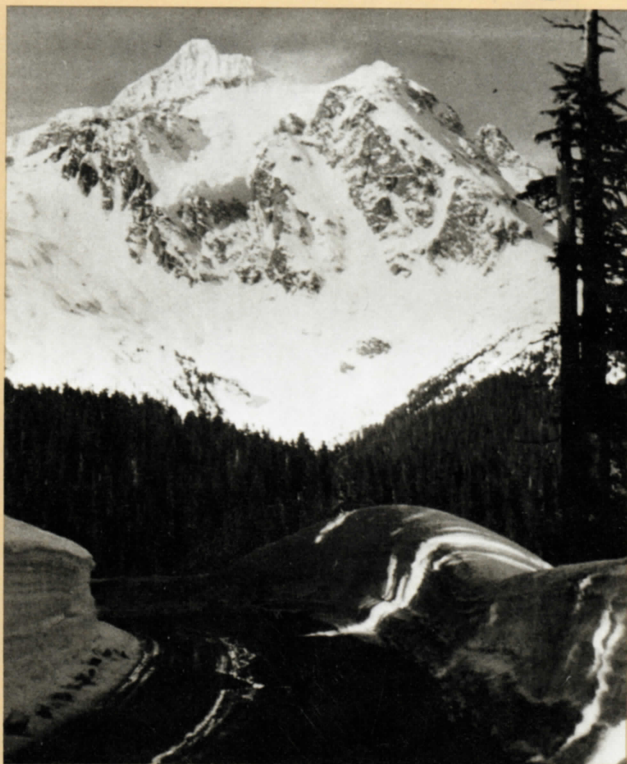


D. Lasey

truth and tidings

january 1982



All scripture is given by inspiration of God,
and is profitable....

3	Editorial	
	<i>Several new publications are soon to be available.</i>	
4	The Servant and His Service	S. Maxwell
	<i>The various words used for service in the New Testament are examined for their doctrinal and practical meaning.</i>	
7	The Proverbs (6)	A. J. Higgins, M.D.
	<i>Materialism in the lives of believers is examined in the light of Solomon's wisdom.</i>	
10	The Disciple Whom Jesus Loved	R. Surgenor
	<i>Practical and devotional lessons are drawn from the disciples who stood by the cross.</i>	
14	Malachi	P. Harding
	<i>Remnant conditions in Judah are compared to present conditions in a practical way.</i>	
18	Conscience or Consciousness	J. H. Brown
	<i>An explanation of the difference between a consciousness of sin and a conscience about sin.</i>	
19	Questions	S. Maxwell
21	Tidings	N. Lorimer
17	Poem	D. Oliver

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Vol. 33 No. 1

Another year has dawned and the swiftness with which time passes moves our hearts to pray that we might be good stewards of our time and buy up every opportunity to serve the Lord Jesus (Eph. 5:16). Another year of useful service for God and yet within its unfolding days may lie the great expectation of our hearts, that we may see face to face the Man who on Calvary died that we might live. Whatever the year may hold of joy or sorrow and battles to be fought in the age long struggle with the lords of the darkness, we are certain that, "Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12).

Many thanks for the renewal of your subscription to the Truth and Tidings. If perchance this has slipped your mind we urge you to do it quickly. Only the basic costs of printing and mailing are covered by the subscription price of \$5.50. Many have written to express their appreciation of the written ministry and the readership has grown, particularly among younger believers.

We owe a deep debt of thanks to the Reillys and the Lorimers for their work in the subscriptions, the trust and the tidings departments. Along with our brethren Maxwell and Joyce they have worked diligently to produce the magazine. Their recompense will not be given until we see our blessed Lord. To my own dear wife and the Jackson, Michigan believers who work so well together each month to mail out the

magazine we are all deeply indebted. Dan Shutt has supplied the photographs for our covers and we have appreciated this very much.

Bound volumes of the 1981 magazines will be produced as usual. Send your order to Harold Margerison, 106 Sciberras Road, Unionville, Ontario, Canada, L3R 2J6, \$8.00 per copy.

We announced several years ago that Harold Williams was working on a 30 year index to the magazine. This index has been brought up to the end of 1981 and is now available from Harold Margerison, whose address is given above. Our dear brother Harold Williams has spent many hundreds of hours on this work. We are deeply indebted to Mrs. Anthony Grillo, of the East Boston assembly, for her expert typing and re-typing of this entire manuscript. The cost of the index is \$10.00.

Gospel Tract Publications of Glasgow, Scotland have produced a beautifully bound book of the entire series on the Person and Work of Christ. A number of authors have contributed to this work which we feel fills a very real need in a day when the Person and work of Christ are under satanic attack from many sides. This 215 page book is available from Gospel Tract Publications, 40 York Street, Glasgow, G2 8JW, Scotland for the United Kingdom at a cost of £2.20 plus postage. Please send orders in North America to Truth and Tidings, 2148 Creglow Drive, Jackson, Michigan, 49203, cost \$5.00 postpaid. This is a reprint of the articles that ran in the Truth and Tidings during 1978 and 79.

We wish God's richest blessings on all our readers for this coming year.

The editor

The Servant and His Service

Sydney Maxwell

The purpose of this article is to examine the words the Spirit of God uses for the servant and his service in the New Testament. Each word must be examined in the context in which it is used if we are to understand its meaning.

The simplest of the words used for service is *doulos* and generally indicates the idea of bondage and thus means to be subject to another person. It is often translated a slave or bondsman in other translations, but in the King James version it usually is translated simply 'servant.' *Diakonos* has the general meaning of attendant or minister, and indeed the New Testament translates it a number of times as 'minister.' Three other words are used which are not so well known. *Therapon* is used only in Hebrews 3:5 where it describes the faithful service of Moses in connection with the tabernacle. It emphasizes the thought of voluntary service. *Leitourgos* is the word used to describe public service to a community. It is always translated 'minister' and is used of angels and men. Finally there is *huperetes* which is translated officer or attendant with the meaning of subordination. We will gather from the use of these words in the New Testament some practical, devotional and doctrinal lessons.

1) The Challenge to the Slave (*doulos*).

Doulos is used some 125 times in our New Testament. We will trace a few of its occurrences, noting the primary meaning of being in bondage or subject to a lord or master. Many passages in which it is used refer to bondage to earthly masters. Christians who found them-

selves in such literal bondage to an earthly master were to render willing submission (Eph. 6:5, Col. 3:20, I Tim. 6:1 and Titus 2:9). The apostle never sought to overthrow the degrading system of slavery but gave teaching to adorn the doctrine of God in such difficult circumstances.

We turn to the spiritual use of the word in the New Testament. First in importance is the example of our blessed Lord in Philippians 2:7, "He took upon Him the form of a servant." We should remember He never was the *doulos* of men, but of God. His obedience is a constant challenge to us. It was obedience even unto death. What humiliation! His being in the form of God gives us some comprehension of the greatness of the stoop that He took that brought such delight to the heart of the Father.

At the very beginning of his Christian pathway, Saul of Tarsus speaks words that denote the attitude of his heart all through his days of service, "Lord, what wilt Thou have me to do?" It is in the truth of redemption that we grasp the fact that though once the slaves of sin (Rom. 6:17), we have been purchased, set free to be the bondslaves of love to our Lord Jesus Christ. The Corinthians had evidently forgotten this, hence the injunction, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19, 20). To live aimless lives is to forget the claims of our salvation, "That they that live should not henceforth live unto themselves, but unto Him which died for them and rose again" (II Cor. 5:15).

