of some of his prison prayers. "In every prayer of mine for you all (Phil. 1:4). "Cease not to give thanks for you, making mention of you in my prayers (Eph. 1:16). "Praying always for you (Col. 1:3). "Making mention of thee always in my prayers (Philemon 4). "Without ceasing I have remembrance of thee in my prayers night and day" (2 Tim. 1:3). We do not find Paul morose while a prisoner, nor did he allow his mind to

become inactive, rather he availed himself of every opportunity to serve the Lord during his confinement. His hired house or "dwelling" (R.V.), became the centre of far reaching activity; there he received many visitors, and there his pen, and his lips were busy. Among his visitors later on in Rome were Luke, Tychicus, and Onesiphorus who "oft refreshed him and was not ashamed of his chains" (2 Tim. 1:16). There would be times of loneliness as we gather that from his words, "Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry," that is, useful to me for ministering. This letter, Second Timothy, likely the last one he wrote, touches our heart. He asks for a visit from his friends and wants Timothy to bring a cloak he had left at Troas. Apparently he was feeling the cold of the damp cell he was in, for winter was coming on so he writes, "Do thy diligence to come before winter." We here quote from Conybeare and Howson, "Life and Epistles of Paul" — "We know not whether Timotheus was able to fulfil these last requests of the dying apostle; it is doubtful whether he reached Rome in time to receive his parting commandments, and cheer him in his latest sufferings . . . We may therefore hope that Paul's last earthly wish was fulfilled. Yet if Timotheus did indeed arrive before the closing scene, there could have been but a very brief interval between his coming and his master's death. For the letter which summoned him could not have been dispatched from Rome till the end of the winter, and Paul's martyrdom took place in the middle of the summer."

There is another remark in the letter, made by Paul the prisoner, which is worthy of note. "Salute Prisca and Aquila" (Chapter 4, verse 19). Paul's last salutation, written to his two intimate friends with whom he had lodged at Corinth some twelve years before. A close friendship had grown between Paul and this worthy couple, man and wife. He had not forgotten what they had done for him. They had shown him hospitality; they had been his "helpers in Christ Jesus;" moreover, he wrote concerning them, "Who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 12:3,4). "All they which are in Asia be turned away from me," wrote the apostle. "Demas hath forsaken me. . . . Alexander the coppersmith did me much evil," But here are Priscilla and Aquilla, faithful to the end, and Paul thinks of them in the midst of his own misery and loneliness. His very

last salutation is sent to this worthy couple, showing the esteem in which he held them. Three more short verses and Paul the prisoner of Jesus Christ lays down his pen.

His end was triumphant. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed" (2 Tim. 1:12). "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. 4:6,7. R.V.). It is recorded, "The trial ended, Paul was condemned and delivered over to the executioner. He was led out of the city with a crowd of the lowest rabble at his heels. The fatal spot was reached; he knelt beside the rock; the headsmen's axe gleamed in the sun and fell, and the head of the apostle of the world rolled down in the dust." But, "Henceforth," said he, "there is a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

THE PSALM AND THE SHEPHERD

Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged clergyman present rose and said, "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said, "I can, and I will upon one condition, and that is that after I have recited it, you, my friend, will do the same."

Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound, and, as he finished, a great burst of applause broke from the guests. Then, as it died away, the aged clergyman arose and began to recite. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence, but, there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe!

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged clergyman, and said to the audience, "I have reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this — I know the Twenty-third Psalm, but he knows the Shepherd!"

QUESTIONS AND ANSWERS

Question: Would you please answer in Truth and Tidings if it is scriptural to put a brother or sister away from assembly fellowship who marries an unsaved person. If so, what scripture do you use? Some believe they should be put away, and never restored to the fellowship while the unsaved partner is living. Could this be so?

Answer: We believe there are only three portions of scripture which deal with the matter of excommunication from assembly fellowship; these are Matthew 18:15-17, I Corinthians 5:4-13, and I Timothy 1:19-20. We do not now comment or enlarge on these more than to state that in none of them is mention made of the unequal yoke in marriage. However, we believe that when there is the likelihood of a brother or a sister in the assembly marrying an unsaved person, both counsel and warning ought to be given regarding the wrong and the unscripturalness of taking such a step. See 2 Corinthians 6:14-18. If the course is persisted in and the warning and counsel is unheeded, and the marriage performed, then it is the responsibility of the brethren who have "the care of the church" and "Who have the rule over you," to carry out whatever *internal* discipline is necessary. There has been disobedience to the Word of God and such cannot be overlooked. "Holiness becometh Thine house, O, Lord, for ever" (Psa. 93:5). God's house must be kept clean and free from unscriptural practices. One of the reasons for internal discipline is "that others also may fear" (I Timothy 5:20).

Question: What saith the Scriptures regarding social drinking? 1st. In Public with the unsaved. 2nd. In privacy in the homes with other Christians? 3rd. Making wine for home consumption? What should be our attitude toward them in regard to taking part in the assembly?

Answer: What saith the Scriptures? We know of no direct "thus saith the Lord" regarding these matters. However, we do not expect to find in the Word of God a text for every thing we ought not to do, or a text for everything we want to do. The Bible is a book of principles and in it we learn what is pleasing to God and what is contrary to the mind and will of God. It is not safe to assert that because no Scripture can be quoted as a definite prohibition, therefore a custom is permissible. For instance, there is no scripture which tells us we are not to

sprinkle infants, but that does not make the practice the right thing to do. We are safe in saying that Timothy had no scripture informing him that he ought not to drink wine, but we will note what Paul wrote to him. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). Some take from these words a liberty that Paul did not intend. Note, Timothy was to "use a little wine" not to drink wine to satisfy his appetite or inward desires, but for his "stomach's sake" and his "often infirmities". Paul would have Timothy keep in a healthy condition and so this advice or exhortation was personally directed to him. It appears that Timothy was most careful, he drank only water so that he would be above reproach. Paul informs him that the use of a little wine as a medicine would be quite in keeping with his position in the church. These words follow immediately after the injunction, "Keep thyself pure;" and Paul assures Timothy that using a little wine as a medicine would not affect that purity. There is no allowance for social drinking here. Under the law the priests were not permitted to drink wine; we believe the same principle applies today; God would have those who minister in His house to be no less holy (See Ps. 93:5; and Ps. 89:7). We may safely conclude from Paul's words that he was in perfect sympathy with Timothy's custom in abstaining from the use of wine, but in this instruction to him it was a matter of helping him to keep well in body. Therefore we are not to go beyond this in the use of wine. In answering this question the writer wishes to state that there are homes where wine is drunk because it is a national practice; the questioner does not have these in mind.

(Continued from inside front cover)

TAMPA, FLA. — Vernon Markle of Sydney, Nova Scotia has joined E. Wickert in preaching to Spanish speaking people. The latter has been sowing the seed for some years in this area.

NEW CREEK, WEST VA. — The Assembly was formed and remembered the Lord for the first time on March 21st. Tears were freely shed in appreciation of the Saviour's sacrifice. The Correspondent will be, Mr. Robert Pan-
cake, Box 140, New Creek, W. Va. There is still a good interest in the Gospel. Brethren from Frostburg, Md., were present, showing their fellowship in the work.

TORONTO, OHIO — S. Mick and Minor Hawk had eight weeks Gospel meetings when quite a large number professed to be saved. Brother Hawke drove 65 miles each way daily after a day at the office which must have been very strenuous, but is most commendable.

DETROIT, MICH. — "Appreciated short visits recently by Brethren Sidney Maxwell and Wm. Warke were enjoyed by us here at Stark Road Gospel Hall." A. Stewart.

EAST BOSTON, MASS. — While in this area, A. W. Joyce had a night at Byfield and ministry meetings in East Boston with all day meetings on the Lord's Day which were well attended.

GARNAVILLO, IA. — Leonard DeBuhr and Robt. Orr are in their fourth week of gospel meetings. No stir as yet.

BEETOWN, WIS. — Paul Elliott and Eric McCullough are preaching the gospel here and Steve Mick and S. Hamilton are in Broadhead, Wis.

STOUT, IA. — "H. Paisley had three weeks meetings on the Book of Daniel, illustrated by a large chart. He was much enjoyed by the Lord's people and other assemblies with a large attendance every night. Quite a few unsaved attended and one professed".

TORONTO, ONT. — The Conference in the East End was very largely attended, somewhat more than last year. The ministry was enjoyed and one professed to be saved. We also received a very good report of the meetings on the West Side and there also one professed to be saved.

CONFERENCES

WINNIPEG, MAN. — The annual conference will be held, God Willing, in West End Gospel Hall, Ellice and Victor, on June 4, 5 and 6. Friday, prayer and ministry at 7.00 p.m.; Saturday, Ministry at 10.30, 2.30 and 7.00. Lord's Day, Breaking of Bread at 10.30 a.m. Ministry 2.30 and Gospel at 7.00. Corr. John Hull, 576 Home Street, Winnipeg 10.

SARNIA, ONT. — Our annual Conference will be held, D.V. in Central Collegiate, East Street on May 29th and 30th with a prayer meeting May 28th at 7.45 p.m. in the Gospel Hall, Corner of College and Davis Streets. If the present custodian strike continues, the school will not be available. Those from a distance should check for final decision. Phone 1-519-542-9407. Corr. R. W. Kember, 1742, London Road, Sarnia.

MIDLAND, ONT. — The Midland and Waubaushene Assemblies hold their Conference, D.V., May 23 and 24 in the Midland High School, Hugel Ave., W. preceded by a prayer meeting in the Gospel Hall, May 22 at 7.30 p.m. Servants of the Lord, practising and teaching the right ways of the Lord are welcome. Corr. J. M. Crawford, 311 Midland Avenue, Midland, Ontario.

EDEN GROVE, ONT. — Conference to be held, D.V., Lord's Day, June 6th. Breaking of Bread 10.30 a.m. with the usual order of meetings following. Prayer meeting, June 5th at 7.30 p.m. Servants of the Lord walking in the Old Paths welcome to minister. Corr. S. R. Purdy, Cargill, Ont.

OWEN SOUND, ONT. — A one day Conference is planned for this year again, D.V., commencing with prayer meeting May 8th at 7.30 p.m. and continuing all day Lord's Day May 9th. Breaking of Bread, 10.30 a.m. All meetings in the Gospel Hall, 9th Street and 9th Ave. East. Corr. Geo. Isaac, 854 15th St. E., Owen Sound, Ontario.

CRAPAUD, P.E.I. — In the will of the Lord, the five Island Assemblies will hold their annual conference over the weekend of May 22nd. The same order of meetings will prevail as other years. Prayer meeting on Friday night. Ministry Saturday afternoon. Worship meeting at 10.00 a.m. Corr. D. G. Ramsay, North River, P.E.I.

BYFIELD, MASS. — Our 92nd annual conference will be held, D.V., with a prayer meeting Friday, May 28th at 7.30 p.m. and continuing through Saturday and Lord's Day May 29th and 30th. Usual arrangements made and servants of the Lord walking in the old paths welcomed for ministry. Corr. John H. Short, 145 Main Street, Byfield, Mass. 01922.

FOREST GROVE, ORE. — Our annual conference will be held in the Gospel Hall, 21st and Cedar Streets, commencing, D.V., on May 28th at 7.30 p.m. for prayer and continuing May 29th, 30th and 31st. Corr. Harry H. Goff, 2433 Goff Place, Forest Grove, Oregon 97116.

GARNAVILLO, IA. — The annual conference will be held, D.V., June 5 and 6th with a prayer meeting on the evening of June 4th. Cor. Robt. Brandt, Garnavillo, Ia. 52049.

WITH CHRIST

ARNSTEIN, ONT. — Our beloved brother Henry Davis, age 77, went home to be with the Lord, February 17. Saved in April, 1932 during meetings held by brethren Widdifield and Stein in this community, he was received into the fellowship of God's Assembly shortly after this. He went on in a faithful godly manner with a real love for the lost. Ken Moore preached the Gospel to a large gathering of saved and unsaved at the Arnstein Gospel Hall.

CAMPBELLFORD, ONT. — Our dear sister, Mrs. Mabel Cora Beggs died on February 9 at the age of 83. She was saved when a young woman in Springbrook after returning home from a gospel meeting. She moved in later years to Campbellford. Her great concern was before she died that her son and daughter and grandchildren would get saved. Sam Patton spoke to a good company at the funeral service.

EAST BOSTON, MASS. — Our dear aged sister Mrs. Vincenza Mazzola, died March 14th at the age of 96. She was saved in 1928 in a cottage meeting when the Gospel work in East Boston, Mass. first started before the Assembly was planted. A. W. Joyce spoke to a large number of unsaved at the funeral parlour and also at the service held in the Gospel Hall.

LONG BRANCH, N.J. — Our dear brother Dionisio (Dennis) Tirado, entered into rest May 4, 1970. P. Truglia spoke the Word at the funeral. (We have just received this notice without further particulars.)

DETROIT, MICH. — Our dear sister, Mrs. Nellie Ferguson, born in Scotland 75 years ago, went to be with Christ March 22. She was saved in early years in Scotland and in Assembly fellowship in Motherwell, Scotland. Coming to the U.S.A. in 1924 she continued in fellowship in the Detroit area in Ferndale, West Chicago Blvd. and Stark Road Gospel Halls. For the last five years she was confined to nursing homes. She was a beloved sister in Christ, quiet, godly and kind. She leaves 2 sons, 7 grandchildren, 3 brothers and 2 sisters. One of her brothers is James Scollon of Honduras, S.A. The funeral service was taken by Alexander Stewart.

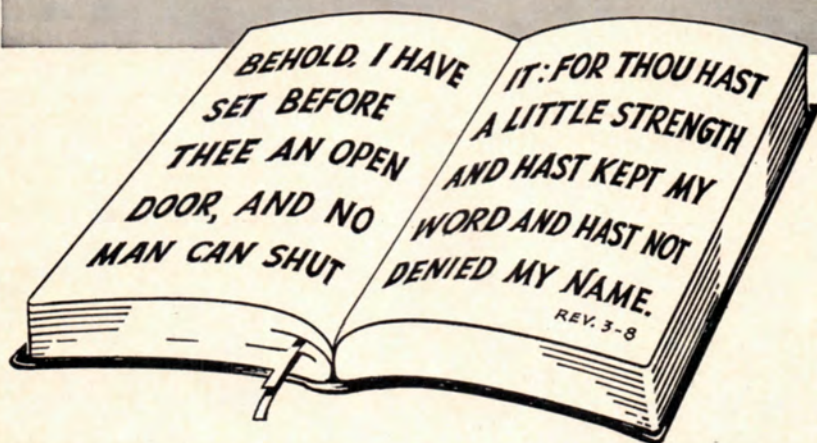
GORE, N. ZEALAND — Our highly esteemed brother Mr. A. Shanks went home on January 14th, age 90. He was saved over seventy years ago in Scotland. In fellowship and many years in the Invercargill area in New Zealand, he was given to much hospitality, a lover of truth who faithfully served the Lord. There was a large funeral held in Mailer Street Gospel Hall, Dunedin.

DUNEDIN, NEW ZEALAND — On January 14th our highly esteemed brother in the Lord, Mr. Ebenezer MacLeod, passed peacefully into the presence of the Lord. He was born in Edinburgh, Scotland in 1887, and born again in Barrow in Furness in 1921. During his 50 years in Christ our brother was an ardent distributor of gospel tracts; he visited hundreds of homes, testified on trains, ships and buses; and in the shop where he was employed he was given the opportunity to preach the gospel to his fellow-employees every weekend. Our brother had a remarkable personality, and by accepting rebuffs and rebukes he won over the confidence of many. Moreover, regarding the truth "once delivered to the saints" he was faithful above many, "Whose faith follow."

CALGARY, ALTA. — An added word to the funeral notice of our dear brother, David Speers — the funeral was largely attended and the Word was faithfully preached by Sidney Maxwell. Please pray for our dear sister Mrs. Speers who is left with three little girls.

Schelling

TRUTH AND TIDINGS



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TIDINGS

The new correspondent for the Campbellford Gospel Hall is Arthur R. Morrison, R.R. 2, Hastings, Ontario.

STRATHROY, ONT. — Jim Beattie and Bill Metcalf have had very encouraging children's meetings in Strathroy and Wallaceburg.

TORONTO, ONT. — Following the Conference, J. Hunter, Scotland and B. Sutton, Wales had appreciated and well attended ministry meetings in various halls throughout the City.

LYNDEN, WASH. — James Blackwood and Robert Booth are having gospel meetings here.

WATERLOO, IA. — The Conference at Waterloo was good with ten of those giving their time to the Work of the Lord attending.

BRODHEAD, WIS. — S. Mick and S. Hamilton had two and a half weeks meetings in Brodhead. Earlier S. Hamilton and D. Petherick had a few meeting there and some professed. S. Hamilton also visited Port Arthur for a few nights. P. Elliott and R. Orr just closed five weeks meeting at Beetown and two professed to be saved.

McKEESPORT, PA. — The Conference this year was one of the largest. A happy spirit prevailed and varied and profitable ministry was given by a number of preachers of the Word, causing thanksgiving to God.

TORRINGTON, CONN. — A profitable conference was held with good attendance. Nine preachers of the Word were present.

MANCHESTER, CONN. — O. L. MacLeod and Douglas Howard are faithfully preaching the Gospel here. Pray for blessing.

BRYN MAWR, PA. — A wide interest has been created in ministry meetings on the book of Daniel illustrated by a large chart by H. Paisley. The meetings were very well attended. He expected to visit Matoaca, Va. and Hartford, Conn. before returning home.

TALCA, CHILE — Wm. McBride writes, "We are still thanking God for a most profitable Conference at Easter time. The weather was lovely, attendance very high, so high that about one hundred had to listen outside on the Friday afternoon. However, the ones out in the enclosed area behind the hall, seated under the fig trees and grape vines, were perhaps more comfortable than those who filled the hall to capacity, and the mes-

(continued on Inside Back Cover

CHASTISEMENT

—A. W. Joyce

Read Deut. 3:24 and 34:1

Perhaps the greatest disappointment Moses suffered in all his long and remarkable life, was the reply to his pleading prayer, "I pray Thee, let me go over and see the good land". The answer came from God, "Thou shalt not go over this Jordan", and in verse 26 of Deut. 3, "Speak no more unto Me of this matter". Thus the hopes and longings of forty years crashed to the ground.

We may learn important lessons for ourselves today from this incident. Was God harsh or arbitrary in thus dealing with His faithful servant? God, Whose very nature is love, cannot deal contrary to that nature. But we should never forget that His infinite love does not overshadow or hide His infinite holiness and justice. We cannot trifle with God or lightly regard His plain commandments. Likely the devil would whisper in Moses' ear, "This is the thanks you get for relinquishing the throne of Egypt. After all your faithful service, you make one mistake and you lose the promised land!" Satan is the great slanderer, slandering God in the ears of His people and the people of God before the Lord, see John 1:9-11.

Notice the *cause* for Moses severe chastisement.

1. He disobeyed God (Num. 27:14).
2. He spoke angry words — "Inadvisedly with his lips" (Psa. 106:33).
3. He failed to honour God (Num. 20:12).
4. He spoiled a precious type (Num. 20:8).

Let us apply the lessons to our own hearts. Are we disobeying God? Are we knowingly breaking any of the commandments of the Lord? Is there some precept of the Scriptures, which we are wilfully failing to observe? Statements are sometimes made to excuse leaving an assembly of God's people or for absenting oneself from Assembly meetings such as: "We are not seeing blessing in the Assembly" or, "I can learn more staying at home than by going to the Bible reading, or, "There is no young company in our Assembly" and anyway, "they preach the Gospel at such and such a place". Dear child of God, remember that *nothing justifies disobedience* to the truths you have learned from the Word of God. Barrenness is not remedied by disobedience, but by self-judgment, confession and exercise before God, whether the barrenness is in one's own life or in the Assembly of God.

Do we speak "inadvisedly with our lips?" Moses himself had suffered through the tongues of others. His sister Miriam and his brother Aaron, had spoken evil of him. How seriously God had dealt with those who spoke against His servant Moses! (Num. 12). Korah, Dathan and Abiram spoke against him, see Num. 16. Now Moses himself failed with his tongue; failed in one of his strongest points. Do we speak against God's people or God's servants? The seriousness with which God regards this sin is evidenced by the severity of its punishment. Miriam was smitten with leprosy. Were God so to deal with evil speaking to-day, how many lepers would there be among us?

On this occasion, Moses did not honour God. What about us honouring God in our lives? Is this our great desire and ambition? In 1 Samuel 2:30, we read, "Them that honour Me I will honour they that despise Me shall be lightly esteemed. In view of the judgment seat of Christ, may we seek increasingly to honour God; not like the Pharisees of whom the Lord said, "Ye receive honour one of another" (John 5:44), or like Eli to whom God said, (thou) "honourest thy sons above Me" (1 Sam. 2:29).

Moses spoiled the type when he smote the rock on the second occasion, see Ex. 17:6 and Num. 20:11. The rock must only be smitten *once*. Christ the Rock of Ages was smitten *once* at Calvary, "Christ also hath *once* suffered for sins" (1 Peter 3:18). On the second occasion the command was, *Speak* ye unto the rock" (Num. 20:8), that the waters might flow to meet the need of a thirsty people. So now, having trusted in the once smitten Rock, our need is now met by the exalted Rock, exalted in resurrection. We *speak* to the Rock for, "Never more shall God, Jehovah, smite the Shepherd with the sword".

For these reasons, Moses' plea was refused by God "Thou shalt not go over this Jordan".

Let us notice as we turn from Moses' chastisement to the bright picture of Moses' rewards for all his faithfulness. This eminent servant of God had been, as to the main tenor of his life, "faithful in all His house", and for all that he did for God there was, and shall be forever, a rich reward.

1. THE VISION OF PISGAH. Ere Moses died, God called His servant to view the Promised Land, Deut. 34:1. With his natural force unabated, and with undimmed eyes Moses beheld the glory of that land which shall yet be "The glory of all lands". In Thompson's "Land and the Book", he describes, "The incomparable and almost incredible view of the whole land, which under favourable circumstances can be seen from Mount Pisgah".

2. THE DIVINE BURIAL "in the valley in the land of Moab". Here God conferred an honour upon Moses such as no other man in all the world's history has ever had. This scene has stirred poetic imagination, down through the ages. One said of him, "Archangels sang his requiem, angels dug his grave, God buried him". Another wrote:

"And had he no high honour,
The hillside for a pall
To lie in state, while angels wait
With stars for tapers tall;

And the dark rock pines, like tossing plumes
Over his bier to wave
And God's own Hand, in that lonely land,
To lay Him in His grave."

3. THE GLORY OF THE TRANSFIGURATION. At long last, the prayer of Moses is *answered*, and He is seen in the promised land, under the most wonderful circumstances (Matt. 17), in the most glorious company, discussing the greatest event of the ages — the Cross work of Calvary. Peter, James and John behold the great leader of Israel with the prophet Elijah in company with the transfigured Christ of God. They are projected for a little while into the future to behold some of the glories of the coming Kingdom of the Son of God with two of those who shall have most eminent places there.

4. THE SONG OF HEAVEN (Rev. 15:3). Perhaps this scene in heaven is the most wonderful of all. The faithful martyrs from the "great tribulation" are seen with their conflicts over and triumphant praise upon their lips. But how amazing the words! "They sing the song of Moses the servant of God, and the song of the Lamb". Thus the curtain of Scripture falls upon the history of Moses, leaving him in the closest and most intimate association in glory with God's exalted Son.

Speaking of Moses' chastisement and reward, one has said, "It just shows that God does not keep things up."

"Who is a pardoning God like Thee,
Or who has grace so rich so free."

It was said of Moorhouse: "He kept the grindstone in closet of prayer, on which he whetted a sickle which only grew sharper with the years."

THE ARK OF THE TESTIMONY

—*Harold S. Paisley*

The Ark is the most wonderful type of the Lord Jesus Christ to be found in all the pages of the Word of God and is worthy of the careful attention of all who love His Name and glorious Person. In Ex. 25 verses 1 to 9, God enumerates all the materials required for the construction and service of the Tabernacle, then He gives the pattern for the making of each part, and it is most instructive to see that the Ark is placed first. God always begins with Christ. The other items speak of some aspect of the work of Our Lord, but the Ark is the special type of His Blessed Person. We too should always have exalted thoughts of Him and be certain as to His dignity and grace.

ITS SIGNIFICANT NAMES

This simple yet profound type is the most unique picture of the Lord Jesus and a knowledge concerning it will give bread to the eater, seed to the sower and a full basket to the worshipper, filling our hearts with devotion to His Person and our hands with service to His Name. A glance at the various names of the Ark is a study in itself. In Exodus 25:16, it is described as the Ark of the Testimony because of the two unbroken tables of the Law which rested within. These picture the Lord Jesus as the only one who perfectly glorified His God in magnifying the Law and making it honourable in His holy pathway in manhood down here. Some have taught an error which we believe to be erroneous doctrine, that His keeping of the Law is accounted to the believer as his righteousness. This is an old time traditional teaching known as the doctrine of imputed righteousness but is not found inside the Word. The keeping of the law by the Lord Jesus was essential to His work on the Cross but is in no way atoning, only His one final act of obedience at Calvary could provide a righteousness to clothe the unrighteous one, Romans 5:18-19. In Joshua 3:13, we read of the Ark of the Lord of all the earth, revealing God's creatorial rights over His own creation, seen in the pathway opened at the Jordan and the falling of the walls of Jericho. When Uzzah fell dead beside the Ark in the way it is called there the Ark of God, 2 Sam. 6:7. Here we see the presence of God with His people and the reverence required to be associated with His Son. We are living in days of great irreverence for God, His House and His Word. May we have grace whereby to "serve Him with reverence and Godly fear for our God is a consuming fire", and is to be greatly feared in the assembly of His holy ones and to be had in reverence in all them that are about Him. Heb. 12:28-29, Psalm 89:7. The beautiful name given to the Ark in

II Chron. 35:3 is "the Holy Ark ", and is one of the most touching of all. It points us to the pathway, words, ways and nature of Him who was ever without spot or blemish down here. Thank God for the sinless pereflections and absolute purity of our Glorious Lord. We believe with all our hearts it was impossible for the Lord Jesus Christ to sin. As the Ark of His Strength, Psalm 132:8, we see the strength of the true Boaz to carry out all God's Eternal purposes. There are many other titles given to his Ark and all are worthy of the prolonged meditation of those who love His Name and will yield a storehouse of precious truth concerning His varied glories and graces.

IT'S UNIQUE CONSTRUCTION

Every detail of the construction of the Ark is full of truth for the present days when the Person of Christ is being attacked by the apostates in the religious world and by men who profess themselves to be wise and are but enemies of the cross of Christ. May we hold fast the grand bulwarks of our holy faith and earnestly contend for the whole body of revealed truth ONCE FOR ALL delivered to the saints, for the day of evil men creeping in unawares to deny the Only Lord God, and Our Lord Jesus Christ, has arrived, Jude 4.

The understanding of the making, purpose, movements and materials of the Ark will act as a preservative to all destructive teachings with which we are beset in these last days. The Ark was in dimensions a very small chest only two and a half cubits long by a half broad and the same in height. Truly God's thoughts are far removed from the ideas of men. It was made of the imperishable acacia wood of the desert, overlaid with pure gold within and without and a crown or rim of gold placed around it. The acacia wood typifies in a beautiful way the Holy Humanity of Christ down here. This acacia tree was the wood of the desert, even as the Lord Jesus was here in perfect manhood for the delight of God. He grew up before Him as a tender plant. The acacia was very durable thus prefiguring the power of endurance displayed by Our Lord under all the heavy trials and severe sufferings that came upon Him daily. Finally He bore the shame and spitting the mocking and contradiction, and the awful forsaking by God Himself upon the Tree, but praise His Name He bore it all and endured the Cross, and has won the victor's glories beyond the cloud of sadness forever. Let us admire the acacia features of the Lord Jesus. The pure gold by which the acacia was overlaid presents His absolute Deity. In Him I see the perfection of His humanity and the glory of His Divinity. He came at Bethlehem what He never was before, yet He never ceased to be what He always was. Before He came, I see the Eternal Son

in scenes of untold joy, the continual object of His Father's affection. Co-Equal and Co-Eternal and possessed of all the attributes of Godhead Glory, the Uncreated Creator of all creation and the Upholder of all things, upon the throne of the universe. He knew no pain, no sorrow or cloud of grief in that home of infinite splendour. Well might we adore Him as we see Him coming into holy Manhood as a babe upon a Mary's breast and yet upholding all things by the word of His power. On earth we see the Man of sorrows moving in silent suffering and lowly grace onward to the death of the Cross. His eyes filled with tears, His hands were filled with mercy, His heart was filled with devotion and His lips were filled with grace. In all His ways we see the True Ark of Acacia wood overlaid with Gold and covered with the beautiful vail, the badgers' skins and the cloth wholly of blue. No sight should move us more than to behold Him descend into the waves and billow's of God's wrath to open up the path to bliss, even as the Ark went down into Jordan and stood firm till all the work was finished. Thank God He is gone into Heaven in glorified Manhood. As we gaze beyond the cloud we see a Man with glory crowned. This same Jesus but what a change. His eyes will never weep again, no poverty or pain will ever be His portion. The Ark was the first thing presented in the Tabernacle and the last thing reached by the priest as he entered the Most Holy Place. Thus Christ is the First and the Last. The golden crown around teaches how jealousy God guards these great truths concerning His Beloved Son, His Deity and Humanity. May we also be on guard for any denial of the Truth. I trust that this meditation of Him may be sweet. May our souls delight in His Person. May our worship be enhanced and fragrant and may our lives be filled with His love.

One of the most incongruous sights that men and angels have to look upon is, guadily 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.

* * *

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.

BLESSED EXPERIENCES

—Alex Wilson

Psalm 32:1-5. Verse 1, "Blessed is he whose transgression is forgiven, whose sin is covered". Blessed conversion is suggested here. This is the first blessedness that one can experience. It is the commencement of living, as before God; the entrance into spiritual life. The Psalmist gives expression to a deep, lasting joy. This was later than conversion in his case; this joy was the joy of restoration after being backslidden. But it takes him back in spirit to what took place at conversion. Sin is no longer imputed, but righteousness has been instead. He speaks about sin being covered. This is as far as old testament believers, could go, judicially. Their sins, along with those of all believers, were removed, or put away at the time of the Lord's death. "For the remission of sins that are past" in Rom. 3:25, and "for the redemption of the transgressions that were under the first testament" in Heb. 9:15, shows us that only then were sins actually removed.

In verse 5 of our Psalm David says, "mine iniquity have I not hid", or, "did I not cover". So God covered them. When man seeks to cover his sins, God will surely uncover them. The world 'blessed' here is a plural word. A literal rendering of the expression is 'O the happinesses of him'. True happiness can only be known when one is relieved of the guilt and burden of sin. In I Tim. 1:5, God is spoken of as the 'happy' God. He also desired the happiness of mankind; and has made rich and full provision for this through the work of redemption.

Psalm 1:1-3. The opening of this first Psalm suggests Blessed Communion. Here is the continuation of the life that commenced at conversion. One enters into life when he receives Christ. Here is suggested the evidence of that life. One must have spiritual life to enjoy communion with the Lord. To be able to relate a story of conversion is not a proof of reality. Along with the story there should be the internal evidence first of all, which will in due time come out in the life, and become evident to others.

In verse 1 we see that which is negative in the believer's testimony. 'Walketh not, etc.' If he did those things before, he does them no longer. He can say a definite 'No' to the overtures of the world. He can do so in a commendable way, and yet be firm in his position. If this attitude is taken and maintained, the one who does so will soon be respected for this, and be recognized as having character. Someone has said that conduct is character in motion. Men have a right to judge our character by our conduct and we theirs also.

In verse 2, we have that which is positive in the believer's life; that which he *does*. It is not his duty merely, but his delight is in the law of the Lord. Very little of the word of God had been written as yet; but it *was* the word of God, and sufficient for the time. The word of God is all that is perfect as to substance in the world. The more minutely it is examined by the spiritual mind, the more worship and wonder is produced in the heart. Its depths are exhaustless; as the woman in John 4 said, "The well is deep".

In verse 3 we have that which is figurative of the believer. He is like in the tree here, both fruitful and useful. He is nourished from an unseen source of supply; unseen to the natural eye. There is something unique about this person, in contrast to the many around him. Spiritual prosperity is his portion. If this is to be ours too, we must cultivate it. As communion is cultivated we will become sensitive as to when communion has been broken between Him and our souls.

In the latter part of the Psalm the ungodly are grouped in a mass. "The ungodly are not so". The only thing outstanding about them is their ungodliness. They know not God. This may offend some of them; but Christ died for the ungodly; and they must come to Him as such.

Revelation 14:13. Blessed Consumation. "Blessed are the dead which die in the Lord". The conclusion of life on earth is spoken of now. The exodus from the temporal to the eternal. Peter spoke of his decease, or exodus from the body, II Peter 1:15. Overlooking the future setting of Rev. 14:13, the principle is the same now. Unbelievers cannot associate any blessedness with death. They have no hope, such as we have. But we know that it is better on before. Our prospects are the best. It is good to be saved, even while in a body of weakness or sickness. It is "far better" to depart and to be with Christ. The best will be when He comes, and we receive our glorified bodies like unto His own body of glory. These three states can be described as positive, comparative and superlative. Lift up your heads, for your redemption draweth nigh. Thus the believer is 'Blessed' as he enters into life at conversion; also in communion as he gives evidence of that life; and 'Blessed' even when called from this scene to be forever with the Lord.

There are many portions of Scripture which we do not understand at the time; yet they are quite clear to us afterwards in the hour of trial. We are quick learners in the day of visitation.

UNSELFISHNESS OF LOVE

—A. J. Holiday

Part 3

In conclusion, let us again consider some of the ways in which the Lord Jesus genuinely cared for the needs of others, seeing in them the very thing the Father had sent Him for. We look especially at the solemn closing scenes of Calvary. We read in Psalm 69:4, "They that hate Me without a cause are more in number than the hairs of Mine head; they that would destroy Me, being Mine enemies, wrongfully, are mighty. Then I restored that which I took not away".

Think of the night He passed through in the palace of the High Priest. "Then did they spit in His face, and buffeted Him: and others smote Him with the palms of their hands (Matt. 16:67). The Holy Spirit makes no comment. He leaves us to ponder on the Lord of glory thus treated. Then he is hurried of to Pilate, and the crown of thorns and the scourging are added to what He had endured before. And at last the full desire of those who hated Him without cause is gratified, and He is led away to be crucified.

Has the moment then come when He may ask the Father for the twelve legions of angels, who shall destroy all His adversaries in an instant? Oh, no. It had been written of Him in the Scriptures, "Then I restored that which I took away," and the destruction of His enemies would in no wise have fulfilled that Scripture. No, His answer to it all was, "Father, forgive them for they know not what they do." Who can tell the delight of that prayer to the Father's heart? God had beheld a world full of corruption, bloodshed, and violence, and in all this, God had been robbed of that for which He had made man in His likeness. For God created us that we should love another as well as Himself. And in this prayer, the Lord Jesus gives back to God that which He had never taken away. He had no thought for Himself, but only for the perishing sinners around Him, who hated Him without a cause.

Then, again see the same utter self-forgetfulness in His care for His disciples. Turning again to Psalm 69:6, we read "Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek Thee be confounded for My sake, O God of Israel." Who were those that waited on God at that time? I do not deny the application of this Psalm to the time of Jacob's trouble, when the godly remnant will seek God's face. But there is an earlier application, and the Lord, in the midst of His own anguish of spirit and body, is thinking of a little company

who, after much boasting that they would never leave Him, had all fled, and He will not deny them their name of seekers after God. He is concerned for them, and He prays that they may not be ashamed or confounded. In Hebrews 2 we are told to "consider" Jesus. In chapter 12:3, we have quite another word; the exhortation is really to compare ourselves with Him. We have been considering Him. May the blessed Holy Spirit so enable us now to compare ourselves with Him, that every conscience may be exercised by those solemn words, "I have no man like-minded, who will genuinely care for your state," and that every heart may be stirred to imitate Him in self-forgetful care for others.

GORDON'S CALVARY

—*Basil Laws*

The actual scene of the Crucifixion still remains a matter of some controversy. That which has long been favoured as "the most sacred spot in the whole world," was picked out by Helena, the mother of Constantine, in the fourth century A.D. According to tradition, Helena was guided to this spot by divine revelation.

Since the Six-day War, many venerated traditions have been rudely shaken. Excavating in the Old City, the Israelis have been able to reconstruct the picture of Jerusalem as it was during its long and varied history. Much valuable information has come to light, as for instance, which Roman Legion was stationed there and at which period. These activities have added fresh contemporary interest to the desire to learn where Jesus suffered, and whence He rose from the dead.

THE SHAPE OF THE SKULL

In 1822 General Gordon was on leave in Palestine for almost a year, and spent this time in visiting scenes of sacred interest. Mount Carmel and Mount Sinai were among the places visited and pondered over, but above all other it was Jerusalem that claimed his interest and attention. Here, "he surveyed with the eye of a critical engineer, the Temple area and the reputed sites of the Crucifixion and Entombment."

During this time, he stayed in the country and rode to friends in the city on a donkey. Here, he would sit for hours on the flat roof of the house overlooking the Old City, near the

Damascus Gate. Much of this time was occupied in the reading of the Scriptures.

It occurred to him that the mound opposite, was in the shape of a human head. With this realization, he then began to draw detailed sketches and maps of the hill and adjacent area. These, with his observations concerning them, were sent home. His main conclusion was, that if the hill *was* the place of crucifixion, then the Garden Tomb was nearby; for "in the place where He was crucified there was a garden . . ." It was found that there was such a tomb, actually in the hill itself.

THE GARDEN TOMB

When Gordon singled out the mount as the possible and even probable scene of Calvary, "there was then no proof that there had been a gate in the city wall (where the present Damascus Gate is), at the time of the Crucifixion." In support of Gordon's choice there should be one, for "Jesus suffered without the gate."

Excavations, still in progress, at the Damascus Gate have unearthed remains of a Herodian one underneath it. Quite recently, "the ground in front of the tomb has been proved to have been apparently an ancient garden, large and important enough for a rich man, such as Joseph of Arimathea."

When Gordon discovered it, "there was only a small cistern suitable for irrigating a modest patch". Subsequently however, "an immense underground chamber (56 feet by 33 feet deep) quite large enough for serious fine cultivation", has been found. It appears that the cistern itself was used as an underground church during the times of Roman persecution.

Shortly after Gordon's death, £2,000 was raised by public subscription to purchase the site at the foot of "Gordon's Calvary", and the Garden Tomb Association was founded.

The spot which forever bears his name was by reason of his identification of it. It is his identification with it that, has ensured another and age-abiding memorial. To Gordon, the place of Calvary was more than an object of historical or theological interest. To him Calvary was the supreme event in history and in his own personal experience. To Gordon, "Calvary was only a little hill, but it was the one place on earth that touched heaven". It was no secret to his associates and soldiers, whose he was and whom he served.

"Gordon, as an Evangelical, believed in the Bible from cover to cover, and constantly read it. He was a man of prayer. The story of Gordon praying in his tent, with the pennant outside as

an indication that he should not be disturbed has become legendary."

HIS OWN CALVARY

Whilst his military reputation was made in China at the head of his "Ever-Victorious-Army," it was in the Sudan as Governor-General that the full measure of his influence and ability became apparent. Slavery in general, and child-slavery in particular, was then the curse of the land. The measures he undertook and rigorously enforced for its abolition were so effective that this vile traffic was almost obliterated from the Sudan. Gordon Pasha became a title to be both feared and loved through the land.

Gordon was careless of his own life and possessions. Even when the enemy were storming Khartoum he could have secured his own safety by use of one of his riverboats. He chose rather to face certain death with his diminished soldiery and people. He had said previously and almost prophetically: "I altogether refute the imputation that the projected expedition has come to relieve me. It has come to save our national honour in extricating the garrisons . . . I am not the rescued lamb and never will be."

Tragically he was right. One of his remembered savings was: "Babylon was taken by the River Euphrates, and through the rising of the Tigris Nineveh fell. The Euphrates and Tigris caused the fall of two Empires." The student of history and prophecy did not then foresee that within a year another city would fall through the agency of a mighty river and be instrumental in his own death. The falling waters of the Nile threw open the defences of the beleaguered city to the beseiging forces.

News of his death plunged the nation into mourning. There was an indignant outcry over the failure of the relief force to arrive on time. The advance boats of the expedition arrived at Khartoum just two days too late. The wrath of Queen Victoria fell upon the hapless Prime Minister and his cabinet. Telegrams were sent (not in cypher) which conveyed her sentiments in no uncertain manner. Her secretary delivered a personal message to the Prime Minister, "Did Mr. Galdstone *feel* the death of Gordon?"

After his service in China, Gordon declined both money and titles, but accepted a gold medal inscribed with the record of his thirty-three engagements. It was his most prized possession, but after his death the medal could not be found. Eventually it was learned that he had sent it to Manchester during a severe famine, directing that it should be melted down and used to buy

bread for the poor. Under the date of its sending, these words were found in his diary: "The last earthly thing I had in this world that I valued I have given to the Lord Jesus."

Gordon, the soldier-martyr of Khartoum, could well have echoed the words of Jim Elliott, missionary-martyr of Ecuador: "He is no fool who gives what he cannot keep, to gain what he cannot lose."

WHAT MANNER OF PERSONS

—Daniel Ussher

There can be no doubt that we are living in the last days of this age. The coming of our Lord must be near. The world rushes on to its awful, inevitable doom. Scoffers may deny this precious truth because they are "willingly ignorant" (II Peter 3:3-5). All things WILL NOT continue as they are, there is a climax coming. The Lord's people will be taken away, the tribulation (the time of Jacob's trouble) will follow and other events as indicated in the Word of God. Ultimately the Day of the Lord will come when "the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and all the works therein shall be burned up" (II Peter 3:10). It is good for us all to keep this in mind in this materialistic age. Every thing that pertains to this godless earth will one day be consumed in the fire. All the fine buildings, automobiles, fancy gadgets, etc., etc., will be reduced to ashes. Peter makes a most eloquent application on this solemn truth in II Peter 3:11. 'Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be in all holy conversation (behaviour — Newberry) and godliness*'. We should be concerned about laying up some treasure in Heaven beyond the reach of any destructive power. It will reap rich dividends in a coming day. In this short paper we would suggest what manner of persons we ought to be.

While we are living in difficult days, days of crisis, yet these are the times we can rise to the challenge of living for the Lord as energized by the Holy Spirit. In Heb. 11, we have a list of worthies who lived for the Lord in difficult days and their noble examples are left on record for our encouragement. We ought to be:

Worshippers

In this connection Abel and Abraham stand out. Abel was a man who knew that he could only approach God on the ground

of blood that had been shed. He was an intelligent worshipper and offered a more excellent sacrifice than Cain. In the case of Abraham we call to mind the words which he uttered to the young men, "Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you" (Gen. 22:5).

This is the first mention of the word 'worship' in the Scriptures and it carries with it the thought of the 'place'. Abraham could not build the altar where he liked, it was in the "place" where the Lord told him. Thus in Abel we have the thought of *approach* and in Abraham the *place*. Abel's lamb pointed forward to another Lamb —the Lamb of God. These two thoughts are beautifully brought together by the inspired writer in the Epistle to the Hebrews, in Ch. 10:19 "Having therefore, brethren boldness to enter into the holiest by the blood of Jesus". This is described as a new and living way to which we have access in this age in which we live. Worship is the greatest honour conferred upon mortal man, to think that a poor sinner redeemed by precious blood can enter by faith inside the veil as a purged worshipper is a tremendous truth indeed.

Walkers

In respect to the walk of the child of God Enoch stands out. He "walked with God" in a dark and difficult day. The earth was ripening fast for judgment, violence abounded and corruption was spreading as the time of the great flood was drawing nearer. Enoch pleased God, that was a good testimony, we can be sure he did not please everybody else. He would be looked upon as an odd kind of fellow but this did not bother him, he just kept on walking with God. Beloved there is a tremendous need for a godly walk in these days on the part of the people of God. Some who used to "run well" have become worldly, cold and careless. The Christian is not called upon to be a mere social worker, or a social climber. We fear a little material prosperity can dull the spirituality of the people of God unless they keep close to the Lord.

Workers

It is a great honour to be able to do the Lord's work in the Lord's way. In the cases of Noah and Moses we have two men who did the work of the Lord in obedience to the word of God. These two men were entrusted with two very important projects, Noah with the ark and Moses with the tabernacle. Nothing was left to their own ingenuity they had to go by the divine pattern. They were concerned about building for the Lord in difficult times.

It was not just enough to collect the materials, something had to be built for the Lord. Do you think the Lord would have

been pleased with Noah if he had stacked up the gopher wood planks? or with Moses if he had put all the varied tabernacle materials in a heap. We believe this principle is needful in the work of the Lord in this age. Some just see as far as preaching the gospel (some don't even seem to see that far) but the worker going by the pattern will teach the converts *All* the counsel of God. The great truths of baptism, Assembly fellowship and kindred truths will be taught. In respect to building material into your assembly a perusal of I Cor. 3 will prove helpful.

In recent times we have met some of the Lord's dear children who are confused about the plain teaching in respect to the eternal security of the believer. These were saved in "Pentecostal" meetings but apart from salvation they know very little. It is a joy to sit down with such and open the good Word of God and teach them the truths that many of us were brought up in though we may not appreciate them as we should.

Warriors

In Heb. 11:32, we have a list of warriors who won battles for the Lord. We will briefly look at three of them viz: — Gideon, Samson and David. Gideon had his trumpet and earthen pitchers with lamps inside (Judge 7). Samson had his jawbone (Judges 15:13), David had his sling (I Sam. 17:40). These were not very impressive weapons for battle "but they were all used of God". Truly, "Little is much when God is in it". We need divine power for spiritual battles, the Apostle Paul could say, "I can do all things through Christ who strengthened me" (Phil. 4:13). These three men had some knowledge of their enemies which was valuable, but they also KNEW THEIR GOD and this was indispensable.

We are also in a battle, do we know our enemies? These have been described as the Devil the *infernal* enemy, the world the *external* enemy and the flesh the *internal* enemy. Use the "Sword of the Spirit" on the Devil, be transformed from the world by the renewing of the mind (Rom. 12:2); as for the flesh do not *gratify* it but rather *crucify* it (Gal. 5:24).

We trust this little meditation on these men of God in past ages, will help us to understand that we ought to be Worshipers, Walkers, Workers and Warriors, until travelling days are done.

Gurnall, who live three hundred years ago, said, "The Word for sweetness, is like honey and the honeycomb. It is so full, that at first reading some sweetness will now and then drop from it, but he that doth press it by meditation takes the most away."

DEITY OF THE SON OF GOD

—W. P. W. McVey

The following interesting letter was received from Mr. McVey from Hong Kong.

"The question on John 1:1 in your February issue, brought to my mind an incident in which some of your readers may be interested, concerning a brother in Christ whose business took him to a house in which "Jehovah Witnesses" were conducting a Bible reading. The visitor was asked to join them but refused at first saying that he considered their doctrines totally erroneous and would therefore have to disagree with them right from the start. However, the leader pressed him to enter and point out their errors from the Scriptures. The conversation began as follows:

Visitor: Let's discuss the deity of Christ. Error on some matters may be like a skin disease but error on this point is like a disease of the heart.

Leader: Very well. Now let's hear you prove the deity of Christ.

Visitor: If there was not another verse in the Bible John 1:1 puts it beyond dispute.

Leader: But if you knew Greek you would understand that is not how the verse should be read. The proper rendering is: "The Word was a God".

Visitor: Actually I do know quite a bit of Greek but let's keep to the English and read it your way. Let me ask this question: "Was He a TRUE God or FALSE?"

Leader: True of course. We could never say he was false.

Visitor: Yes, on that point I agree 100%. Now let me ask you a further question. According to your own teaching how many true Gods exist in the whole universe? Surely there is only one — Jehovah.

Leader: (somewhat hesitantly): Yes, we believe that Jehovah is the one and only true God.

Visitor: Therefore your own version teaches that Jesus was Jehovah! Isn't that so?

Leader: (uncomfortably): You may believe that we don't.

Visitor: Well, if Jehovah is the *one and only true God* and if the Bible presents Jesus as *a God who is true and not false*, then it's as clear as crystal that this Jesus must be Jehovah, and I challenge you to deny it.

Leader (in confusion): Of course we can't spend all day on this verse. There are hundreds of other verses in the Bible . . .

Thus may the Lord ever confound His enemies and refute every doctrine that would tarnish the glory of His beloved Son.

MEN OF NOTE, TWELVE APOSTLES*—Hector Alves*

Continuing our consideration of "Men of Note in the Bible", we hope to write a little about the twelve apostles whom our Lord chose; truly men of note. A study of the life stories of these men, as far as the inspired record will allow, ought to be of interest to us. It is very apparent that the biographies of Old Testament notables are given with considerably more detail than those of men of note in the New Testament. Volumes could be written, and have been written about Abraham, Isaac, Jacob and Joseph, and later outstanding men as Moses, David, etc. When we come to the New Testament we are stuck with the brevity and the absence of details, particularly in the cases of some of these men who accompanied with the Lord Jesus when He went up and down on this earth. This applies especially to those of "the twelve" who are mentioned in order after Peter, James, and John. The latter tells us, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). One reason why so little is written concerning some notable men in the New Testament is because it sets forth particularly the life-story of One whose history while here on earth ought to occupy the supreme place to the exclusion of all others. The divine purpose may be that we should see "No man, save Jesus only".

May these notes help to enhance our appreciation of, and enable us to become better acquainted with, the twelve men whose names are mentioned in connection with our Lord's life on earth.

We learn from Luke that it was after a night spent in prayer that our Lord chose those twelve men. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles" (Luke 6:12, 13). Mark tells us that "He ordained twelve, that they should be with Him, and that He might send them forth to preach" (Mark 3:14). We see divine sovereignty in this "appointment;" He "called unto Him whom He would: and they came unto Him" (verse 13). The word "ordained" is translated "appointed" in the Revised Version, Darby Translation, etc. Not one of them refused their appointment. Our Lord desired companionship, "that they should be with Him." He also wanted these men for service, "that He might send them forth to preach." The meaning of the word "apostle" is "one sent forth."

These twelve men were especially called and sent forth by the Lord Himself; they were the first preachers of the glad tidings of the gospel. These men came from among the common people, not from among the rich nor from among the influential Jews; for the most part they were Galileans, and from the lower class of society. The greater number were fishermen, who found their employment on the Lake of Tiberias. One was a publican, or tax gatherer, employed by the Romans, an occupation held in contempt by the Jews. Another belonged to a political party called "the Zealots". The Lord's choice of such men would bring to mind the words of Paul to the saints at Corinth, "Not many mighty, not many noble, are called" (I Cor. 1:26). An exception is found in Judas Iscariot, whose name means Judas, a man of Kerioth.

The first mention of "the twelve" is found in Matthew chapter 10; there we find three designations of the apostles of our Lord. In verse 1, "the twelve disciples"; in verse 2, "the twelve apostles," and in verse 5, simply, "the twelve". Four times the names of all twelve of the apostles are listed together, one each by Matthew, Mark and Luke and then in the Acts where, of course, the name of Judas Iscariot is missing. In each of these four lists the first mentioned are Peter, James, John, and Andrew; but not always in the same order, although Peter's name heads the list each time.

The twelve were appointed at an early period in our Lord's ministry. Some time later "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). To one of them, later on, He gave "the keys of the kingdom of heaven" (Matt. 16:19). Shortly before His death He promised them the Holy Spirit. After His resurrection He re-affirmed their calling, "As my Father hath sent Me, even so send I you", etc. (John 20:21).

Among these twelve men it is very apparent that there was much difference of character, and of activity. Peter, James, and John occupy a more prominent place than the others, and at times enjoyed special privileges not given to the other nine. This place of prominence continued after the Lord returned to heaven, when some of the others are no longer mentioned. For this reason we shall have more to write about some of the twelve than of others. We will, D.V., look at these twelve men in the order in which their names are listed in Matthew 10:2-4.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Further to your answer to the question regarding Rev. 20:12, in the February Issue. I would like to add a fourfold question. Will the dead of 1 Thess. 4:16, Rev. 14:13, Rev. 20:5, and John 8:24 be found present at the great white throne? Rev. 20:11, 12? Please give a forthright Yes or No to each of these.

Answer: "The dead in Christ shall rise first." 1 Thess. 4:16. These will not be found at the great white throne. The fact that they are "in Christ" gives assurance that they will not come into judgment. They belong to Christ, having been redeemed by His precious blood. When He "descends from heaven with a shout," these will be "caught up" to be "forever with the Lord." (Verses 16, 17). "Blessed are the dead which die in the Lord." Rev. 14:13. These words are applicable to Christians of this dispensation, but have to do with those mentioned in the previous verse, "they that keep the commandments of God, and the faith of Jesus." This refers to those who were being martyred at that time; "from henceforth" means during the tribulation period. Specially blessed are those who die "from henceforth;" they "rest from their labours, and go to their reward. These definitely will not appear at the great white throne. "But the rest of the dead lived not again." etc. Rev. 20:5. Three companies of resurrected saints are referred to in this portion of Revelation. Old and New Testament saints will be in their glorified bodies at this time, having been in the former part of "the first resurrection." "On such the second death hath no power" (Verse 6). The translation of the church takes place before the tribulation; the resurrection of all the dead, but from among the dead. "The rest of the dead" are those who died in their sins; one thousand years after the saints of this dispensation are raised these will be raised and appear at the great white throne. Only the unsaved will be there to receive their final doom. "Ye shall die in your sins." John 8:24. These words were addressed to Jews who did not believe that Jesus of Nazareth was the "I am." As a consequence, they would die in their sins, because they rejected the only redemption from sin. This applies to both Jew and Gentile; all who die in their sins, not having their sins put away by faith in the Lord Jesus Christ as Saviour will assuredly stand before God at the great white throne.

Question: I have been noticing that in the Authorized Version 2 Peter 3:12 reads, "Looking for and hasting unto the coming

of the day of God;" while the Darby translation reads, "Waiting for and hastening the coming of the day of God". The Revised Version gives, "Looking for and earnestly desiring the coming of the day of God". Can we in any way hasten that day?

Answer: According to "Vine's Dictionary of Words," the word is "speudo". It is found only five times in the New Testament. "They came with haste" (Luke 2:16). "Make haste and come down" "And he made haste and came down" (Luke 19:5, 6). "For he hastened, if it were possible", etc. (Acts 20:16). "Make haste and get thee quickly" (Acts. 22:18). In these portions the meaning is plain. We are told there is equal authority to translate the word "earnestly desiring". We know of no passage in the Word of God which teaches that we can in any way hasten the date of the "day of God". That we should earnestly desire that day is suggested in many New Testament passages: so the text of the Revised Version seems to be more in keeping with other scriptures. Ye do not "hasten" that day, but are "hasting unto it".

Question: Is there any scripture to support one in withdrawing from the Assembly because one or two, or more, who sit at the Lord's Table are walking disorderly?

Answer: In 2 Thess. 3:6 we read, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." This does not sanction anyone leaving the Assembly, it simply states, withdraw ourselves from any brother." In other words, "have no company with him," as in verse 14. It is a very serious thing to "withdraw from the Assembly". This is the very last thing a brother or sister ought to do, even if the condition is not as they would like it to be. Such a step can only be justified when those who have "the care of the church" set aside the Word of God, and endorse, or even condone evil practices, or the teaching of wrong doctrine. To sit back would show one's objection in a marked way; to continue in the fellowship would appear to be confirming the brethren in their wrong course. However, to withdraw from the Assembly simply because of the disorderly walk of some is an unscriptural thing to do. Let the responsible deal with these offenders.

(continued from Inside Front Cover)

sages reached them clearly over loudspeakers. Three Chilean brethren, one brother born in Argentina, and five foreign workers shared in the ministry and gospel preaching, all of which was timely, meeting existing needs among us."

LA SPEZIA, ITALY — F. Carboni writes, "I am entering into my 87th year. It has pleased the Lord whom I have served for some years to keep me in shape to serve Him a little while longer for there are others who might be spoken to of the good news of salvation. I wish to tell you at this time that one young man studying to be a priest was saved and he has already asked to be baptized. This young man lives a short way from where we are located, a place called Papallo. Steps have been taken to direct him at His Word and pray for him as he will perhaps find a stiff resistance from his people."

VENEZUELA — John Frith writes, "We were at Aroa for two weeks before their conference for ministry meetings. The brethren there had written to see if they could have a couple of weeks ministry before their conference as they haven't had such meetings for years. This year both in Aroa and in Valencia we had larger numbers than ever to the point that we hardly know what to do. Our first meetings start at seven in the morning and many were gathered by five and by six the hall was packed so we started a little earlier. The meetings were good in the goodness of the Lord. At present we have Mr. H. Graham with us for a few days ministry and then next week expect our brother Linares here and in the will of the Lord we trust to have Gospel meetings in Yaritagua where we have been exercised for a long time to visit."

CONFERENCES

GLEN EWEN, SASK. — Our annual conference, D.V., commences with a prayer meeting Thursday evening, June 24th at 7:30 p.m. and continuing over the 25th, 26th and 27th. Corr. Roy Macfarlane Glen Ewen, Sask.

TAYLORSIDE, SASK. — Our annual conference, D.V., will commence with a prayer meeting July 1st at 8:00 p.m. continuing July 2, 3 and 4. Corr. Clifford Paul, Melfort, Sask., Box 655.

PORTAGE LA PRAIRIE, MAN. — We purpose having our conference D.V., June 11th, 12th and 13th preceded by a prayer meeting June 10th at 7:30 p.m. Corr. S. Rey, Box 725, Portage la Prairie, Man.

EARLTON, ENGLEHART, KIRKLAND LAKE and CHARLTON, ONT. — The combined Northern Conference will be held, D.V., in the Englehart High School on July 2nd, 3rd and 4th with a prayer meeting July 1st at 8:00 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcome. Supper will be served for visitors arriving on the 1st at the dining hall. Corr. Norman Ferguson, Earlton, Ont. and Harvey Pratt, Charlton, Ont.

WEST UNION, IA. — The West Union Assembly plan, Lord willing, to hold their usual fourth of July all day meetings beginning at 10:00 a.m.

BROOKFIELD, CONN. — The annual conference will be held, D.V., June 19th and 20th preceded by a prayer meeting on Friday, June 18th at 7:30 p.m. Meetings held in the Gospel Hall, Pocono Road, Brookfield, Conn. Corr. Alexander Pizzo, 23 South Axenue, Danbury, Conn. 06810, Tel. 748-4502.

AUGUSTA, MAINE — Lord willing we purpose having the conference in the Gospel Hall, Old Belgrade Road, June 26th and 27th with a prayer meeting June 25th at 7:30 p.m. Corr. Fred A. Thompson, R. 4, Augusta, Maine, 547-3587.

VICTORIA ROAD, ONT. — The Victoria Road Assembly will hold its 84th annual conference, D.V., in the Long Point Gospel Hall, June 19th and 20th preceded by a prayer meeting, June 18th at 8:00 p.m. The Lord's servants walking in the "old paths" and teaching the same, are welcome to minister the Word. Corr. Arthur J. Stone, R.R. 2, Kirkfield, Ont.

PUGWASH JCT., N.S. — The annual conference will be held, D.V., in the Gospel Hall here on July 2, 3 and 4th preceded by a prayer meeting on July 1 at 7.45 p.m. The Lord's servants walking in the old paths welcomed in ministry. Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia.

WITH CHRIST

WINNIPEG, MAN. — Our dear sister, Mrs. Teichroeb passed into the presence of the Lord on April 7th. She was in fellowship in the Roseisle, Manitoba assembly for a number of years before going to Winnipeg to be with her daughter three years ago. She was buried in Winkler. A large company was present at the funeral and a faithful Word in the Gospel was given by S. Rey. Pray for the large family, most of whom are unsaved and were visibly moved at the sudden passing of their mother.

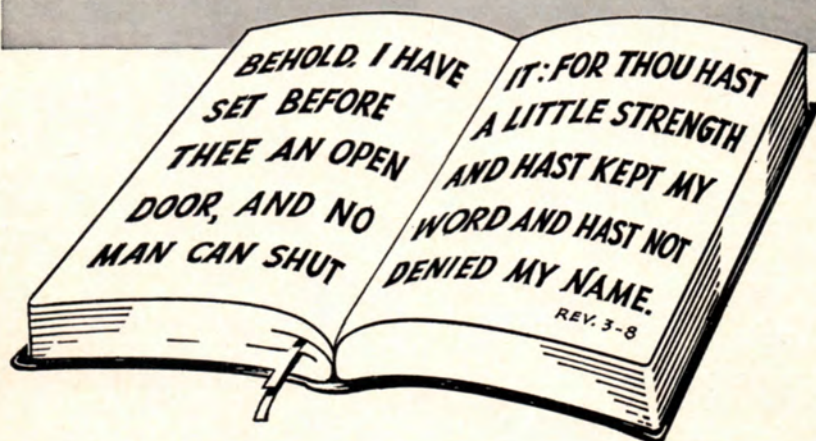
HAMILTON, ONT. — After a short illness, Samuel Agnew passed into the presence of the Lord on April 16th at the age of 60. Born in Ireland, he spent his boyhood in Toronto until the family moved to Hamilton. He was saved there in 1933 through gospel meetings conducted by the late John Bernard. Our brother was in fellowship in the Kensington Assembly where he was Sunday School superintendent for over 25 years. Many of these children came to the funeral parlours to show their respect. The service was conducted by E. B. Sprunt, assisted by Hugh White, with a very large number in attendance. Our brother is survived by his widow, four sons, four brothers and two sisters. Only the judgment seat of Christ will reveal all the kind acts of this quiet and beloved brother.

MONCTON, N.B. — On March 18th our dear brother Russell Morton went to be with the Lord. He was saved in August, 1938 under the preaching of Robert McCracken. He was a brother of sterling worth and was held in high esteem by all who knew him, including the business world, as a man of uprightness and honesty. James Blackwood spoke to a large number at the funeral. He leaves to mourn, his wife, one son and one daughter.

EAST PITTSBURGH, PENNA. — Our beloved brother John McCullough was called home April 17th after 15 months sickness. He was saved in 1924 and was faithful in assembly fellowship. He is survived by his wife, one son and two daughters.

Schilling

TRUTH AND TIDINGS



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JULY, 1971

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TIDINGS

CHANGE OF ADDRESS — Frank Procopio, correspondent of the East Boston Assembly has moved to 30 Hamilton Street, Apartment 14, Saugus, Mass., U.S.A. 09016.

CHANGE IN ORDER OF MEETINGS — White Avenue Gospel Hall, Fresno, Calif. Breaking of Bread 9.45 a.m.; Sunday School 11.30 a.m.

Wm. Bingham, Box 135½ R. R. 1, Weymouth, N.S. wishes to make it known that anyone who has not received a reply to their recent letters should contact him as some of his mail has been tampered with of late.

CALGARY, ALTA. — Gerrit Bergsma of Vancouver had a week of children's meetings at West Hillhurst in May. 347 children and adults were packed in the hall the last night of the meetings. One boy brought the Mayor of the City (an R.C.) and he was presented with a Bible.

KENORA, ONT. — We have enjoyed appreciated visits from our brethren, R. Booth, J. Blackwood and R. Boyle.

PETERBOROUGH, ONT. — A. T. Stewart and T. Kember visited Lang and Peterborough after Deseronto Conference. Brother Stewart then went on to Bracondale Hall in Toronto.

WASAGA BEACH, ONT. — Wm. Bousfield purposes in the will of the Lord to conduct open air meetings on the beach again this summer.

CRAPAUD, P.E.I. — The conference was one of the largest held on the Island, the ministry was most helpful and the Gospel was preached with power. Arnold Gratton remained to give help on the Island. Albert Ramsay is expected to work in Nova Scotia again this summer.

CORNERBROOK, NFLD. — In lieu of the boat work this summer the brethren have decided to launch a special effort in the gospel here. On the lot, purchased by the Harris Memorial Fund, the brethren hope to pitch a large tent and canvass the area with tracts. The brethren intend to build a hall on this site as the Lord leads.

(continued on Inside Back Cover)

THE TOWN THAT DIED

—A.W.J.

Saint-Jean-Vianney is-or-was-a placid village of 2,000 souls in the rolling country of the Saguenay, Quebec. Once a farming community, its modern, single storey bungalows largely housed employees of a nearby Price Co. Ltd. paper mill and the Aluminum Company of Canada Ltd. at Arvida. On a chilly, drizzling night last week, most of the people, their children in bed, had stayed up late for the Montreal Canadiens - Chicago Black Hawks Stanley Cup hockey game. Suddenly, the TV screens dimmed and the lights went out to the sound of a thunderous rumble.

Townsfolk who rushed from their houses were greeted by a scene of apocalyptic horror. The earth had literally opened up and houses on three streets had disappeared into a 100 ft. deep canyon of rolling mud, broken trees and freezing water. One house exploded as it plunged into the gorge, its flames momentarily illuminating the ghastly canyon below. Another teetered on the brink, flashlights flickering in the windows before it slid helplessly into the mire. With the ground crumbling at their feet, the terrified people ran back into their houses to collect their children. Said Jonquiere Constable Lola Bouchard, one of the first policemen on the scene. Everything was blackness and frightened screaming. What was so awful was that there was nothing we could do but stand by and hope that some of those poor people would come back out of that gaping hole. None did.

Not quite. One man managed to jump from his car as it slid into the mud; he safely scrambled up the side of the pit; eight hours later an armed services helicopter plucked his sister-in-law from the roof of the car. But 31 others, including 14 children, were not so lucky. They were carried into the gorge along with 36 houses, 30 cars and a bus. As rescuers scoured the scene by daylight it was obvious few could have survived the landslide. Police cordoned off the area and helped the numbed survivors to collect their belongings and evacuate the town.

What had caused the devastation? The disaster area in Saint-Jean-Vianney was built on a layer of sand and clay beside Riviere des Vases, which flows into the nearby Saguenay. The soil in the area is known as quick clay, which geologists say can remain stable for centuries and then, under certain conditions, turn into a river of mud. With the spring runoff Jean-Vianney collapsed. Jean-Yves Gagnon, a provincial geologist, described the area as a house of cards. It holds up as long as no one blows on it.

There was no need for an emergency morgue. Only four

bodies were recovered, and though the search went on for others, it was unlikely that they would ever be found under the tons of clay. As the survivors evacuated the town, one pronounced a bitter epitaph for Saint-Jean-Vianney: 'All of us want to get out of here. We will never come back — this is a ville morte'.

In this tragic account of the sudden destruction of a small town one is reminded from Holy Scripture of the sudden destruction of individual souls and the multiplied destruction of a universe. How sudden was the transition from the enjoyment of sport in the midst of comfort to be engulfed in the darkness into a pit of mud and water.

The writer of the account asks, "What had caused the devastation"? The answer given was, "The soil is known as quick clay" and describes the area as "a house of cards! It holds up as long as no one blows on it."

How similar is the description the Lord gives in Matthew 7:26 and 27. "And every one that heareth these sayings of mind, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the *winds blew*, and beat upon that house; and it fell: and great was the fall of it." A combination of blowing wind and descending rain brought the sudden collapse of the house. What was wrong with the house — *nothing* as far as we read. Why then did it fall? Simply because the house was built *not on the rock but on the sand*.

A coming storm will try the foundation of all mankind. No matter what the outward life may have been, the eternal destruction of every person will result from a wrong foundation.

The sure rock foundation which alone will successfully withstand the coming storm is the Lord Jesus Christ Himself and His precious Word. All will depend, not on what I have been or done, but on Christ and His finished work on the Cross of Calvary. All who have rested alone upon *Christ and His Word* are as safe as God can make them. "All other ground is sinking sand."

Reader! can you look back to a definite time in your life when you ceased to trust in your good life, church membership, prayers, religious ordinances, etc., and simply trusted in the Lord Jesus Christ and His death on behalf of sinners — this is the only foundation and resting place. "When we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).

"On Christ the solid rock I stand
All other ground is sinking sand."

THIS DO IN REMEMBRANCE OF ME

—James Ronald

How dear to the heart of our Lord is the appreciation of His own toward His redemptive work for their salvation. Israel was to keep the passover in remembrance of their deliverance. Of the ten lepers, but one returned to give glory to God, and the question of our Lord would well suggest sadness because of the lack of response, "Where are the nine?" The heart-warming words of John four come, "The Father seeketh worshippers."

Instructed as to this ordinance, each first day of the week, local companies of believers gather around their unseen, yet truly present Lord. Without human arrangement, with bread and cup before them, they seek only to be guided by the unseen and present Holy Spirit, to lead to praise and worship. Each emblem is passed and partaken of, while in mind and heart their thoughts are occupied with the Lord's suffering and death. From I Cor. 11, we learn of five things to occupy the mind at such a time.

I Cor. 11:20, "EAT THE LORD'S SUPPER"

tells of a literal act as from hand to hand the emblems are passed. In Corinth the will of the Lord was sadly neglected as the purpose for which they were gathered had been lost. It had become a common meal for some, while others were even drunken. Little wonder they were told, "This is not to eat the Lord's Supper." Yet for us the words of another express what was really intended: "Here in this broken bread we see that body that was bruised for me; and in this cup we see the sign, of blood that flowed for sins of mine." While literally partaking of what is spiritually entered, we are able to fulfill our Lord's dying request.

Verse 24, "REMEMBER"

Joseph, while he was in the prison, was completely forgotten by the butler who ought surely to have remembered him. Israel, after they were released from Egyptian bondage were never to forget their deliverance. The church today is instructed, "This do in remembrance of Me". What a lot can fill the mind today, when gathered around the Lord, to hinder true worship. Therefore we need preparation of heart and the mind filled with thoughts of the Person and work of our glorious Lord. If, "Out of the abundance of the heart the mouth speaketh", then we have little trouble in discerning what has occupied the mind during the previous week and rare it is to find one who is longing to speak about Him. Is it any wonder our gatherings are so barren?

I Cor. 11:26, "SHEW THE LORD'S DEATH."

The Lord's death is to be the subject of meditation while

we are thus gathered. His condescending grace, His life of purity, His rejection by man and cruel sufferings might well find the mind, but His death above all, is the theme of meditation. What the death meant to Him we may see in the brief glimpses we have in Gethsemane and surely should mean everything to us. We are to "announce" or "proclaim" it in both silent and audible worship as we partake of the bread and cup. Onlookers will in measure see this, but to whom does it speak more than to heaven itself? If from verse 10 of this same chapter, we learn of angels being instructed by the covered head and the unshorn hair of the woman, then can we doubt that all heaven is interested in our proclaiming what this death means to us? Infirmary often hinders today, but soon, freed from all of self, we shall with unfettered heart and lip, proclaim His death.

I Cor. 11,29, "DISCERN OR SEPARATE"

Again in Corinth, they had failed to do this, their condition forbidding it, yet He intends us to do this. This is illustrated in the burnt offering of Lev. I The offerer after slaying and flaying would cut it into pieces. After this the priest would take each part and lay it upon the fire in the altar. So with the believer today, in His meditation on the person of Christ, he muses upon His head of intelligence His feet in His perfect walk and the "inwards" of His affection, the shoulders of His strength, the "bowels of His compassion", all tell forth the glories of Him Who always brought delight to His God. We wonder how saints can remain unmoved with hearts unstirred and the lips silent with so much to fill and occupy them when gathered around the Lord. O for more of this discernment or separating of our Lord's body, when gathered together! Ours would not be barren seasons but rather the warmth and fragrance of worship.

I Cor. 11:26 "BEING MINDFUL OF HIS COMING AGAIN"

Our remembrance of the Lord is only, "Till He come". Then faith will give place to sight and the emblems to Himself, as has been well said, "Once more and once less". Very soon it will be the last time on earth and then we shall see Him. How this thought should fill the mind and heart at such a time. It will be like the "helmet of salvation" to preserve and occupy the precious moments, "Till He come".

"But Oh the more we learn of Thee, and Thy rich mercy prove,
The more we long Thy face to see, and fully know Thy love.

Then shine thou bright thou Morning Star, dispel the dreary
gloom;

Oh take from sin and grief afar, Thy blood-bought people home."

TELLING JESUS

—*John J. Stubbs*

Read Matt. 14 vs. 10-12 and Mark 6 vs. 30-32

By comparing the above passages we see that on the very same occasion there were those who specially came to Jesus to communicate important matters to Him. Matthew tells us that upon the death of John the Baptist his disciples, "Went and told Jesus". Mark tells us that the twelve having returned reported to Jesus and "Told Him all things both what they had done and what they had taught". Thus both the disciples of the Baptist and the disciples of Jesus must have come to Him about the same time of the day. From these two little incidents we can learn some comforting and needful lessons.

OUR SORROW

The disciples of John tell Him of their sorrow. Their leader has gone. A true witness has healed his service by his blood. Doubtless filled with sorrow, and thinking that all their hopes had been dashed to the ground they bury this faithful forerunner and WENT AND TOLD JESUS. They did the wisest and best thing, but note there is no record of any word spoken by the Lord Jesus. He meets the sad news by action and not words, "HE departed thence by ship into a desert place apart". Oh the silence of this Blessed One! What volumes it bespeaks to our souls. Did He sympathize? Truly He did. He sympathized by His silence. It is the silence of perfect concern. How often have we tried and tried to sympathize with those who have lost a loved one, or whose lives have been tinged with deep sorrow. Sometimes our very presence and attitudes would be better than our words, for this may more meet the need. The Lord Jesus Christ knew when to speak and when to be silent. The Lord of life and glory met the expression of their sorrows by His perfect sympathy. Should a sorrowing one read these lines we affectionately ask them to get into the presence of their Lord and TELL HIM, and know the sweet consoling comfort of the divine presence. At the grave of Lazarus we see that He sympathized not by what He said, but what He did, or better how He acted — "Jesus Wept". This tells us of the depth of His love. Never let us doubt it, for none understandeth like Him. "His understanding is infinite" (Psalm 147 v. 5).