2) The Character of the Servant (*diakonos*).

Diakonos describes a servant in relation to his work; *doulos* describes a servant in relation to his master. We will need to consider *diakonia* which is the word to describe the office and work of a *diakonos*. It speaks of the kind of service that is rendered. In Romans 13:4, rulers are said to be ministers of God when their legislation does not violate the word of God and, in consequence, the conscience of the people of God. We should understand that it is the position a man holds in the government of mankind that demands obedience, notwithstanding his own character. Many of the Roman emperors and their subordinates were cruel despots.

We have considered *diakonos* in a secular context. The Scripture also uses it in a satanic context. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (II Cor. 11:14, 15). The student of New Testament words will note that the word 'transformed' in this verse is not the same as the word in Romans 12:2, which comes from the root *morphe*, and is used of the transfiguration of the Lord Jesus on the mount (Matt. 17:2). The word that is used for Satan and his ministers in II Corinthians 11:14, 15 is formed from the root *schema*. *Morphe* is used to describe the outward manifestation of an inner essence, but *schema* is an outward show or display which is used, in the case of Satan, to deceive people as to his real character. *Schema* is also used of false apostles (II Cor. 11:13).

3) The Consideration of the Servant (*diakonos*).

The majority of times that *diakonos* is used in the New Testament, it has a good sense. Phebe is a servant of the church at Cenchrea (Rom. 1:16) and her ministry was of a spiritual nature and yet in keeping with the sphere in which a sister serves. A sister is forbidden to teach in the assembly in I Timothy 2:12 (see I Cor. 14:34). There is no New Testament authority for a sister's meeting and the only segregated meeting we have described is an elder's meeting. We would conclude that a sister addressing sisters is a dangerous practice, seeing it has no New Testament sanction.

Paul, Apollos, Tychicus and Timothy are all described as ministers in a spiritual sense (I Cor. 3:5, Eph. 6:21, Col. 1:7, I Thess. 3:2 and I Tim. 4:6). The work of these men will be seen to be two-fold in Ephesians 4:11, 12, both evangelical and pastoral. What important ministries these are! We should keep in mind that, for the collective handling of the Word of God, the gifts mentioned in Ephesians 4 are the only ones remaining until this day, the evangelists and the teaching pastors. These are always seen to operate in plurality so that no one man is ever given a pastorate which is exclusively his, as is common in Christendom. The gifts are for the work of the ministry (*diakonia*), indicating that it is a ministry which not only builds up saints, but prepares others for service, so that the work is continued.

We may conclude our examination of *diakonos* by seeing its import when it is translated deacon in I Timothy 3:8, 12, and when it is found in the phrase, 'the office (work) of a deacon'—*diakoneo* in I Timothy 3:10, 13. That the word deacon and bishop are found at all in the King James version shows the

authority of King James over the translators of this excellent version of Scripture. It was English church tradition that demanded such a poor translation of these words. Bishop is very simply an overseer and deacon is one who serves. It is a great privilege to be able to serve in a spiritual sense in a New Testament assembly.

4) The Confirmation of the Service, *diakonos*.

We should note the contrast between the daily ministration in Acts 6:1 and the ministry of the Word in Acts 6:4. In both cases it is the word *diakonia*, but the first is a material type of service and the second is spiritual. The serving of tables required competence and appointment as can be seen in verse 3. Both Stephen and Philip are involved in this practical service in Acts 6 and yet in Acts 7 and 8 they are seen to be able ministers of the Word of God. The material service of Acts 6 was a temporary service but the spiritual gifts they manifested in Acts 7 and 8 were of a spiritual and abiding character.

The greater emphasis in the New Testament is upon the spiritual ministry of deacon service. The present writer would submit to the consideration of the student that it is the spiritual side of service that is in view in such passages as I Timothy 3:8-13, where the qualifications of the deacon are given. "They that have used the office of a deacon well—have served well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I Tim. 3:13). This is very similar to Paul's statement to Timothy in the next chapter, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Christ Jesus,

nourished in the words of the faith and of good doctrine which thou has followed until now (I Tim. 4:6, Revised Version).

All believers are servants in the sense of being *doulos* of God and of Christ, but not all are servants in the sense of *diakonos*. The latter requires calling, competence, character and commendation when viewed in the spiritual sphere, and assembly recognition and appointment when it is in the material realm.

5) The Commendation of the Servant (*therapon*).

Therapon is used only once in the New Testament, in Hebrews 3:5, where Moses is described as a faithful servant. The word suggests a personal service freely given. It not only indicates the voluntary character of the service but also the relationship between the service and the one who is served. The fidelity of Moses is enshrined in this passage. In Numbers 12:7 Moses is seen in his fidelity to the Lord and in his intimacy with Him (v. 8). "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10).

6) The Consciousness of the Servant (*huperetes*)

Huperetes literally means an underrower. It is used to describe a man who handled the oars in a war-galley. It is used in the New Testament of any man who served as a subordinate under a superior. It is not used of a slave. In Matthew 26:58, the servants were literally court officers. Luke uses it of the eyewitnesses who were ministers of the Word (Luke 1:2). John Mark is described as the attendant of Paul and Barnabas on the first missionary

Proverbs of Solomon for the Problems of Society

A. J. Higgins, M.D.

The Servant concl.

journey in Acts 13:5. From this ministry Mark turned back, but later on Paul confirms the fact that Mark was profitable for the ministry, *diakonia*, (II Tim. 4:11).

As Paul stood before Agrippa he was very conscious as a servant of his responsibility. He describes himself as a minister (*huperetes*) and a witness (Acts 26:16). When Paul was appealing to the assembly at Corinth he said, "Let a man so account of us as the ministers (*huperetas*) of Christ and stewards of the mysteries of God" (I Cor. 4:1). He was very conscious of his calling, fitness for the service and the charge that the Lord had laid upon him.

May the study of these words make us more intelligent about their use in the New Testament. We should all recognize and endeavor to be the willing bondslaves of the Lord Jesus Christ. Then may we be able to assess rightly whatever other service has been entrusted to us and remember the injunction to Archippus, "Take heed to the ministry (*diakonia*) which thou hast received in the Lord, that thou fulfill it" (Col. 4:17).

Take Thou our hearts,
and let them be
Forever closed to all but Thee.
Thy willing servants, let us wear
The seal of love forever there.

In the World Ye Shall Have Tribulation

If contentment were to be found in this world then heaven could not be heaven. Whoever seeks the world to be their bed will find it short and ill-made and a stone under their side to keep them from comfort in sleeping on it, rather than a soft pillow to sleep upon.

Samuel Rutherford

VI. Materialism

When President Calvin Coolidge addressed the Congress in 1928 his words were full of optimism, "No Congress of the United States ever assembled, on surveying the state of the Union, has met with a more pleasing prospect than that which appears at the present time. In the domestic field...the highest record of years of prosperity. The great wealth created by our enterprise and industry, and saved by our economy, has had the widest distribution.... The country can regard the present with satisfaction and anticipate the future with optimism."