OUR SERVICE

Very soon after John's disciples had left with perhaps hardly much of an interval between, His own disciples now come, and they "TOLD HIM all things, both what they had done and

what they had taught". Fresh from their experience of serving Him His disciples do a wise thing indeed and relate to their Master the details of their toil and the substance of their testimony. This is an excellent and most necessary practice that all who profess to serve Him today would do well to follow. How often are we in the presence of the One we love and serve? It is easy for our service to be cold, formal and mechanical. In the midst of our service do we really have joy in our souls and power in our testimony for Christ? It is of necessity that we know the joy of real communion with the Lord, day by day. It is one thing to know the Word, but quite another to know The Lord Himself in soul experience. If we were more at home in his presence, speaking simply and earnestly to Him of all that we have sought to do and say for Him, it would soon result in keeping us fresh, humble and faithful in His work. I am glad that Mark tells us that they told Jesus what they did first and then what they taught. This is good order! Mark, who gives us the gospel of the Servant, only emphasizes this (cp. Luke 9 v. 10). The life we live will be the best commentary on our teaching. If more amongst us today who seek to serve would only do what the disciples of the Lord did, we would see less of pride and unfaithfulness. When comparing this with the response of the Lord to the seventy we see that the Lord evidently detects a spirit of pride in the saying, "Lord even the demons are subject unto us". Note the significant reply, "He said unto them I beheld Satan as lightning fall from heaven (Luke 10 vv. 17-18). It was pride that brought the downfall of our constant enemy Satan. Therefore the importance of keeping humble that we might be useful in His service. Out of perfect consideration for the twelve He says, "Come ye apart into a desert place and rest a while". We all need this word betimes. Away from the toil we can learn more of Him, and lean more on Him, and thus be refreshed. Though some had come to Him with their SORROW, and others with the details of their SERVICE He was not weary with their coming, nor with the varying experiences of their lives. He still waits for you, dear child of God. No matter what your circumstances may be, He will listen to your soul breathing. He will make no mistakes, nor shall you be disappointed. Why not like these two interesting examples, "GO AND TELL JESUS."

PETER'S CONVERSION

—Jas. N. Smith

How refreshing it is to consider dear Peter. In his spontaneous reactions and words, we find often our own thoughts; and in the Lord's answers and attitudes in response to Peter, we can find instruction and strength. While Peter, with his quick and forceful ways, was a born leader, yet in his first dealing with the Lord Jesus Christ, his natural leadership is laid aside and it is written "Andrew — first findeth his own brother, Simon — and he brought him to Jesus" — vs. 41. The natural man is subdued that day in the presence of the Son of God. This is vital to every conversion, by whatever means it pleases the Holy Spirit to bring it about, I Cor. 1:18, 19 and 29.

Let us consider a few thoughts for new converts from Peter's experience that day he first met the Saviour.

First, notice how the Lord Jesus revealed Himself to Simon:

There is power in the witness of a new-born soul, and Andrew is used of God to lead his brother, Simon, to Christ. "When Jesus beheld him, He said, Thou art Simon the son of Jona: Thou shalt be called Cephas". In these words the Lord Jesus unveils His knowledge of all Simon was and His power and purposes as He claims him for His own for eternity. This is not as illustrious a story as that of Nathaneal, no doubt, (vs. 45-51) but what really counts is, can I tell how I was led to the Lord Jesus Christ and how He made Himself known to me as sufficient to meet my need?

Secondly, notice two changes in Peter that day:

1) *from Simon, son of Jona, his name is changed to Cephas:*

His union with Christ and the authority of Christ are seen clearly.

- a) His past was blotted out and his future secured — "thou art — thou shalt be" — I Peter 2:9-10.
- b) Human nature was subdued by divine grace — Simon — Cephas — I Peter 1:14, 15.

What potentiality there is in each new-born soul! I realize that Peter was to be of special use to the Lord, yet dear young Christian, your new name reveals great potentiality in you also.

A Stone — A name that was to characterize him in the pur-

poses of God. Consider the use and misuse of "stones" in the scripture. Peter grasps the divine purpose later and writes of it in I Peter 2:4 and 5.

Let us remember our new names. "Believers" — can we trust God day by day? "Saints" — do I breathe and manifest the heavenly atmosphere? "Christians" — can the world see I am one of His own? "Brethren" — do we love to be with them? Which name do I live up to, my old name or my new name?

2) *From Fisherman to disciple:*

Peter's fishing is not to be likened to worldly ways which are to be abandoned. It was his livelihood, legitimate, useful at times to the work of the Lord and at times a hindrance, but from this day onward it could be said of Peter, his heart was with the Lord and he fished to pay expenses.

Another has said "A disciple is one who follows to learn and learns to follow". So with dear Peter, the next three times we read of him in John's gospel, he is with the Lord and has learned a lesson each time. Ch. 2:11 — He saw the glory of His deity; Ch. 2:17 — He saw His zeal for the glory of God in his House; Ch. 4:31-34 — He saw His devotion to the Father's Will. What impressions these experiences must have made on Peter! May it be so with each of us, and dear young saint, let these three things enter into your soul. Ch. 2:11 — Our Saviour is God over all. Ch. 2:17 — Our Lord requires holiness in the temple of our heart and life. Ch. 4:31 — much joy will be found in doing the Father's will. Have I learned anything from keeping company with the One who has served me and claimed me?

May the Lord encourage you to go on to know Him who has awakened and saved you by wondrous grace.

UPPER-ZAMBEZI, ANGOLA

—W. Halliday

During the dry season of 1948, I made my first "trek" to Cazombo, Angola. I had heard that Mr. and Mrs. MacPhie were due back, after a three year furlough to Scotland, and I felt that I should be there to help them get their place in order. Reports had it that their house was in need of repairs.

Preparations for the 170 mile journey north were made and men found who would carry my loads and help me find the way to Cazombo. Half of the way was along narrow foot paths which

wound their way through the forest. The other half was along a dirt road in Angola. The Portugese had roads to all the main centres. These were made by the people and maintained by them too. In those days there was no pay for road work, and pity the village which neglected to repair its section.

The first forty miles into Angola was along a path which followed the Zambezi river. Villages were scattered here and there and the people were very backward. At the forty mile mark I arrived in a large group of villages at Lumbala.

This place looked very prosperous with fruit trees and coffee plants everywhere. The headman of the area was a man named Tuloshi. In this village there was a Gospel Hall and in it met a large company. Tuloshi first heard the gospel, many years previously, through Mr. MacPhie as he made one of his long "treks". Anxious about salvation, Tuloshi went to where he could hear the message, and on hearing it again he got saved. I spent two days with them and got to know a little about each of the believers, and on subsequent visits I got to know more about the work at Lumbala.

Lions had been in the village both nights, and I had to make a seventy mile cycle ride to get to Cazombo; and thirty of those miles were through country hunted and terrorized by man-eating lions. In that year they had killed and eaten a hundred people. Not having any desire to be part of their meal, I rode hard to get indoors before 4.00 p.m. when they usually got on the prowl. I arrived at 1.30 p.m.

Mr. and Mrs. MacPhie eventually arrived, and that journey was the first of many over the years. In all, over fifteen journeys were made into that district. The early ones were by bicycle and the latter by Chevrolet Pick-up and Land Rover. The last one was in 1965. In 1966 the border was closed owing to the terrorist activity.

Over the years one has seen great changes taking place in that area. It was once full of people with lots of opportunities to reach them with the gospel. But with the Portugese policy many of the people left and moved into Zambia or Congo where life was much easier for those who had no inclination for work without wages. In 1948 the seventy mile stretch of road was full of villages but latterly it was marked by dozens of deserted villages.

Through the labours of those at Cazombo and Kalunda (this is where the Geddis family lived up until 1937), there were little assemblies here and there. There is a story attached to the commencement of each one, and, perhaps, the story relating to Njimba should be of interest to those who read this.

Cazombo and Kalunda are fifty miles apart and the two families thought they should have a holiday away from all their preaching and teaching. They were tired and to sit back in the quietness of the African countryside would refresh them. A site was chosen midway between the two places, camp was pitched, and they had just started to chat when the Africans appeared from nowhere. What were they to do? They hadn't come to preach; all they wanted to do was sit and talk and not be burdened about meetings. Neither of them could tell the people to go, so their rest finished before it got started. They preached, and a good number of the people got saved, Chief Njimba and his wives among them.

The chief, of course, being a polygamist, couldn't be received into the new assembly. God came in and eventually he was left with his first wife and then was received into the meeting. One of his wives died tragically as she was building a house for the visiting preachers to live in. She was digging earth from an anthill and it fell on top of her and she died. She was a good woman and had a heart for the things of God. I remember meeting old Njimba in 1949 and he cried because he hadn't seen Mwanta Samariya (Mr. Geddis' African name). The old man died before Mr. Geddis was able to revisit those parts.

The communist trained terrorists have changed the whole country. They commenced their campaign in that part of Angola towards the end of 1966. Thousands of Africans have left, fleeing into Zambia and Congo. The villagers could do nothing else as they came in for a lot of trouble. Many of them were killed by both Portugese and the "freedom-fighters". Word came to us that one of the old believers at Kalunda who was in Christ for many years, was trailed out of his village in the forest and shot. God had used him in the salvation of many. He was over ninety, blind and just able to sit in his village. The Portugese to make it easier to defend the country, moved the people into certain districts so that they could have freedom of movement to deal with the "invaders".

Tuloshi is in a refugee Camp at Zambezi along with other believers. Others are in camps elsewhere. Thousands are still leaving and according to reports many had died attempting to get out of the country. I have no idea as to the condition of the small assemblies, but I would think many of them are non-existent to-day. One can only move from one place to another in convoy with the military. I understand there is liberty to preach in the Portugese controlled areas, but at times under great strain owing to the activities of the terrorists.

It is very difficult to get a clear picture of conditions. We

hear reports from both sides, Portugese and the "freedom-fighters", and they do not tally. But we are sure the Lord will, as He did during the dark ages, keep a testimony for His own glory.

COMING OF THE LORD

—C. W. Cooper

Awake! Awake! The Morning Star has risen
The night is now far spent, the day is nigh;
The Lord Himself will soon descend from heaven,
To call His own to dwell with Him on high.

Throughout the night His saints have watched and waited,
Fought the good fight, did for the faith contend,
They loved their Lord and lifted up His banner,
Trusting His cause would triumph in the end.

Now, as the morning without clouds in dawning,
May we with hearts aglow, His words obey
Loins girt about, lamps ever brightly burning,
For He who comes, will come and not delay.

Then shall He see the fruit of all His travail,
Then to Himself, His Church He will present.
Then we shall see the face of Him who loves us,
Then with Him, like Him — evermore content.

"Behold I quickly come" thus says the Bridegroom,
"That where I am, there ye may also be".
O blessed hope! O wondrous consummation!
To share God's rest, with Christ eternally.

At length the Lord will take the power and glory,
How blest the day when He comes forth to reign,
To fill the earth with justice, peace and blessing,
While ransomed myriads loud His praise acclaim

"A little while" until that blessed moment,
When all the saints are perfected in one;
"A little while" — we wait in hope and patience,
With one supreme desire — "Lord Jesus, come".

Will you be there when Jesus calls His loved ones?
Will you ascend to meet Him in the air?
When He, the King, rides forth in royal splendour,
Will you be there? O, Friend, will you be there?

LETTER FROM MERVYN PAUL

Dear Sister:

My ability to write letters has not been so good of late; however, here I am again, although I really did want to write long before this.

Now, there is little that I can add to what you have told me, and what we already have discussed. But your attitude in all of these testings has been *a real joy and comfort to me!* It is not easy to accept the alterations of our path which the Good Shepherd considers to be necessary. We would far rather "stay put" than have to walk in the dark with our Lord. For in such a path *we are not able to see what the outcome* will be, where it will lead us. And always we are afraid of the unfamiliar, the unknown.

What then could be the reason for calling you into such a path of uncertainty? I believe that the answer is that *the Lord is calling you to become a follower of Himself*. Let me try to explain what I have come to understand this to mean.

In your training you were expected to become a *teacher*, hence a *leader*, a *director*, in some degree. But the Lord has seen fit to bring it to at least a temporary halt, thrusting you into a position where instead of teaching, you are to be taught; instead of leading, you are to learn to be led more fully; instead of directing, *you are to learn to be a follower* (John 21:22).

Now you will find this to be anything but an easy course. (Voice of experience!). No longer will it be yours to figure out what you should do. Instead, one of your principal lessons will be *to learn to wait for your Lord to act first* — even as the Perfect Servant waited for His Father's acts, or instructions, before He made a single move.

Now it may be that you will not see much more in this than what you have learned already. Yet I do not think you will find it to be so; for in a very practical sense, it may mean a setting aside of your training and skills, for the present, in order that you may find yourself more completely cast upon God. At any rate, that is the way it has been in my own case, and in those of a few others known to me. In that case, I would hasten to add, your training and skills are likely to come into service once more, but perhaps in a different way.

The Apostle Paul, raised after "the straitest sect of the Pharisees", had been educated "sitting at Gamaliel's feet". But his conversion did for him what I think your "resting" may be

doing for you (even as my illness did for me): *it punctured his dreams of progress*. Nevertheless, we can see that while all his plans had to be scrapped, yet his training and learning ultimately became of the utmost value to him in understanding the new applications of the Old Testament Scriptures, in preaching the Gospel, and in instructing the Saints. His background became invaluable to him afterwards.

So too did Moses' background become invaluable to him; for while 40 years were needed in far away Midian in order that *he might get to know God*, and thus become His faithful *by-faith follower*, yet when he returned to Egypt he could do it as one who knew the country and its people well. In other words, though his early training was set aside, *it was not to be wasted*.

And in a lesser manner, the same principle has been seen in my own case. For I continue to find that almost all my experiences, ever since I was saved, *are needed now* to enable me to do the counselling into which the Lord has pushed me. Thus, beloved sister, *your training and talents will not be wasted*. There is, there can be, no waste with God! Training and skills may be set aside, but cannot be wasted — if one becomes a follower. The need for them is sure to re-appear, even if the practice of them shall be different. Paul's, Moses', and my own humble case illustrate this point.

"My sheep hear My voice . . . and follow Me" (John 10:27).

For generations those two features (hearing and following) have been described as "sheep marks". And doubtless they are true of true sheep in some degree. Yet, even as some sheep like to do a little detouring now and then, so some Christians like to give up listening for His voice in every little thing — especially if they have to wait for some time for the Good Shepherd to make a move. (Sometimes He seems so very slow to act!) In fact, I suspect that this unwillingness to be nothing more than a follower may be the reason that there were so few prophets, and men and women of God, in Israel's day.

Now a sheep does nothing whatever (if obedient) to decide where, or when to make a move, nor yet which path to take. Its Shepherd makes all the choices and decisions; yet He does not call the sheep, tell them what He wishes to be done, bidding them to go at it. No indeed; all He expects His sheep to do is to follow Him. If they are to move, *He always makes the first move*. Their only duty is to trot along, meekly, *behind* Him. If He should be

a long time in making a move, *they simply wait until He does something.*

Almost surely this is one reason why many Christians never do become followers. They read Luke 10:1b, and then expect the Lord to direct them to the work He wishes them to do, then to let them dive into it. But that's not following at all!

As I understand it, Luke 10:1b was suited to *the early service* of Peter and the other disciples; but it was *at the close* of that period of service, just before the Lord ascended, that a final message was given to Peter. In it he was commanded "Follow thou Me".

I feel that Peter never had been a fully set-apart follower of the Lord Jesus before that time. He had had very forceful ideas of *helping the Lord* (!) to become King, seen even in Gethsemane when he struck a blow for the kingdom. Again, in Acts 1:6 the old expectation of the Kingdom is seen to be in their minds still; but the Lord's ascension crushed those dreams of earthly power. From Acts 2 onward, Peter is seen in quite another role. Acting in the power of the Holy Ghost, Peter, the ardent worker for the Messianic Kingdom, his dreams crushed, now finds that he has become a herald of the cross! He has become a follower at last!

Now, I cannot tell you what to expect. We must walk *by faith*, not by sight. All I can say is to repeat that, if you are being called to become a follower, *you should expect the Lord to make all the moves . . . and to wait until He does.*

This does not mean that you will do nothing. No, *you will do whatever He makes necessary for you to do*, or (as you already know) whatever, so to speak, He lays in your lap or places on your doorstep. He makes the choices and the moves; you merely follow along doing whatever He sets before you. You need not hesitate to follow. But I much doubt that this will be the case.

The tendering of your resignation, and the care of the sick woman, both are examples of the necessary thing which the Lord has set before you. It may be in helping to care for visitors, or with the housework *you will recognize the needful thing.* So just carry on doing whatever He sets before you; and I have no doubt that you will be kept busy and that He will supply your needs, also. Such services may seem like "small potatoes" (as we say over here); but in doing them heartily "as unto the Lord" (Col. 3:23) you will discover that they are as stepping-stones to your future service, whether it be in a home or in a hospital, or whatever. Remember Zech. 4:10a. Actually,

I would expect that *the lessons of the present time are likely to be, chiefly, drill in following under varying circumstances* — unpleasant as well as congenial. If you recognize this, you will be helped to understand the windings of the course if matters should take strange turns now and then.

For example: a follower must learn to follow, steadfastly, in spite of harsh criticism —

or disappointment —

or frustrated hopes —

or opportunities to do better —

or young men seeking a mate — in spite of all such temptations and tedious things.

Often times *the testings* (to see whether or not you really will be a follower) will be not only wearisome but the losses may appear to outweigh the gains. Nevertheless, you can't lose! You can't lose by following where He leads!

Moreover when He calls "Follow Me!", there are no allowances made for turning aside, or turning back (Luke 9:61-62). After all, these experiences really are lessons given in order to fit us for the service the Lord has had in mind all the time.

And so, dear sister, one greatly longs to encourage you to keep on going on as you have been doing. You surely will find that the reward for your faithfulness will be well worth while, both now and in a coming day.

I do trust that all this lecturing won't weary you; yet I do hope, also, that somewhere within these pages you may hear the Good Shepherd's voice, saying, "This is the way: walk ye in it".

May your understanding of this call be clearly grasped, your courage and purpose of heart in following not be lacking, but "strong in the power of His might". And no matter what comes or goes, may "the joy of the Lord be your strength".

Peace be with you, your parents, and the loved ones of your family.

Your brother in Christ

A depressed Christian is a prisoner of war, under power of the enemy, unable to serve the rightful King.

TWELVE APOSTLES, SIMON PETER*—Hector Alves***The Twelve Apostles. (1) SIMON PETER**

PETER'S INTRODUCTION TO THE LORD. In John chapter 1, we learn about Andrew, Simon Peter's brother, spending some time with the Lord in the place where He dwelt. So impressed was he with that visit that the next thing we read is, "He first findeth his own brother Simon . . . And he brought him to Jesus". How much there is in that brief announcement, "brought him to Jesus," is revealed to us in all that follows. This first introduction to the Lord was to transform Peter's whole life; fill it with service to the Son of God, and, according to history, terminate in martyrdom. We read in this introduction, "And when Jesus beheld him", etc. This is a very strong word, it does not mean looked at him; it is an intensive gaze, or "earnestly looked". The Lord earnestly looked at Peter, and said, "Thou art Simon: thou shalt be called Cephas, which is by interpretaion, A stone". The R.V. reads, "(which is by interpretation, Peter)". We may be assured that our Lord knew by divine insight the character of Peter. Simon Barjona (Simon son of John) was the only name by which Peter was known before he was introduced to the Lord; from then on he is frequently referred to as Simon Peter, the name he uses of himself in his Second Epistle. In the Gospel according to John, "Peter" occurs 17 times, and "Simon Peter" 17 times. We do not read that the Lord ever called him Simon Peter, but when administering a rebuke to him He addressed him as "Simon", and once as "Simon, Simon". In Luke 22:34, when our Lord forewarned him of the awful repeated denial shortly to take place, He said, "I tell thee, Peter"; using the name that symbolized strength and stability. So we have from the pen of John our Lord's first look at Peter, and His first words to him. Simon would never forget either of these. It is only John who gives us this most interesting incident in the life of Peter; we must go elsewhere for the next recorded meeting; another incident which the Galilean fisherman would never forget.

PETER'S COMMISSION. Luke the historian gives us the account of the next meeting which took place as our Lord "stood by the lake of Gennesaret" (Luke 5:1). After the scenes recorded in John chapter 1, these fishermen returned to their nets and to fishing. Many things had taken place in the ministry of the Lord since John, Andrew, Peter, and others had come to Him. Here Luke relates the Lord's command to Simon to "Launch out into the deep and let down the nets for a draught", the great mul-

titude of fishes; then the confession, "Depart from me, for I am a sinful man, O Lord". Our Lord's answer was, "Fear not; from henceforth thou shalt catch men". We read, "When they came to land, they forsook all, and followed Him". Peter's history from then on becomes intimately associated with that of his Divine Lord. He is to be a sharer with Him in humiliation, in fatiguing journeys by day and the mountainside by night. They endured hunger at times; taking with them neither scrip for food, purse for money, nor change of raiment. This was a contrast to the comforts of a fisherman's home, and the freedom of a fisherman's life.

PETER'S LEADERSHIP. Among the twelve apostles none came so much to the front as Peter. In Matthew 10:2 we read, "The first, Simon who is called Peter". We know he was not the first, both John and Andrew were called before he was. "First" here means the foremost, or first in rank among the others. Peter was a natural leader and he soon manifested it. He is generally addressed by the Lord as the representative and leader of the twelve and frequently Peter who replies to the Lord as the spokesman for the others. Subsequently, when the apostles are mentioned in their collective capacity the phrases used are, "Peter and the rest of the apostles"; and "Peter and the eleven". When Saul of Tarsus went up to Jerusalem it was to "see Peter".

PETER'S IMPULSIVENESS. Peter is often ready to speak, sometimes in a rather rash and impetuous manner. When the young man who came to the Lord Jesus was not willing to sell all that he had and follow the Lord, Peter spoke up and said, "Behold we have forsaken all and followed Thee; what shall we have therefore?" Our Lord's answer was, "Many that are first shall be last: and the last shall be first". That was something for the foremost of the twelve to think about. Peter's impulsiveness put him in jeopardy more than once; some of his rash statements were because of self-confidence. Among them were, "Though I should die with Thee, yet will I not deny Thee" (Matt. 26:35). "Although all shall be offended, yet will not I" (Mark 14:29). "Lord, I am ready to go with Thee into prison, and to death" (Luke 22:33). "I will lay down my life for Thy sake" (John 13:37). We believe Peter was sincere and meant every word he said. Hypocrisy was foreign to Simon Peter's nature but the root of the trouble was that he trusted in his own heart. God says the man who does that is a fool (Prov. 28:26). Again, on the mount of Olives impulsive Peter made a sad mistake. He was so elated to see the Lord in His glory and in such distinguished company he immediately made a proposal, "Let us make here three tabernacles", etc. thus putting the Lord on a level with

His creature man. In the garden of Gethsemane we find Peter making another blunder. "Then Peter, having a sword, drew it", etc. This was an act of arrogance and recklessness. Peter's impulsiveness is also seen in the upper room. He could not bear to see his Master performing on him the work of a servant; so he said, "Thou shalt never wash my feet" (John 13:8). There is one commendable thing about Peter in this instance; when he saw he had made a mistake he was eager to rectify it, although going to the opposite extreme. In this instance Peter's blundering sprang from the deep reverence he had for the Lord.

PETER'S DEFECTION. The question has been asked, Why did John write chapter 21 of the Gospel which bears his name, when he seems to have finished the narrative with chapter 20? Whatever the reason, he has supplied us with the link between Peter's terrible denial of the Lord, and his changed life after the Ascension. "Simon Peter saith unto them, I go a fishing. They said unto Him, We also go with thee" (John 21:3). The apostles had gone to Galilee at the command which the Lord had given them. Seven of them were together when Peter proposed to go on a fishing expedition. Some would commend Peter for this, saying that it was in order that they might obtain their livelihood independently. Others have said, "Better do this than do nothing". Such ideas miss the point altogether. What really happened is that these disciples got tired waiting; Peter has not yet been publicly restored to the Lord, so backslides into his old calling. He said, "I go", the others said, "We go too". The one who was foremost in the past now leads them astray. The Lord is not with them, so they caught nothing. Then we have Peter's public restoration.

(To be continued, D.V., Peter after the Ascension)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In I Tim. 2:1 we read, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made," etc. What is the difference between these terms, particularly the first three mentioned?

Answer: The law of first mention is helpful in this connection. The first mention of "supplication" is found in I Sam. 13:12. "And I have not made supplication unto the Lord," etc. The first mention of "prayer" (not the first prayer) is found in Gen. 20:7, "And he shall pray for thee, and thou shalt live". The

first mention of "intercession" is found in Isa. 53:12, "And made intercession for the transgressors." In supplication we have the idea of asking God to avert calamity. In prayer we have the idea of asking God for something good. In intercession we have asking God for or on behalf of someone else. Supplication expresses urgent need. Prayer is a more general term, making known our requests to God. Intercession has the thought of appeal to one who is superior. Thanksgiving is the complement of all three.

Question: What is the difference between "the day of Christ" the "day of the Lord"; and "the day of God"?

Answer: The meaning of these terms is invariably found in their context. The "day of Christ" refers to events related to the rapture of the church, and following events in heaven, including the judgment seat of Christ, and the marriage supper of the Lamb. It might be well to point out here that "the day of Christ" in 2 Thess. 2:2 in the A. V. Version, is an error; it ought to read "the day of the Lord", as in the R. V. and other reliable translations. The term "the day of the Lord" occurs frequently in both the Old and New Testaments; it is the subject of a number of the prophets. That day will begin after the church is translated to heaven, and has to do with judgments on the earth. "The day of God" begins with the end of time (I Cor. 15:24) it is the consummation of all things, the eternal state.

Question: Please give us a good explanation of James chapter 4, verse 5. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Answer: Space forbids giving the many interpretations of this verse; one able commentator listed James 4:5 among the seven most difficult verses in the New Testament. Some think that "the spirit" here refers to our own spirit, while some say it is the Holy Spirit. The marginal reading of the Revised Version seems to suggest it is the Holy Spirit, although no capital "S" is used in the text. In some translations there is a capital "S" used in the word "Spirit". A number of commentators teach that "the spirit" refers to the human spirit, but would it be correct to speak of our spirit as dwelling in us since it is part of us, and we could not live without it? If James is here quoting a passage of Scripture, then we are confronted with a problem as no such words are to be found in the Old Testament. One of the two marginal readings of the Revised Version is helpful, "That spirit which He made to dwell in us yearneth for us even unto jealous envy". One writer, commenting on this verse, says it has this sense; "The

Spirit which He made to dwell in us jealously yearns for the entire devotion of the heart" and adds; "It is, in my opinion, the one interpretation which is alike in harmony with the context and permissible according to the usage of the Greek language". Perhaps this verse is best understood by changing the position of the question mark which is not found in the original writing, and read as follows; "Do you think that the scriptures speak in a vain way?" (Regarding the matter on hand). "The Spirit that dwelleth in us lusteth to envy". The first part of the verse indicates the general teaching of the Scriptures. The second part reveals that the Holy Spirit will have no rival in the heart of the child of God. He loves us with a jealous love, and will not share us with the world. We can only suggest that to be the meaning of the verse.

Question: Does the expression, "the Lord's Day" in Rev. 1:10, refer to "the day of the Lord", or to "the first day of the week"? There is a difference of opinion here about this matter.

Answer: Some teach that this refers to "the day of the Lord", and not to "the first day of the week". That John on that occasion was projected beyond this present age, so that he was in the future "day of the Lord". According to that interpretation the Book of the Revelation would be almost altogether Jewish, and the letters to the seven churches in Asia would have to be taken out of their true setting. We believe that when John said, I was in the Spirit on the Lord's Day, he was referring to the first day of the week; and that for the following reasons:

(1) The exact translation is not "the day of the Lord", but "the Lordly Day", just as "the Lord's Supper" is "the Lordly Supper". The early church came together on the first day of the week to partake of the Lord's Supper, and that may be the reason why that day derived the name, "The Lord's Day".

(2) That which John saw on that day was the Lord in the midst of the seven golden candlesticks (lampstands) representing the seven churches in Asia; the things which are.

(3) It is evident that John is speaking of a day of twenty four hours, which came to an end when he had received the vision. To make this "the day of the Lord" would put one into hopeless confusion; failing to see the three divisions of the Book of the Revelation; namely; "What thou hast seen". Chap. 1:9-18. "The things that are" Chap. 1:20-22. "The things which shall be hereafter" Chap. 4:1-5.

(continued from Inside Front Cover)

NOVA SCOTIA — A. Hull and B. Bingham are seeing a good interest in the gospel at Nineveh. Some are coming from a distance and God has blessed in salvation. L. K. McIlwaine and J. McCracken had four weeks at New Glasgow where they found liberty in preaching but no apparent fruit in the gospel. Floyd Stewart and David Swan were encouraged when a number professed at their meetings in River Hebert.

STOUT, IA. — The Conferences at Stout and Garnaville were quite large and the ministry was practical and helpful. L. DeBuhr is having Gospel meetings in Minneapolis. A. W. Joyce had ministry in Garnaville on the epistle to the Philippians also short visits to Waterloo, Cedar Falls and Stout.

WISCONSIN — S. Hamilton and D. Pethrick left the Stout conference for Roseisle, Manitoba to help in the small assembly with meetings mostly for believers. Robert Orr is at Hinkley preaching in a rented building.

FROSTBURG, MD. — The brethren here and also in New Creek are joining in a tent effort by W. Warke and R. Surgenor in the same location as last year.

NORTHERN IRELAND — A. McShane and N. Turkington are having gospel meetings in a canvass tent at Langford Lodge, a very needy part of Co. Antrim. In the north of the same county, J. K. Duff and D. Kane are at Bushmills. W. J. Nesbitt is at Whitehouse, a suburb of Belfast and A. Lytle and J. Hawthorne are at Newtownbreda. Belfast is very Godless and careless and recent troubles have frustrated the gospel work. H. Dobson and E. McCullough visiting from the U.S. have been giving help at conferences.

CHILE — Andrew Stenhouse, Casilla 2039, Santiago, Chile writes, "Recently we had the privilege of baptizing five new converts, all of them young people. We had an unusual experience on the occasion of this recent baptism. One of the girls to be baptized was the daughter of a man who is employed as boilerman in the laundry of a convent, and who had been himself converted about three years ago. When he approached the Mother Superior of the convent to obtain permission to be absent from his work in order to attend the baptism, she became very interested in the whole question of conversion and baptism according to the Scriptures, and asked him many questions. Finally she asked whether she could attend the baptismal service in order to witness it for herself. This was arranged for, and to the surprise of many, as we gathered at the river side and began putting up the tents, a large station wagon drove up, and from it descended the Mother Superior, two other nuns, and several other people from the convent. They all watched and listened attentively, as we sang, "Take the world but give me Jesus", then prayed (in a way they were not accustomed to), then gave a short exposition of the teaching of the Word about baptism, and finally baptized the five young people. All was done in a reverent and dignified manner, and these people were much impressed. One of them said afterwards: "This is as it should be, and it is time for our church to change its practice. "So we are wondering whereunto this thing will grow".

CONFERENCES

LOUISVILLE - MERVIN - MAIDSTONE, SASK. — The assemblies of Louisville, Mervin and Maidstone will hold their Midsummer Conference the weekend following Taylorside Conference with a prayer meeting on Friday at 8.00 p.m. Meetings on Saturday and Lord's Day at 10.30; 2.30; and 7.00 p.m. All meetings to be held in the Mervin Gospel Hall. Corr. A. E. Johnson, Box 101, Mervin, Sask.

LINDSAY, ONT. — The annual conference will be held, D.V., in the Lindsay Gospel, Hall, 5 Howard Avenue, commencing with a prayer meeting

on July 30th at 8.00 p.m. and continuing Saturday and Lord's Day, August 1st with meetings at 10.30; 2.30 and 7.30 p.m. The Lord's servants walking and teaching in the old paths are welcome to minister. Corr. Elwood Moynes, 34 Water Street, Lindsay, Ont.

KENORA, ONT. — Our annual conference will be held, D.V., Labour day weekend, September 4th and 5th, preceded with a prayer meeting September 3rd. All meals will be served at the Hall (including breakfast and evening lunch). However, we regret due to the fewness of numbers here that no accommodation will be provided. Those requiring assistance in making motel or camping reservations may contact E. E. Gould, R. R. 1, Kenora, Phone 548-4278.

TOGO, SASK. — The Togo conference will be held, D.V., on July 17 and 18 preceded by a prayer meeting July 16 at 7.30 p.m. Corr. Mr. J. Ruf, Togo, Sask.

WITH CHRIST

VANCOUVER, B.C. — Our dear sister, Mrs. Mary Robertson of the South Main Gospel Hall went to be with the Lord mid-April, age 82. She was happy to be released. She suffered much during the past year but kept cheerful and came to meetings when able. She did good work amongst the sisters in the Missionary Sewing class, working on many garments for the natives of other lands. She formerly resided in Toronto, in fellowship in the Bracondale Assembly. Her husband pre-deceased her several years ago. Bre. John Harris and Leslie Jones spoke at the funeral.

GLEN EWEN, SASK. — Our dear brother Herman Smith passed into the presence of his Lord on May 11 at the age of 73. Saved in 1927 and associated with the Armley Assembly and later with the Arborfield assembly where he bore a good testimony to all around. He was faithful in proclaiming the gospel on the street corner. Predeceased by his wife in 1967, he is survived by three daughters all in assembly fellowship. Funeral services were conducted by James Ronald who faithfully preached the gospel to a large company of friends and neighbours. T. Williams spoke at the cemetery.

BRODHEAD, WISC. — Our dear sister, Mrs. Jennie M. Zimmerman, aged 65 years, departed to be with Christ on May 10th. She was saved in meetings conducted by Fred W. Mehl in December, 1935. The funeral was conducted by Paul Elliott and Chris Kneubuehl who preached the Word faithfully.

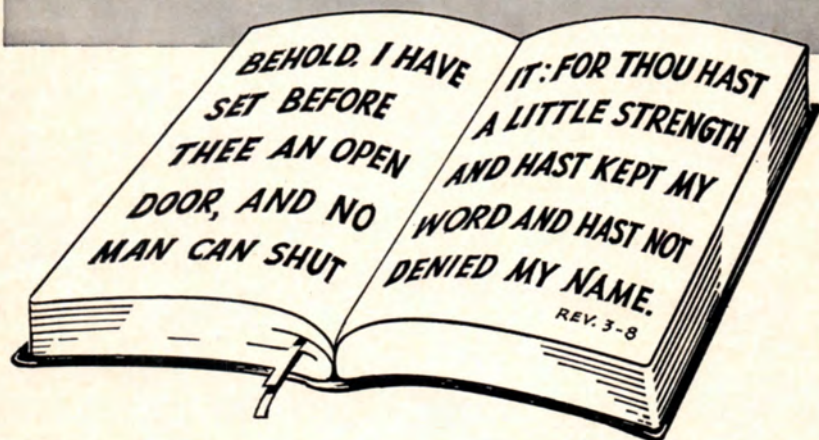
JUDA, WISC. — Our dear brother Fred E. Nafzger, aged 50 years, went to be with Christ on May 15th. He was saved in April, 1935 at meetings held by Fred W. Mehl and the late Edward Miller, when meetings were held here for the first time. The funeral was conducted by Paul Elliott who spoke faithfully to a large audience. Chris Kneubuehl took the services at the graveside.

SPRINGFIELD, P.E.I. — On May 15th our dear sister Mrs. Arnold Rayner, age 32, was called home after only a few days sickness. She was saved after a day's meetings in 1966. Along with her husband, who was saved two years before, they were baptized and gathered with the saints here. They bought a bus, and started a Sunday School work in their own district which has numbered over a hundred; many of the poor children were helped by her. She leaves to mourn, a loving husband, and two children, Donald 11 and Arlene 6. They need our prayers.

CHARLOTTETOWN, P.E.I. — Our sister Mrs. Agnes Crockett went to be with the Lord June 1st, in her 86th year. She was saved when only 14 and contacted by our brethren when the work started in Charlottetown in 1943. She was gathered to His Name and was in fellowship until illness set in seven years ago. She appreciated the gathering and was heard to say shortly after being gathered; "It is nice to be where He is".

Schilling

TRUTH AND TIDINGS



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TIDINGS

The Correspondent for the Arlington Gospel Hall now is Gerrit Kroeze, R. 3, Box 37, Arlington, Wash. 98223. Phone 435-3254.

VANCOUVER, B.C. — Harold Paisley expects to pitch a large tent for gospel meetings.

ALTO, SASK. — J. Ronald and R. Robertson are having tent meetings here. J. Webb is preaching at Thompson, Man.

TORONTO, ONT. — C. Fite gave appreciated ministry at Mimico and Lansing assemblies.

ORILLIA, ONT. — Fred Holder and Sam Patton had gospel meetings with blessing on the Word preached.

CLINTON, ONT. — The assembly has been encouraged by blessing and increase in numbers and expects soon to have another baptism. David Kember is now working in the Ilderton, and Ailsa Craig district in school-houses, etc., with encouragement as he sows the good seed.

VICTORIA ROAD, ONT. — The Lord gave help in the recent conference held here. It is encouraging to see the Assembly going on for God after many years since the beginning of the work seen by Bren. McClure, Douglas, Telfer and Hunter, in the 1880's.

GLEN TAY, ONT. — Murray McLeod has commenced tent meetings in Glen Tay in the Perth area.

ENGLEHART, ONT. — The local brethren reported the Conference as the largest they had ever had here. The presence of God was felt and enjoyed and the three days of ministry and Bible readings was varied and practical in its character.

MARITIMES — A. Hull and B. Bingham closed their meetings at Nineveh, N.S. with God's blessing in the salvation of souls. They are following up with meetings in a canvas tent at Caledonia about sixteen miles distant. F. Stew-

(continued on Inside Back Cover)

INSUBJECTION

—A. W. Joyce

We are living in the "last days". Few Christians would question the fact that this dispensation is fast coming to a close. The Holy Scriptures portray conditions that will prevail in the world in the last days. Those conditions are more and more evident at the present time. If we were to choose one word to describe world conditions, could we choose a better than *Insubjection*?

World wide, there is contempt for law and order. Strife, rebellion, unrest, mob violence, passive resistance (so called) and violent upset of government is increasingly in evidence in all parts of the earth.

Old land marks are being swept away. *In the family*, subjection to parental authority has become the exception rather than the rule. Children pass from the home to the school unbroken and untrained. "Reading, writing, arithmetic, all to the tune of the hickory stick" is an antiquated and unknown way of imparting education. While there may have been undue harshness in some cases in a bye gone era, the pendulum has swung to the exact opposite. There is no insistence that the teacher's will control and the student must be in subjection.

When the student graduates and passes out into the world without learning the lesson of subjection to authority, it is often only a short time before he comes into collision with the law of the land.

It is amazing to find how often the student who passes on to higher education in college and university seems to be encouraged in insubjection. The existence of God is questioned or denied, the inspiration and inerrancy of the Holy Scriptures is treated as if it were a relic of the dark ages of superstition along with the reality of a hereafter and of a God to whom all must give strict account.

All the ills that now afflict mankind can be traced to one source; *insubjection* by our first parents in the garden of Eden. Eve disobeyed as a result of being deceived by Satan. Adam disobeyed wilfully. "By one man's disobedience many were made sinners" Romans 5:19. This produced alienation between the creature and the Creator. Reconciliation has now been effected by the "Obedience unto death of the Son of God at Calvary, who died for our sins. The message of the Gospel to mankind is "Be ye reconciled to God" (2 Cor. 5:20).

Reconciliation, however, only becomes a reality where there first is Repentance toward God and an honest confession. "I have

sinned". Paul preached every where "Repentance toward God and faith toward our Lord Jesus Christ" Acts 20:21. The sinner who previously was not *subject* to the law of God, in humility and submission bows to the will and Word of God, trusts in the work of Christ on Calvary "Who made peace by the blood of His cross" and is reconciled to God and justified and saved.

In the Assembly of God's people gathered to the Name of the Lord Jesus Christ there must be *Subjection* without which soon all the distinguishing marks of a Christian Assembly will soon be lost.

There must be subjection to the Word of God. What a lame excuse it is to say, when some innovation is being pressed upon the Assembly, there is nothing in the Word of God *against* it. Rather the stand of the obedient Christian will be — what have we in the Word of God *FOR IT*. The Old Testament principle remains for all time. "To the law, etc." (Jer. 8:20).

There must be subjection to the Lordship of Christ and the leading of the Holy Spirit of God. This will not only deliver God's people from clerisy and one man ministry, but will also deliver from "All men ministry". The Assembly of God is not a democracy with all men rule or majority rule. God gives clear directions as to the rule and care of the Assembly and also as to the gifts for the ministry of the Word to "Edification, exhortation and comfort" (I Cor. 14:3).

The overseers or elders who care for the Assembly (Acts 20:28) are always in the plural. There is no room in a scriptural Assembly for one man domination over his brethren. All who attempt this put themselves into the class of "Diotiophes, who loveth to have the preeminence" against which we are warned in 3rd John v. 9. This seems to be one of the special ways Satan is attacking certain assemblies at the present time.

But our message of subjection is especially directed to the children of God, who have been reconciled. One of the results will be *subjection* in the Home. The fifth commandment given by God for Israel is "Honour thy father and thy mother" Exodus 20:12. If a young person were to object: but that is under the law and we are under grace. Very true, but not only has that family law not been rescinded under grace, it has rather been emphasized. In Eph. 6:1-2 we read, "*Children obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise*". If one objected, that an unconverted parent might ask a Christian son to do something wrong and contrary to the scriptures. God qualifies the command and provides for such an exigency in the words already quoted, "*In the Lord*".

But what about the responsibility of Christian parents in regard to the training of their own children? "Child psychologists some years ago taught that children should make their own choices and "do their own things" without being influenced by their parents lest it should injure their personalities. Even those who taught this are realizing the folly of this teaching, the truth of the Bible remains: "The rod and reproof give wisdom but a child *left to himself* bringeth his mother to shame".

We were brought up to hear "Spare the rod and spoil the child".

Though this is not the exact words of scripture it is most assuredly scriptural. Wise training and chastisement when necessary are taught in the Book, though certainly the exercised Christian parent will always seek to retain the affection and confidence of the child even when it is found necessary to administer punishment. We sympathize with all who have to raise and train children in these very difficult days.

Subjection among the people of God and in the Assembly is most strongly emphasized in the scriptures. "Likewise ye younger, submit yourselves unto the elder." Since in the world there is so little respect shown to age and experience, it is little wonder that Satan seeks to turn younger Christians against the elders, and even to overthrow the government of the assembly. This could only result in the downfall of the assembly testimony and would bring those who are responsible for it under the condemnation of God. "If any man defile (or mar) the temple of God, him shall God destroy (I Cor. 3:17).

Peter then turns to *all* in the assembly saying, "Yea all of you be subject one to another (or "Gird yourselves with humility to serve one another R.V.) and be clothed with humility: for God resisteth the proud and giveth grace to the humble" (I Peter 5:5). Subjection by older brethren to this word will prevent them from "being lords over God's heritage" (I Peter 5:3).

The perfect example of subjection of course is the Lord Jesus Christ. As the perfect servant while on earth His delight was to do the will of God and, at the last become "obedient unto death even the death of the cross." What a marvellous word is found in 1 Cor. 15 "He must reign till He hath put all enemies under His feet . . . when all things have been subjected (R.V.) unto Him, then shall the Son also Himself be subjected to Him that did subject (R. V.) all things unto Him" (verses 25-28) that God may be all in all." The Son having brought everything into subjection to the Father the triune God will be eternally supreme.

A LIMITED ATONEMENT

—Harold S. Paisley

There has recently arisen a teaching which is disturbing many believers concerning the wonderful provision of Our Lord Jesus Christ at the Cross being limited in its scope. Such a doctrine taught will curtail the unbounded offer of salvation to the perishing and hinder the joy of proclaiming a full and free pardon to all who believe. After much searching and exercise I would like to submit the following thoughts for the meditation of all of the Lord's people in the assemblies, that we may be found rightly handling the Truth of God.

The death of the Lord Jesus Christ was a vicarious sacrifice and its value is unlimited and eternal. This mighty and glorious work was substitutionary in its character. In order to an appreciation of the benefits of His once for all offering the scriptures relating to it must be closely studied. The provision is *unto all* but *only upon all* them that believe, for there is no difference, Rom. 3:22. Every exercised saint should become aware of the fact of the prepositions used by the Holy Spirit in connection with this important subject, while translated in the A. V. as "for" there are various changes in the preposition in the text.

1. "Dia" . . . on account of.
2. "Peri" . . . concerning.
3. "Huper" . . . on behalf of.
4. "Anti" . . . instead of.

In the first two, the reason of His Death can be traced. We read in Rom. 4:25 concerning the Lord Jesus, "He was delivered for our offences and raised for our justification". The word here is "dia" *on account of* our offences. Again in 1 Peter 3:18, Christ also hath once suffered for sins. The word here is "peri" which is concerning or *in respect of* our sins. Here we thus clearly see the cause of His death upon the tree of shame. It was on account of our guilt and sin that He who had none of His own, suffered even unto death.

This third word "huper" is used more generally. Here we have the truth that the death of the Lord Jesus was in order to make a full provision on behalf of all. The need of all has been seen by God and in wondrous grace He has provided for the whole world. God so loved the World is still true, and His Son came into the world that the world through Him might be saved. None

need perish because of a lack of provision for Whosoever is the grand and unlimited message of the Gospel of God's grace. Let us ponder a few uses of the word "on behalf of" in the following scriptures.

Heb. 2:9. He tasted death on behalf of every man.

Rom. 5:8. Christ died *on behalf of* the ungodly.

1 Tim. 2:6. He gave Himself a ransom *on behalf of* all.

2 Cor. 5:15. He died *on behalf of* all.

Surely these plain words show an abundant provision available to every creature, to whom we are sent with the good news. The word is also used when the personal need of the individual is viewed. Christ died for our sins I Cor. 15:3. The believing soul can say, "He gave Himself for me," Gal. 2:20. Where we have the last word in use the truth of actual substitution is presented. Anti has the meaning of instead of rather than on behalf of. It seems that the first is the propitiatory aspect of the Lord's death. He was on the Cross as the mercy seat for all men. He was there to make provision available to all, such is the implication of the word "hyper". In this grand word "anti" it is the saving application of the provision and the truth of substitution. Therefore we have the word *many* used and not all.

He was offered to bear the sins of many, Heb. 9:28.

The Son of man came to give His life a ransom instead of many, Mark 10:45.

Thus we learn afresh that while the ransom was *sufficient* for the need of all it is only effective to the many. The many are those who through wondrous grace have accepted by faith the provision offered to them in the preaching of the Gospel. Thank God that we are among that happy number.

(To be followed, as the Lord helps, with the question. "Should repentance be preached to the unsaved today?")

As "born again" ones, it is desired of us that "we walk in newness of life, and never more be found walking as we did beforetime. Walking in the Spirit is the only cure for not fulfilling the lusts of the flesh. Walking with Him is the only way to walk "in wisdom toward them that are without", and thus commend the Gospel to every man's conscience in the fear of God.

IT WILL TAKE GOD

I remember when I was a very young Christian, hearing of a quarrel or disagreement of some sort among a company of believers, and of some being asked to "arbitrate" or "judge" in the matter. In this they had evidently failed, or at any rate their efforts had no satisfactory result in the healing of the sore. When one who had shared in the unfruitful service had related how they had been baffled in their attempt, an aged Christian man, who was one of the company, and who, from a long experience in the things of God, had evidently seen the hopelessness of the task they had undertaken, shook his head and quietly remarked. "I do not wonder at your failure to put matters right there, *it will take God to do that.*" Nobody made any reply; probably they all felt the force of it, at any rate it formed an abiding place in my heart and mind, which it holds till this day.

There are difficulties and troubles, both in the individual lives of God's people and in their relation to each other, which no art of man can reach, and no human ability can remedy. "It will take God to do that," is a principle that applies to such troubles, and the sooner that this is recognized and men leave them alone, the sooner will an All-wise God have room to magnify His grace and manifest His power in dealing with those troubles and the hidden causes that produce them. Man, in his shortsightedness, can only deal with the effects, or such of them as come under his observation, but when God puts forth His hand in discipline and correction, with a view to restoration, he goes to the root of the matter and deals with the hidden causes which men cannot see. In all such matters, the aged Christian's word, "It will take God to do that," is worth remembering.

Faith looks back to say, Christ died for me; above to cry, Christ lives for me; and forward to exclaim, He is coming for me.

* * *

Experimental acquaintances with Christ is an inestimable blessing.

* * *

Those are the best Christians who are more careful to correct themselves than to censure others.

* * *

The more occupied you are with Christ and His interests, the more simply and with divine certainty will you tread this world for Him.

DEFILED BY THE DEAD

—James A. Ronald

Following the book of Leviticus (where we have a people newly redeemed out of Egypt, and learning how they may approach their Deliverer as worshippers), we have the book of Numbers. Here this people are now going forth to walk with their God in a wilderness with its trial and testing. After seeing God in the Sanctuary, they now walk with Him in the world. However if this is to continue, then certain conditions must be maintained, thus we have four warnings against "Defilement by the Dead" before us in the book of Numbers.

Chapter 5:2 Death Separates

This chapter opens with three kinds of defilement, the Leper, the Issue, and Defilement by the Dead. All are to be put out of the camp, and the reason for such stern action is given in verse 3, "In the midst whereof I dwell". A Holy God requires a Holy people. In these, we have three aspects of defilement; Leprosy, telling of a deep seated inner working of evil. No unrestrained flesh will find room where He dwells, so this must be put out. The Issue might well speak of a lack of self control, of outbursts of flesh, which likewise can find no place in His dwelling. Death, or defilement thereby also brought one into the same sad position, though this may have been reached by no fault of their own, see chapter 6:9. This, a negative defilement, was the result of contact with the dead body, not of a beast, but of a MAN. Just as darkness cannot dwell where light is, 1 John 1:5, so with Death which is the opposite to Life. All outside of the spiritual realm is death, and is abhorrent to God, so that contact with that which is of Man renders one defiled, and separated from God. Not being the outward offensive leprosy, but the too oft unnoticed influence caused by touch with Man (I fear) leaves an indifferent spirit toward this. Evil doctrines, influences, and contacts, render a great deal of what we may call "Work for God" as but the activity of the flesh, having come from a defiled condition. To refuse to recognize this defilement left such in a very solemn position, and God is none the less holy today than with Israel of old.

Chapter 6:9 Death Breaks Nazariteship

Among the three things spoken of in this chapter that could break Nazariteship was contact with the dead body of a man. If a man die very suddenly by him, would tell of a very real danger that would require special watchfulness. The measure in which the Nazarite valued his Nazariteship, feared the loss of them already won, and felt the defiling powers of death, would

make him very watchful. This Nazarite or separated man is but a picture of the believer of today. Our Lord in John 17 asked that we might be sanctified through the truth, adding "Thy Word is truth". When we were first saved we were set apart by Him and for Himself. Now that we are saved, a work is to be continued in our lives, that of setting ourselves apart. This, the Word of God when read and followed will do. I fear the words of another are but too true with many today, "The reason we are so slow to recognize distance is because we know so little of nearness". Thank God for the defiled one of Numbers 5. There was a cleansing and renewing of the vow, telling of a God of restoration, even though lost days could never be recovered.

Chapter 9:6 — *Death Hinders Obedience*

Three recorded Passovers are lined with Israel's early experience. In Egypt the first born was spared, the power of the enemy was broken, and they waited for the morning of deliverance. The strength of Christ as pictured in the roast lamb, was to be their stay, and to end Egypt's bondage forever. Well might they have sung, as at the shore of the Red Sea, of their wonderful deliverance. Again in Joshua 5:10, having entered the land and with victory before them, what better could occupy their minds than the sufficiency of the roast lamb and the old corn of the land — Christ in His death and glorious resurrection? But what of this wilderness scene with its abounding trials? What better could they have than the roast LAMB to feed upon again, to preserve them from death, discouragement and despair. However from this ordinance some found themselves hindered. Contact with death had defiled them, so should they forego this divine command? God's mind must be known, and how beautiful to see the kindness of God in providing for this. There should be no diminishing of the order, yet the passover must be kept, as a remembrance of Egypt's deliverance. 1 Cor. 5:7 would teach of the purity to be maintained by the child of God today. "Christ our passover is sacrificed for us; Therefore let us keep the feast . . . with the unleavened bread of sincerity and truth." Nothing of death is to hinder our living a life of purity, that we may do the will of our Lord and Saviour.

Chapter 19:11 — *Death Requires Cleansing*

Knowing that defilement would continually be met with in Israel's wilderness travel, God in wondrous grace provided cleansing in the "ashes of the red heifer." With the bodies of Israel being strewn in the wilderness (Heb. 3:7) continual cleansing would be required. This was a necessity, otherwise those contacting the dead were "Cut Off" from the camp of Israel. Without

going into the details of this most interesting subject, we could well see the constant stream of defiled people engaged in the needed work of cleansing. One on a journey might step on a bone, another might find one dead in a tent, and thus be rendered unclean. What a picture of the believer today with ear, eye, mind and hand all engaged in the so-called legitimate things of daily life, when daily defilement results. As with Israel and the ashes of old, we also must retire to our closet, and again know the power of Divine cleansing. Who has not known at least a little appreciation for the words of 1 John 1:7 and 2:1 "If we confess our sins He is faithful and just to forgive us our sins", and "If any man sin we have an advocate with the Father, Jesus Christ the Righteous". Apart from this, like Israel of old, we are cut off from true communion and fellowship with Him.

Teach me Thy way O Lord, teach me Thy way;
Thy gracious aid afford, teach me thy way;
Help me to walk aright, more by faith, less by sight,
Lead me with heavenly light, teach me thy way.

REMOVALS

—Douglas Howard

In reading this chapter recently, it seemed to the writer that a common denominator that might describe its four main subjects is the word "*removed*". The "*removed*" mountain of v. 23 obviously started this line of thinking. The fig tree cursed is thus the fig tree "*removed*" (v. 14); the tables overthrown are tables "*removed*" (v. 25); and even the colt's loosing (v. 3) is its removal from a state of idleness.

1st, *The Removed Colt*: The Lord needed this ass to fulfill a prophecy (Zech. 9:9). Loosed by two specially sent disciples from a place where two ways met, this foal of an ass was put into the Master's immediate service, thus fulfilling His Word, His will, His command. Wouldn't it be all right, if some young brother, at present "*tied*" to secular employment, unable to fulfill that for which he was created and saved, were loosed to serve the Lord through an exercise stimulated by the ministry of God's Word by one, two, or more brethren?

The simple character of the colt's service is noteworthy. It was that of *bearing Him*. Such a service drew forth praises from many who saw Him on that animal, though in this instance, admittedly, the praises were short-lived. The dear Apostle who

said: To me to live is Christ (Phil. 1:21), rejoiced to be the incense bearer of Him who always led him in triumph (2 Cor. 2:14). But he also bore something else: "I bear branded on my body the marks of the Lord Jesus" (Gal. 6:17) "Always bearing about the dying of the Lord Jesus, that the life also of Jesus might be manifest in my body" (2 Cor. 4:10).

2nd, *The Removed Tables*: If, in the case of the colt, the Lord wanted fulfillment of His word, here, surely, He wanted *Faithfulness of Worship*. National worship was unacceptable so long as these tables, which symbolized many other ills, were in the way. Reality and sincerity of heart were gone, and Israel's religious service was "in name only". Tendency to carnal worship still exists. One wonders how much worship among us, who gather in His Name, may be but like the nations, lacking heart-felt praise and adoration to Him who went to Calvary for us. In our passage, men were doing business for profit with animals of sacrifice, and to God this was robbery. Certainly it was in order for a distant Israelite to purchase at Jerusalem an animal he wished to offer to God, but it was *NOT* in order to make a business of selling such sacrificial animals for gain, much less doing so in the temple! Carnal flesh will seize upon an opportunity for personal gain, even at God's expense, and rob Him of the collective worship He deserves.

While the Lord could have denied any connection with this house because of Israel's hypocrisy, and did (see Luke 13:35 where He called it "your house"), yet here He chooses to exercise an authority they *professed* to recognize, because worship presupposes Lordship, and executes a discipline, which though severe in itself, was but a token of His total displeasure. The overthrow of the whole building, not merely the tables, was soon to take place (A. D. 70). Here, goodness was blended with severity. Discipline may seem severe to an offender, but properly motivated, it is an act of mercy calculated to correct the offender and prevent further judgment. Later, when walking in the midst of the golden lampstands (Rev. chap. 2 and 3), this same Jesus called upon no less than five of the seven churches of Asia (Smyrna and Philadelphia excepted) to repent, or else . . .". That is, He would have to take action against them too, if they continued in those things He had against them. To Ephesus he went so far as to warn of removing the lampstand.

By quoting Isa. 56:7 "My house shall be called of all nations the house of prayer", our blessed Lord expressed His longing for that time to come when not only Israel, but all nations would render to His millennial temple in Jerusalem, the homage that is

His due. But I think "house of prayer" would be a lovely description of an assembly, if in reality its members were praying people as they ought to be. Prayer seems to be a by-gone art. As a matter of fact, the Lord had something to say about prayer to His disciples next day, to which we will refer later.

3rd, *The Removed Tree*: The Saviour put this tree to a surprise test for which it was prepared. He wanted Fruit in the Way, but it was not to be found, and His withering curse fell. He had come to the nation seeking fruit. Many servants had been sent before and had been shamefully treated. Shortly they would kill the Son, but not before He would demonstrate how important was fruit to Him. A fruitless tree is a cumberer of the ground and should be removed. It was only the unconditional promises of God to Abraham and his seed that would spare this fruitless nation from eternal and perpetual desolation. Many days it would be without a teaching priest, but through it all a remnant would be preserved. Such is God's wonderful grace.

It is interesting that so far as taking life is concerned, a tree is the only object of such judgment in all our Lord's earthly ministry. "He came not to destroy men's lives but to save them." He will deal in judgment, His strange work, bye and bye. Nonetheless, as by the removed tables, so by the withered tree, there is a lesson in God's severity, surely.

But for the disciples, surprised at the swiftness of the tree's death, the Lord had another lesson, — faith, and so the possibility of:

4. *The Removed Mountain*: Yes, personal Faith in His wonder-working power! Hudson Taylor, reading this chapter in his Greek N. T. one day, translated v. 22, "Hold the faithfulness of God." He hadn't remembered this in his English Bible and checked. It read, of course: "Have faith in God". To his delight, he realized that holding God to be faithful is exactly what faith is. Many Christians are stunted in growth, or halted in progress because they allow things in their lives that hinder, such as pride, unresolved spiritual tests, influence of unspiritual friends, idols, etc. Any, or all of these, and more, can be removed by faith.

At this juncture, the disciples are instructed about prayer, a subject closely related to faith. Prayer, they are informed, is born of "desire" (v. 24). If honest, we will admit that much failure is traceable to a lack of desire to have these "mountains" removed. We are not any better Christians than we want to be. Secondly, prayer must be from a forgiving heart (v. 25). Since God cannot forgive while we ourselves are unforgiving, in fairness,

we should not ask at all, otherwise our prayers are shams. Salvation is not in question here, as we know. This wonderful blessing of grace remains the constant possession of all who, in faith, have looked to Calvary. The last point in the lesson or prayer is assurance of accomplishment; conviction that we receive that for which we ask (v. 24). He who enjoys intimate communion with his Lord will have no trouble knowing that he has the petitions he asks of Him. Such knowledge is akin to the personal knowledge of salvation — not easily explained, but experienced, and therefore enjoyed (Rom. 8:16). May we know more of believing prayer.

CHRISTIANITY

Christianity takes its rise from the Manger and the Cross — Christ Incarnate and Christ the Sacrifice. Its facts, history, and doctrines circle round THE MAN CHRIST JESUS. He is the centre of the whole Bible and of Christianity. It is the Messiah and not Abraham who is the object of the Old Testament; and it is Christ and not Paul who is the refreshing object of the New Testament. He is the glorious sun to which the rays of the prophetic lamp are directed. He is the end to which the ways of God in grace and His works in creation tend. He is the grand consummation of all Christian work, of all Christian thought, and of all Christian teaching. He is the central figure in the Universe of God. He is the power, warmth and moral spring of all Christian life. Without Him Christianity has no existence, as its very name would show. Without Him! Then would eternal gloom settle down on creation, and the universe clothe itself in sackcloth. Without Him! The Holy Bible would be Satan's masterpiece, and the faith of millions be buried in one common sepulchre.

"God was manifest in the flesh," says Paul (1 Tim. 3:16); "that which was from the beginning," says John (1 John 1:1), definitely fix the commencement of Christianity. The Incarnation and death of our Lord are the two pivots on which Christianity revolves, embracing in its ample folds and ever widening circle millions of sinners from all lands, of all degrees, and of all character.

Christianity is a system of life, of fact, of doctrine. Its progress may be checked or hindered for a time in order to test our faith and lead to redoubled diligence in the grand work of preaching, teaching and living out Christianity. But its ultimate triumphs are absolutely certain, while the wail of endless misery in the lake of fire shall witness to the close for ever of the "Down-grade" controversy.

EARLY DAYS IN QUEBEC

—John H. Spreeman

First, a few words as to how I was led to the Province of Quebec. I was saved by God's grace at Orillia, Ont., when not yet 13, and by late teens I had become exercised regarding making the Gospel known. Beginning around home, I felt drawn to some mission fields. Could it be Venezuela where my eldest sister was, the then Mrs. G. G. Johnston? A remark one day by an older brother was used of God to decide this question. Said he, "I believe that some Christians from our assemblies should move down to Quebec Province where they are nearly all French-speaking R. C.'s without a worker from any assembly among them". After moving back to Toronto, about 1921, I was by various events, further confirmed in this exercise. For instance, as I arrived one evening at a prayer meeting in the old Broadview Hall, I asked God to confirm my exercise, if really from Him, by causing some brother to pray specifically that evening for Quebec. Within minutes our dear brother Mr. A. W. Joyce rose and prayed most fervently for Quebec, that God would send the Gospel there. Thus further assured, I attended evening classes during three winter terms to study French. Should I now tell my exercise to the elders at Pape Avenue assembly? My eyes lighted on that word in Acts 12:17 "Go shew these things unto James and to the brethren." Now James! was the first name of the eldest brother there at the time, i.e. Mr. James Mahaffy. Still I hesitated, until it was drawn out of me by this same dear brother. They heartily commended me to serve the Lord in Quebec; I was quite overwhelmed.

I arrived in Montreal at the end of December, 1926, and for the first two or three months I had Mr. G. G. Johnston with me. Speaking but little French as yet, we were engaged mainly in distributing tracts from door to door in St. Johns, Cowansville, Bedford, etc. When left alone, I continued thus, conversing as able in towns and villages out from Montreal. At that time and for years afterwards, the people feared anything unauthorized by their curé; refusals, insults and even threats were common. This proved a severe test; could I face up to it? I had told a Montreal brother, "As far as I know now I'm going to go to heaven from here".

In 1929 we were lead to offer a New Testament free and "Tract Bands" were formed in several assemblies to mail out this offer along with a good gospel tract. Many requests, some most touching, came in from far and near (some 15,000 or so to date, we believe) and we may meet many a soul in glory as fruit thereof.

In January of 1933, God answered my earnest prayers for a fellow-worker who could speak French, by leading our departed brother Noah Gratton of Grand Bend to join me along with his wife and little family. Soon we received requests, inquiries and even an invitation from Girardville, and, "assuredly gathering that the Lord had called us thither" we took the night train on March 18, 1933 — a trip over 300 miles, followed by a cutter drive of eight miles in bitter cold. There were no conveniences but we were able to present the Gospel to a good number, even preaching twice in a disused school-chapel. Opposition soon began; a trap was laid but we were forewarned. God spoke to several souls, among whom was a most devout R. C., wife of the municipal mayor, Mr. Pierre Doucet. After ridiculing in her mind the idea of needing to be born again, she was stunned to find this verse quoted in her mass book and for three days she was in agony of soul until her eyes were opened and peace through believing shone in her face. A work of God had at least begun in others also.

We returned there again in early August and for two or three weeks had gospel meetings in the St. Gelais home. Besides some in this family, an older son of the mayor got saved and, like his mother, began witnessing to everyone he met. Satan raged; the mayor, till then quite tolerant, was won over by the priests to banish us. By a feigned interest we were trapped in a settler's house, taken by a mob of half-drunken men with painted faces to a small hotel at St. Felicien (33 miles) and warned never to go back. We did get back by taxi next afternoon but as the converts felt that we should perhaps withdraw for a time to allow the storm to calm down, we did so.

During that fall and winter God saved still others, including the mayor who had immediately afterwards regretted his part in that plot. His wife, anxious to be able to obey the Lord in baptism without further delay, took an excursion to Montreal. To all present her face appeared like that of an angel. Dear Mme. Doucet continued thus fervent till her home-call in September, 1962.

The day after our next return to Girardville in early June, 1934, a group of four or five priests demanded our expulsion by a resolution of the council and although this fell short of the required vote, the threat to expel us by force still hung over us for quite some time. It was in this atmosphere that we rather stealthily performed the first baptisms there and later gathered simply in the Lord's name (12 or 14 souls at first but some thirty were added later). This was the first such French assembly, to

our knowledge in Quebec. What touching seasons we experienced at our gatherings — at times scarcely a dry eye in the circle as we remembered the Lord Jesus in His sufferings and death. Would that it were ever thus, everywhere, until we see Him face to face in glory, soon!

MEN OF NOTE, PETER

—*Hector Alves*

The Twelve Apostles — (1) SIMON PETER (concluded)

The life of Simon Peter might be written in two chapters, entitled, "Peter before the Ascension," and "Peter after the Ascension". We have been looking at him as the impetuous apostle, yet a well meaning follower of the Lord Jesus Christ, his introduction to the Lord by Andrew his brother; his commission received at the lake shore; his leadership among the twelve; his defection and denial; and his restoration. The Lord and Peter had been together alone after the resurrection, "hath appeared unto Simon". When and where this took place we do not know. We may be assured of the reason why there was this private meeting between the Lord and Peter, although all details concerning it have been withheld. We doubt not this was Peter's private restoration, so the veil is drawn over the scene.

THE UPPER ROOM (Acts 1:13, 14)

The period between the Ascension and Pentecost was spent by the apostles in "*the*" (R.V.) not "*an* upper room", as in the A. V., where "These all continued in prayer", etc. Here we see Peter again taking the lead, "And in those days Peter stood up in the midst of the disciples". The object of his address was to urge the others to take immediate steps to fill the place made vacant by the death of Judas Iscariot. He tells them of the necessary qualification in order to be a candidate for that sacred office. Some think this was another sample of Peter's impulsiveness, that it was an unauthorized precedent, that had he waited God would have filled the vacancy in the person of Saul of Tarsus. We do not think so; true, Paul was an apostle, but his commission as the apostle to the Gentiles was altogether different to that of the twelve.

THE DAY OF PENTECOST (Acts Chapter 2)

Peter's leadership is seen again, "But Peter standing up with the eleven". Here we have Peter's first public address. In it he charged his hearers with the death of Jesus of Nazareth, and gave witness to the fulfilment of the Scriptures in the resur-

rection and ascension of the Lord Jesus Christ. These are the words of a fully restored Peter and we are struck with the knowledge of this converted fisherman, and the forcefulness of his words. His address was both pointed and courageous, there is no flinching now. What made the change? The one who had been full of self is now "filled with the Holy Ghost". Then we have the remarkable result, "Men and brethren, what shall we do?" They "gladly received His Word," and about three thousand souls were added to the newly formed church. A good day's work.

PETER AND JOHN

Following the day of Pentecost we find Peter and John continuing together and prominent in the acts and service of the apostles. Five times in the early chapters of The Acts we read, "Peter and John", truly a worthy couple. Brought up in the same town, following the same occupation as "partners", (Luke 5:10) they were close friends before the Lord called them. It was Peter and John whom the Lord singled out to engage the upper room for the last passover with His disciples. These two were together later in the high priest's house. By the lake shore it was Peter who was interested in the welfare of John when he asked, "What shall this man do?" It was Peter and John who "ran both together" to the sepulchre. Someone has said, "Peter was the Martha among the apostles and John was the Mary". Peter was energetic, active, and demonstrative; John was cautious and meditative; he was first at the sepulchre, but waited for Peter to enter it first. The two characters seen in these men would make an excellent balance.

AFTER PENTECOST

Space will not permit writing at length on the incident at the gate of the temple when these two disciples were accosted by the lame man. The miracle performed by Peter afforded an opportunity for his second recorded public address. It was no less forceful than his first. We see his boldness in the words, "Whom ye delivered up and denied". What a change has taken place in Peter since the night of his own denial of the Lord. He was no less bold when called to appear before the rulers and elders, and scribes; here were two plain, unlettered men defying the leaders of the Jews. Said Peter, "Ye rulers of the people, and elders of Israel . . . This is the stone which was set at naught by you builders", etc. Little did these unscrupulous dignitaries expect to be charged with being the builders who had been guilty of rejecting this Stone laid in Zion. These two prisoners became the accusers, and the judges on the bench were self-convicted. Peter and John had the last word, "Whether it be right in the sight of God to

hearken unto you more than unto God, judge ye". Later, when before the council again Peter takes the lead and speaks up boldly, "We ought to obey God rather than men". Peter was ready with his reply; he gave utterance to the determination of himself and his fellow-apostles, and thus laid down principles for us to go by today.

In Acts chapter 8 we have the record of Peter and John visiting Samaria, and how that was used of God to reveal the true condition of Simon the sorcerer. Peter's boldness is seen again in openly denouncing the man. The power of the Holy Spirit in Peter detected the unreality in Ananias and Sapphira, and the deceit of Simon who apparently made a profession with a view to worldly gain. The church today has need of like spiritual perception to discern between "proper children", and "strange children".

In Acts chapter 10, we find Peter in the house of Cornelius using the second key given to him by the Lord, opening the door to the Gentiles. Then in chapter 12 his remarkable release from prison is recorded. We pass on to Peter in Acts 15 at the meeting in Jerusalem called to consider the circumcision controversy. After "much disputing Peter rose up"; his words were decisive, and, backed up by James, the Judaisers were refuted. When we come to Galatians 2:11-16 we have what was perhaps Peter's only serious defection after the Ascension of the Lord. Not long after the amicable settlement at Jerusalem, Peter was guilty of wavering, if not going back on the decision arrived at.

After the account of Peter's part in the council at Jerusalem, and the mention made of him in Galatians chapter 2, we read no more about him until our next meeting with Peter in his two epistles, and there we learn more of his steadfastness. The one who had gotten into the devil's sieve wrote some 27 years later, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Then some six years later, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness". We quote from the pen of another and apply the words to Peter, "A man's defects are frequently in the near neighbourhood of his excellencies".

We have no inspired account of Peter's death, but here quote from Jerome. "By this emperor (Nero) he was crucified and crowned with martyrdom, his head being turned toward the earth and his feet in the air, protesting that he was unworthy to be crucified as his Lord was". When Chrysostom read this he said, "Happy man".

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Please answer each of the following questions in Truth and Tidings.

(1) In Genesis 1:27 it is said, "God created man in His own image". Does this mean that God has a body? What about "my back parts", in Exodus 33:23?

(2) Who are the "other sheep" mentioned in John 10:16?

(3) In Gen. 7:20 it says, "Fifteen cubits upward did the waters prevail; and the mountains were covered". How could all the mountains be covered if the waters only rose fifteen cubits?

(4) In 1 Cor. 10:12 we read, "Wherefore let him that thinketh he standeth take heed lest he fall". Does this mean that one cannot be absolutely sure that he is saved?

(5) Are God, and Jesus, and the Holy Spirit all one person, or are they one like a man and wife mentioned in Eph. 5:31, "they two shall be one flesh."?

(6) Who will dwell on the earth when it is renewed?

(7) In Isa. 50:4 we read about speaking "a word in season". Will you please explain this?

Answers: (1) In John 14:1 we read, "God is a Spirit". The margin of the R. V. gives, "God is spirit". When we read of "my back parts", "the hand of the Lord", "the eyes of the Lord", "the face of the Lord", etc., that is to be understood as figurative.

(2) The "fold" in John 10:16 refers to the Jewish nation; the expression "other sheep" includes all who are outside of that "fold", the Gentiles.

(3) Gen. 7:20 does not tell us that the waters of the flood rose only to the height of the fifteen cubits. In verse 19 we read, "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered".

(4) 1 Cor. 10:12 has nothing at all to do with salvation, or the eternal security of the believer. These words are a warning to the Christian, "lest he fall", as did those who are mentioned in the preceding context.

(5) The Father, Son, and Holy Ghost form what is termed "the triune God", or "the Godhead"; yet they are three distinct Persons.

(6) We believe that the "new heavens" will be the abode of

the saints who have been raised and changed at the two last stages of "the first resurrection". (See Rev. 20:5). The "new earth" we think will be the abode of those who are alive on the earth at the close of the thousand year reign of our Lord Jesus Christ. Scripture does make it clear those will be the only inhabitants of the new earth in the eternal state. We dare not go beyond that which is written.

(7) To "speak a word in season" simply means to speak a suitable and seasonable word at the proper moment and to fit the occasion. The R. V. renders this, "That I should know how to sustain with words him that is weary". This has reference no doubt to the Son of God, and may be applied to us the people of God.

Question: Have we any way of ascertaining if the Assemblies in Jerusalem continued after the city was destroyed by the Roman Emperor Titus in the year 70?

Answer: Since the apostle John was, we believe, the last inspired writer, the only one who wrote after the year 70 A.D., and in his writings makes no mention of the church at Jerusalem, we are obliged to look elsewhere for information regarding this matter. One fairly authentic writer has this to say, "Another illustration of archaeology's ability to fill in gaps in historical knowledge is found in the evidence it affords in the thoroughness of the interruption not only of Jewish communal life in Palestine as a result of the first revolt of A.D. 66-70 but of the Christian communities as well. The completeness of the catastrophe involved in the destruction of Jerusalem is seen in the fact that not a single synagogue of the early Roman period has apparently survived. Known synagogues date to the end of the second century A.D. or later. Contrary to common contention, Jewish communal life was not resumed at Jerusalem. Not a single one of the numerous Jewish tombs in the region of Jerusalem can be dated to that period after A.D. 70. All inscribed ossuaries hitherto found in the city of Jerusalem belong to the period 30 B.C. to 70 A.D. Christians suffered even more than the rest of the Jewish population of Palestine, since they were indiscriminately treated as Jews by their pagan neighbours and persecuted by Jews as well. Before the last Roman invasion of Judaea, the Christian remnant fled from Jerusalem to Pella. Understanding the scope of the disaster that befell Jerusalem, which archaeology helps to make clear, has important bearing on New Testament interpretation". We have copied this quotation at length because this we believe is an important matter. The above agrees with other writings, so it is safe to assume that there were no Assemblies

existing in Jerusalem after the city was destroyed by the Romans in the year 70 A.D.