Although Solomon was not invited to this State of the Union message we can envision him stealthily shouldering his way next to President Coolidge and whispering to him, "Riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). It was the very same Coolidge who watched as the economy sprouted wings and plunged to despair only one year later, 1929. Historians have called it, The Great Depression. Coolidge's optimism proved myopic. His predictions proved erroneous. While history may accord him a kinder place in its evaluation of his presidency, it will never rank him among our great prophets.

What is it about materialism that so captivates and draws us? What is so attractive that it paralyzes spiritual fiber and energizes natural ability? Why does each generation continue to prostrate itself at the 'golden calf' only to be trampled to death?

Most Christians think of materialism simply as having things to enjoy

and use for self gratification. Solomon however reveals that it is a far more subtle and sinister issue than we realize. Looked at in the light of Scripture, it searches our every conscience as stewards of the material goods God has committed to our trust.

Security It Promises

One of the motivating forces for materialism is the *security* it promises. Never before was life and all connected with it so insecure. Those nearing retirement worry that their fixed retirement incomes, once seemingly so comfortable, will shrink before the onslaught of inflation. Families review insurance policies, fearing that medical illness could devastate them. Planning for the uncertain future becomes more and more difficult. One financial analyst recommends buying real estate as a hedge against inflation. Another, equally expert, suggests utility stocks, while still another opts for investment in mutual funds. While the doctors differ as to the exact medication, the cure offered by all is still the same, "Get as much from the world as possible and invest it back in the world." We might as well realize that we live in a society which views possessions as protection. This spirit of the age begins to permeate our thinking, creating anxiety and then offering its false panacea. It creates the disease and offers the cure.

Solomon saw the same thing around him in his day. Twice over he tells us "The rich man's wealth is his strong city" (Prov. 10:15; 18:11). It is remarkable that he uses the *metaphor* of a city. The first city was built by Cain (Gen. 4:17) perhaps as a security against others (4:13). The record of city builders in Genesis reveals the independent,

godless thinking of men, attempting to meet all their needs without God (Gen. 10:11; 11:4). The rich man, Solomon noted, views his wealth as all he needs for security in this life. Solomon not only shows us the desire for riches but also the delusion: "He that trusteth in his riches shall fall" (Prov. 11:28). Solomon's wisdom was never more appropriate than in our inflation-recession ravaged world. The financial pundits who read the *Wall Street Journal* and not Proverbs, have acknowledged that in today's climate, no one is secure financially. No amount of material goods or financial wealth can protect a man in today's world. How sad then if we place spiritual riches and opportunities on the altar of sacrifice, hoping to gain security from it. Edgar Allan Poe, another unlikely reader of Proverbs, said in his poem "A Dream within a Dream"

"I stand amid the roar
Of a surf tormented shore
And I hold within my hand
Grains of the golden sand—
How few! Yet how they creep
Through my fingers to the deep,
While I weep—while I weep.
O God! Can I not grasp
Them with a tighter clasp?
O God! Can I not save
One from the pitiless wave?
Is All that we see or seem
But a dream within a dream?"

May we each examine our hands and see if they are holding more of spiritual blessings or more of the vanishing material things of earth!

The desire and delusion of riches are not the only warnings the Proverbs give. Agur the gatherer seemed to be exercised about the danger of riches (Prov. 30:7-9). He wisely saw that the false security riches engender, spawn a spirit of independence from God (v. 8).

"Lest I be full, and deny thee, and say, Who is the Lord?" (Prov. 30:9).

Status It Proffers

Since human nature is varied, the appeal of materialism is varied. Some who are able to ignore its siren song for security and avoid shipwreck on the rocks of disillusionment, are sadly drawn along by its promise of *status*. Perhaps it is this hope for status that is especially alluring to believers. For the most part we are associated with small companies of believers; sisters dress modestly with long uncut hair, no fancy furs or expensive jewelry. We have no flamboyant vacations of which to boast; no new video cassette T.V. sets for the neighbor to envy. We can't show snapshots of our daughter the cheerleader, or our son the star quarterback, because we don't encourage them in those directions. How then do we gain respectability with the world? How do we often satisfy that compelling urge, native to every human breast, to be something? Sadly, some turn to materialism to gain stature with others. While we don't get the furs and finery, we do get two jobs to be able to afford a large car and new home, all very acceptable status symbols. We ignore Solomon's advice that "The borrower is servant to the lender" (Prov. 22:7) and go deeply into debt to be able to afford all the necessary toys for the game of the neighborhood showmanship. Solomon observed wisely long ago that the rich man has many friends (Prov. 14:20; 19:4). Success seems to emanate from every part of him. Neighbors and acquaintances proudly list him among their close friends. A successful man is very popular with the world.

Should status have that priority with us as God's children? Prov.

22:1 reminds us that "A good name is rather to be chose than great riches." Reality not riches, character not wealth should be our goal. One passed through this same world with all its attractions and allurements, and today His Name is as ointment poured forth. He came as a lowly dependent babe to a poor family of a despised town, in a subjugated nation, during one of its darkest hours in history. He worked as a carpenter, lived in poverty, resided in obscurity. He dressed in simplicity. He was bathed in humility. He died disgracefully. Yet today his Name divides history and determines eternity.

Self Satisfaction it Proposes

Materialism however appeals to others on the basis of *self satisfaction*, not only status. To the hard working aggressive executive, it tells him that he has been successful. To the housewife its message is that she has chosen wisely in her choice of a husband and has been successful in managing the home. It affords a tremendous feeling of gratification for all the sacrifices made during schooling and preparation to finally be able to pick up the bank book and see the five or six figure savings account, to look upon all the 'things' we now own, to see our grounds bringing forth plentifully, with scarcely any more room to bestow our goods.

There is scarcely a reader scanning these lines who is not today living at a higher standard than when a child. A generation has experienced a marked increase in affluence. Each of us is living a life style that is above what our parents enjoyed. The possibility of fulfilling the dreams of youth to have certain possessions, experience certain pleasures, visit certain places is now

The Disciple Whom Jesus Loved

Robert Surgenor

Materialism concl.

within the average man's grasp. The hoped-for satisfaction of fulfilling our fantasies may begin to take priority over spiritual values. Solomon has warned us already "The eyes of man are never satisfied" (Prov. 27:20) and again, "There is that maketh himself rich, yet hath nothing" (Prov. 13:7).

It would be wrong to decry blessings that God has put into the hands of many of His people. Solomon praises diligence and industry throughout the Proverbs. He promises blessing on hard work, and prosperity for diligence. The great issue, however, is the motive. Have material things become the object of my life, its goal and source of satisfaction? Or are they the objects with which I serve my Lord more faithfully and competently? Since motives are beyond the realm of man's judgment (I Cor. 4:5) we are wise not to judge the prosperity of another, but the priorities of our own hearts; not my brother's materialism by my motives.

May our vision be so molded by a look at Calvary that we will exchange our strivings for security for self-less service, our self satisfaction for sacrifice, and our status seeking for surrender. May the words preached by Solomon and personified by Christ, be practised by His saints. "There is that maketh himself poor, yet hath great riches" (Prov. 13:7).

We Shall See Him

O for eternity's leisure to look on Him, to feast upon a sight of His face! O for the long summer day of endless ages to stand beside Him! O time! O sin! Be removed out of the way. O day! O fairest of days! May it quickly dawn!

Samuel Rutherford

As we gaze at the divine record in John 19, we stand confounded at the wondrous grace of God. The time had come for the fulfillment of a work devised in the heart of God before the foundation of the world—Christ crucified. The earthly ministry of our Lord had drawn to an end and the mighty work of redemption was about to begin. During His life, multitudes benefited by His gracious ministry, but as we gaze at the cross we find only five of His own beneath its shadow, four women and the disciple whom Jesus loved. How touching the scene is! Let us draw near!

The chapter deals with two occupations, that of the soldiers and that of the saints. There are three representative women at the cross (v. 25), three sayings of Christ are recorded (vs. 26, 27, 28, 30): first, to His own, second, to the devil's children and third, to the universe of God. There are three fulfillments (vs. 24, 28, 36), and three languages mentioned (v. 20). There are four soldiers (v. 23) and four unique statements that are only found in this Gospel: first, about the coat (v. 23), second, the cry (v. 30), third, the consideration of His mother (v. 33) and fourth, the cleavage caused by the spear wound (v. 34). There are four standing women (v. 25) and a total of five disciples (vs. 25, 26).

The Warriors (vs. 23, 24).

What cruel callous men! With hearts of stone they gambled beneath His pierced feet as His blood flowed for sin. What an occupation! And what a contrast to the occupation of those four godly women and John! The soldiers were occupied with relics while His own were occupied with the Redeemer.

One group was interested in temporal things while the saints were all taken up with Himself. Just a little company, standing, beholding an unforgettable sight, revealing their love to Him as He manifested His love to them. Now brethren, let us apply this scene to our own life and ways. Just what are we occupied with? Is it temporal things, or is it Himself? How searching! We profess to be His own, but really, how much does He actually occupy our thoughts, our time and our affections? Is it not easy to be taken up with temporal things such as house, clothing and various activities that are all to perish in that coming day?

The world we live in today is the same world that crucified our Lord. John, the beloved disciple was to write later on, "Love not the world, neither the things that are in the world" (1 John 2:15). This includes the politics, religions, theatres, sports and every phase of this world that has been designed to keep people happy without God. How instructive are the words of Paul to the Colossians, "Since then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things that are upon the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3, Revised Version).

In Christendom we see an occupation with relics rather than a sole occupation with Christ. Is it not because there is no real occupation with Christ that we too can turn our minds to relics and temporal things. Neither Peter nor Paul conducted Christians on tours to 'the holy sepulchre,' or to 'Jacob's well,' or 'Calvary' or the 'garden tomb.' Their occupation was with the Person of Christ and preaching His Gospel

and winning souls for Him. Let us weigh ourselves in the light of Scripture! Where do my affections really lie, what occupies my heart?

Gathered to Thy name, Lord Jesus,
Losing sight of all but Thee,
O what joy Thy presence gives us!
Calling up our hearts to Thee.

Notice the unique mention of His coat, "Without seam, woven from the top throughout" (v. 23). It was His outer garment and speaks to us of His conduct and character. The fact that it was of one piece reminds us of His unity with the Father and the unbroken affection to the Father's will that characterized Him. It was woven, not from the bottom, but from the top, reminding us that He always did those things that were given Him from heaven (John 8:28).

It is important to notice that these soldiers were totally ignorant of what David had written a thousand years before they were born. They were compelled by an unseen power to do what they did and thus fulfil the Word of God, adding proof to the doctrine of Divine inspiration (Psa. 22:18).

The Words

In John 19 we have the words that were spoken by the Lord Jesus and the words given by the Holy Spirit in the Scriptures that were fulfilled that day. "Now there stood by the cross of Jesus His mother" (v. 25). How tender and how touching! The prophetic words of Simeon to Mary were to be fulfilled, "Yea, a sword shall pierce through thine own soul also" (Luke 2:35). His mother being present reminds us of His lowly entrance into the world. The presence of Mary Magdalene reminds us of the effectiveness of His ministry for it was she who

experienced His power over demons (Luke 8:2). Mary, the wife of Cleophas reminds us of His resurrection for it was her husband that was one of the two to whom He appeared on the way to Emmaus (Luke 24:18). Added to these three representative women are Mary's sister, Salome and the disciple whom Jesus loved. There they are, not sitting, but standing. Standing alone before a godless, hateful world, in public association with a crucified Lord, not the least bit ashamed of Him. Their love to that sacred Person enabled them to stand. Am I associated with Him before the gaze of a sinful world? Do the ungodly know with whom I am associated? Do the neighbors, the folks at work, the clerks in the neighborhood stores know that I am not my own that I have been bought with a price? Or do they look at me as just another person that belongs to this world? Am I standing or hiding in my association with a crucified Christ?

Mary exclaimed, "My soul doth magnify the Lord" (Luke 1:46). To magnify is to make Him easier to see, to enlarge Him before the world. Paul purposed in his heart, "Christ shall be magnified in my body" (Phil. 1:20). As the name of the Lord Jesus was magnified in Ephesus (Acts 19), so may it also be in your neighborhood, through you! Many years ago, in a little village in Wisconsin, an assembly was formed through the labors of brethren who are now with the Lord Jesus. As one of the new converts, a sister, walked to the store, she heard some townspeople who were standing by say, 'That's one of them.' Oh the reproach! Yet what a blessed identification to be associated, before all, with the Man who died for me!

Now the Lord speaks, "Woman, behold thy son!" referring to John. Then to John, the Saviour speaks, "Behold thy mother!" He was not only bidding John to look at her but He was stating a fact, thereby establishing a relationship, He gives Mary another son. The human relationship between Mary and her firstborn Son is now to be laid aside, but notice that before He does this He makes provision for the widowed mother. John took her unto his own that day. You will notice that 'home' is not in the original. He took her unto his own what? May I suggest he took her unto his own heart. John's heart would never worship Mary, but it was big enough to care for her. Rome has long declared that the Lord committed all His disciples unto the patronage of Mary, but the Divine record shows the opposite. These spiritual bonds created by the Lord at the cross that day were stronger than natural ties. It is likely that Mary's other children were still unbelievers at this time (John 7:5) and so had nothing in common with their mother. John and Mary were a suitable mother and son. The Lord Jesus had laid in Mary's bosom and John had laid upon his Lord's bosom, both occupied with Him. We can say from experience that although we love our unsaved relatives and desire their salvation, we enjoy far more the companionship of God's blood-bought children. Our Lord considers this as He commends His mother to John.

Let us now consider our Lord's words to the soldiers. He cried, "I thirst." We should weep when we remember that the very torments of hell are represented by a violent thirst (Luke 16:24). From above fire was sent into His bones (Lam. 1:13). He was laid in the lowest pit, in

darkness, in the deeps and God's fierce wrath was laid hard upon Him (Psa. 88:7). What mortal mind can conceive it? None—none whatsoever!

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night
that the Lord passed through,
Ere He found the sheep that was lost.