Question: In Luke 1:15, we read concerning John the Baptist — "And he shall be filled with the Holy Ghost, even from his mother's womb". Does this mean that he was born a child of God?

Answer: No child of Adam's race has ever been born a child of God. John the Baptist belonged to the period of Old Testament times; he was a forerunner of our Lord Jesus Christ. This being "filled with the Holy Ghost even from his mother's womb", is altogether a different thing from that which took place at a later date on the day of Pentecost, when, "they were all filled with the Holy Ghost" (Acts 2:4). Nor was John the Baptist indwelt by the Holy Spirit as are the children of God today. John was a man sent from God, (John 1:6) and his was a unique mission; in order to carry out this mission he was filled with the Holy Ghost, from his mother's womb.

Question: Is it the scriptural order to receive automatically into the Assembly, a person who was baptized the week before or should a period of time elapse between being baptized and received into the Assembly?

Answer: The word "automatically" hardly applies in this important matter. Obedience to the ordinance of believer's baptism seems to be connected with salvation more than with reception. "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Sometimes the new convert sees the truth of baptism, and no more at that time. It is quite true that in Acts 2:41 we find salvation, baptism, and adding to the church, all in one day. So real was the work in the souls of the believers at that time that we read, "And of the rest durst no man join himself to them" (Acts 5:13). It is different today in the midst of so much light profession, and so little of "the things that accompany salvation" (Heb. 6:9). It seems to be a better, and more scriptural order when the new convert requests to be baptized, then later on applies for reception into the Assembly. In that way the two steps are seen in their respective light. We have known many cases where the person that was baptized waited one week, then applied for reception into the Assembly. The name was mentioned the following Lord's Day; then, where there was no objection (for it is the church that receives into its fellowship) the person was received the following Lord's Day. This meant two weeks at least between the two acts; a commendable way, we believe.

(continued from Inside Front Cover)

art and G. Swan have been encouraged with some professing faith in Christ at Lake Road Schoolhouse, near Tatamagouche. J. McCracken joined David Swan with meetings in a Gospel Trailer at Bay St. Lawrence (extreme north of Cape Breton). The attendance has been encouraging with some blessing.

LONGFORT, N.J. — From August 1st, the "Breaking of Bread" on Lord's Days will be 10.15 instead of, as in the past, 10.30 a.m. at 29th and Atlantic Aves.

PALM SPRINGS, CAL. — The assembly had to vacate their former premises and have moved to temporary quarters at Frances Stevens School, corner of Alejo and North Palm Canyon Drive. S. S. 9.15 a.m., B. of B. 11.00 a.m. and Gospel 7.00 p.m.

FOREST GROVE, OREGON — Hector Alves had two weeks helpful ministry meetings.

IOWA — P. Elliot is in tent work here. Also L. Debuhr is in a tent at New London, Minn.

MATAOCA, VA. — The correspondent of the assembly writes: "Harold Paisley's visit here recently was much appreciated. He spoke on the life of Joseph. Two were baptized and two professed to be saved during the meetings. O. MacLeod's visit was also much enjoyed."

CONFERENCES

SAULT STE. MARIE, ONT. — The joint conference of assemblies of Sault Ste. Marie, Ontario and Michigan, will be held, D.V., September 4th and 5th in the Lakeway Collegiate (formerly Technical School) Sault Ste. Marie, Ont. with prayer meeting September 3rd in the Gospel Hall, corner Spring and Wellington Streets. Corr. S. H. West, 479 Albert Street East, Sault Ste. Marie, Ont.

BANCROFT, ONT. — The Lakeview Assembly purpose, D.V., holding their Annual Conference in the Legion Hall, Station Street, August 28th and 29th, preceded by a prayer meeting on August 27th in the Lakeview Gospel Hall at 7.30 p.m. Servants of the Lord walking and teaching in the "old paths" are welcomed. Corr. A. Maxwell, R.R. 2 Bancroft, Ont. Phone 332-3742.

CLEMENTSVALE, N.S. — The annual conference will be held, D.V., on September 5th and 6th commencing with a prayer meeting on September 4th with the usual order of meetings and hospitality. The Lord's servants walking in old paths welcome. Corr. Ronald Berry, Clementsvalle, R.R. 1, Annapolis Co., N.S.

ARLINGTON, WASH. It is again our privilege to hold our annual Labour Day conference, D.V., September 4th, 5th and 6th, beginning with a prayer meeting at 7.45 p.m. on September 3rd. Meetings will be held in the new Gospel Hall located on Stillaguamish and Union. Servants of the Lord teaching the right way of the Lord are welcome. Corr. Gerrit Kroeze, R. 3, Box 37, Arlington, Washington 98223. Phone 435-3254.

WITH CHRIST

WESTBANK, B.C. — Our dear sister in the Lord, Mrs. Arthur Broadhead, departed to be with Christ on May 21st, age 72 years. She was born in Dublin County, Ireland, and born again in Edmonton, Alberta in 1911. For a number of years Mr. and Mrs. Broadhead resided near Cosy Nook, Sask., and for the past 30 years have been in happy fellowship in the

Assembly here. Mrs. Broadhead was of a quiet disposition, steadfast in the things of God, and rarely missed an Assembly meeting till her last week on earth. The funeral was held in the Gospel Hall which was filled; a number of the townsfolk attended and also saints from other parts. Hector Alves preached the gospel and spoke words of comfort at the services.

GRAND BEND, ONT. — Two of our sisters who have been associated with the Assembly from the very first have been called home. Our sister Verda Page was saved in February 1922 when the late T. G. Wilkie and the editor had gospel meetings. She was baptized at our first baptism in May, 1922 when twenty-six obeyed the Lord. Till her homecall she went on quietly and well for the Lord. R. Booth spoke the Word faithfully at the funeral.

Also our dear sister, Mrs. Brenner, sister of the late Noah Gratton whose work in Quebec is mentioned elsewhere in this issue. She also went on for God, leaving a good testimony behind her.

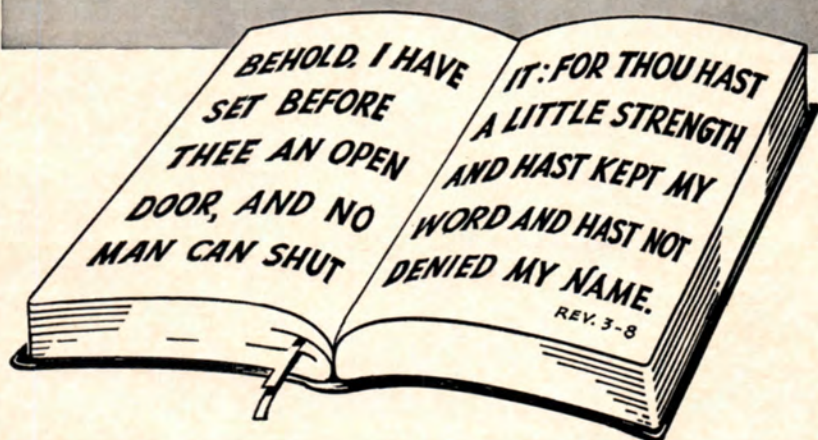
HITESVILLE, IA. — John W. Orr went to be with the Lord on June 26th at the age of 90 years. He was awakened and saved in 1920 as the result of gospel meetings in Independence by his uncle, John Blair and Oliver Smith. He had been in fellowship with the saints at the Western Avenue Assembly in Waterloo for over 40 years and the past seven years at Hitesville. The funeral services were shared by Paul Elliott, Harm Harms and Leonard DeBuhr. His wife and two sons survive.

HAMPTON, IA. — Our dear brother Paul Axiots went home to be with the Lord on April 24th, age 49. He was saved as a young man in Greece, later received into fellowship in Mason City, Ia., then moved to Hampton, Ia. and was in fellowship in the Assembly there until time of death. Harm Harms preached the Word to a large crowd at the funeral. (We regret that a former notice must have gone astray hence the lateness of this insertion.)

BRIDGEPORT, CONN. — Our dear brother William H. Greer was called home to be with the Lord on April 19th. He was saved when a boy thirteen years old in 1921 through the preaching of the late James Marshall, and witnessed a good confession, and a bright testimony all down through the years, and was a valued helper in the assembly. He started well and ended well, and we can truly say of him, as Jonathan said of David, "Thou shalt be missed, because thy seat will be empty." Robert Crawford spoke to a large company at the funeral. Our brother is survived by his widow, two sons and two daughters.

Schilling

TRUTH AND TIDINGS



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TIDINGS

Please note change of address of the Editor, A. W. Joyce, 2550 Pharmacy Avenue, Suite 1711, Scarborough, Ontario, Canada.

Correspondent for Arnstein Assembly is now Mr. Don Brunne, Arnstein, Ontario.

WASAGA BEACH, ONT. Wm. Bousfield reported large crowds at open air meetings on the Beach. Brethren from Waubauskene came on several occasions and gave help.

ARNSTEIN, ONT. — Eleven obeyed the Lord in baptism in July which encouraged the Lord's people. Three of these have also been received. Ken Moore had two weeks children's meetings at which one boy professed.

HUNTSVILLE, ONT. — Huntsville conference was reported profitable with good attendance.

NOVA SCOTIA — David Swan and J. McCracken have finished twelve weeks in Bay St. Lawrence and though the interest is still good only a few have professed. Vernon Markle continues at Port Morien with some response from teenagers. David Petherick is having a week of ministry in Sydney and River Dennys before flying to Ireland on a visit. L. K. McIlwaine and Philip Kember continue near Windsor. Floyd Stewart and Gordon Swan have closed the meetings at River Philip after seeing a little blessing. A. Ramsay and D. Oliver are at Murray's Corners with children's meetings. A. Gratton and A. Ramsay closed at Cornwall, P.E.I. after seeing a little blessing.

SOLDIER'S GROVE, WISC. — P. Elliott is holding gospel meetings in a large garage erected by a christian widow. Some unsaved have been attending which is encouraging.

ONTARIO, WISC. — S. Mick helped by a local brother have seen interest in the gospel preached here.

WAUZEKA, WISC. — L. Brandt and H. Wahls closed their tent meetings at which several professed.

ALLISON, IA. — H. Paisley is in the second week of large tent meetings, some blessing has been seen.

NEW LONDON, MINN. — L. DeBuhr and R. Orr closed their tent meetings; one professed.

AKRON, OHIO — The Conference was practical and good in spite of very hot weather. Eric McCullough remained for ministry at Monticello and G. Graham at Akron for four nights.

(continued on Inside Back Cover)

DIVINE PROVISION FOR PRESENT NEEDS

—A. W. Joyce

When the Lord saved us from a place in hell, (the just desert for all our sins), and saved us for eternal glory in Heaven, (where we never deserved to be), He put us in eternal debt from which we shall never free ourselves.

But not only has the Lord provided for our eternal future by His suffering, death and resurrection, but how wonderful to think God has made a full provision for us throughout our lives on earth, from conversion's day until death or the coming again of Christ.

In John, chapters 14 to 16, the Lord spoke words of comfort to His disciples in view of soon leaving them. "I go unto my Father" (John 14:12), "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth" (14:16 and 17).

For over three years the Lord had been the Guide, Comforter and Strength of His disciples, but now as He was about to leave them He assures them of another Comforter, the Holy Spirit of God. He promises them that:

"He shall abide with you forever" (14:16).

"He shall teach you all things" (14:26).

"He shall bring all things to your remembrance" (14:26).

"He shall be *in* you" (14:17).

"He will guide you into all truth" (16:13).

"He will show you things to come" (16:13).

"He shall glorify Me" (16:14).

"He shall manifest Christ or unfold Him to His own" (16:14).

What a galaxy of promises the Lord gives in connection with the gift of the Holy Spirit of God, to meet the need of His people throughout their earthly pilgrimage.

The list of promises we have enumerated begins with His abiding presence. "He shall abide *with* you *forever*". This gift is inalienable, it cannot be lost. A New Testament believer need not pray as David did in Psalm 51 and 11 "Take not thy Holy Spirit from me". This is one of the distinguishing features of

this present dispensation. The Holy Spirit now dwells with us. There is no such thing as being saved without the indwelling of the Spirit of God. The epistle to the Romans 8:9 plainly teaches: "If any man have not the Spirit of Christ, he is none of His." He shall be *in you*. Not only is He continually with us but He is *in us* as a source of power, see also John 7:37-38.

"He shall bring all things to your remembrance" (14:26). It has often been pointed out that the Spirit of God will not read our Bibles for us. We should read and meditate daily on the Word of God. Having done so the Spirit *then* will bring all things to our remembrance.

"When the Spirit of Truth is come, He will guide you into all truth." This is the divine side of the doctrine of truth of which the Lord spoke as to the human side in John 7:17, "If any man willeth to do His will (R.V.) He shall know of the doctrine". So we may be sure if *there is a willing mind to do His will* the Spirit of God will fulfill His mission and *guide into all truth*. The Spirit of truth and the Word of Truth never contradict each other. The Lord Jesus said to the woman at the well: "The hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth" (John 4:23). Has the Spirit and Word of truth led us to the place where God has chosen to put His Name? (Matt. 18:20). If so the Lord will never lead us away from that divine centre.

"He will show you things to come". Some dear Christians say, "I am not interested in prophecy". Let us not forget this great promise concerning the Holy Spirit. *He will show you things to come*", also in Rev. 19:10, we read, "The testimony of Jesus is the spirit of prophecy". Prophecy rightly held and intelligently understood will affect our lives for good, here on earth and will set our hopes and desires upon things in heaven.

John 16:14, "He shall glorify Me". The ministry of the Spirit throughout this dispensation, is the exaltation of Christ, the Son of God. This is the time of our Lord's rejection. By the world, Christ is dishonoured, His claims are rejected, His Lordship is disowned. If we allow the Spirit of God to guide our lives, we also will be led to earnestly endeavour to glorify Christ and to acknowledge as our Lord and Master the One whom the world despises.

John 16:14, "He shall receive of Mine and shall shew it unto you". The Christian who is led by the Spirit will have a growing acquaintance and an increased love for the Person of Christ. We should know Him far better now than when we first trusted in

Him as our Saviour. The Apostle Paul, after knowing the Lord Jesus as Saviour for thirty years, expresses the earnest desire of his heart to know Christ more and more. "That I may *know Him* and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10). Oh that we also had that longing to know Christ better, to be less conformed to the world and more conformed unto His death.

The Spirit of God is our power for victory but are we using Him or are we neglecting Him? While we cannot lose the Spirit if we are truly His as we have noticed, but we may *grieve* the Spirit by an unchristlike attitude to others (Eph. 4:30). Also we may "*Quench* the Spirit", 1 Thess. 5:19, by a refusal to submit to His leading. The child of God can become, as the Psalmist put it, "*Like them* that go down to the pit," instead of triumphing over the flesh. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

In Gen. 24, we have a remarkable type of the present work of the Holy Spirit. The servant of Abraham was sent to a far off country to seek and bring back a bride for Abraham's son Isaac. When he found Rebecca he told her of the riches and glory of Isaac, causing her to make the great choice, "I will go". Through the long, wilderness journey the servant accompanied Rebecca until she was brought to Isaac as his bride. Soon our wilderness journey will be over and we will meet our heavenly Bridegroom, to be with and like Him forever.

PREACHING OF REPENTANCE

—Harold S. Paisley

It is surprising that any should question the preaching of repentance to the unsaved today in light of the plain authority of the Word of God. Great emphasis is laid on the truth of repentance in both the old and new Testament, thus showing its vital importance. One of the earliest records of a true repentance is contained in the humble confession of Job. "Now mine eyes seeth Thee, wherefore I abhor myself and repent in dust and ashes" (Job 42:5,6). The Son of Man came into the world to call sinners to repentance and this He faithfully preached "Except ye repent ye shall all perish" (Luke 13:3). When our Glorious Lord had risen again after His passion He gave a plain command regarding the character of the message to be preached during this age "Repentance and the remission of sins should be preached in His Name among all the nations, beginning at Jerusalem" (Luke

24:47). Surely there can be no mistaking the clear instructions of the Risen Head and the important note repentance must have in the ministry of the gospel. The early chapters of The Acts show that the command of the Lord Jesus was understood by the servants of Christ. Peter preached with great power to a company who were guilty of the death of the Lord "Repent therefore and be converted that your sins may be blotted out" (Acts 3:9). The whole human family is in a condition of guilt and alienation from God hence Paul's solemn message on Mars Hill "God now commandeth ALL MEN EVERYWHERE TO REPENT" (Acts 17:30). There can be no doubt that in all the preaching of the gospel repentance towards God and faith towards our Lord Jesus Christ should be kept well in the limelight (Acts 20:21).

The question will be asked. What is this repentance? The word itself means a change of mind. This change of mind produces a revolution of thought in the sinner as to the serious nature of sin and his own lost estate and helpless condition, accepting God's verdict as to the eternal ruin and final punishment to be righteously inflicted. Then there will also be a turning away from every hindering element and thought to accept whole-heartedly the wonderful person of the Lord Jesus as the only Saviour and a complete dependence upon the finished work of Christ alone for salvation. This condition is brought about by meditating upon the goodness of God which leads to repentance while the love of God leads to faith alone in Christ and reconciliation. When the eyes of the sinner are opened to the love and grace of God in giving His Only Son to die upon the Cross as a Sin Atoning Sacrifice, the pride and rebellion of the human heart gives way. The repentant soul will fall humbly at His feet, resting now alone upon the precious blood and the written Word and entering into the peace which fills the once stubborn heart with joy in believing. Repentance brought the prodigal to the Father and the Thessalonians to the Lord and only by this avenue will any ever reach Heaven at last. May we ever keep this doctrine in its rightful place.

To learn and still to learn, while life goes by;
So pass the student's days;
And thus be great, and do great things — and die,
And lie enbalm'd in praise.

My task is but to lose and to forget,
Thus small, despised, to be;
All to unlearn — this task before me set —
Unlearn all else, but Thee.

CHILDREN IN THE HOME

—*G. G. Johnston*

The expression in I 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. They would feel 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 may 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.

A passenger ship sped through fog up the St. Lawrence River. An anxious passenger on the main deck expressed his alarm to a crew member. The sailor's calm reply was, "There is no danger, Sir; there is no fog up where the Captain sits". So with God — His view is unobstructed as He carefully pilots the Christian's life to its heavenly harbor.

LETTERS OF MERVYN PAUL

Beloved Sister:

This isn't a letter . . . and so you won't have to try, especially, to answer it. Of course we keep thinking of you all the time; and as I go about there are few thoughts that come to me, so I'm just jotting them down.

That was a nice bit on the calendar, about looking for a way OUT of our troubles, instead of seeing that God means us to RISE ABOVE them, wasn't it?

We rise above them only when we realize, and recognize, that the troubles *are allowed of God* for a definite purpose, and that they are designed to work *in us* results which could not be obtained in any other way. It is a case of rising up into *our high tower* (Psa. 18:2, 61:3, 144:2, Prov. 18:10), above the fogs and mists of earth, to see that *God is at Work in our lives* (Phil. 2:13, 1:6, Psa. 138:8a).

Here is something I have just noticed — meant to be illustrative of Gen. 39:20-21.

"The late Dr. Lambie, medical missionary, formerly of Abyssinia, has forded many swift and bridgeless streams in Africa. The danger in crossing such a stream lies in being swept off one's feet and carried down the stream to greater depths or hurled to death against hidden rocks. Dr. Lambie learned from the natives the best way to make such a hazardous crossing. The man about to cross finds a large stone, the heavier the better, lifts it to his shoulder, and carries it across the stream as "ballast". The extra weight of the stone keeps his feet *solid on the bed of the stream*, and he can cross safely without being swept away.

"Dr. Lambie drew this application: While crossing the dangerous stream of Life, enemies constantly seek to overthrow us and rush us down to ruin. We need *the ballast of burden-bearing, a load of affliction* to keep us from being swept off our feet. For this very purpose God gave Paul a 'thorn in the flesh' — 2 Cor. 12:7-9."

For some time I have desired to know just *why* the Lord was pleased to afflict you. This morning I have learned at least one important detail of it, from 2 Cor. 12:9-10. The thorn in Paul's flesh was designed to be *a power-producing element* in his testimony.

Clearly this principle solves at least part of the riddle.

He now is *sending you forth* (Josh. 1:9) to be a witness to the saints of the blessedness of obedience to Rom. 6:13, 19; 12:1-2. Were you to speak of these things in the full vigour of your womanhood it would not be a powerful testimony to those who have no great amount of physical energy, to those whose bodies are failing. But, in His will, you will come to them, not as one terrified of losing your life, but as one who dares to leave the issues in His hands, and to *rely on His direction*.

You will see that it is no great virtue for a thoroughly well person to speak of dependence on God, any more than it is acceptable for a well-to-do person to advise a poor widow to keep on trusting in the Lord. Thus, for *the time being*, your physical weakness has been given to you (as *His gift*: Psa. 55:22) in order that your testimony may carry the weight He intends that it shall have.

Psa. 55:22: Note on three Heb. words: Cast, Burden, Sustain.

Cast: as you would *throw away* a stone. When you throw a stone, you are separated from it — completely.

Thy Burden: not the usual word, as in Psa. 38:4. Indeed this is the only occurrence of this word, as used in this connection. And you will see (as per Newberry) that "*yeh-hawb*" means *that which is given*. Hence it means (as we would say) *your lot*. But I was struck with the fact that the basic idea of the word is something *given*. Thus it is clear that *burdens* (a good translation) are to be understood *as gifts from God ! ! !* Most of us count them to be fearful nuisances — hindrances to our service.

A second angle is noted in 2 Cor. 4:17.

SHALL Sustain thee: it means to provide nourishment, sustenance — as in 1 King 17:9.

Let me suggest that you make this promise (Psa. 55:22) a daily feature of your prayer that His will shall be accomplished in you.

For clearly, *this passage is a feature of His will for you*. Of that there can be no doubt whatever. It is His will for you that you shall *cast* (not *lay*) *the gift of illness* back on Himself. Thus *it becomes His responsibility* — not yours, nor your parents.

To the extent that this is done, you will be freed from a sense of your own responsibility; from such degrees of ner-

vous tension as may arise from a sense of uncertainty re His will, or from apprehension, or from feelings that He is not helping you in this big trial.

And in this battle to overcome under this physical handicap I am standing with you, as before the Lord, as well as by you. Vastly better still, since this passage is a feature of His will for you, the Lord Jesus is *Interceding* in Heaven for you . . . surely a mighty factor in strengthening your faith, your courage, your determination to depend on God, no matter what comes.

Some notes on NEGATIVISM:

To a very large degree, we are what we think: Prov. 23:7. *Thinking negatively* results in apprehensions, tension, worry, fears — and all such like. In the counsellor-psychiatric world the experts are teaching, and writing volumes, on what is variously called “positive thinking”, or “constructive thinking”. That this principle has worth far beyond what is commonly realized goes without saying, for our God never is negativistic in His thinking — so to speak. Never is it a case of *yea* and *nay* (2 Cor. 1:17-20) when the Holy Spirit speaks. (That is to say, in crude everyday terms: “Maybe yes; but possibly no” — the language of uncertainty, of uncontrollable factors). Everything with God is “*yea*” — is positive. He does not need to hope, to fear; to believe, or doubt; to qualify or retract. All that He says, and does, is positive, Psa. 33:9.

Now, as we learn to put off the old man (the old way, or system, of living) and his deeds, we become more and more *assured* of the dependability of God, — of His Word, — of the correctness of the path we follow *in obedience to His direction* through His Word — by the Holy Spirit.

(To be continued)

Lord, make my life a bright outshining of Thy life, that all may see Thine own resurrection power mightily put forth in me.

* * *

Can you recollect six times in your life that you have ever denied yourself, to the extent of real inconvenience, out of love to God?

ANTIGUA

— *L. J. Crossley*

Over two years ago (March 1969), I gave an account of the commencement of assembly testimony in Antigua, and an outline of the position up to that time. Last year I was privileged to be in Canada, and parts of the U.S.A. and gave reports of the work in the various assemblies.

In January of last year, Mr. and Mrs. Jack Noble returned to the island, and have given very good help, especially during our absence; but brother Noble is having difficulty with one of his eyes, which is giving him a lot of pain. This eye condition needs specialist attention, and they will be leaving the island at the end of June to get this attention. The future concerning brother Noble's service here is uncertain, as the specialist did advise him against returning to the tropics on account of the very bright sunlight. He — and we — would value the prayers of God's people.

There are no other overseas workers in the island, but we continue to have help from visitors, and this help is greatly appreciated. Mr. Sammy Maze, a business-man of Belfast, Northern Ireland, was on holiday in the island with his wife and two sons in March and April. He had two weeks of Gospel meetings in "All Saints" village. Brother Noble held himself responsible to share in these meetings with brother Maze, and two local brothers and myself gave help whenever we were available. These meetings were very well attended, with some obviously under conviction, and one girl in her late teens professed to be saved. We continue to pray "the Lord of the harvest" to "thrust forth labourers", and we seek only those whom He thrusts forth, as we endeavour to walk in ways well-pleasing to Him.

The "drain" I mentioned in the previous article in regard to brothers leaving the island continues, although not so heavily recently, and the brothers who were displaying some gift have developed well, and are now taking more responsibility, which is an encouragement to us. We pray they will continue, and that others will be raised up, who will have a godly care for the saints, and be able to teach the Truth of God.

The numbers in Sunday schools keep up very well, and notably in the school in "All Saints" village, which has grown in the past 18 months, and there is an average weekly attendance of 250. Brother Noble built extra classrooms last year to accommodate them. A Sunday School which we had in St.

John's in a rented building has been closed as the building became unsuitable, but the majority — if not all — of the scholars have transferred to the Sunday School in "Shiloh" Gospel Hall, St. John's. We were sorry that school had to close; it had pleasant memories for my wife and myself, as it represented the original Sunday school we found when we came to the island in 1947; but the closing could not be avoided and we are glad that it did not mean losing the scholars. In the four Sunday schools in the island we are contacting towards 800 children. How we pray for their salvation!

Earlier this year there was a "general election" and with it a change of government; but we continue to have absolute liberty for all our activities, including the visitation of the prison, Leper Home and Hospital. Since the liberty in many places is being curtailed we do value the conditions here and pray we may make full use of the privileges we have, and that they may be preserved unto us.

It was thought advisable during the "campaigning" in connection with the general election to suspend the open air meetings on account of the confusion at that time, but we are glad that everything went through so well and conditions went back to normal immediately after the election.

Several months ago a young Antiguan couple returned to the island from St. Thomas, U.S. Virgin Islands, and are now in assembly fellowship in St. John's. The wife was saved here during some meetings which brother John Gray had on one of his visits, and the husband was saved in St. Thomas through his wife's influence. Another man and his wife were added to the St. John's assembly at the beginning of the year. As there are now more brothers available in St. John's we have commenced a Bible Reading on Thursday nights instead of the ministry meeting held previously. At present we are reading in the first epistle to the Corinthians, which is proving really profitable, and it is evident in the readings that the brothers are studying their Bibles, and so take part very acceptably.

With a view to fostering fellowship between the saints of the three assemblies, meetings are held on four holiday seasons during the year; the afternoon session being devoted to a Bible Reading, and the evening for ministry of the Word, with the closing message in the Gospel. These have proved to be times of spiritual refreshment.

We do value the prayers of the people of God as we labour on here, that in all things God will be glorified.

GOLD, SILVER, PRECIOUS STONES

*Excerpts from ministry of W. Fisher Hunter given
at Taylorside conference*

— CHRIST —

- The words, “Whose goings forth have been from of old, from everlasting” Micah 5:2, are connected with the birth of Christ and can denote nothing less than that He eternally pre-existed.
- The words “These things saith Isaiah when he saw His glory and spake of Him” John 12:41, make it perfectly clear that Jesus is the Jehovah of the Old Testament.
- The incarnation of Christ was but a change of circumstances for Him.
- In Incarnation the Son of God never ceased to be what He always was: God; nor will He ever cease to be what He is: fully God and Perfect Man in one indivisible Person.
- Our Lord’s sinlessness is His chief moral glory. To say He could have sinned but did not, manifests ignorance concerning: His unique Person, and temptation; and is a specious manner of down-grading Him.
- To say Christ could have sinned is tantamount to believing there was sin in His human nature.
- The temptations of Christ had nothing to do with sin or sinning on His part but rather the perfecting Him in manhood experience for the office of High Priest.
- Not only did Christ not sin but it was impossible for Him to sin.
- Uncertainty is never connected with the life and walk of Christ. If Christ could have sinned the fulfillment of scripture must have been uncertain.
- There were no conditional “if’s” connected to the promises made by God to Christ or with His responsibility to God.
- God would have His people against everything that is against Christ.

— THE CHURCH —

- The church’s origin was before Israel’s for it was hid in God before the world began.
- The local church is the only corporate testimony God has upon earth.
- Each local church is sovereign in authority and autonomous

in rule. This sovereignty and autonomy should be safeguarded and maintained by each assembly.

- The church will never lose its identity and union with Christ for we read in Ephesians 3:21 that God will get glory in the church in Christ Jesus for ever and ever.
- Israel's inheritance was bounded by a sea, a river and time; the Christian's inheritance is boundless and eternal.

— THE CHRISTIAN —

- “Christ's sacrificial work gets me into heaven; my work for Him gets me my place in His kingdom.” (A quotation from John Douglas.)
- Presently we are before God in Christ in the heavenlies because we were before God with Him on the cross.
- The more we give up for Christ the more we get of Christ.
- The true value of what we do for Christ lies in the motive.
- As justified ones we always live by faith but we do not always walk by faith. We walk by faith when we believe God and unreservedly depend upon Him.

MEN OF NOTE, JOHN

—*Hector Alves*

The Twelve Apostles (3) JOHN, the beloved apostle

James and John were sons of Zebedee, who was a fisherman on the lake of Galilee. Their mother's name was Salome, one of the women of Galilee who ministered to the Lord; possibly the sister of Mary, the Lord's mother. Enough is recorded of Salome to show that she was a godly woman in spite of her selfish ambition for her two sons. The family seemed to be prosperous enough to have servants, (Mark 1:20) and apparently were known to the high priest because John was permitted into the palace, and obtained permission for Peter to enter in on the night of the Lord's betrayal.

HIS FIRST MEETING WITH THE LORD

The apostle John first became a believer under the preaching of John the Baptist; then a disciple of the Lord when he left John and followed Jesus; and later on an apostle of the Lord. John was one of the first of the twelve to be called and he was the last of the twelve to depart this life; apparently he lived a good many years after all of the eleven others had met with a violent death. How long John was a disciple of the Baptist we are not

told, but one day John the Baptist designated Jesus as "the Lamb of God," and the result was that two of his disciples who were standing with him "heard him speak, and they followed Jesus." We feel sure John would be sorry to lose these two, but he would be glad to see them follow Jesus. One of the two was Andrew, and there is no doubt that the other was John the son of Zebedee. Hearing their footsteps the Lord "turned, and saw them following," and asked, "What seek ye?" This is the first utterance of the Lord recorded by John and a great deal was involved in the question. Those two disciples were invited to "Come and see" the Lord's dwelling place. It is evident they had a prolonged interview with Him, they abode with Him the rest of that day. Those would be never-to-be-forgotten hours, and they would leave with a profound knowledge of their Host. The Gospel of John is marked by a number of private interviews and conversations with the Lord, but we are not told anything about this one. John saw the Lamb of God face to face that day, and many years later in his "Revelation of Jesus Christ" he depicts the triumphs of the Lamb of God. The next thing we read is, "Andrew first findeth his own brother Simon," and "brought him to Jesus." In our writing about the apostle James we quoted another, "Andrew was the first of the two disciples mentioned, finds his own brother, leading us to infer that John was the second of the two and was a close second in also finding his own brother James." If that is so, John being the writer, gives credit to Andrew in acting first in this respect; this is quite in keeping with his character as we shall see. It is worthy of note that in the gospel which bears his name John never mentions his own name or that of his brother James. So each of these two disciples departing from the door of Jesus' dwelling hurried to tell his brother the discovery they had made, "We have found the Messiah;" it is John who tells us this.

HIS CALL

John's first meeting with the Lord took place at Jordan, the next recorded meeting was by the lake of Galilee; how long afterwards we do not know. When the Lord had shown the four fishing partners, Peter, Andrew, James, and John, his power in filling Peter's net, He then called these four fishermen to follow Him, saying, "From henceforth thou shalt catch men". Then, "They forsook all, and followed Him" (Luke 5:10, 11); a word for all who would become fishers of men today.

THE DISCIPLE WHOM JESUS LOVED

It is very evident that John was endowed with remarkable natural powers, yet there is no reason to believe that he ever would have come out of the obscurity of a Galilean fisherman apart from his call by the Lord Jesus. There is good reason to believe that

the Lord developed that which was in John naturally and made him what he proved to be in after life. It is true that John never rose to the heights that Peter did in leadership among the twelve, nor perhaps in the indefatigable powers that Peter had, but John had nevertheless a very important place to fill. While Peter was foremost in speech and action John was in no way second in other respects. On several occasions we read that John was "the disciple whom Jesus loved," this coming from his own pen. John 13:23, 19:26, 20:2, 21:7, 20). Peter was energetic and active, John was quiet and meditative.

ONE OF THE TWELVE

We noticed in a former paper that the choosing of the twelve followed our Lord's continuing all night in prayer. In the lists of the twelve usually the name of John is the third and fourth from the top, next to his brother James or to Andrew. John and his brother James were given a mark of distinction by the Lord, "Boanerges, the sons of thunder." Many suggestions have been put forth as to the reason for this; it may have been that these men in their youth were of fervent and fiery zeal. We have had two examples of this in the 9th chapter of Luke. It was John who strenuously objected about one whom they saw "casting out demons in Thy name, and we forbid him . . . and Jesus said unto him, Forbid him not." Then later in the chapter James and John were all roused up and wanted to call down fire from heaven to consume those who would not show hospitality toward the Lord. It is true that John was of a modest disposition but when opportunity arose he let his feelings be known in no uncertain way. As one of the twelve John fulfilled the Lord's threefold design; that they should be with Him; they were to go forth and preach, and heal the sick and cast out demons. During our Lord's earthly ministry the names of Peter, James, and John are linked together; then after the resurrection and the ascension we find it is Peter and John together. Side by side they stood in the streets of Jerusalem fearlessly witnessing to the death and resurrection of the Son of God.

ONE OF THE THREE

John was not only one of the twelve; he was also one of the three. "And He suffered no man to follow Him, save Peter, and James, and John the brother of James" (Mark 5:37). "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart" (Matt. 17:1). "And He took with Him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy" (Matt. 26:37). While the Lord "appointed twelve that they should be with Him" we find that within the twelve there were three that were more intimately

with Him; shall we say, they were His more confidential disciples. They were with Him in the house of mourning; with Him in the holy mount where they were "eye witness of His majesty; (2 Peter 1:6) and with Him in Gethsemane, and yet, in a sense, not with Him there, when they fell asleep.

ONE OF THE TWO

John was "the disciple who leaned on Jesus' bosom;" he was, as we have seen, one of the favoured three, and also "the disciple whom Jesus loved." What more could he desire? But the human heart is never satisfied, and this we see in John the beloved apostle. He aspired to be one of the two who would "sit, one on the right hand the other on the left hand" of the Lord in glory (Mark 10:37). This ambitious notion no doubt originated in the hearts of these two brothers, James and John, although Matthew tells us their mother made the request for them, while they remained in the background. Here we have their Boanerges character being used in a wrong way, a blot on their otherwise good record. This is the most conspicuous occasion in which John's inner pride manifested itself; one would scarcely have looked for this in the man whose name means, "Jehovah is a gracious giver," or "Gift of God."

(To be continued, D.V.)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Is it right for a young brother in his teens to give thanks for the elements on Lord's Day morning, and to break the bread or pour the wine, when there are older brethren present?

Answer: We need to be careful about interfering with the privileges of any brother, regardless of age, relative to his "holy priesthood" in the matter of "offering up spiritual sacrifices acceptable to God by Jesus Christ" (See 1 Peter 2:5). But for a young brother, in the presence of older and more mature brethren, to go up to the table and break the bread or pour the wine is a different matter. This might be looked upon as the service of a deacon, and in this certain qualifications are required. Concerning deacons we read, "And let these also first be proved; then let them use the office of a deacon, being found blameless" (I Tim. 3:10). We think it is well for younger brethren to leave the passing of the memorials to older and more mature brethren, when such are present. Whether right or wrong, the writer never rose to give

thanks for the bread or the cup until a number of years in the assembly: although frequently taking part in the earlier part of the meeting.

Question: Here is a question for the magazine. 1 Cor. 6:9-11; especially verse 11. Don't you think this teaches that restitution ought to be made to those who were wronged or transgressed against before one was saved?

Answer: We judge the questioner has in mind the marginal reading of verse 11, "And such were some of you: but ye washed yourselves," (Greek). One translation gives, "But ye have cleansed yourselves." Expositors tell us this is the proper meaning. Concerning this W. E. Vine writes, "Not of course that they themselves actually removed the defilement, but their faith in Christ and their confession of Him was the means on their part of bringing about the removal actually wrought by the Holy Spirit." We do not think this refers to making restitution for the wrong done to others before conversion, but we certainly believe the Scriptures teach this ought to be done. We have a beautiful example of this in the case of Zacchaeus, "If I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

Question: In Hebrews 10:12 we read, "But this man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God." My question is — Ought the comma to be inserted after the word "ever", as in the Authorized Version, or after the word "sins", as in the margin of the Revised Version? Personally I prefer it as found in the time honoured Authorized Version, but some say that does not give the correct meaning. Could you give some help on this important matter?

Answer: This is a question that frequently comes up. First, let us point out that "standing" (verse 11) and "sat down" (verse 12) are figurative expressions. When our Lord ascended up into heaven He "sat on the right hand of God" (Mark 16:19). Stephen saw "the Son of God standing on the right hand of God" (Acts 7:56). It is necessary to keep in mind that the placing of punctuation marks in our Bibles is the work of scholars. Some twelve translators put the comma in this verse after the word "ever", as in the Authorized Version. Others, including the scholarly J. N. Darby and F. W. Grant, put the comma after the word "sins". But other translations read, "But He, having offered one sacrifice for sins, sat down in perpetuity at the right hand of God." This also is the marginal reading of the excellent Newberry Bible. Samuel Ridout in his "Lectures on the Epistle to the Hebrews, uses very plain language regarding Hebrews 10:12 as

follows: "Remove the comma if it is in your Bible", (That is, after the word forever) "It is not that He offered a sacrifice forever, because that suggests a perpetual offering; but when He had offered it once, then He forever sat down; His seat is eternal, so far as His work is concerned. He has forever sat down; at the right hand of the majesty on high." We are inclined to agree with this, and that the comma in the verse ought to be placed after the word "sins" in Hebrews 10:12.

Question: Do the words of Ephesians 1:10 refer to the millenium, or to the eternal state? "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both of which are in heaven, and which are on earth; even in Him."

Answer: We are well aware that some apply this to the millenium when our Lord will have left His Father's throne which He now occupies, and will sit upon the throne of His glory here on earth. We do not think that is what we have in this verse; while it is true that then, "A King shall reign in righteousness", etc., yet at that time God will not have "gathered together in one all things in Christ". During that period there will be those who will yield feigned obedience (see Psa. 66:3 and 81:15, margin) and will be ready to follow Satan when he is loosed for a little season at the end of the thousand years (See Rev. 20:7, 8). The word "dispensation" can be better rendered "Administration". It will be after all dispensations have been completed that "The administration of the fulness of times will come". We understand the expression "the fulness of times" to mean, when times are fully completed, or, as one translation gives, "the times should reach their maturity", that is, the eternal state.

It is our view that Ephesians 1:10 and 1 Cor. 15:24 refer to the same period: "Then cometh the end", etc. "The fulness of times will be when all times have run their course, served their purpose, and attained their end in the counsels of God. The millenium is in itself a period of time, a dispensation of which there are seven, namely: Innocence; Conscience; Human Government; Promise, Law, Grace, and the Kingdom Period. The latter will be at a time of testing with real and unreal in it, and until it is finished there could scarcely be a "gathering together in one all things in Christ", etc. "He must reign TILL He hath put all enemies under His feet". The "fulness of times" will then arrive, after the millenium; the subjection of all things will then have been accomplished. The administration of the fulness of times will bring heaven and earth together; that could not be said of the millennial reign of Christ on the earth, the church being at that

time over the earth (See Rev. 21:9-27). Our mind is that the administration of the fulness of times refers to the eternal state when the new heavens and the new earth will be the eternal rest of Jehovah, the tabernacle of God will be with men, and God will be all in all. The Creator will gather together all things in one, in Christ. This is the final answer to Calvary, and the fulfilment of God's eternal purposes in His Son.

Question: What is your opinion of the Weymouth Translation of The New Testament? Would you recommend it? Also "The Numerical Bible", by F. W. Grant?

Answer: Those who knew Dr. Weymouth tell us he was a godly man, and a gifted scholar. One who knew him personally, Dr. Thirtle, writes in his "Review", "Taken as a whole this is a praiseworthy performance, and should be given a place with the most suggestive Versions of our day". It certainly aimed at "reverential treatment of the N. T. as distinguished from the trashy and vulgar style of some other translations". We would suggest that Weymouth's Translation should be used as a book for comparison; suggestive rather than determinate in its wording. This applies to the text only. Some of the "Notes" which appear in the larger editions, although perhaps not the work of Dr. Weymouth, are unsound and unscriptural. Beware of these, we by no means endorse them. Regarding "The Numerical Bible", by F. W. Grant; the references are excellent, much can be learned from them, and so put these volumes in a class of commendable reading. The "numerical" teachings can be ignored if not approved of. We take this opportunity to warn against all translations of The Holy Scriptures which have been published during the present century. Some may be helpful in part, but in most cases there is a deterioration of the style, dignity and authenticity found in the excellent King James Version, The Darby New Translation, and The English Revised Version; each of which is highly recommended by God-fearing scholars and commentators.

Question: What is the meaning of the words in Galatians 5:24, "affections and lusts"? Is there a difference of thought in them?

Answer: The Revised Version gives "the passions and the lusts". So also the Darby Translation. The expression "affections and lusts" is called a "hendiadys"; that is, "the expression of a thought by two nouns", or one thing by two". So there is little or no difference of thought.

Question: I would like to know if it says that Elias was

to come twice; some say he will yet come before the end. In Mal. 4:5 we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord". Then in Mark 9:13, Jesus said, "But I say unto you, that Elias is indeed come". Also, in Matt. 17:13, "Then the disciples understood that He spake unto them of John the Baptist". So if Elias has come again, where in the Bible does it say that he is coming twice?

Answer: The words of Malachi make it quite plain that someone would come again with the ministry of Elijah. It is clear from the words of Matthew 17:11-13 that Elias came again in the spirit and power of John the Baptist. (See also Luke 1:17). Although these two men were different persons, their personality and ministry were alike. When John the Baptist was asked, "Art thou Elias?", his answer was, "I am not". When our Lord said John was Elias, He referred to the character of John's ministry. Israel as a nation rejected that ministry, but that ministry will yet be proclaimed in a coming day. Although we are not told in so many words that Elijah will come again before the second advent of the Lord, we know that the rejected King is coming back, so we may assume that the rejected prophet will also return, according to Malachi's prophecy. We quote from the pen of William Kelly, regarding John the Baptist, turning the heart of the fathers to the children, etc. "The language seems to guard against the error of supposing that it was the predicted mission of Elijah the prophet. 'If ye will receive it', said our Lord Himself, 'this is Elijah who should come'. It was a testimony to faith, not the fulfilment of the terms of Malachi's last intimation." A number of able expositors hold the view that one of the "two witnesses" of Rev. 11:3 will be the prophet Elijah, and there are a number of good reasons for this; but we are not told who they are. Nothing definitely is said about Elijah's future return; it can only be inferred.

Question: The last clause of Rom. 3:20 reads, "For by the law is the knowledge of sin". Since the law was given by Moses to the children of Israel, does this statement apply to the Jews only, or to the Gentiles also?

Answer: This statement applies to both Jew and Gentile alike. The definite article "the" is not found in the Greek text. The R. V. margin reads, "For through law is the knowledge of sin". The Darby Translation gives, "For by law is knowledge of sin." So it is law in general that is spoken of here, not the law given Moses; the knowledge of sin comes through law being imposed.

(continued from Inside Front Cover)

EAST BOSTON, MASS. — J. Norris spent a couple of days here ministering the Word.

CONFERENCES

VANCOUVER, B.C. — The Annual Conference of Victoria Drive and Carlton Assemblies will be held, D.V., October 9th, 10th and 11th in Vancouver Technical School, 2600 E. Broadway with prayer meeting October 8th at 8.00 p.m. in Victoria Drive Gospel Hall (B. of B. 10.00 a.m. Lord's Day in the Victoria Drive and Carlton Gospel Halls). Corrs. S. R. Logue, 3168 Kingsway, Vancouver 16, B.C. for Carlton and Wm. Hutchinson, 4760 Little St., Vancouver 16, B.C. for Victoria Drive.

BRANDON, MAN. — In the will of the Lord, (and in fellowship with the West End Gospel Hall, Winnipeg), the one day conference on Thanksgiving Day, Oct. 11th, is to be held in Brandon at the Elk's Hall on 18th Street, just after you turn off No. 1 highway. Order of meetings, 10.30 a.m., 2.30 p.m. Ministry and 7.00 p.m. Gospel. Meals will be served. Corr. J. Stothard.

ROSEISLE, MAN. — The Assembly here purposes in the will of the Lord to hold its third annual conference on October 17th (Lord's Day) preceded by a prayer meeting Saturday, October 16th at 7.30 p.m. Servants of the Lord teaching the right ways of the Lord are welcome. Corr. P. H. Dyck, Roseisle, Man. Phone 828-3509.

OIL SPRINGS, ONT. — The annual conference will be held, D.V., November 13th and 14th in the Community Hall with a prayer meeting Friday, November 12 at 8.00 p.m. in the Gospel Hall. Corr. George E. Metcalf, R.R. 1, Petrolia, Ont.

AVONPORT, N.S. — The Annual Conference will be held, D.V., in the Avonport Gospel Hall on November 13th and 14th with prayer meeting on Nov. 12th with usual order of meetings and hospitality. The Lord's servants walking and teaching in the old paths welcome. Corr. Alfred E. Milligan, 274 Main St., Wolfville, N.S. Phone 542-3754.

LANSE AU LOUP, LABRADOR — The annual conference will be held, D.V., October 15th, 16th and 17th preceded by a prayer meeting on October 14th.

PARSON'S POND, NFLD. — The conference will be held again, D.V. commencing with a prayer meeting on October 22nd and continuing through October 23rd, 24th and 25th. Corr. Mr. Edward Payne, P.O. Box 48, Parson's Pond, Nfld.

ST. JOHN'S, NFLD. — The conference will be held, D.V., on October 30th, 31st and November 1st commencing with a prayer meeting on October 29th.

STEUBENVILLE - TORONTO, OHIO — The annual joint Conference will be held, D.V., in the Steubenville Gospel Hall, Park and Adam Streets with a prayer meeting October 29th and continuing on October 30th and 31st. Corr. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037.

WATERBURY, CONN. — We plan, D.V., our 49th conference in English Gospel Hall 18 Spencer Avenue. Prayer meeting October 1st at 7.30 p.m.; and continuing October 2, at 10.30, 2.00 and 6.00 p.m. and Lord's Day, 10.30; 12.15 (S.S.); 2.00 p.m. and 6.00 p.m. Corr. Abram Van Den Bush, 31 Gosinski Park, Terryville, Conn.

HARTFORD, CONN. — The Annual Conference at the Charter Oak Gospel Hall will be held again this year in the will of the Lord on November 20th and 21st. Details in next issue. Corr. Matthew J. Brescia.

EDMONTON, ALTA. — The Connor's Hill Assembly announce their conference for October 16th and 17th with a prayer meeting October 15th at 8.00 p.m. Corr. P. A. MacTaggart, 7924 81st Avenue, Edmonton, Alta.

WITH CHRIST

TORONTO, ONT. — Our dear sister, Mrs. (Mary) Grainger went home to

be with the one she loved on August 18th aged 74. She was at a Gospel meeting the previous evening in St. Thomas, and, as always was interested in the salvation of souls. She was saved fifty years ago while reading a tract "Truth in a nutshell". She was in fellowship in Broadview and latterly in Bracondale Assembly. A. W. Joyce preached the Word in the funeral home and D. L. Adams at the grave.

TORONTO, ONT. — This delayed notice has just been received: Mrs. (Jean) Agnew passed into the presence of the Lord on June 7th after a short illness. Born in Belfast and saved while in her teens, she was gathered to the Lord's Name at the Maschett St. assembly. In 1909 she became the wife of William Agnew and shortly after their marriage they came to Canada where they were in fellowship in the Brock Avenue Assembly in Toronto for over 60 years. Many of the Lord's people sat at her table and shared of the hospitality of the home. She is survived by two daughters, Ruth and Martha (Mrs. Ken Beesley) and one son, Jim. E. B. Sprunt preached the Word at the funeral.

DETROIT, MICH. — Claude H. Simms, Detroit, went to be with Christ August 15, 1971, after a season of illness. He was born in Redford Township (adjacent to Detroit), in 1884. He trusted Christ at the age of 19, under the ministry of Bro. James Kay. In 1906 he, with others of the family, moved into Detroit and became identified with the assembly meeting in Central Gospel Hall. In 1910 he married Louise Domeck, and together they continued actively in the fellowship and work of the assembly. For many years he served faithfully as an elder.

ROSEISLE, MAN. — Our dear Brother Clarence Steinhaus, 62, of Crary, North Dakota, departed this life to be with Christ, August 4th after a lingering illness. He was saved in 1933 through the witness and testimony of a brother-in-law and his wife who had recently gotten saved. He was in happy fellowship in the assembly at Roseisle, Canada. Their farm is 116 miles from Roseisle and the family drove that distance to the meetings while he was able. Paul Elliott spoke to a large crowd that attended the funeral and Leonard DeBuhr spoke at the grave.

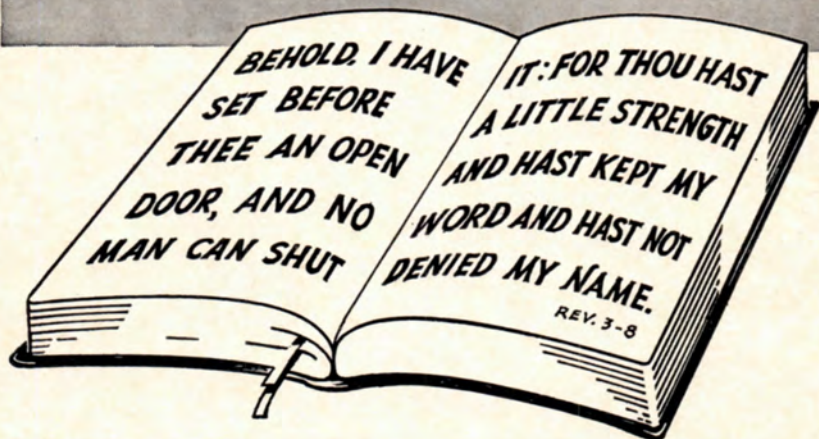
GRANSHA, NORTHERN IRELAND — Our dear sister, Miss Whitten went home at 100 years of age on July 19th. She was one of the first to be saved in the Loughbrickland area of N. Ireland and with her sisters and her brother (the late Mr. Sam Whitten, evangelist) continued in fellowship at Gransha assembly. A true mother in Israel, she was a link with the early brethren. The funeral was large and was conducted by Bre. Tom Rea and H. Paisley.

LURGAN, N. IRELAND — Miss Holland of Lurgan passed home to be with the Lord on July 26th at the advanced age of 90. She was of sweet and spiritual disposition and was ever a lover of the Lord and His people and the assembly. Bre. T. McKelvy, W. Wills, John Tompson and H. Paisley took part in the funeral service.

SYDNEY, AUSTRALIA — We have received word from Sydney of the passing into the presence of the Lord of our esteemed brother, Mr. Thomas Storey of the Gouldburn Street Assembly on July 23rd, in his 82nd year. He was saved in Balybolan, N. Ireland, at the age of 13, awakened to his need through the words, "Be sure your sin will find you out", and led to a saving knowledge of the truth through the words of John 5:24. Throughout his nearly 70 years in Christ our brother bore a good testimony, steadfast and faithful in the things of God. He finished his course well, knelt in prayer with his brethren in the Gospel Hall then went out and stood with them in Open Air Gospel Meeting, the last meeting he was able to attend. We look back with joy to our acquaintance with Brother Storey; his unfolding of the Scriptures in the Bible readings, and his words of cheer and exhortation as he bade us farewell at the dock in Sydney. Our brother will be much missed in the assembly where he sought to encourage the younger saints. He was the last of the three Storey brothers well known to many in Ireland. —H.A.

E. Schilling

TRUTH AND TIDINGS



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TIDINGS

CHANGE OF ADDRESS — Regarding our change of address, we regret very much inconveniencing our subscribers. When we arranged our moving we were given the address as printed last month (Scarborough). Now the Postal Authorities have informed us that mail would be sorted more promptly by addressing Agincourt instead of Scarborough. A. W. Joyce, 2550 Pharmacy Avenue, Suite 1711, Agincourt, Ontario, Canada.

Correspondent for West Woodland Hall, Seattle is Howard D. McNichol, 1535 North 121st, Seattle, Wash. 98133. New address for the West Woodland Gospel Hall, Seattle is 516 N.W. 56th St., Seattle, Washington.

KENORA, ONT. — Our annual labour-day weekend conference was most profitable and enjoyable. Our brethren A. Wilson, R. Boyle and J. Webb, along with a goodly number of local brethren from other Assemblies ministered the Word.

MILTON, ONT. — F. Krauss and K. Moore began gospel meetings here.

ARNSTEIN, ONT. — The Assembly here was encouraged in July when eleven obeyed the Lord in baptism; Brother A. Adams being present to speak to a large crowd at the lakeside. Ken Moore had two weeks well attended children's meetings in August with blessing on the Word preached. The Saints also enjoyed a visit from John Norris. The recent conference was one of the best and largest we have had; twelve of the Lord's servants being present. Brother Jack Hunter stayed after the conference for two weeks appreciated ministry on the life of Jacob. The conferences recently held in Huntsville, Chapman Valley and Orillia were also well reported as times of blessing.

ST. THOMAS, ONT. — The conference this year at St. Thomas was remarkable. Last year's was the largest up to that time, this year was a further increase of 100. The St. Thomas Assembly has about thirty in fellowship and some of the conference meetings were over the 600 mark. A happy spirit prevailed and the ministry was varied and most helpful.

(continue on Inside Back Cover)

MEN WHOM GOD HAS USED

—A. W. Joyce

It is most interesting and instructive to trace the origins of men whom God has been pleased to use, sometimes in remarkable ways, to accomplish outstanding work for God.

Looking at some of these men, one might say — but they were men of unusual ability. This is true, looking at what they became. But when we think of their humble beginnings, few would have imagined that they would have attained to the heights of usefulness seen in their later days.

For our encouragement let us think of some of these:

JOSEPH, THE PATRIARCH

Joseph was the youngest of eleven brethren and when God gave him by dreams a foreshadowing of future greatness, at least in his own family, his brethren despised, persecuted and finally sold him into slavery. Who could have imagined that a seventeen year old lad sold as a slave would become under Pharaoh the most powerful ruler in the world.

Joseph's outstanding virtue was his *self control* over the lusts of the flesh under the most provocative temptation. What an example for all our young brethren (and sisters) in our present days of low morals and loose living. Surely none have been tempted as he was and yet have triumphed over it. It was not one fierce temptation but continual temptation day by day. His temptress was his master's wife and resistance might have resulted in his death, and did result in imprisonment under a false charge. The fear of God enabled him to overcome as he said, "How then can I do this great wickedness and sin against God" (Gen. 39:9).

Joseph had a tender conscience. He did not have the Word of God as we have, nor the abiding presence of the Holy Spirit and yet he triumphed over moral evil. All his future greatness hinged upon this victory over the flesh. God used a man to rule over others who had learned to rule over himself. What an incentive to moral purity should Joseph be to us.

MOSES, THE PROPHET AND LEADER

In many respects Moses early history is a contrast to that of Joseph. The latter was brought up among shepherds and was raised to the Palace of Pharaoh. Moses was brought up in the Palace of Pharaoh and voluntarily renounced it to become, for forty years, a shepherd in the deserts of Midian. One looking at Moses then and reasoning from a natural viewpoint might think, You *had* everything but you have nothing now. You will never rise above the status of a poor shepherd.

But Moses was a man who could wait God's time. His outstanding virtue was *meekness* for God said "Now the man Moses was *very meek*, above all the men which were upon the face of the earth (Num. 12:3). If the men of the world were looking for a man of outstanding powers of leadership, one of the last qualities they would pick would be meekness. Men mistake *meekness* for *weakness*. The Son of God the Lion of the tribe of Judah, in the "days of His flesh", said, "I am meek and lowly in heart," (Matt. 11:29).

The *Leadership of Moses* over the people of Israel for forty years, patiently bearing with their rebellion, murmurings and complainings through all the wilderness journey, has not been paralleled in the history of the World. God made no mistake either in His choice of Moses or in the long training period in the "backside of the desert."

DAVID — THE KING

When the prophet Samuel was sent to anoint as future King, one of the sons of Jesse, even the godly Samuel was mistaken. When he saw the fine-looking eldest son, Eliab, he said, "Surely the Lord's anointed is before Him." But the Lord refused Eliab with the words, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the *heart*."

Seven sons passed before the prophet. Evidently it had not been thought worthwhile to send for the youngest — a lad who was looking after his father's sheep. David was sent for and the Lord said, "Arise, anoint him: for this is he." God saw in the stripling David what no other eye did — a *real heart as a shepherd for God's sheep*. As he had faithfully looked after his father's sheep God called him then in the language of Psalm 78:70-72, "He chose David also His servant, and took him from the sheepfolds . . . to feed Jacob His people and Israel His inheritance. So he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands." David reigned over Israel proving himself to have a *loving shepherd heart* for the people of God. While David did not have the unblemished record that Joseph had, his life and reign became an example for all future kings. Eliab who once asked contemptuously of David, "With whom hast thou left those *few sheep* in the wilderness?" lived to see the fulfilment of our Lord's Words, "He that is faithful in that which is least is faithful also in much."

ELIJAH — THE PROPHET OF RESTORATION

No record is given in scripture of Elijah's early training.

He appears suddenly in the forefront of Israel, challenging Ahab, Israel's outstandingly wicked King (I Kings 17:1). However his first recorded message indicates that he was familiar with the scriptures, Deut. 11:17, he was a man of prayer, he was a man of courage. God *chose* to use this hitherto unknown man because he had learned to know God in private. The New Testament pays testimony to Elijah's earnest prayer life which affected both heaven and earth (James 5:17-18). This was the man who restored Israel from idolatrous worship to acknowledge the true God, I Kings 19:39. He whom God *chose* from obscurity, who faced death again and again because of his faithfulness in rebuking King Ahab and Jezebel finally had a triumphant translation from earth to heaven (2 Kings 2:1).

He exemplified the words of our Lord in Matt. 16:15: "For whosoever will save his life shall lose it: and whosoever will lose his life *for my sake* shall find it."

DANIEL — IMPRISONED PRINCE

Daniel was chosen above all others in the Old Testament to portray and unfold the future for Israel and the nations from B.C. 600 until time shall be no more. Daniel was surrounded by temptations of many kinds that might well have swamped a youth, with Babylonish idolatry and sinful debauchery. Taken prisoner from Jerusalem, he, with other royal princes, was to be used to glorify Nebuchadnezzar's military triumphs. To this end, like Moses, he also was brought into the King's palace and surrounded with luxury. In spite of being transplanted into such unfavourable soil, far away from home and godly influence, God *chose* aright His man for His purpose. The devil would say, "When in Babylon you must do as Babylon does." In modern parlance "Don't be a square." He won the favour of the Prince of Babylon who was over him, by his courteous appeal to be excused from the royal dainties of the King, and by his reasonable suggestion, "Prove thy servants."

Why did Daniel turn from the path of least resistance and easy compliance with the world. Scriptural alliteration, often referred to in the Book of Daniel, answers: He was a man of *purpose of heart* (Dan. 1:8). He was a *man of prayer* 2:18, 6:10, etc. He *proved God* 1:12, he *prospered* 6:28. Thus God chose to make Daniel the man of Prophecy, and caused him to ascend from the place of a captive to become the first President, preferred above the other presidents of the Medo-Persian world empire (Chap. 3:1-2).

The time and space would fail to refer to other eminent men of God whom God *chose* from obscurity to rise to places

of eminence. May we learn to go in for Joseph's self control, Moses meekness, David's Shepherd heart, Elijah's prayerfulness, Daniel's purpose of heart and perhaps above all, that which characterized all of these — their humility. One of God's everlasting principles is, "He that humbleth himself shall be exalted, he that exalteth himself shall be abased."

JUDE — UNMASKING OF APOSTACY

—J. D. McColl

THE PENMAN — Jude, or Judah, meaning praise. A brother of James the just, and a member of the household of Mary, the mother of our Lord Jesus Christ (Matt. 13:55, Mark 6:3). Judah of old witnessed the first apostacy of the people of God, and now another of the same name and tribe, tells us of the other apostacy, particularly that which surrounds us today.

THE PERIOD — About A.D. 70. Jude follows on Peter's ministry, to which he refers in vv. 17, 18: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts". (Compare with 2 Peter 3:1-4; vv. 14-16). The peril of false teachers of which Peter had spoken was an actuality when Jude wrote, and his urgent letter was written in the light of that crisis.

THE PURPOSE — 1. To guard against the teachings of the abominable apostate. 2. To give *active antidotes*, able to nullify such alarming and diabolical doctrines. 3. To *ground* the saints in the truth of the absolute *Authority* of the Lord Jesus Christ.

In a Greek household the man was a "DESPOTES" in regard to his slaves, and a "KURIOS" in respect to his wife and children. Jude chooses "DESPOTES" (Sovereign Master) in v. 4, "the only Lord God". Jude refers to the Lord seven times, and Jehovah once. He terms himself "the bond slave of Jesus Christ". It is of interest to note that this book, dealing largely with apostacy, emphasizes the absolute authority of the sovereign Lord; Who bought all, not redeemed all. In his ground doxology Jude ascribes eternal authority to Him.

THE PATTERN OF THE EPISTLE —

1. vv. 1-4, His EXPLANATION
2. vv. 5-16 His EXPOSITION
3. vv. 17-25 His EXHORTATION

1. (a) vv. 1-2. *His Signature* and how he addresses himself. Notice how he gives prominence to James — the respected apostle, but he gives Pre-eminence to Christ — “a bonds slave of Jesus Christ”. There is no familiarity with James or Jude; both are happy to acknowledge Jesus as their sovereign Lord; slaves of their heavenly Master, and glad to be subservient to Him. There is no evidence of Jude being an apostle; thus in his epistle he owns no authority for doing so, save the absolute authority of our Lord Jesus Christ.

(b) *His Salutation*. To those who are “called”; “beloved”; “kept”. The concept of Divine calling pervades all Scripture. The thought here is similar to Rom. 8:28 . . . “to those who are called according to His purpose”. Election appears to be the *Cause*, the grace of God the *means* (Gal. 1:15), the *Call* is the result. This knowledge gives a stabilizing effect in days of degeneration and apostasy. “Beloved in God the Father”. The Lord Jesus said in John 17:23, “Thou lovedst them, even as Thou lovedst Me”, proving there are no degrees in His love for each of His own. In this fond embrace of the Father, with no possible waning of His affection, how deeply reassuring is this in a day of exposure to the hatred and opposition of the apostates. “Kept” — and because we are called, and beloved, we shall be preserved in intimate unions with Christ now and forever. “Preserved for Christ”, the perfect tense indicating the fact of a complete act, and one which is continuous in its results. Confronted with the falling away of many, and in the face of such an implacable foe, how assuring it is to know that we shall be kept for Christ. His prayer must be effective, John 17:11: “Holy Father, keep through Thine own Name those whom Thou hast given Me”. Jude uses the word “kept” six times, Peter five times, and John eight times in his epistles.

It is significant to observe how Jude's epistle is made up of triads (threes). In v. 2, we note his second triad, a triad of supply. “Mercy, peace, and love be multiplied”. The need may be great, but there is abundance of supply for every pressing circumstance. There is mercy for wavering feet. Connect this with the mercy of the Lord in v. 21. There is peace for the troubled mind. Connect this with peace in the Holy Spirit in v. 20. There is love for the cold heart. Connect this with love of God in v. 21.

(c) vv. 3-4. *His Subject*. His subject chosen, Jude had originally contemplated dealing with the subject of the “common salvation”. The word common does not refer to something cheap or valueless in character, but a heritage that is available to, and

accessible to, every saint of God. However, he does say something of this subject in its three aspects. The past aspect in v. 1, "Called", then the present aspect, "kept" v. 1, finally the future aspect in v. 24, "He will present us faultless" in respect to His own glory, with an exulting joy.

Now his subject changed. A crisis has been created by the entrance into the Assembly by evil men, v. 3, and so the urgent need to write about earnestly contending, that is, with all the energy and watchfulness of an athlete in the arena, for the preservation of the sacred deposit, the faith once for all — final and complete — delivered to the saints, Galatians ch. 1. "The faith" is the body of truth, the entirety of Divine revelation, communicated to New Testament apostles and prophets.

In v. 3 we have the Deposit *Effected* — "Once for all". "Delivered unto the saints" or the Deposit *Entrusted*, and in v. 4, where we read of certain men creeping in, would speak of the Deposit being *Endangered*. Such men came into the Assembly sideways, like the Serpent in Eden, and are ever set in assailing the faith, and so the need to crusade against them, by defending the Deposit. This is our present responsibility, for every part of Divine Inspiration is being attacked in our modern world, and the most subtle invasion is from the modern "church-men". Notice that it was entrusted to every saint. This is one of the key words of 1 and 2 Timothy, where Paul appeals to Timothy to keep, guard, defend that which was entrusted to him, 1 Tim. 5:22; 6:14; 6:20; 2 Tim. 1:12; 1:14; 4:7:

2. HIS EXPOSITION vv. 5-16

The Faith, and our loyalty to the Faith are under relentless attack of the adversary, so Jude discloses the gravity of those things that would constantly threaten. Like a brilliant surgeon, he diagnoses the malignant disease, eating at the vitals of the faith, and sapping away at the vitality of the spiritual life. In 2 Tim. 2:16-18, we read, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker".

In this main second section, from vv. 5-16, we have three distinct paragraphs. 1. vv. 5-7, **THE PAST ANALOGY**. In v. 5 he cites characters, companies and cities, falling prey to the adversary, and expressing the rebellious spirit towards God, causing us to consider Jude's third triad — a triad of severe judgment.

We have:

- (a) THE DISBELIEF OF A NATION — the lost Power of Israel — The Jew.
- (b) THE DISOBEDIENCE OF ANGELS—the lost Position of Angels — The Angels.
- (c) THE DEBAUCHERY OF SODOM AND GOMORRHA — the lost purity of Cities — The Gentiles.
(Against all this failure how good it is to think of the faithful witnesses and of the Faithful Witness, Rev. 1:5).

The particular generation to whom Jude refers, was a generation that knew the Power, Provision, Presence, Precepts, and Promises of Jehovah, and the greater part of them hardened their hearts, minds and consciences against Him and asked, "Is God among us or not?" The writer of the Hebrew epistle nails them with this sin in ch. 3:14-19. Now the assemblies find themselves exposed to the same sins, and the tragic possibility of being rejected as a testimony.

(b) The Disobedient Angels lost their position of eminence, coming under the swift, severe judgment of God, being reserved in chains of darkness, awaiting their final doom, constitute a perpetual memorial to the majesty of Divine justice. Peter speaks of *the angels* that sinned, but Jude describes *their sin*, which was one of disobedience and rebellion.

(c) Sodom, the city of corruption, is proverbial to this day. The inhabitants of the plain suffer the eternal fires for their complete abandonment of righteousness, ridiculing every restraint, becoming the strongholds of the powers of darkness. To such a vile environment was Lot and his family attracted, but the city of purity captivated the vision of the man of faith and obedience, the friend of God, and so he retained his pilgrim character.

(To be continued)

SOWING — REAPING

You may plant your life where you will, my friend,
For the choice is up to you.
But if I am to choose the place of my life,
I will scan the world . . . and behold,
I'll plant my life in the life of a child
And reap a thousand fold.

TWO IMPORTANT ASPECTS

—G. G. Johnston

This present dispensation of God's dealing with men is characterized by the beginning, formation and rapture of the Church of Christ. That the prophecies of the Old Testament do not refer to this period is clear enough. They deal particularly with Israel, revealing many things already fulfilled, and many more that are yet to follow.

THE SECRET

During the many centuries of God's dealings with Israel, and with the Gentiles in their relation to Israel, a great secret was hidden in the heart of God, to be revealed in due time (Eph. 3:1-11), principally through the instrumentality of the apostle Paul. Regarding this holy purpose of God's grace, our Lord himself prophesied in Matthew 16:18, saying: "I will build my church."

TWO DISTINCT ASPECTS

Though some do not seem to clearly discern this in Scripture, it is evident that two aspects of the Church exist: the one might be termed the universal aspect, the other the local aspect.

By the Universal Church is meant a definite circle including all known to God as His children, from the time of the descent of the Holy Spirit on the Day of Pentecost, until the last soul that goes to make up the essential number is saved, and the whole is raptured up to meet our Lord in the air. The bodies of those out of this number who have died will have been raised and changed to incorruptibility, and their spirit being, brought with the Lord, will have come to inhabit those bodies again in their glorified state. We who are still alive and remain will be changed, so that our mortal bodies will become immortal. Then, together with them, we shall be caught up to meet the Lord in the air.

Not one of the number within that immense circle will be left behind, for the Word says that we shall be taken, "because of His Spirit which dwelleth in you" (Rom. 8:11), and not because of comparative merit in any sense. It is equally certain that not one of the many whom God has not known, as inside that circle, will answer the call to "come up higher", however much he may have professed to belong to Christ. "The Lord knoweth them that are His." To such as, in the language of the parable of Matthew 25, clamour at the closed door for entrance, He will say: "I know you not." May all make sure of having the essential "oil in their

vessels with their lamps", and not merely the empty lamp of profession!

The second aspect of the church is of a local character, but it can also truly be spoken of as a circle. Within that circle there may be two or three believers, two or three hundred, or more. They have been converted to God, are therefore in the universal church, and desire to gather in their locality as a group for worship, prayer, edification and testimony. Looking to God for grace to conduct themselves in a worthy manner in this capacity, they gather together in the name of the Lord Jesus alone, it may be in a cave, a barn, a home, or in some other place available. The number of those who are within this circle is known to most, if not to all, included in that fellowship.

As others are saved through their individual or collective testimony, or by other means, these may themselves learn from the Scriptures, or through those already in that fellowship, or from others, that it is God's mind for them to apply for and obtain reception into the church, whereupon they pass from without that smaller circle to its interior, as on the day of their conversion they passed from the exterior of the great universal circle to its interior. However, though within that greater circle from the moment of their conversion, they are not within the smaller company of the local assembly's fellowship until they have applied for fellowship therein, and been received into that assembly.

From this fellowship, one or more members may be "put away" upon due proof of immoral acts, or doctrinal evil, thus clearing the assembly, as a whole, from complicity in the evil. That there should be a definite "within" and "without" to every such fellowship, is very clearly stated in 1 Corinthians, chapter five, where this form of discipline is commanded.

A THIRD CIRCLE

Efforts have been made repeatedly, in the history of the churches, to form a third circle, composed of certain groups of assemblies. Because of conditions obtaining in some gatherings which agree with the convictions of those in others, and because of circumstances in still other groups with which there is disagreement, efforts have been made at different times to form circles of fellowship.

As a result of such misguided zeal, Exclusive parties, and schisms of varying character, have come into existence. Such a circle of fellowship is not recognized in Scripture. It is surely

beyond our ability to judge whether a gathering of saints has, or has not, been disowned by our Lord, though we may be convinced that some things permitted therein are displeasing to God, because in discord with His Word.

None of the seven churches in Asia was charged with responsibility regarding what was happening in another, nor deputed to set it right. Each stood upon its separate responsibility directly to the Lord, though the others must have lamented the conditions they saw developing, and which were causing a disturbance of their fellowship with each other.

THE BUILDERS

The Church, in both of its aspects, is also spoken of in Scripture as a building. The builders are, however, distinct. Speaking of the universal church, our Lord said in Matt. 16:18: "I will build my church." No mistakes have ever been made, by which one unconverted soul was built into the universal church.

In regard to the local church, we read in 1 Cor. 3:10: "Let every *man* take heed how he buildeth thereon." Elders in assemblies have a grave responsibility in receiving persons into the assembly's fellowship, and because we are so prone to fail, many mistakes have been made. Not only have unconverted persons crept in, but divorced persons, and others whose testimony is defective, have been received to the detriment of the testimony of the whole. Occasionally those who are not sound in fundamental doctrine have slipped in through the lack of a due and prayerful sense of responsibility on the part of elders.

The local assembly is not a circle of fellowship open to all who profess to be Christians, irrespective of their individual conditions, nor is it a circle that is entered upon entering the door of the meeting place and left upon departing therefrom. Scriptural example would assure us that no one is to be received to the Lord's table, but rather into the assembly's fellowship, to become a partner in all the responsibilities, as well as the privileges, of that assembly. The expression: "Received to the Lord's table" is not a Scriptural expression, and decidedly misleading.