But wait! Did our Lord cry I thirst just to alleviate His thirst? Never! He had no thought of minimizing His sufferings. The cry was given that the Scriptures might be fulfilled (v. 28). That Scripture was Psalm 69:21. Here we see the importance our Lord places on obedience to God's mind as revealed in His Word. God then moved the soldiers to act in accordance with David's words by the Spirit, "They gave Me vinegar to drink." This is wonderful testimony to the infallibility of Holy Scripture. The vinegar told of all the hatred and malice of man's heart to God, but the wormwood He refused, for it speaks of the wrath of God, which He would receive from the hand of God alone (Matt. 27:34, Mark 15:23).

"It is finished!" What words of triumph! Thus our sins were righteously dealt with, our redemption was paid and the righteous requirements of the law were met. "Done is the work that saves, once and forever done." In Matthew 8:20 we read, "The Son of Man hath not where to lay His head." In John 19 we read, "He bowed His head." In each of the Gospels the same verb is used. Upon crying, "It is finished!" the Lord reclined His head, putting it into a position of rest with His face upward, "And gave up His spirit" (Revised Version).

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him" (v. 32). Poor thief, he had experienced salvation and been given the assurance of it, yet he is called upon to undergo this physical pain before he departs to be with Christ in paradise. God's salvation secures our souls for eternity but does not necessarily relieve us from the many afflictions that befall humanity. Consider Paul's afflictions ere he went to be with his Lord (II Cor. 11). "But when they came to Jesus, and saw that He was dead already, they brake not His legs.... For these things were done that the Scripture might be fulfilled, a bone of Him shall not be broken" (vs. 33, 36).

In John 19:24, we have His earthly ministry completed, illustrated by the setting aside of His garments and Psalm 22:18 is fulfilled. In verse 28, we have His cross work completed and Psalm 69:21 is fulfilled. In verse 36 where His bones are left unbroken, which is the fulfillment of Psalm 34:20, the thought is of an inseparable union between the Lord and His own, for we are members of His body, of His flesh and of His bones, and not one of those bones is broken, then neither shall we ever be broken from Him.

to be continued

What grace, O Lord,
and beauty shone
Around Thy steps below!
What patient love
was seen in all
Thy life and death of woe!

Malachi

Phillip Harding

The ministry of Malachi was addressed to the remnant of the people of God who had returned out of Babylon in the days of Ezra and Nehemiah. That remnant had returned with a consciousness of the love of God. He had fulfilled His promise as recorded in Jeremiah 29:10, 11, "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good will toward you, in causing you to return to this place..." They returned with a concern for the honour of His name, as Nehemiah wrote, "The place I have chosen to set My name," "Who desire to fear Thy name," "Blessed by Thy glorious name" (Nehemiah 1:9, 11; 9:5). They returned with a compelling desire to rebuild the house of God (Ezra 1:5; 3:11). They also had conviction regarding the claims of God, seen in the order of the offerings described in Ezra 3, 'As it is written' (v. 2).

However, in Malachi that remnant, once characterized by devotion and determination, by self-sacrifice and spiritual exercise, had fallen into moral and spiritual decay. It was a day of departure and declension, and thus the ministry of Malachi is directed to a remnant that is now characterized by a loss of devotedness to God. Malachi charges that they have "Sacrificed unto the Lord a corrupt thing" (1:14). "Ye have said, it is vain to serve the Lord" (3:14). They are characterized by a lack of appreciation to His name. God says to them that they have despised His name (1:6), and that they have profaned it (1:12). They are characterized by lethargy regarding the house of God. "Ye said also, Behold what a weariness it is" (1:13), "Judah hath

profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god" (2:11). Then there was a laxity about the claims of the Lord upon them. They offered polluted bread unto the Lord (1:7, 8), and finally God says, "Ye have robbed Me" (3:8).

There is an interesting parallel that can be drawn between the remnant when they first returned from Babylon and the Lord's address to the church of Philadelphia (Rev. 3:7-13). There also is a parallel between the remnant in Malachi's day and the address of the Lord to the church of the Laodiceans (Rev. 3:14-22).

We who are linked with assemblies that gather to His name, claim to have kept His Word, to have not denied His name and to have maintained the principles of gathering, but one is driven to the conclusion that, through departure and declension, much that is seen in assemblies today corresponds to the conditions unfolded in both Malachi and Laodicea. Surely, half-heartedness in light of Philadelphian truth committed to us is repulsive to the eye of God.

Malachi means 'My messenger.' The only remedy for the conditions described in both Malachi and Laodicea is for the people of God to hear the voice of God in the message from God. Dear fellow believers, when ministry touches our consciences and begins to come home to our hearts, we must never resent it nor close our ears to it, because God intends it for our benefit and blessing. Remember, "Faithful are the wounds of a friend" (Prov. 27:6), and God says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word"

(Isa. 66:2). There is not much trembling at the Word of God today, and so many are too quick to apply the ministry to others instead of applying it as the voice of God to ourselves.

The kind of ministry that Malachi brings to the people of God is the only remedy for the dreadful conditions that prevailed. Such ministry is not palatable, and is called "The burden of the Word of the Lord" (1:1). Many of the dear saints of God do not appreciate the fact that it is not easy for the servants of God to say certain things that must be said. It would be far easier to minister that which would be pleasing, but under compulsion by the Spirit of God one often has to minister things that are not appetizing yet are necessary to stem the tide of departure and to produce something for God.

There are three things about Malachi that are evident in his prophecy. First, he was involved in his ministry. He knew the wrong of the people. He felt the weight of the ministry and he unfolded the wealth of God. Second, he was intimate with the conditions. 'Ye say,' or 'ye said' occurs 12 times. The Lord always had the answer to what the people were saying. It is profitable to underline every 'but' in the book. Third, he gave the necessary instruction. 'Saith the Lord,' occurs 25 times.

There are five sections in the Prophecy by Malachi.

First, Chapter 1:1-5, his ministry is general in character and is addressed to all Israel. The emphasis in this section is on 'The love of His heart' (1:2).

Second, Chapter 1:6-2:9, his ministry is addressed to the priestly house. The emphasis in this section is on 'The dignity of His name' (See

1:6, 11, 14; 2:2, 5).

Third, Chapter 2:10-17, his ministry is addressed to Judah. Here the emphasis is upon 'The weariness of His Spirit' (2:17).

Fourth, Chapter 3:1-15, his ministry is concerning cleansing and restoration. Here the emphasis is on 'The immutability of His ways' (3:6).

Fifth, Chapter 3:16-4:6, his ministry is related to the people who respond to the message he brings from God, the nucleus of the new nation. Here the emphasis is upon 'The righteousness of His recompense.'

Generally, there are four things that characterized the people of Malachi's day, that should have a voice for us today. First, they spurned the love of His heart. "Wherein hast Thou loved us?" (1:2). The reality of His love could not be denied, it was unmistakable, "I have loved you, saith the Lord" (1:2). The reason for His love was Himself (Deut. 7:7, 8). He loved them, not because of what they were, but in spite of what they were. The reach of His love was so great that it embraced them all, but their response was to spurn His love. There was a time when they would not have said, "Wherein hast thou loved us?" They had gone after the Lord in the wilderness (Jer. 2:2), but now things were different, and His love was not only spurned, but also challenged.

Has this no voice for us today? Has our love waned? Have we left our first love? As in Ephesus (Rev. 2:4), there are plenty of works, labour and patience, but has Christ the first place in our affections individually and collectively? Have we as an assembly lost the love of espousals (II Cor. 11:2)? Is there someone or something that has come between our hearts and

Christ? He not only demands the first place in our affections, He is also worthy of that place. Are we spurning His love by the way we live and by what we introduce into the assembly where we are in the fellowship?