Before your child has come to seven,
Teach him well the way to Heaven;
Better still, the truth will thrive,
If he knows when he is five;
Best of all, if at your knee
He learns it when he's only three.

NETHERLANDS AND BELGIUM

—*Andrew Bergsma*

Although the Netherlands and Belgium are both small in area, together they make up a population of 23 million people, of which 18 millions are Dutch speaking. Religiously, Holland is predominately Protestant with a Calvinistic background, and Belgium is almost 100% Roman Catholic.

As far as the Assemblies are concerned, except for the exclusive meetings, they are few and small. There are about 25 non-exclusive and 75 exclusive meetings of the Lowe-Kelly party. It was J. N. Darby who first came to Europe about 125 years ago and as a result of his labours in France and Switzerland, many believers from the established churches saw the truth of gathering, free from all systems, on the grounds of the One body. From France, these truths found their way into Germany and Holland. Although J. N. Darby was never in Holland, yet the truth of the Assembly came here via an exercised churchman who after attending ministry meetings in Germany and being convinced that these truths were according to the Word of God, returned and began teaching them which then paved the way for the establishing of local assemblies in Holland.

However, in the course of a few years, some brethren differed on the truth of reception and taught that each assembly is responsible directly to Christ as Head of the church and therefore not to a centralized body that decides local affairs. These brethren withdrew from the Exclusive meetings and thus in different places, five non-exclusive meetings were begun.

In the course of time two brethren, Bro. Wilson from Scotland and Bro. Rozendale from America came as missionaries to Holland, giving support to these five assemblies and through their efforts in the Gospel new assemblies were formed. Both of these brethren have long since died, and at the present time Bro. Swan and I are seeking to be of help to those meetings where there is room for the whole Word of God. We seek to keep active in the Gospel, working a Gospel tent in the summer and a hall built on wheels in the winter.

Although the general interest for the plain Gospel is waning, yet we are thankful for open doors, especially in the area of Dedemsvaart. Since the planting of the Assembly here, the saints have secured the premises of a well built old brick house for their future local assembly hall. When it is finished it will seat about 150 persons. Now we plan to move the mobile-hall to another new area, having in view not only the salvation of souls, but the forming of N.T. assemblies.

In Belgium there are 4 small meetings, without an assembly worker. Two businessmen seek regularly to encourage the saints by sharing in the ministry. Belgium has never had a full-time worker and seeing that there are 6 millions of Dutch-speaking Belgians, therefore, we feel a responsibility towards them. We are encouraged to see that two local brethren, one whose praise is in the gospel and the other in the ministry are being fitted, we hope, for full-time service. With more workers, we would be able to spread out our activities to include Belgium.

We value the earnest prayers of the Lord's people that the Lord of the harvest might send out labourers to engage in this great work of winning the lost for Christ and the establishing of N.T. Assemblies to the glory of God and the blessing of His people. Please pray with and for us. John 4:35.

WHAT IS CONFIDENCE?

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

It is not just to walk by sight,
When all thy way looks clear and bright;
Nor when thy heart with joy can sing,
As sunshine rests on everything.

'Tis this — to give thy hand to God,
And bravely face an untried road;
Contented, be it light or dim,
To follow blindly after Him.

It is not anxiously to press
Right onward in thine eagerness,
When He has whispered, "Stand thou still,
And wait to know thy Father's will."

It is the recklessness of faith
That launches out on what God saith,
And finds His power is strong to keep
Above the ocean surging deep.

'Tis *not* to fathom hidden ways,
Or murmur at the long delays;
While thou wouldst fain the reason see
For each command He gives to thee.

'Tis prompt obedience to the Word
Of Christ, thy Ruler, Sovereign, Lord;
All self-willed thoughts hushed into rest,
Because it is His loved behest.

—W. A. G.

LETTERS OF MERVYN PAUL (2)

(Continued)

Sometimes I have been asked "But how can I be sure that the verses I get are from God, and not from the devil? For the devil can quote Scripture, too — as we see from Matt. 4:1-11".

First of all, so far as I can learn, the devil quotes Scripture, chiefly, as *suggestions*, rather than as supposed answers to those who are seeking to learn the will of God.

In the wilderness temptation the Lord Jesus *already knew* God's will for Him, hence we do not think of Him as being seeking to learn His will. Satan's Scripture quotations, therefore, were given as *suggestions* intended to provide the Lord Jesus with *short cuts to reduce the time of waiting for God to act*.

1. To reduce the time of waiting, for God to supply His temporal needs;
2. for God to manifest His deity to the world;
3. for God to give Him the kingdoms of earth.

Now, beloved sister, if you will digest those facts you will realize that Satan quotes Scripture:

— to negative the known will of God;

— to influence us to act on our own — *not waiting for God to act, first*. (Compare the words of the greatly tested king (2 Kings 6:33) who had been encouraged by Elisha to hold out until God wrought deliverance for Samaria. But verses 24-29 were too much for the king. Our teachers tell us that it was he (not his messenger) who said "Behold this evil is of the Lord" (i.e. it comes from waiting for the Lord to act). "Why should I wait for the Lord any longer?" Thus would Satan tempt us still. But may we never forget that the great lesson of Josh. 3:1-4 was that Israel was not to attempt to get over, around, or under the hindrance of a blocked Jordan. They were in God's path for them — and their way was blocked. So their lesson, meant to provide counsel *respecting God's guidance* (v.4) whenever their pathway was blocked throughout the whole of the Canaan campaign, was:

WAIT FOR GOD TO ACT, FIRST

It was the old lesson of the crossing of the Red Sea repeated: "*stand still*" . . . and "*see*" . . . then, "*Go forward*". (Particularly remember this with reference to an operation. The three factors of His directive guidance can be relied on implicitly!).

But to return to *negativistic* versus *positive* thinking. I really haven't this theme fully "beaten out" in my own mind, but

I'll try to set down whatever the Spirit brings before me. In this way it may be that I shall learn as much about it as you shall.

The first need in order to establish positive thinking processes in our minds is that of *assurance*. Once we are thoroughly convinced of something, our doubts and fears vanish. For it is the vague traces of uncertainty lurking in the dark corners of our minds that breed apprehensions. Thus our principal need is to get the "Is it?" or "Isn't it?" questions settled firmly and finally. The sad story of the little remnant left in Judah (Jer. 41:1 - 43:7) is an exact illustration of the profound need for *assurance*.

They thought they had it when Gedaliah was appointed their governor. But when he was slain by the jealous and treacherous Ishmael, their confidence was turned into great fear. When Johanan rescued them it revived briefly — only to be dashed afresh by fear of Chaldean reprisals. So in chap. 42 they appealed to Jeremiah, hoping (v. 20) to get God's O.K. on the plan they had in mind, this refused, they started out to Egypt anyway — *relying on their own judgment* respecting both *their danger* and *the way of safety*. Jer. 44:15-19, however, reveals what really was in their hearts — they wanted to get away from Israel, and the God of Israel, so they would be free to worship the "Queen of heaven"! *They lacked assurance because they sought it in seeing a favourable turn of events.*

For us, then, there are two outstanding truths relative to *assurance*.

1. God never will serve as a rubber stamp to stamp His O.K. of approval on plans that originate in our minds.
2. Assurance cannot be gained by watching how events turn out. *It comes ONLY from "the bare word of God"*.

And once we have His clear direction, we need to be on our guard against *hesitancy*. Possibilities, or impossibilities, probabilities, or improbabilities, are not to be considered once He has spoken: Heb. 11:8; Rom. 4:19-22.

However there often are times when:

(a) The Word seems indefinite . . . then it is that we must wait for confirmation; 2 Cor. 13:1 and Gideon's fleeces.

(b) Or, we may receive no word of any kind . . . this means one of two things:

- you aren't going to need a word; or you don't need it yet.
- creature-needs will give you your answer. (By *creature*

needs I mean the various *necessities of the body* — often *compulsions*).

(Doubtless if we were in a *sufficiently receptive condition* His Word would instruct us even in such matters. But our infirmity in this matter does not rule out the possibility of our being directed by Himself — if we really desire to be so directed. He is the Lord of hosts . . . not merely hosts of angels, but also of *hosts of ways and means*). We must not limit God: Ps. 78:41.

Finally, let's review and condense these features:

1. You have a problem.
2. You set it out before the Lord.
3. You ask for, and listen for, His voice in your reading of His Word.
4. Write down whatever strikes you, whether or not it seems pertinent to the problem.
5. Believe His Word and be ready to act on it.
6. These will provide you with assurance, and will turn your thinking into a positive line.

So when verses seem to call your attention to them, write them down, even if they seem to have no connection whatever with your problem. As you meditate on them, the Spirit may bring before you applications you had not thought of before.

These notes are only odds and ends. Perhaps you may find somewhere in them details that will be helpful. I hope so, most sincerely. Still praying for you.

BOASTING

One of the leading features of the last days, is, that men shall be "boasters" (2 Tim. 3:2). This is true in the fullest sense, in the world of our day. Let any who doubt it, take a look around the world's advertisements and mark their tone and spirit. But the region of "boastings" is not confirmed to the world: it has taken a firm hold on what professes to be "The Church". Even among true believers, boasting is not awanting. When a little "reviving" has in grace been given 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 of His Gospel, and a few sinners are brought from death to life, how often the Spirit is grieved, and the work stopped, but the boastings of those who clamour for the credit of being the "means" of the blessing. And 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.

MEN OF NOTE, JOHN (Concluded)

—*Hector Alves*

The Twelve Apostles. (3) JOHN, the beloved apostle:
(concluded from last month)

JOHN AT THE CROSS

It is worthy of note that the twelve whom He "appointed that they might be with Him" are conspicuous by their absence when the Lord perhaps needed them most. We find that at the close of the Lord's life the women were the loyal and fearless ones; the only man who "stood by the cross of Jesus" was "the disciple whom Jesus loved". "Now there stood by the cross of Jesus His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son." To John He said, "Behold thy mother." He gave these two the one to the other, as is done with a couple at their marriage. One has said that John immediately removed Mary from that awesome scene where "the sword pierced through her own soul also," (Luke 2:35) and took her to his own home in Jerusalem, which was henceforth to be her home. The word "home" here is in italics, the meaning being that John took her to be one of the family. Then the writer goes on to say, "he hurried back to Calvary, and standing by the cross profoundly impressed he beheld the scene to the end." Later John wrote, "And he that saw it bare record, and his record is true."

JOHN AND THE RESURRECTION

From the burial of the Lord's body, John takes us immediately to "the first day of the week" (20:1). Mary Magdalene was the first to bring the word of the resurrection to Peter and John. How these two came to be together we are not told. Perhaps after weeping out his tears of contrition Peter immediately sought out "the disciple whom Jesus loved." John, true to his character, would hold no ill feeling toward his close companion because of his recent three-fold denial of the Lord. These two immediately start off for the sepulchre, John outrunning Peter, perhaps because he was the younger of the two. At the sepulchre John waited for Peter, perhaps in deference to his being the older, again showing John's modesty. Peter, in keeping with his impulsiveness, went right into the sepulchre, and John followed. Standing inside the Sepulchre John was quick to take in the situation; there and then the truth flashed upon him, "He saw and believed;" Peter "saw", but John "saw and believed".

JOHN AFTER THE RESURRECTION.

It was the privilege of all of the eleven to see the Lord after His resurrection. On several occasions He manifested Himself to them and on one of these occasions John played an important role. Seven of the disciples had gone fishing, and "that night they caught nothing". In the morning "Jesus stood on the shore: but the disciples knew not that it was Jesus". When the miraculous haul filled the net John perhaps recalled a similar thing that had taken place some three years before on that same lake; his first thought was of Peter, and to him he said, "It is the Lord". That was all impulsive Peter required, he hurriedly put on his coat and into the water he went to get to the Lord, leaving boat, disciples, and fish. How characteristic of these two men, "It is the Lord", in keeping with John's character: "Cast himself into the sea", in keeping with Peter's character. John knew Him first, Peter got to Him first, each was before the other in keeping with his own distinguished feature; both taking the lead among the seven. After Peter's full restoration, and his charge given to him by the lake, "Feed my sheep", and "Follow Me", he turned and saw John following also. He immediately asked, "Lord, and what shall this man do?" There is difference of opinion regarding the motive Peter had in asking the question; some think it was his impulsiveness again, and that he was acting in the flesh. We do not think so, but rather that it was real brotherly interest in the one with whom he was so closely associated. The Lord had told Peter to expect martyrdom, now he wonders what is in prospect for John. His question met with a rebuke, "What is that to thee?" In other words, John's destiny was no affair of Peter's; a lesson for all of us to learn.

JOHN AFTER PENTECOST.

During the days that followed Pentecost we find John's name very prominent. Along with that of Peter's, we find him in the very midst of some very important events. We find them going to the temple at the hour of prayer; then follows the miraculous healing of the lame man at the gate of the temple; their arrest, and the first time either of them saw the inside of a prison. Then follows their release, the remarkable defence before the council, and their continued preaching in spite of all opposition. In every scene in which John is mentioned in the Acts he is in company with Peter who takes the lead. They are mentioned together in the upper room. It is "Peter and John" at the gate of the temple; before the Sanhedrin together, in prison together, preaching together, and then going down to Samaria together. This close friendship began when they were "partners", fishing in the lake of Galilee, and it continued, unbroken, through years

of service together for the Lord. A pattern for the servants of the Lord today. When we leave Peter and John in Samaria in Acts chapter 8, John's name is found only once again in that book, "And he killed James the brother of John with the sword" (12:2). John drops completely out of sight until we come to the Book of Revelation. There is one nice reference to him in Galatians 2:9, "James, Cephas, and John, who seemed (were reputed to be, R.V.) pillars". This is Paul's honourable mention of these three men.

JOHN ON THE ISLE OF PATMOS.

As already said, we lose sight of John from the time he went down to Samaria with Peter till we find him in Revelation chapter 1, on the isle of Patmos. Suggestions have been put forth concerning his places of abode and his spheres of service during those 62 years or so. It cannot be said with certainty, but after a period of time at Jerusalem it would seem that the latter part of John's life was spent with the churches in Asia, probably residing in Ephesus. Be that as it may the inspired record tells us that he was "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ". Patmos is a small rocky island about 50 miles southwest of Ephesus. John himself tells us it was "for the Word of God, and for the testimony of Jesus Christ". There is little doubt this means that he was banished to that lonely and isolated spot for preaching the gospel, and for his faithfulness to God and His Word. According to tradition an attempt was made to kill John by boiling him alive in oil; if that is so, God overruled and decreed otherwise. John was to be the writer of the New Testament prophetic book, "The Revelation of Jesus Christ", with its letters to "the seven churches in Asia". We are in no doubt concerning the identity of the apocalyptic penman; his signature "I, John", is found both at the beginning and at the end of the book (1:9 and 22:8). The place was Patmos, the year was about 96, long after his fellow-apostles had all met with violent deaths; the time was "the Lord's Day". This is the only place where this remarkable term is used, and we have no doubt that it refers to the first day of the week, not "the day of the Lord", as some would tell us. The true meaning of the term is "the Lordly Day", the day on which our Lord rose from Joseph's new tomb. By the time John wrote this book that day had become a sacred day among the early Christians. We do not go into the details of John's experience on this Lord's Day; suffice it to say, it was "the disciple whom Jesus loved," that was given the great task of writing this most remarkable book. It is from the pen of the Galilean fisherman that we receive the last words in the Holy Scriptures, "Surely I come quickly;" and "Even so, come, Lord Jesus." Putting together the Gospel according to

John, The Three Epistles of John, and the Revelation of Jesus Christ, how much we owe under the hand of God to this humble fisherman who at the first followed Jesus to the place where He dwelt, later was called to follow Him during His earthly pilgrimage, who leaned on His bosom, "the disciple whom Jesus loved".

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In Timothy 3:1-7 we are given the qualifications of a bishop; verse 2 reads: "The husband of one wife". Does this mean that if a brother who is a widower marries the second time, he then is disqualified because he has more than one wife?

Answer: The answer to this question is an emphatic "No". These words neither teach that a bishop must be a married man, nor that he may not marry for the second time. What they do teach is that he must have only one living wife, if he is a married man. "The husband of one wife", the emphasis is on the word "one". This does not indicate that he must be married, but if he is married he must have only one wife. If his wife dies he is no longer "the husband of one wife", he is a widower. Should he marry again then he becomes "the husband of one wife"; and should his second wife die and he marry again he is still "the husband of one wife". Polygamy was quite common among the Gentiles in the apostolic days and what the apostle tells Timothy who was residing in Ephesus at the time of writing this "First Epistle", is that no man who had more than one wife was qualified to be a bishop in the assembly. We understand that the literal translation of the word is, "A one wife husband"; that is, one wife at a time. Very frequently we have perceived that a brother whose wife had passed on and he married for the second time, and even the third time, was a man of mature judgment and of varied experience. Certainly re-marriage is no sin, nor contrary to the Word of God.

Question: We have a problem on our hands. Would it be right for a wife to be baptized against the wishes of her unsaved husband? What about Ephesus 5:22? "Wives, submit yourself unto your husbands, as unto the Lord."

Answer: The words of Ephesians 5:22 are clear and plain concerning the wives' submission to their own husbands; that is a principle laid down in the Word of God. However, we read in Colossians 3:18, "Wives, submit yourselves unto your own hus-

bands," with the added statement, "as is fit in the Lord". The command of the Lord supersedes the authority of the husband. "We ought to obey God rather than men" (Acts 5:29). In answering this question, we do not think it would be right in such circumstances for a wife to get baptized in a defiant spirit, nor to act in any manner which would provoke her husband. Brethren would do well to be careful in this matter and not come in between a husband and wife in judgment. If the wife seeks to be adorned with "a meek and quiet spirit" (1 Peter 3:4), showing all reverence to her husband his objection may soon cease. Also, the situation might be changed if two or three brethren were to visit the husband and bring before him from the Scriptures that his wife is simply seeking to obey the Lord by being baptized, and did not want to antagonize him in any way, his attitude in all probability would be changed. If he is still adamant we think it best to wait upon the Lord for a season.

Question: In Matthew 26:7 we read, "There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat". Then in John 12:3 we read, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment". Do these scriptures refer to the same person? Some suggest they do. Why then in Matthew do we read she "poured it on His head," while John tells us she "anointed the feet of Jesus."?

Answer: There is no doubt that the incidents recorded in Matt. 26:6-13, Mark 14:3-9, and John 12:3-8 are one and the same. Each differs in detail, yet there is enough in common to assure us they refer to the same event. Matthew and Mark tell us there came unto Him a woman, John tells us her name was Mary. John informs us that "the house was filled with the odour of the ointment;" Matthew and Mark omit that. All three writers remark on the value of the ointment. Matthew and Mark tells us, "Whosoever this gospel shall be preached in the whole world," etc. Matthew and Mark tells us she anointed His head, John says she anointed the feet of Jesus. There is no discrepancy; no doubt Mary anointed both His head and His feet; John gives us the additional information that not only were His feet also anointed, but that Mary wiped His feet with the hair of her head. It has been said that John wrote at a later date and so he stated what the other writers had omitted. We would not press that point. We would suggest that since John was the one "Who also leaned on His breast at supper," he wrote what he himself saw; Mary down at Jesus' feet.

(continued from Inside Front Cover)

PORT MORIEN, N.S. — Vernon Markle has returned to this part after a short time off for an operation in late August. During the months of July and August the work in the open air has been very interesting and rewarding. The majority of the audience were teenagers who, though very careless and indifferent at first, became sobered by eternal realities. One night near the start, they heckled unmercifully, asked all kinds of questions, and once they cheered! A few nights later just one young man caused a disturbance until the meeting had to be stopped. Ever since, however, he has been as meek as a lamb, and one night said he wanted to be saved.

IOWA — J. Smith and L. McBain visited Mason City. W. Warke and R. Surgenor are preaching the gospel in Manchester.

S. Mick and S. Hamilton are in the fifth week of meetings at West Union, where a good number of unsaved children are listening to the gospel. H. Paisley closed his tent meetings with a baptism and a few ministry meetings.

SAGINAW, MICH. — E. Doherty and J. Beattie expected to start meetings here on Sept. 12th.

EAST BOSTON, MASS. J. Milne (Venezuela) visited Mt. Auburn, Methuen and Hartford before going to the Waterbury conference.

WATERBURY, CONN. — "It was good to see a large number of God's people at the Italian assembly on the Labour Day weekend conference. The ministry of the Word was good and encouraging." Anthony Orsine.

CONFERENCES

PHOENIX ARIZONA — Conference will be held, D.V., in the Phoenix Gospel Hall on the Thanksgiving weekend (U.S.A.), November 25, 26, 27 and 28 preceded by a Prayer Meeting November 24 at 7.30 p.m. Those who purpose to attend please correspond with Wm. Ismay, Rt. 1., Box 278A, Phoenix, Arizona 85040.

SEATTLE, WASH. — Our annual New Year's conference will be held, D.V., with two meetings on Friday P.M. at 2.30 and 7.30 and continuing Saturday, January 1st at 10.30 a.m.; 2.30 and 7.30 p.m. Lord's Day, Breaking of Bread 10.00 a.m., ministry 2.30 p.m. and gospel at 7.30 p.m. Correspondent, Howard D. McNicol, 1535 No. 121st, Seattle, Wash. 98133.

EAST BOSTON, MASS. — Our 19th annual conference will be held, D.V., December 4th and 5th preceded by a prayer meeting on Friday, December 3rd at 8.00 p.m. Saturday — Prayer, Praise & Ministry at 10.30 a.m., 2.30 p.m. and 6.30 p.m. Gospel. Lord's Day — Breaking of Bread at 10.00 a.m. Sunday School 11.45 a.m., Prayer, Praise and Ministry 2.30 p.m. and gospel 6.30 p.m. We are looking to the Lord to send those ministering brethren who know and walk in the simple ways of the Scriptures. Corr. Frank Procopio, 78 Falcon Street, East Boston, Mass. 02128

HARTFORD, CONN. — The annual Conference of the Charter Oak Assembly will commence, D.V., with a Prayer Meeting Friday, November 19, at 7.30 p.m. continuing over Saturday and Lord's Day, November 20 and 21. Breaking of Bread at 10.00 a.m. Servants of the Lord walking in and teaching the old paths are heartily welcomed for ministry. Prayer is requested that the Lord may grant a time of help and blessing for His people. Corr. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Connecticut 06095 — Tel. 688-2388.

Also remember conferences at Oil Spring, Ont. and Avonport, N.S. as mentioned in last month's issue.

WITH CHRIST

OWEN SOUND, ONT. — Mrs. Margaret Hicks passed away suddenly at the age of 82 on Sept. 2nd. She was saved after attending the New Year Conference fifty-one years ago in that city. She was a godly consistent sister, very faithful in attending meetings. Quite a large company gathered for the funeral service and many unsaved present heard the gospel preached by E. Doherty.

ARNSTEIN, ONT. — Have received delayed notices. Our dear sister Mrs. Rudolph Culin passed into the presence of the Lord on June 19th after a lengthy illness. She was 76 years old. Her sufferings and sorrows are over forever. She was saved as a girl and in fellowship here for over forty years. Stan Simms preached the Gospel to a large crowd at the funeral with Ken Moore taking the service at the graveside.

Also, our dear sister Mrs. Josephine Patrick passed into the presence of the Lord from the hospital in Toronto on April 12th after a short illness. Age 67 years. She was saved about 25 years ago and was in fellowship here and in Toronto where she worked for a time. Brother James Clark preached the Word faithfully at the funeral here.

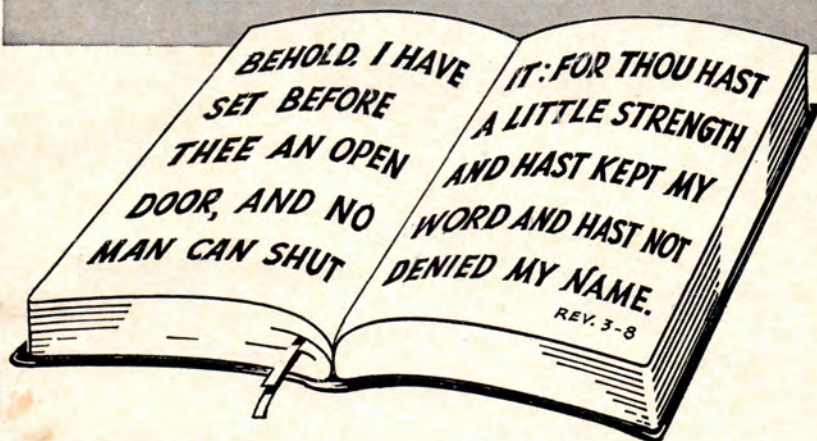
TACOMA, WASH. Our dear sister, Miss Nora Jensen, went to be with Christ, September 6th in her 91st year. She was born in St. Paul, Minn., in 1880 and born again in Tacoma in 1925. She was very faithful in attendance at the hall, in good health or poor, "Aunt Nora" as everyone knew her, was always at meeting, a good example for all of us to follow, Heb. 10:25. Joseph Thompson conducted the funeral service.

WATERLOO, IA. — Our dear brother Ben Stickfort, aged 68 passed suddenly from earth to heaven on October 5th as a result of a heart attack. He was saved in 1928 during meetings held at Stout, Ia. by the late Mr. Oliver Smith. With his wife, he was in fellowship for some years in the Stout Assembly. Later they moved to the Waterloo area where they have been in happy fellowship since. Paul Elliott preached the Word to a large company in the Gospel Hall. George Graham spoke at the grave.

WATERLOO, IA. — Our dear brother Cornelius Meyer went home to be with the Lord on September 7th at the age of 74 years. He was saved on January 31, 1923 through the labors of our brother Oliver Smith at Stout, Ia., where he was received into the fellowship of the Christians. Later his work took him to Waterloo, Iowa, since then he has been in fellowship at the Western Avenue Gospel Hall. L. DeBuhr and R. Orr preached the Word to a good number at the funeral.

E. Schilling

TRUTH AND TIDINGS



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TIDINGS

CHANGE OF ADDRESS — New address of the Correspondent of the Byfield, Mass. Assembly is John H. Short, 145 Mann St., Byfield, Mass.

Correspondent of the N. Tampa Assembly — Charles L. Trask, 14506 Florida Avenue, Tampa, Fla. 33612.

VANCOUVER, B.C. — Hector Alves had to return from St. Thomas with an attack of "shingles". At time of writing he was confined to bed and still suffering considerably from shingles in his back.

ABBOTSFORD, B.C. — Some strangers have been attending and blessing seen in gospel meetings conducted by H. Paisley.

ANCHORAGE, ALASKA — S. Maxwell and J. Abernethy are in gospel meetings here.

LAKESHORE, ONT. — The Assembly was encouraged by the baptism of five young believers on the Lord's Day of October 17th. A. W. Joyce was present and ministered the Word and preached the Gospel. Sydney Johnston had seven weeks ministering the Word and preaching the Gospel.

MILTON, ONT. — The saints here were encouraged when several souls professed through visitation work and gospel meetings held by K. Moore and F. Krauss.

HAMILTON, ONT. — The Saturday evening Ministry and Gospel meetings will commence in Kensington Avenue Gospel Hall on Saturday, October 23 and will continue, D.V., every 4th Saturday — December excepted throughout the winter. Time of meeting — 7.30 p.m.

ARLINGTON, WASH. — E. McCullough and D. Howard are preaching the gospel. One has professed the first week.

IOWA — We regret very much that inadvertently the following report sent to us was overlooked last month. The Hitesville Conference was profitable and well attended. At the tent meetings in Allison by Harold Paisley, the attendance rose to over 600 and a number professed to be saved. The interest kept up to the last.

HINKLEY, MINN. — Robert Orr and Leonard DeBuhr had two weeks of Gospel meetings here at Hinkley the first part of October. Some interest was shown but it is hard to get people to come steadily.

BYFIELD, MASS. — Walter Gustafson and Paul Kember had five weeks gospel meetings. The Word was faithfully preached in freshness

(continued on page 240)

A SONG OF RESTORATION

—A. W. Joyce

Psalm 126 is a Song of Restoration. It is called by inspiration "A Song of Degrees". There are fifteen Psalms thus headed from the 120th to the 134th. The revised version names them "Songs of Ascents". It has been suggested that they were sung by the people of Israel as they were ascending from the captivity of Babylon on the long way to Jerusalem. They begin with a confession of their deep distress (120:1) and end in the sanctuary of the Lord in Zion, enjoying God's blessing (134).

Seventy years before the deliverance of God's people, they were dispossessed of their inheritance and sent down in captivity to Babylon. There they learned the truth of Jer. 2:19, "It is an *evil thing and bitter* that thou hast forsaken the Lord thy God." In Babylon they had lost their joy, they had lost their song. Describing their condition they said, "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows" (Psalm 137). Tauntingly their enemies said to them, "Sing us one of the songs of Zion." Sorrowfully they replied, "How shall we sing the Lord's song in a strange land?" Yes, they had lost their joy and their song, but thank God, they had not lost their memories of Zion, the place that they had lost because of their backsliding. Like the prodigal in the far country they thought of the true home of the soul, "If I forget thee, O Jerusalem let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." They are beginning to turn again in heart to the Lord and to their "first love."

What Babylon was to these, this poor world is to us. It cannot satisfy. What Zion was to them, the presence of the Lord and the assembly, is to us.

All true restoration must come from God, but their responsibility was to *turn again* to Him. Just as soon as they did so we find the love and grace of a restoring God turned to *them*, so our Psalm begins with, "When the Lord turned again the captivity of Zion, we were like them that dream." What a gracious forgiving God He is!

The transition from slavery to liberty seemed too good to be true, like a happy dream. The sobs of the past are changed to laughter, their groans are changed to singing. "The chords that were broken now vibrate once more."

Have we lost our joy? Has our song of praise and testimony ceased? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The very enemies who had mocked their dejection saw the great change in their restoration. "*Then* said they among the heathen, The Lord hath done great things for them." This was one occasion when Israel could whole heartedly agree with the enemies' unwilling tribute to the goodness of God toward His people and they responded joyfully and appreciatively. "The Lord hath done great things for us; whereof we are glad (verse 3).

It is a solemn fact that the unconverted worldling can often detect the difference between the false professor and the real child of God. Also they can detect the difference between a child of God warm and happy in soul and when backsliding has set in. When dear Peter got away from the Lord and warmed at the fire in the house of the high priest, one of the servants asked him, "Did not I see thee in the garden with Him?" As if to say, "If you belong to Christ, what are you doing here?"

When Peter was thoroughly restored and happy in soul, he with John, boldly witnessed for Christ before the rulers at Jerusalem. It is recorded then that "They took knowledge of them, that they had been with Jesus". As the unconverted watch our lives, what conclusion will they arrive at and what is their testimony of us? Said Paul, "Ye are our epistle . . . known and read of all men" (2 Cor. 3:2).

INTERCESSION

"Turn *again* our captivity, O Lord, as the streams in the south". How often when there is restoration, it is only partial, we do not go "all the way". Israel *had been turned*, verse 1, but they continue to pray, "*turn us again*". There were stages in Peter's restoration but Peter was not content till he had been fully restored to the Lord, to the confidence of his brethren, and before the world. Then he was ready and fitted to preach again the Gospel, as he did so powerfully and effectively in Acts 2. May we know more of this complete restoration till our lives become streams of blessing to others, as the flowing streams of the south, c. f. John 7:38.

OCCUPATION

So in the two concluding verses of our Psalm, like Peter, we have blessing and service to others with the service of seed

sowing and harvest. We also have precious seed to sow — the incorruptible seed of “the Word of God that liveth and abideth forever.” To reap a harvest there must be first individual exercise and effort. “He that goeth forth.” God is calling us to the field of service, “Go forth” — are we ready to respond? “The field is the world” and, “Sow now thy seed, the field is wide, the world is thine estate.” At our Lord’s return, we would all like to meet Him with our arms filled with sheaves from the harvest field, but we must first work, weep and sow.

“Sow deeds of faith and hope and love
Perchance with falling tears
A harvest home of peace and joy
Shall crown the work of years.”

“The coming of the Lord draweth nigh” and soon we shall hear the voice of the Lord of the harvest saying, “Call the labourers” and our opportunity for service in the place of our Lord’s rejection will be gone forever.

REWARD

Unrequited love and service is often seen on earth, but it will never be seen in Heaven. We are assured of the certainty of reward for everything that is done on earth through love to Christ and in obedience to the Word of God. Thank God for the word “*Doubtless*” come again with rejoicing, bringing his sheaves with him.

UNFRUITFUL SERVICE

—Henry Groves

The Apostle Peter in his second Epistle (chap. 1:2-11) teaches us how to avoid being “*IDLE*” (see margin) and “*UNFRUITFUL*” in the knowledge of Christ. To these two dangers we are all exposed. All idleness is unfruitfulness, but all activity is not fruitfulness. This we need to learn, lest the activities of our Christian life and service be found fruitless in the end, and therefore rejected.

The grand lesson of fruitfulness is taught by our Lord in John 15, and its secret is *abiding in Christ*. This abiding is not, as some would have it, merely a passive resting in Him; it should be accompanied by the “all diligence” of which Peter writes. He had himself failed to give diligence in watching and praying, and when the time of trial came he first drew his sword and smote the

high priest's servant in the activity of a zeal that sprang not from abiding in Christ, then he forsook his Master and fled, and subsequently denied Him. What fruitless service! Had he been abiding in Christ he would have been content to share his Lord's path of suffering and to be bound with Him. Doubtless with the remembrance of this fresh in mind the apostle, under the guidance of the Holy Spirit, seeks to strengthen his brethren. To this end he writes those instructive words as to faith and the graces to be added to it, concerning which He says: "If these things be in you and *abound*, they make you that ye shall be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ".

There are eight steps in this heavenly pathway of fruitful service which must be trodden by those who by regenerating grace have been brought out of the corruption of the flesh into fellowship with the risen Christ. On our part we are commanded to give "all diligence" in pursuing this heavenly pathway, that therein we may yield those precious fruits which will be found "unto praise and honour and glory at the appearing of Jesus Christ."

The first is "*faith*", without which it is impossible to please God. To this we have to add "*virtue*", that is, *courage* for obedience, for without it faith cannot thrive. Abraham's faith grew by obedience, and at last when the severest test of faith came, he staggered not, but laid Isaac on the altar on Mount Moriah. Then comes "*knowledge*"; not that cheap intellectual acquaintance with truth which simply fills the head, but that knowledge of God and of His ways into which the Spirit leads the obedient child. Then follows "*temperance*", or better *self-control*, which would keep us from carnality in any form. Next comes "*patience*", or endurance; that precious grace which helps the child of God on to the perfectness of character of which James speaks so much. Then patience leads to "*godliness*", and that to "*brotherly love*", and last comes "*love*", that divine love of which John says that "he that dwelleth (or abideth) in love, dwelleth in God, and God in him".

Now, it is this growth in the fruit of the Spirit which can alone prepare for real, efficient service, and secure success, according to God's estimate — a success which will be manifested in the light of Eternity after our work has been tried by fire. This development of abiding in Christ is what we need to cultivate with watchfulness and prayer. It comes not to the slothful, whose desire is "a little more sleep, a little more slumber"; it comes only to the diligent soul, diligent in the cultivation of

heart, spirit, and inward life. If the garden of the soul be not cared for by prayer and communion with God, our words will lack power, and our work will lack blessing.

To this end Paul writes to his son Timothy, "Take heed to *thyself*". In these days of noisy activity we cannot too earnestly press these solemn words, for they reveal the cause of much of the want of success that is so often complained of, and so seldom remedied. It is hard work to take heed to one's self; the disclosures are often sad and sorrowful; we learn more of ourselves than we care to know, and have to go down lower than we desire. But he who fails here will find in the end that much of his work is "wood, hay, and stubble", whilst careful and diligent taking heed to ourselves will lead to fruitful service, and will secure an "abundant entrance" into the everlasting kingdom of our Lord and Saviour Jesus Christ.

THOUGHTS ON THE WORK OF GOD

—John J. Stubbs

Three times in the inspired history of Paul's first missionary journey in Acts 13 and 14, we have God's work emphasised, for the word 'work' is found in ch. 13:2, ch. 15:38 (in connection with the event of ch. 13:13), and ch. 14:26. From these occurrences we can gather important principles and salutary lessons.

Ch. 13:2 SEPARATION TO IT

"Separate me Barnabas and Saul for the work whereunto I have called them." Here at Syrian Antioch is where the story begins. Antioch becomes a new centre. Luke, himself a Gentile, is greatly interested in this extension of the Christian testimony in those days beyond the confines of Judaism. Here we would remind our hearts that it is indeed a *work* to which these godly, gifted men were called. It was *Not* an official duty — it was *not* to fulfil some ecclesiastical office. It was a great and a new *work* that would bring the Jews under grave responsibilities — a work that involved toil, potential danger and much prayerful dependence. Have we forgotten the serious side to God's work? Paul and Barnabas were separated to it. Their hands were filled day by day. They were truly devoted to the work in a positive way. In Rom. 1:1 Paul describes himself as separated to the Gospel of God and in v. 9 of that passage tells us he serves God in his spirit. Paul's was no mechanical

cold service. He entered feelingly into the work of God and served God as another has remarked, "in the very sanctuary of his soul".

Is this what marks us in our work for God today? If not then may this not be one sad contributory reason to the lack of divine blessing in our lives? Remember too that before being commended by the Antioch assembly both of these men had already proved themselves, as a glance at ch. 11:26 will make clear. For one whole year they knew the help and faithfulness of their God in the consolidation of the new work at Antioch. Thus they had already seen the hand of God with them.

It seems far too easy for some today to get commendation for the work, and elders should have discernment as to how those who profess to have an exercise have moved in the past. From the phrase "they let them go" (Newb. margin :3), it seems that the brethren were rather reluctant to see them thrust forth, not because of any doubt, but because of their spiritual usefulness already experienced by the assembly. They were men who were esteemed. Yet the assembly, recognizing the voice of God gave them over to the sovereign will of the Holy Spirit. One more point here, and that is that these two servants of the Lord Christ moved in association with their commending assembly. Every missionary journey was commenced at Antioch (ch. 15:30-35, ch. 16:22-23). This is very significant, for it reveals that we must move in fellowship with our brethren. They were not the members of any missionary society nor indeed were they so-called free-lance Evangelists. The simple ways of God are far wiser than men's methods.

Ch. 13:13 (with 15:38). DEMANDS OF IT

The second occurrence of the word 'work' to which we desire to call your attention is in ch. 15:38, where touching John Mark it is said "who went not with them to the *work*." This is a reference back to the event of ch. 13:13, and the comment of Luke in Acts 15:38 lets us see at least that it was for no good reason Mark left the apostles, especially at a significant and important stage of the journey. Some have suggested this indicates that Mark had unsteadiness of character and was unprepared for the long rough journey from Perga to Pisidian Antioch. Be that as it may we submit that because of Mark's close association with Peter (1 Peter 5:13), he may have been influenced by him, for you will remember it was Peter who took a long time to bow to the will of God relative to the Gentiles coming into blessing on an even footing with the Jews.

Thus it would seem from the narrative of Acts 13 that Mark was unsympathetic with Paul's plans. However, we do know that his separation from Paul was not a permanent one for he was later restored to the fellowship and confidence of the beloved apostle, (Col. 4:10). But the lessons we learn from this incident are (1) that the work of God makes demands upon us (cp. this with Luke 9:62); (2) that the work of God is not free from disappointment; (3) that in the work of God there must be room for development; (4) that the work of God must be consistent with the will of God.

Dear child of God, have we felt a responsibility to help on the work of God? Or could it be that like the inhabitants of the village of Meroz of old we just don't care and are marked by selfish indifference — "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: Because they came not to the help of the Lord, to the help of the Lord against the mighty (Judges 5:23). If the powers of evil are to be overcome and the Gospel is to triumph we must play our part and be instruments in the Lord's hands.

Ch. 14:26. FAITHFULNESS IN IT

After a period of possibly three years the apostles return and we read that they returned to Antioch "from whence they had been recommended to the grace of God for the *work* they had fulfilled". This word 'fulfilled' is suggestive because it reveals how faithful these two men had been in the discharge of their responsibilities. The same word again is used of the Lord Jesus in Matt. 3:15, and of John Baptist in Acts 13:25. Both the Saviour and His Forerunner were faithful even unto death. But in what sense, we may ask, were Paul and Barnabas faithful? Ch. 14:21-23 let us see how faithful they were in the work of God. In verse 21, Luke says at Derbe they "taught many", or better "made many disciples". This same word only occurs once more in the N.T. and significantly enough in the terms of the Lord's commission in Matthew 28:19. Thus the apostles kept faithful to this, and did exactly as the Lord had taught them. Do we keep true to the commission in days when such attempts are frowned upon, based upon the usual excuse that it is not for today? May we emulate the apostles in this. In verse 22 they were faithful in reminding the saints in the assemblies revisited that the Christian life was no easy path, and that accepting the message of the Gospel we must accept the consequences also, since we have been chosen to be with a rejected and despised Lord. Paul would not have these dear saints under any misapprehension.

Finally in verse 23, elders are appointed in every church. Here again they were faithful in fully completing the work of God begun, for assemblies of God need spiritual leadership. Right government is essential for healthy, scriptural assembly testimony. We will not comment further but ask the reader to ponder well these glimpses of the faithfulness of these two men in the work of God then. Thank God it was to the grace of God that they were commended, for by this they were sustained and kept going. This surely was one of the reasons of their great success.

JUDE — UNMASKING OF APOSTACY

—J. D. McColl

(continued from last month)

2. THE PRESENT ANALYSIS ff. 8-13

(a) vv. 8-10. PRESUMPTION. In this sub-section we have Jude's fourth triad. (1) "Defile the flesh" — answering to Sodom sunk in the repose of sin. (2) "Despise dominion" — answering to Angels. In angels we see a rejection of God's sovereignty, moving out from their God-ordained position, in pursuit of another, in defiance of God and His authority. Contrast the unfallen angels or seraphim of Isa. ch. 6, showing their ready obedience to the word of the Throne-Sitter.

(c) "Speak evil of dignities" — (glories) — railing against them, answering to Israel. They constantly rose up against God and His dignities.

A rejection and repudiation of any part of the faith brings in a low standard of morals, and when men completely reject the entirety of Holy Scripture, then he goes lower than the brute beast. Where pure and sanctified womanhood lose all sense of sacredness of their function, and by rudeness of speech, coarseness of manner, vulgarity of dress, prostitute their capacities to the mean and base, they are sure to find a ready response from low and corrupt types of men. The day will come when God will exterminate the whole brood of corrupt humanity.

In bold and blessed contrast to the despisings of earthly and heavenly dignities, Michael durst not rail, but said, "The Lord rebuke thee." Satan was anxious to bring to light the burial place of Moses, in order to lead Israel to the sin of idolatry. This is glaringly seen in Roman Catholicism.

(b) v. 11. PERVERSION. Now the fifth triad: (1) "In

Cain — natural religion — Rationalism. 2. In Balaam — Ecclesiastical Corruption — Mammonism. (3) In Korah — Carnal Rebellion — Anarchism. 1. Genesis ch. 4 lets us see the true character of Cain. He was opposed to the Divine Revelation, will, humility, love and God Himself. 2. Balaam. In 2 Pet. 2:15, the way of Balaam. In Rev. 2:14, The Doctrine of Balaam. In Jude 11, the Error of Balaam.

Out of his errors sprang his way, and his doctrines. While professedly a prophet of the Lord, he endeavoured to prostitute the sacred office to the accumulation of material wealth. He persuaded Israel to attend an occasional dance and social function. This is becoming more pronounced as the days go on, ever among us there is the strong emphasis on entertainment, etc. "Ran greedily after" like a torrent that has burst its banks. This describes the reckless godlessness, the price men are paying as they rush after gain like Balaam.

3. Korah. His sin was the disputing and resisting of Divine Authority delegated to Moses and Aaron. He led a rebellion against the leadership of Moses, and the priesthood of Aaron. "Gainsaying" means to question, oppose, contradict. In Numbers 16, consider his pride, promotion (self), presumption, and punishment.

There is a striking similarity in this triad in v. 11 to that of v. 8, and the previous examples in vv. 5-7. Cain, like those in Sodom, outraged the laws of nature. Balaam, like the fallen angels, despised the sovereignty of God. Korah, like those who did not believe in the report of the spies, spoke evil of dignities.

(c) vv. 12-13. PRETENSION. Here we have the apostates described in striking word-pictures. This section answering to Cain. 1. "Sunken Rocks" (a better rendering) — unseen and calculated to bring shipwreck, to the real with whom they feasted. This seemed to attack the gatherings of God's people very quickly (I Cor. 11:21). Unlike them, Job was moved by the fear of God in the case of his sons' feasts (Job 1:5 — "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all, for Job said: "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually."

2. "Feeding themselves like the evil shepherds of Ezekiel 24:2, real hirelings, able to care for themselves.

3. "Clouds without water" — with the promise but no performance; no refreshing rain, empty they pass by, and are

blown by the winds of their own desire (Prov. 25:14).

4. "Autumn trees" — fruitless at a time when fruit should be; nothing, absolutely nothing in their lives for God. "Twice dead", once by nature, a second time by apostasy. "Plucked up", at last exposed to what they really were, Psa. 52:5; Prov. 2:22.

5. "Raging waves" — They cannot rest, foaming out their shame and washing on to the shore all the refuse which has been cast into the deep — the lawless condition of the apostate.

6. "Wandering stars" — Short lived shooting stars (Isa. 57:20), soon devoured up by the darkness. In their deserved doom, they are plunged into the ever deepening darkness, and eternal destruction.

Note : "These are" v. 12, with the "But", v. 14, warning by Enoch. Now comes the third part of the section:

3. THE PROPHETIC ANNOUNCEMENT. vv. 14-16

(a) vv. 14-15a *THE CERTAINTY OF THEIR SENTENCE*

(b) v. 15b *THE CHARACTER OF THEIR SINNERSHIP*

(c) v. 16 *THE CATALOGUE OF THEIR SINS.*

"To execute judgment upon all", not only the flood, but Rev. 19. Upon the "ungodly" — those with a disregard for, and defiance of God's Person, not merely irreligious, but acting in contravention of God's demands. Psa. 2, describes this. The opposite to godliness (Enoch). They were contending with the mighty influence of a godly life, v. 21.

Now the third main section:

HIS EXHORTATION vv. 17-25

Notice his theology related to (a) the Scriptures, vv. 17-19. (b) Self vv. 20-21 (Building, keeping, Praying, Looking). (c) Sinners vv. 22-23, such as those in Doubt, v. 22, Danger 23a, Despair, v. 23b.

We are exhorted to build up a life in practical holiness, then rescue others (like Abram).

In v. 23, we are exhorted to be careful, to act in godly fear. Note the word "Save" especially used of God showing mercy to the undeserving — by the faithful to the fallen — see Rom. 9:15; I Cor. 7:25; I Tim. 1:13-16.

Jude now closes with the Doxology vv. 24, 25. Standing amid the ruin, the singer, sweet and solemn, sings of the ultimate and final triumph. Preserved here amidst scenes of dangers, presented there in scenes of eternal glory, with everlasting honours paid to our worthy Lord Jesus Christ.

GUATEMALA

—B. D. Goatley

Lying in the heart of the Americas with an area of 42,000 square miles, and a population of almost 5,000,000, is the country of Guatemala, often known as the "Land of Eternal Spring".

It is a land of contrasts, not only geographically, with its fertile tropical coastal plain, rising to barren, cold wastelands at an altitude of 13,500 feet, but also amongst its inhabitants there is a striking contrast. Firstly, the native, an Indian of the famed Mayan dynasty, with its special customs of dress and way of life, is generally speaking industrious, and hard working. Many of them devote their energies to agricultural work, and fantastic areas are still worked by hand, and their adobe thatched roofed homes dot the countryside. Some of the finest assemblies in Guatemala are in these Indian areas. Among these people there are at least four major Indian dialects, although Spanish is becoming more and more used among them. Then there is the ladino, the descendant from the Spanish, inter-married with the Indian. These speak Spanish and dress European style. Guatemala affords striking contrasts in the way of life; there are the fabulously rich, and those who live in abject poverty.

Statistics show that over 90% of the population is still nominally Roman Catholic in spite of the fact that almost all of the denominations are well established. As is true wherever the corrupt Romish system has held sway there has followed in its wake three major evils, namely, idolatry, immorality, and poverty. Guatemala is no exception. The entrance of the Gospel into Guatemala dates back to 1871 when President Justo Rufino Barrios discovered the awful immorality surrounding convent and monastery life, ordered them to be closed, and invited missionaries from the U.S.A. who brought the simple Gospel of God's saving grace to Guatemala. He also severed the church from the state. Today there are several fundamentally sound groups in different parts of Guatemala, and we have met believers from these in the course of tract distribution in areas where there is no assembly testimony. Pentecostalism in its varying forms is widely established, and the extreme form of it constitutes a barrier to the sane preaching of the Gospel.

Although there was an assembly work begun at the turn of the century, little is known of it today, and assembly testimony as we know it began some 46 years ago, and has grown apace, having been commenced by a national brother who has since gone to be with the Lord. Over 100 assemblies function today throughout Guatemala, and just as they differ in numerical strength, so do they in spiritual freshness and vigour. Many of these continue

year in and year out without outside help, for which we thank the Lord. What a joy it is to them when we make a visit for ministry; a royal welcome is afforded us. They gladly share their meagre resources so that our stay with them might be as comfortable as possible. In some country areas illiteracy is common, and for such as believers, there is a constant need for oral ministry. Many memories are treasured of visits to assemblies, seeking to carry with the help of the Lord, that varied ministry that will both foster holiness of life in the individual, and produce a spiritual appreciation of the New Testament pattern for gathering. The four day dry-season conferences have proved to be times of blessing in the Word, both to saint and sinner.

The enemy has been active and still is. Today his onslaughts are far more effective from within than from without, and the havoc that he has been able to work through the carnality of believers is evident. Maybe from the country's past political history of dictatorship, there has infiltrated into the assemblies a grasping for authority, which expresses itself in the desire for central government. This has been pushed to disastrous lengths by two national workers in particular, resulting in a serious rift amongst the assemblies. The Scriptures recognize only one form of authority in the churches of the saints — the person of Christ in His Lordship, this being brought to bear on each local company through the service of God given overseers. Sad to say the gap tends to widen, and those who have acceded to this imposed human authority, have in many cases evidenced a bitter spirit to fellowbelievers, and a loss of zeal in the spread of the Gospel. Please pray for this real problem, so that the assemblies may be a real power for God in Guatemala.

A bi-monthly magazine for believers called "El Contendor por la Fe" edited by Brethren Falconer and Chaplin, enjoys an ever widening circulation, the present distribution being 11,100. Helpful booklets for believers as well as tracts, are printed as the Lord enables. An edition of 4,000 hymnbooks is nearing completion, which with the supplement will be a real asset in the meetings. Medicine as a handmaiden to the Gospel has been used to profit in the mountain area of Guatemala.

Apart from several national brethren who devote themselves to the Lord's work, there are seven foreign workers. Two couples and a single sister from the U.S.A., one couple from England, and one couple from New Zealand.

There are many opportunities still in spite of the political unrest, and we would urge the Lord's people to earnest prayer, for the furtherance of the work while the door remains open, John 9:4.

ONE DANCE MORE

—A.W.J.

The mad folly of Napoleon in his dream of world dominion crashed in his attack on Russia (which was followed over a century later by Hitler). The flower of the French army had penetrated as far as Moscow. Here Napoleon waited for the Czar to sue for peace but waited in vain. While winter was settling in the precious time was wasted in rounds of pleasure.

In one of the palaces in Moscow, part of which had been utilized as a magazine for storage of ammunition, a ball had been arranged by French officers and guests. A military band was in attendance to provide music for the gay occasion.

When the ball was at its height an attendant burst into the ball room and shouted the warning. "This building is on fire". The music abruptly ceased and a solemn silence fell upon the company. Suddenly a young French officer named Carnot threw his bejewelled hand in the air and called, "One dance more and defiance to the flames". The folly of the one communicated itself to the company, the band began to play, the dance was continued till a second white faced servant burst into the ballroom with the shout, "The fire has reached the magazine, escape for your lives". Alas, it was too late, an explosion tore the building apart and many lost their lives. Why? The danger was real, the warning was neglected and their own folly resulted in disaster.

The gay company reminds one of the carelessness and indifference of the world toward the God of Heaven and the solemn warnings in His Word. Man's guilt and sin calls to high Heaven for the judgment of a Holy God to fall upon a guilty world. In the incident recorded there was a *possibility* of escape had the first warning been heeded.

For the world today there is the *certainty* of escape for all who will take warning and turn in repentance to the wonderful provision that the "Saviour of the world" has made through His death on behalf of sinners at the cross of Calvary. The fires of divine judgment our sins deserved were borne that sinners might escape. "When we were yet without strength in due time, Christ died for the ungodly."

Will you unsaved reader take warning? The danger is very real, God's warning is very plain. When the deserved judgment of God was about to destroy Sodom and Gomorrah (Gen. 19), the message was given, "Escape for thy life . . . look not behind thee, neither stay thou in all the plain; escape to the mountain."

The grace of God has provided a sure refuge in Christ,

there is no other. The judgment of God is certain. "The wicked shall be turned into Hell and all the nations that forget God" (Psalm 9:17). "When they shall say peace and safety, then sudden destruction cometh upon them . . . and they shall not escape" (I Thess. 5:3).

Will you not *now* take warning flee to Christ trust in the merits of His finished work and the cleansing of His precious blood and you can say, "Thou blest Rock of Ages, I'm hiding in thee".

OBITUARY — MR. SAMUEL LEWIS

Our dear brother Mr. Samuel Lewis, Evangelist was called home September 24th very suddenly at his home in Omagh, Northern Ireland. Our brother was saved in Annathill when he was 12 years of age, under the preaching of Duncan Montgomery. At fifteen he was baptized and received into the assembly at Coatbridge, later removing to Bellshill. In 1929 he came to Ahoghill Co. Antrim. By his consistent testimony and wholehearted interest in the things of God he commended himself to his brethren in Scotland and Ireland.

In 1933 he left his secular employment and joined his brother-in-law, D. Craig, in gospel work in Co. Fermanagh. God blessed their labours and a work of grace was seen, Enniskillen and Ballinamallard assemblies were formed as a result.

For 38 years our brother faithfully visited and preached in the border areas of N. Ireland and Eire. He had the heart and spirit of a pioneer, only the judgment seat of Christ will reveal all that was accomplished. He preached in houses, barns, portable halls and tents, most of the time far from the beaten track. Though he seldom spoke in conferences, he was well taught in the scriptures. In bible readings and the homes of the saints he could teach and wisely counsel. His interest in the work of the Lord was world wide and many of the Lord's servants who labour abroad bear testimony to his faithful stewardship. He was predeceased by his wife ten months ago, and leaves one daughter in assembly fellowship.

The funeral from the gospel hall in Omagh was very large, many were unable to get into the hall, this with the very large crowd at the graveside, which included well over twenty full time workers, bore eloquent testimony to the esteem in which he was held. His fellow labourers J. G. Grant and J. G. Hutchinson spoke at the hall and graveside, with R. Beattie and R. Jordan sharing in prayer.

MEN OF NOTE, ANDREW THE SOUL WINNER

—*Hector Alves*

The Twelve Apostles. (4) Andrew, the Soul Winner

In the listings of the names of the twelve apostles Matthew places Andrew second; Mark gives him the fourth place; Luke mentions his name second; and in the Acts he is the fourth in order. In each mention of the twelve Andrew is among the first four. We learn from Matt. 4:18, and John 1:40, etc., that he was the brother of Simon Peter. His name means "manly", or "strong man", and although he may not have had the courage of his brother Peter he did not come behind in enthusiasm.

Apart from The Gospel According to John we learn very little about Andrew, and it is John who first introduces us to him. In chapter 1 of that "Gospel" we learn that Andrew was a disciple of John the Baptist, and that upon being pointed to "the Lamb of God", he left John and followed Jesus. No doubt John would be sorry to lose such a follower, but we may be sure he would feel fully recompensed when he saw him following Jesus. The next recorded act of Andrew is also a very noble one, "He first findeth his own brother Simon, and saith unto him, We have found the Messiah which is, being interpreted, the Christ" (1:4). Because of this we have called Andrew "the soul winner". "He that winneth souls is wise (Prov. 11:30). This was a wise move on the part of Andrew. Both Andrew and Peter were fisherman; in a spiritual sense someone has said, "Andrew was a skilful angler, bringing his catch to land one at a time, while Peter was a deep-sea fisherman taking hundreds, even thousands at a draught." The patience of the line and hook fisherman has to be admired; all cannot bring in the large numbers at a time. Moreover, the one by one angler usually finds his catch to be good fish, while the net often gathers in of every kind, both good and bad (See Matt. 13:47, 48). Andrew found a "good fish" that day when he brought his brother to the Lord, and as a result of that "about three thousand souls" were saved at a later date (Acts 2:41).

It is the happy privilege of every believer in the Lord Jesus Christ to tell others of the Saviour they have found. No sooner does Andrew become a follower of the Lord than he tells his brother Simon of the discovery he has made. Bishop Ryle writes, "Who can tell what might have happened if Andrew had been of a silent, reserved, uncommunicative spirit, like many a Christian in the present day? Who can tell but his brother might have lived and died a fisherman on Lake Galilee? Well it would be for the church if all believers were more like Andrew". Andrew did not set out as a preacher, he simply bore witness of the Saviour

he had found, and began by telling his own brother about it. There is no mention of Andrew being commended or receiving applause for what he had done. His "well done" awaits a coming day, but we can be sure he was well repaid many times over during the following period of service, when he beheld the far reaching effects of Peter's more prominent labours. What if Simon did out-shine him in his exploits, he would get satisfaction in the fact that it was he who had brought his brother to Jesus.

On three occasions in the Gospel of John we find the names of Andrew and Philip linked together. There is a very interesting narrative in chapter 6, verses 5 to 9. Our Lord asks Philip, "Whence shall we buy bread, that these may eat?" Philip's answer is, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little". Then Andrew speaks up, "There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? In Philip's answer we see the lack of faith in what the Lord could do. About a year before this he had most likely been at the marriage in Cana of Galilee and saw how the Lord met the need on that occasion by turning water into wine. Our Lord's question turned Philip's thoughts toward bread and he thought only of buying bread. He did not get beyond natural resources. Andrew's contribution is little better; in his calculation he leaves the Lord out of the picture, and sees only the lad. However we see here his interest in the Lord's question, "Whence can we buy bread?" He at least investigated the matter and did find how much bread there was in the company. Had he stopped with the words, "Five barley loaves and two small fishes," it would have been to his credit. The addition, "But what are they among so many?" puts him in the class of unbelief and limiting the Lord, along with Philip. As if to say, "He is not sufficient to meet this great need".

In John 1:44 we read, "Now Philip was of Bethsaida, the city of Andrew and Peter". Then in John 12:20-22 we have the account of the Greeks who came to Philip and said, "Sir, we would see Jesus". Then, "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus". We would learn from this that there was a close friendship between Andrew and Philip. They were fellow-townsmen, both had Greek names, and both were soul winners; in chapter 1 we read that Andrew found Simon, and Philip found Nathaniel. These two men made a worthy pair. Why did Philip come and tell Andrew instead of going direct to the Lord and telling Him about the request of these Greeks? We are not told. One reason may be that the Lord had instructed them to "Go not into the way of the Gen-

tiles". So Philip having confidence in Andrew consults him about it. We are not told what conversation they may have had between themselves, but apparently not knowing what to do it was perhaps Andrew's suggestion to go and tell Jesus. There is a lesson for us in this, when we do not know what to do, go to the Lord and tell Him about it.

In Mark 13:3 we find Andrew mentioned along with three other Bethsaida men, Peter, James and John. They are in conversation with the Lord Jesus as He sat on the mount of Olives; these four asked Him privately, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" We learn from this the interest Andrew had concerning what would befall the temple, and other kindred subjects. It was no mere idle curiosity on the part of these men, they had an interest in the things of God, both present and future.

So we see in this notable disciple, Andrew, a real soul winner, (John 1); a man of like passions as we are, (John 6) going only by the sight of the eye; a man in whom Philip confided, (John 12); and one who was interested in prophesy, (Mark 13).

The story of Naaman the Syrian leper in 2 Kings 5 is a beautiful example and illustration of:

1. The impartiality of grace, treating alike the great and the small.
2. The simplicity of the way of salvation.
3. However mysterious may be the process, the command was plain, "Go and wash".
4. The necessity for complete compliance, "seven times".
5. The "goodness and severity of God"; Naaman the Syrian- healed; Gehazi, the prophet's servant-smitten.

* * *

Multitudes have as their motto, "Win gold". But men are distinguished from each other by the use they make of their gold. The vain man says "wear it"; the generous man, "share it"; the miser, "spare it"; the prodigal, "spend it"; "the usurer, "lend it"; the fool, "and end it"; the gambler, "lose it"; but the wise man "use it".

THE WORK OF THE HOLY SPIRIT ON EARTH

This is the ministration of the Spirit! Thank God for the presence of the Holy Spirit on earth. This subject has often been commented upon both with voice and pen, but believers are "leaky vessels" (Heb. 2:1, margin), and constantly require to be reminded of the very things they profess to believe. Even *pure* minds require stirring up "by way of remembrance" (2 Pet. 3:1). The presence of the Holy Spirit on earth is the second greatest fact in the history of this world. The presence of the Son of God on earth is the first and greatest act and fact of history. It stands alone, unique, unparalleled.

The presence of the Holy Spirit on earth is the second greatest purpose, a work, and this is the subject of this brief paper. His work on earth in this dispensation is threefold:

1. TOWARD CHRIST — His work towards Christ is a work of *glorification*. "He shall glorify Me" (John 16:14). The Son glorified the Father on earth (John 17:4); the Spirit glorifies the Son; the Father sent the Son on earth; the Son sent the Spirit; the Son served the Father on earth; the Spirit serves the Son.

2. TOWARD CHRISTIANS — His work towards the Christian is a work of *instruction*. "He will guide you into all truth". "He will show you things to come" (John 16:13). Wherever the Holy Spirit can find a humble soul, He will fill it with things that "eye hath not seen, nor ear heard, nor heart conceived; all prepared by God for them that love Him" (1 Cor 2:9).

3. TOWARD UNBELIEVERS — His work towards the world is one of *conviction*. "He shall convince the world of sin" (John 16:8).

God's Spirit may safely be trusted to do His work faithfully. Christ did His to the satisfaction of God — perfectly, splendidly, triumphantly. So will it be with the work of the Spirit. Christ will be *glorified*. Christians will be *edified*. Unbelievers will be *convicted*. What variety there is in the work of the Spirit. We marvel that He can adapt Himself to accomplish so many different purposes. Glory to Christ! Comfort to saints! Conviction to sinners! Glory! comfort! conviction! All proceeding from that one and self-same Spirit, dividing to every man severally as He will (1 Cor. 12:11).

"Dear Rutherford said, 'Crosses are wings to heaven'. Thus while we sink, we soar and nearest to the throne will be the footstool of humility."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Will Ezekiel's temple that we read about in chapters 40 to 42 of his prophecy be used in the eternal state? Or will sacrifices have ceased to be offered then?

Answer: At the close of the millennial reign of our Lord Jesus Christ on the earth we are brought to the end of time. Satan is loosed for a short season and fire comes down from heaven and destroys all the enemies of God. Then we are told that the great white throne judgment will take place. After that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). God knows how to preserve His own through that ordeal. John tells us, "And I saw a new heaven and a new earth" (Rev. 21:1). Former things will have passed away; all will be new then, all having been cleansed. There will be no more sacrifice, and no temple on earth, but there will be "the holy city, new Jerusalem, coming down from God out of heaven". Then "the tabernacle of God will be with men". There will be no longer a temple on earth; the temple was an earthly shadow of heavenly things; in the eternal state shadows will have passed away for ever.

Question: Have we any way of ascertaining if the Assemblies in Jerusalem continued after the city was destroyed by the Roman Emperor Titus in the year 70 A.D.?

Answer: Since the apostle John was, we believe, the last inspired writer, the only one who wrote after the year 70 A.D., and in his writings makes no mention of the church at Jerusalem, we are obliged to look elsewhere for information regarding this matter. One fairly authentic writer has this to say, "Another illustration of archaeology's ability to fill in gaps in historical knowledge is found in the evidence it affords of the thoroughness of the interruption not only of Jewish communal life in Palestine as a result of the First Revolt of A.D. 66-70 but of the Christian communities as well. The completeness of the catastrophe involved in the destruction of Jerusalem is seen in the fact that not a single synagogue of the early Roman period has apparently survived. Known synagogues date to the end of the second century A.D. or later. Contrary to common contention, Jewish communal life was not resumed at Jerusalem. Not a single one of the numerous Jewish tombs in the region of Jerusalem can be dated to the period after A.D. 70. All inscribed ossuaries (graves)

hitherto found in the city of Jerusalem belong to the period 30 B.C. to 70 A.D. Christians suffered even more than the rest of the Jewish population of Palestine, since they were indiscriminately treated as Jews by their pagan neighbours and persecuted by Jews as well. Before the last Roman invasion of Judaea, the Christian remnant fled from Jerusalem to Pella. Understanding the scope of the disaster that befell Jerusalem, which archaeology helps to make clear, has important bearing on New Testament interpretation." We have copied this quotation at length because this we believe is an important matter. The above agrees with other writings, so it is safe to assume that there were no Assemblies existing in Jerusalem after the city was destroyed by the Romans in the year 70 A.D.

Question: In Luke 13:25 we read, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us", etc. Does this refer to the time when the Lord will come for the church? I have heard it said that it does not. If not, then to what does it refer?

Answer: These words are usually applied when preaching the gospel, to the time when the day of grace ends; when the seated Lord will rise up and "descend from heaven with a shout". However, when our Lord spoke these words He was referring to the kingdom in relation to the children of Israel; to them there was a period of opportunity, after which, figuratively speaking, the door would be shut. In Noah's day there was a period of opportunity, then Noah entered the ark and the door was shut. There was a last opportunity in Noah's day; a last opportunity for Israel, "The kingdom of God shall be taken away from you"; and a last opportunity to believe the gospel. "Behold now is the accepted time."

(continued from Inside Front Cover)

and power. Some were troubled but did not get delivered. Previously, W. Gustafson had gospel meetings with Ken Webb in Hardwick, Vermont with some blessing in the gospel and three were baptized.

N. IRELAND — G. Stewart and S. Patterson are preaching near Donegal with good interest and some blessing. J. Brown and J. Lennox are in a portable hall at Kilrea, good numbers to commence with. S. McBride and N. Stewart (Zambia) are at Moneymore with a fair interest and local people coming in. J. Thompson and S. Ferguson are preaching the gospel at Co. Monaghan with some interest while A. McShane and N. Turkington are at Carryduff, with good numbers and some professing conversion. J. Hawthorne and A. Lyttle are at Ardstraw, with fairly good numbers and some professing to be saved. R. Beattie and J. G. Hutchinson are preaching at Cookstown, with encouraging interest and some blessing.

HONDURAS, S.A. — J. Ruddock writes, "Since our return to Honduras 13 have been baptized here in Tela and 5 in Progress. The Holy Spirit is still working and it is seldom that a week passes without seeing or hearing one or two professing faith in Christ as their Saviour.

CONFERENCES

HAMILTON, ONT. — The annual one day Conference will be held in Kensington Avenue Gospel Hall, Hamilton, (cor. of Kensington Avenue and Cannon St.) on New Year's Day, Saturday, January 1, 1972. First meeting at 2.30 p.m., supper served at 5.00 p.m. and Evening meeting at 7.00 p.m. Usual arrangements and accommodation for any who wish to stop over for Lord's Day. Corr. Nathaniel Davidson, 3030 Prospect Street, Apt. 4B, Burlington, Ontario.

PICTON, ONT. — The New Year's Conference will be held in the Elk's Hall, Picton, D.V., on January 1st and 2nd, 1972 at 10.30, 2.30 and 7.00 p.m. with a prayer meeting in the Gospel Hall on Friday at 8.00 p.m. Brethren walking in and teaching the "old paths" welcome to minister. Corr. A. C. Davis, Napanee, #2, Ontario.

SAN DIEGO, CAL. — The annual conference of the Front Street Gospel Hall will be held over the New Year weekend with a prayer meeting on December 31, at 7.45 p.m. and continuing January 1st and 2nd. Corr. Andrew Hall, 5168 Ewing Street, San Diego, Calif. 92115.

OMAHA, NEB. — The annual Thanksgiving Conference will be held November 25th preceded by a prayer meeting on November 24th at 7.30 p.m. in the Omaha Gospel Hall 5222 N. 69th and Hartman. Corr. Sam Eadie. Phone 572-7523.

N. TAMPA, FLA. — The Assembly here purposes in the will of the Lord to hold its annual conference in the Gospel Hall, 12704 Marjory Avenue on Dec. 25th and 26th with Prayer Meeting December 24th. The servants of the Lord walking and teaching in the old paths are welcome. Corr. Charles Trask, 1456 Florida Avenue, Tampa. 33612. Phone 813 - 935-9376.

PENNSAUKEN, N.J. — The annual conference will be held in the Gospel Hall, 6530 Caroline Avenue, God Willing, commencing with a prayer meeting, Friday, Dec. 31, at 8.00 p.m. meetings continuing through Saturday and Lord's Day, Jan. 1 and 2. Corr. Charles Strom, 4763 Poplar Avenue, Merchantville, N.J. 08109.

WITH CHRIST

VANCOUVER, B.C. — Our dear sister Mrs. Margaret F. Hutchinson passed into the presence of the Lord, October 29th aged 83 after a lengthy illness. Born in Glasgow, Scotland, saved at 19, she was received into fellowship in Tylefield Assembly. In 1927 she came to Canada to Regina and was then in Victoria Drive Assembly until she went home. She is survived by her husband William and three sons all in Vancouver. Hector Alves preached the word in the funeral home and at the grave.

PHOENIX, ARIZ. — Our dear brother Elliott Gordon, passed on to be with the Lord, Sept. 4th while visiting with relatives in Sault Ste. Marie, Michigan, aged 69. He leaves to mourn his death, his dear wife Dorothy, two daughters and a number of grandchildren; three sisters and three brothers. He was brought back to Sunnyslope, Arizona and John Weimann preached the Gospel at the funeral service and Joseph Patricca spoke at the grave. He is missed here in the Sunnyslope Assembly.

WINDSOR, ONT. — On Sept. 26, our esteemed sister, Mrs. Hanah Ferguson passed into the presence of the Lord whom she greatly loved, at the age of 91. Born in Ballymena, N. Ireland and saved there under the preaching of John Money penny in the Wellington Street Gospel Hall; she moved to Detroit U.S.A. and later to Windsor, Canada, where she was in fellowship with the saints there for over 30 years. She was a beloved sister

in Christ, quiet Godly and a succour of many. For a number of years her home was the lodging place for those who laboured in the work of the Lord. The funeral was shared by W. J. Hynes and James Blackwood.

MONCTON, N.B. — After a long illness, on August 17th, our beloved sister Mrs. Isabel Linden, aged 85, peacefully fell "asleep in Jesus". For fifteen months, with one side paralyzed and unable to speak she remained happy and submissive endearing herself to the nurses and all who knew her. Saved Feb. 14, 1921 during meetings held by R. B. Milnes and I. McMullen, she early learned the "Place of His Name" and loved the truth, from which she never deviated. Faithful in testimony, she seldom missed an opportunity to speak of her Saviour, thus the memory of her life is fragrant. She is survived by three daughters and two sons all in Christ. The large funeral service was shared by O. L. MacLeod and Albert Ramsay. (We regret the delay in inserting the above.)

ARLINGTON, WASH. — Mrs. Ben Murphy was called home on October 27, aged 81. She was born in Ireland and saved at the age of 13, and was in happy fellowship in the Arlington Assembly for the past four years. A. Wilson and H. Paisley spoke at the funeral.

STURGEON LAKE, MINN. — Our dear brother Arnold Ekstrand went to be with Christ October 7th at the age of 67; he had not been well for many years. He was saved at the age of 19 and was in fellowship in the old West Duluth Assembly for many years and was known to many in Iowa and Wisconsin. He left his mark for the Lord having seen his family all saved and some relatives and neighbours in various places he had lived. Robert Orr preached the Word to a large company at the funeral and Leonard DeBuhr spoke at the grave.

EAST AURORA, N.Y. — Our dear sister Mrs. Charles Boies went to be with Christ on November 2. She was in the assembly here from its beginning and went on well for God. The funeral which was quite large was taken by J. Adams in the funeral home and B. Grainger at the grave.

MANCHESTER, CONN. — Our sister in the Lord Mrs. Sarah W. Ritchie was called home on October 9, aged 88. She was saved in the late 1920's under the preaching of Mr. Robert Telfer and shortly thereafter received into the Assembly here. She was confined to a local nursing home the past three years. None of her family were saved. Herbert G. Dobson took the funeral services.

AUSTRALIA — Mrs. Minnie McKee, aged 85, widow of Mr. Jack McKee, was called home on September 2, at Old Bonalbo, N.S.W. She was formerly of Shanaghan, Co. Down, N. Ireland, where she was converted, arriving in Australia in 1911, and later she with her husband were among those who formed the Old Bonalbo Assembly in its commencement. She was a good woman with a good testimony, esteemed by all for her steadfast walk in the right ways of the Lord. The burial service was conducted by Albert A. Allen and Jim D. McColl, which was attended by many believers and a number of the local residents.

HASTINGS, NEW ZEALAND — On October 12th our highly esteemed sister in the Lord, Mrs. Arthur Allen, departed to be with Christ, in her 83rd year. When a young woman, Mrs. Allen had a profession of being saved but soon gave that up under the searching preaching of the late Mr. John Blair, and was led to a saving knowledge of the truth when that good man was preaching from Genesis 22 in 1927. Our sister was known to many in Canada, the U.S.A., and Ireland when she travelled abroad with her late husband. She was of a quiet disposition and bore a testimony to the end. Memories of her kind and warm hospitality while staying in the Allen home in Hastings for a number of weeks are fragrant in our memory. The funeral was large; Mr. George Driller spoke godly words in the funeral parlour, and Mr. John McClenahan at the graveside. H.A.