Secondly, they slighted the majesty and dignity of His name. They said "Wherein have we despised Thy name...wherein have we polluted Thee?" (1:6, 7). The priest who had the privilege of entering into the sanctuary should have known the majesty of His name (1:11) and the honour and reverential fear of which it was worthy. However, they were marked by irreverence (1:6); they had forgotten their relationship, and thus failed to give God the reverence that was His due. They were also marked by inconsideration (1:7,8). Despite the teaching of Leviticus 22:22, where the animal that was blind or broken or maimed, had a scurvy or was scabbed was not to be offered to the Lord (see Deut. 15:21), they considered anything would do for God. By inconsistency (1:12), they claimed to be priests of God, yet they despised the provision of God.

Is not this relevant to the day in which we live? Is there not a lack of reverence and godly fear among us? Have we forgotten that 'Holy and reverend is His name' (Psa. 111:9)? Many act as if anything will do for God. The best is spent on ourselves and whatever is left over is used for God. So often our time, energy and possessions are used for self-gratification, the pursuit of our own ambitions, and the assembly comes last. What a low appreciation of the majesty and dignity of His name! What about the food that God has provided for the spiritual enrichment of our souls? Are we feeding upon

the world's husks, even in the home—feeding upon that which could never meet the claims of the altar, or enrich the soul?

Thirdly, they sorely tried the patience of His Spirit and they said, "Wherein have we wearied Thee?" (2:17). They had profaned the sanctuary with their immoral ways and disregarded its claims of holiness upon their lives, and patterned their lives after the nations around them. This is a grave danger today. Prevailing conditions in the world affect our attitude and conduct until we forget the holy claims of the One who has purchased us. "As He which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15). The character of the One who has called us is emphasized in I Peter in order to strengthen the exhortation to holiness of life. All that we say and do should be regulated by the holy character of God. This should be true individually and collectively. Many assemblies have been affected by the world around us so that social activities and worldliness are introduced into them, robbing the testimony of its dignity and power. When are we going to appreciate the sanctity of the assembly, which is the residence of the Holy Spirit, the temple (inner shrine) of God (I Cor. 3:17)?

Lastly, they set aside His sovereign claims and said, "Wherein shall we return.... Wherein have we robbed Thee?" (3:7,8). They were marked by a spirit of disobedience, defrauding God of what was rightfully His. They were not prepared to acknowledge their sin nor to render to God that which belonged to Him.

Is there a lack of self-judgment among us today? Are we robbing God of that which is rightly His? When we live as we like, act as we

like, go where we like, say what we like and spend what we like without considering the sovereign claims of God, we come under the condemnation of Malachi's ministry. A failure to study the Word of God, to develop gift, to give our time and energy to the things of God is really robbing God and is a setting aside of His sovereign claims upon us.

As we have briefly touched on these warnings from Malachi, we trust that the Word of God will reach our hearts and cause us to examine our lives. May we be stirred to new devotion to the Lord Jesus that we may respond with willing love and show reverence for His name, live in accordance with His holy character, and unhesitatingly submit to His sovereign claims.

Grace Withers Without Adversity

Losses, disappointments, malicious words aimed at you, loss of friends, of jobs, of houses are God's workmen, working that which is for your good out of everything that ever befalls you. Let not the Lord's dealing seem harsh, rough or unfatherly because it is unpleasant. When the Lord's blessed will blows across your desires, it is best in humility to strike sail for Him and to be willing to be led in any course that He shall please. You know not what the Lord is working out of it now, but you shall know hereafter. I know of no sweeter way to heaven than through free grace and hard trials together, and one of these is seldom found without the other.

Samuel Rutherford

To look no more on
scenes of earth.
The rapture, who can tell?
He's come—the living
and the dead
Unite the throng to swell.

To rise to meet Him
in the air,
O, who can tell the joy?
His love, His worth,
His praise, Himself
Shall all our thoughts employ.

To know that Man,
Who'd been unseen,
O, who can tell the bliss?
With bursting heart of
love to bow
His wounded feet to kiss.

To join to fill the
boundless skies,
O, who can tell the praise?
To voice the inexpressible,
The ransomed song to raise.

To have the life
pass in review,
O, who can tell the grace?
To hear, 'Well done,'
and honors all
At His pierced feet to place.

To come, arrayed in
white, with Him
The wonder, who can know?
That guilty ones
His wondrous grace
To wondering worlds shall show.

To fully know, serve,
love Him then,
O, glorious ecstasy!
For Him—His pleasure,
honor, joy—
Eternally to be!

Conscience or Consciousness

James H. Brown of Phoenix

In the Epistle to the Hebrews the conscience is mentioned five times (Heb. 9:9, 9:14, 10:2, 10:22, and 13:6). Webster defines conscience as, "Moral judgment that opposes the violation of a previously recognized ethical principle, that leads to feelings of guilt if one violates such principles." Mr. W. E. Vine says in his Expository Dictionary of New Testament Words, "The witness borne to one's conduct by conscience, that faculty by which we apprehend the will of God, as that which is designed to govern our lives." It is the judgment of this writer that the definition given by Mr. Vine is true if the conscience is healthy, but there is in the Scriptures evidence that the conscience can become seared and ineffective (I Tim. 4:2), or that it can be weak (I Cor. 8:10, 12) and be an uncertain guide.

In Hebrews, believers are looked at as worshippers rather than as a priesthood, for Christ is exalted and He is the Great High Priest of His people, therefore we are always to maintain a spirit of reverence toward Him that gives to Him His proper place, while we maintain our proper place before Him. As worshippers it is essential that our consciences are clear before God, for otherwise I can only be uncomfortable and even miserable in His presence. When there is a sense of sin in the conscience, the divine presence cannot be enjoyed and communion is impossible.

We need to discern the difference between sin on the conscience and the consciousness of sin. If I offend a dear friend and all has not been made right between myself and that person, then I am uncomfortable in his presence and conversation is embarrassing. The offence is on my

conscience. When all has been made right through an honest confession of my sin against him and forgiveness has been given and accepted then I am happy in his presence and we can engage in happy conversation. When we apply this principle to communion with God, we have what we call liberty in the presence of God, even though we may have the memory of the offence lingering in our minds. This awareness of our sin, even though it has been forgiven, is a consciousness of the sin. When we are in the good of Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God," then we will not be uncomfortable in His presence and communion will be enjoyed, even though we still have a consciousness of our own unworthiness.

It is likely the experience of every believer that the sins of the past and present are more heinous to us than before we were saved. The reason for this is that we now walk in the light (I John 1:7), and the indwelling Holy Spirit gives us this consciousness. Before we were saved, we sinned with little or no conscience. A true estimate of sin before God makes our sins to be exceeding sinful (Romans 8:13). However, because of the assurance of forgiveness we can appreciate the truth of Hebrews 10:2, "The worshippers once purged should have no more conscience of sins." How good it is to enter into the good of our forgiveness and "Draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

Questions and Answers

Sydney Maxwell

QUESTION: It has been stated that both I Corinthians 10:16-24 and I Corinthians 11:23-32 refer to the Lord's supper. Is this a true statement?

ANSWER: I judge the table to be wider than the supper. In I Corinthians 11, we have the order of the Lord's supper as given to Paul by divine revelation. He clearly states this in verse 23. In view of the disorder that was evident in Corinth, he states the dignity of the ordinance by calling it the Lord's supper, and gives the proper order of its celebration. Since the Lord's supper is the term used to describe the dignity of it, the 'breaking of bread' is used to show its simplicity.

In I Corinthians 10, Paul is dealing with the subject of the Lord's table. He contrasts it first of all with Israel's altar (v. 18), for to the priests of Israel the altar was also a table, they partook of it. Then he contrasts the Lord's table with the table of demons (v. 21). The order is different in relation to the table than the description of the supper in chapter 11. In chapter 10 he puts the cup first, for he is speaking of fellowship and the precious blood of which it speaks is the ground of all fellowship with God. Such a fellowship was incompatible with any fellowship with the table of demons which was found in the idol's temple.

My enjoyment and participation at the table every day will fit me for the supper on that one day of the week when it is celebrated. Chapter 10 is my associations while away from the supper, chapter 11 is my attitude and behaviour while at the supper. Those who appreciate the table will be present at the supper if this is at all possible for them.

The cup and the bread which are

used in the supper are referred to in chapter 10 to teach separation from idolatry and the evil of it. In the table we are viewed as partaking of the benefits of the death of Christ for us, in the supper we proclaim the death of our Lord, His body given and His blood outpoured.

QUESTION: Does God, in this dispensation, speak to men through prayer, by the Holy Spirit, such as revealing when a certain person is going to be saved or what His will is for you to do that day, or does God just give us His Word? I am a young believer, please answer in Truth and Tidings.

ANSWER: The question of guidance is a matter of great importance in the experience of the child of God. As we look back into the Old Testament, God used various ways to guide his people. There was no difficulty for Israel, they had the cloud by day and the fire by night to control all their movements (Numbers 9). The godly Daniel sought guidance through prayer (Daniel 9:3) and was answered by angelic intervention. It is of interest to note in the case of Gideon, in the book of Judges, God had given him his word that he would deliver Midian into his hand (Judges 6:14), yet in his fearfulness he desired a sign, the fleece (6:37-40). God was gracious to him in his weakness.

The tenor of the New Testament gives no examples of such tests for guidance. We have the Word of God in its fulness to guide us. We have no doubt, if we make our problems a matter of prayer, and we are daily occupied with the Word of God, He will make matters clear. When we were young believers, we heard the story of the three lights at the harbour at Holyhead. In the darkest night the captain steered his vessel confidently

into the harbour when he saw three lights appearing as one. When the lights all lined up in a straight line, all was well. We were reminded of three great principles of guidance from this illustration. First, the light of the Word of God, secondly, the light of inward conviction by the Holy Spirit, and thirdly, the arrangements of circumstances in our lives by the hand of God. This is a simple illustration, but a safe rule. When these things are in line in our experience we can move in the fear of God. All other forms of guidance dependent on our feelings or fleece tests (and we may say some that we have heard are weak indeed) are dangerous. Let the Word of God be our one source of guidance (Psalm 73:23-24).

QUESTION: In I Corinthians 5, a man is put away from an assembly, but when you come to II Corinthians 2:4-6, Paul seems to be referring to this man when he says, "Sufficient to such a man is this punishment, which was inflicted of many." I am wondering how long it should be before such a person is brought back to the fellowship. Could you tell me the space of time between the two letters written to the Corinthians?

ANSWER: I am not satisfied that the man Paul refers to in II Corinthians 2 is the same man of I Corinthians 5. The language of I Corinthians 5 leads me to believe that the man came under the judgment of God and had died. I believe it is a parallel to the judgment that fell on Ananias and Sapphira in Acts 5. I am referring to the words, "In the name of the Lord Jesus when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto

Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:4, 5). Furthermore, the language of II Corinthians 2 and chapter 7 indicate a man who has been an affront to Paul and shown open opposition to him, rather than a man who has committed moral sin. Notwithstanding my belief about this matter, we suggest that the time between the two epistles cannot be dogmatically stated. It is generally agreed that the first epistle was written in the spring of the last year of Paul's ministry at Ephesus, thus the majority opinion would place the writing of it about A.D. 57. Considering the close relationship of the second epistle to the first, it is likely that only a few months elapsed between the two, rather than the year that some propose.

The other part of the question can be answered more clearly. The time to bring a person back into fellowship after excommunication will depend on his attitude to the discipline. If he has been humbled and broken before the Lord and true repentance is evident in him, then this will be detected by elders and they will happily see him restored to the fellowship. The fact that Paul refers to the disciplined man as one 'that is called a brother' shows that there was a doubt about the reality of the man's salvation until such a time as this is proven by true repentance and a forsaking of his sin. The time element for recovery will differ in every case. Wise and spiritual men will discern fruits of recovery and recommend to the assembly the reception of such a person when it will mutually be a blessing to all concerned. The requirements for the recovery of the man in II Corinthians apply to anyone who is being received after discipline.

Tidings - Canada

N. Lorimer

British Columbia

Armstrong, John Abernethy and Dave Richards have seen a little fruit in cottage meetings.

Kamloops, The assembly has rejoiced in seeing a few souls saved recently as well as in seeing some baptized in December.

Vancouver, In **Carlton,** George Campbell and David Jones had gospel meetings with a good interest and some blessing.

Alberta

Calgary, The assembly enjoyed recent visits by Harry Steele and Cap van de Wetering. A series on the Book of the Revelation by David Adams was both instructive and challenging. Meetings on two successive weekends in October devoted respectively to ministry and discussions relative to Children's and Personal Work and to Young Christian Concerns were considered to have been very profitable by all attending.

Ontario

Jim Thomson has visited a number of assemblies in Ontario with helpful ministry.

Arnstein, On a short furlough from Costa Rica, David Booth has given interesting reports on the work in that land in several assemblies.

Clinton, The saints enjoyed recent visits by Murray McCandless, Alex Dryburgh, William Hines, J. Thomson and John Norris. A baptism was planned for mid-December.

Guelph, Timothy Walker had two weeks of well attended and encouraging children's meetings during which many parents heard the gospel presented.

Hekkla, In this small village near Huntsville, Gary Sharp and Bruce Cottrill have commenced gospel meetings three nights a week.

Kenora, During the fall, the saints had helpful and appreciated visits from Cap van de Wetering and David Booth as well as one week of children's meetings with Dick Robertson.

Kitchener, Harold Paisley expected to

commence ministry meetings on December 27.

Magnetawan, On the first Saturday of each month from November to April, the assembly has a ministry meeting with some from the neighboring assemblies attending. William Hines was expected for two weeks in ministry during January.

Midland, Six were recently baptized bringing joy to the saints.

Newmarket, The assembly was blessed with ministry meetings on the Book of Ruth by William Metcalf.

Nipissing Junction, The saints expect to be in the new hall early in the New Year.

Nottawa, David Gray and Bill Shaw had a few weeks of gospel meetings with some interest.

Oil Springs, The conference was large and considered very good as seven of the brethren accustomed to ministering gave goodly words from God.

Peterborough, Prayer is requested for gospel meetings which William Metcalf and Don Nicholson expect to commence on January 10.

Sarnia, Albert Hull had a week of profitable ministry meetings.

Sault Ste Marie, The assembly rejoiced as ten were baptized in December. The 18 foot extension to the hall is now almost completed.

Tivaston, George Patterson and Lorne Mitchell are having gospel meetings in the community hall with a little encouragement.

Toronto, Arnold Adams and Timothy Walker had three weeks of gospel meetings in the **Eglinton** hall with unsaved present each night. Our brethren also had several ministry meetings which were enjoyed and well attended. In **Lansing,** Doug Howard and Cap van de Wetering saw a little blessing in the last week of their gospel series. At **Rexdale,** Don Nicholson had two weeks of well attended children's meetings. Prayer is requested for a series of prophetic meetings which Norman Crawford expects to commence on February 1 in **West Hill.**

Tidings

Valens, William Metcalf was expected for two weeks of ministry meetings using his chart "From Egypt to Canaan."

Victoria Harbour, Gary Sharp had two weeks of children's meetings in a public school with an excellent interest shown by children and parents. This effort was an outreach by the **Waubashene** assembly.

Wallaceburg, During the winter season, the believers have a ministry meeting on the last Friday night of each month and William Metcalf was with them for their meeting in November.

Quebec

Shawinigan, The assembly has been encouraged by the attendance of about 20 young people at the regular meetings.

New Brunswick

Three gospel series were in progress at the beginning of December in New Brunswick with Murray McCandless at **Bath**, David Kember at **Plaster Rock** and Larry Buote at **Tracadie**.

Moncton, The hall was crowded as Harold Paisley gave a week of helpful ministry from the Book of Acts.

Nova Scotia

Avonport, For the first time, the conference here was held in a school building and this proved to be very convenient. The conference was good with helpful ministry and four excellent Bible Readings on the Upper Room Ministry of the Lord Jesus.

Dartmouth, Albert Hull expected to have a meeting one night a week using a chart. He also plans to visit **Tancook Island** with Bibles which have been requested.

Debert, On November 22, James McClelland and Shad Kember commenced a series in the gospel.

Halifax, A few souls professed faith in Christ during gospel meetings by Albert Hull and Robert McIlwaine.

Sydney, David Swan expected to have ministry meetings here.

Prince Edward Island

Crapaud, Arnold Gratton and Noel

Burden have started gospel meetings.

Newfoundland and Labrador

Cornerbrook, Gaius Goff had appreciated ministry meetings.

Cox's Cove, Gospel Meetings have been started by Marvin Derksen and Carl Payne in a portable hall.

Gander Bay, Bert Joyce and Fred Holder commenced gospel meetings with a good interest.

Goose Bay, Wallace Buckle and Jonathan Procopio expected to visit this isolated town of over 10,000 with no gospel testimony.

New Harbour, Six have recently been reached and saved, bringing joy to the assembly here.

Red Bay, Bryan Funston had ministry meetings here as well as in **Lance au Loup**.

Tidings - U.S.A.

Alaska

Anchorage, Gospel meetings by Tommy Thompson and Leonard De Buhr proved to be a time of help for recent converts and restoration for some. The conference was a time of blessing with practical ministry and a good Bible Reading. Following the conference, Jim Beattie remained for helpful ministry on the Book of Numbers. Prayer will be valued for the work in the interior where several Indian saints gather twice weekly. Brother Thompson expected to visit them again soon.

California

While on furlough from El Salvador, George Trew visited a number of assemblies in the **Los Angeles** area on his way to New Zealand.

San Diego, An encouraging number of children and parents attended children's meetings by Tom Baker.

Arizona

Phoenix, Only two brethren who give their full time to the work of the Lord were present for the four day confer-

Tidings

ence. The Bible Readings, ministry and gospel were with blessing and power. Sydney Maxwell remained in the area for ministry following the conference.

New Mexico

Albuquerque, Eric McCullough visited the assembly for a week of appreciated ministry meetings.

Minnesota

Minneapolis, Paul Elliott and Gavin Collins are having gospel meetings three nights a week in Brother Collins' home with a little blessing. Two nights a week, our brethren have meetings in a home near **Sturgeon Lake** where there is also an interest.

Iowa

Hitesville, Harold Paisley had well attended prophetic meetings and expected to visit **Waterloo**, **Dunkerton** and **Marion**.

Manchester, There was some blessing in salvation in the gospel meetings held by John Slabaugh and Allan Christopherson.

Wisconsin

Ontario, The assembly profited from short visits by John Gray, George Graham, Robert Surgenor and Albert Grainger following the **Blue River** and **La Crosse** conferences.

Michigan

Livonia, Following the annual conference, Albert Ramsay and Paul Kember commenced a gospel series and the assembly was encouraged to see strangers attending and a little blessing in salvation. The bi-monthly Bible Readings on the Meal and Peace Offerings were large and much appreciated.

Williamston, John Norris gave the assembly a week of much appreciated ministry and Eric McCullough was expected for meetings in January.

Ohio

Cleveland, Gospel meetings by Norman Crawford and Eric McCullough were accompanied by some blessing in salvation.

Mansfield, An all day meeting was held in November at which time a large number gathered. Eric McCullough and

Norman Crawford were present for ministry and a Bible Reading on Romans 12.

North Carolina

Hickory, Prayer is requested for gospel meetings which Oswald MacLeod and James Smith expect to commence on January 9.

Pennsylvania

Bryn Mawr, A sense of the presence of God was very real at the conference with much appreciation shown for the spiritual help received. A young man of nineteen professed to be saved at the close.

New Jersey

Barrington, David Oliver and Eugene Higgins had the joy of seeing a niece of Caesar Patrizio profess to be saved giving much joy.

Connecticut

Hartford, The conference was larger than ever with six brethren ministering the Word and preaching the gospel.

Massachusetts

East Boston, A large number attended the December conference on the Saturday but a heavy snow fall hindered attendance on the Lord's Day. Brethren N. Crawford, A. Dryburgh, W. Gustafson, E. Higgins, A. Hull, O. MacLeod, M. McLeod, D. Oliver and J. Smith were present and the ministry was very good and helpful.

Tidings - Other Countries

N. Ireland

There are very well attended Saturday night ministry and Bible Readings in **Ballymena**, **Armagh**, **Cloughfern**, **Antrim** and **Lurgan**.

Bangor, J. Flanigan has commenced ministry meetings in Central Hall.

Ballymachason, The conference in November was large with good ministry by Brethren Hutchinson, McShane, Ferguson, Turkington and McBride.

Belfast, J. Allen saw a little blessing in the gospel in Windsor Hall.

Tidings

Broughshane, W. Jennings and J. Martin have commenced in a store near here.

Clough, The conference on November 14 was not as large as it has been some years. Appreciated help was given by Brethren McKelvey, Hutchinson, Martin, McShane, McNeill and McBride.

Drumlough, J. Brown and J. Lennox have commenced a gospel series.

Dunmurray, Nice numbers are attending gospel meetings by A. McShane and S. Maze.

Enniskillen, The hall was filled and God's presence was experienced at the half yearly meeting when R. McPheat and J. Hutchinson gave ministry and R. Neill of Africa and R. McAllister of Eire gave reports.

Kilkeel, A few strangers are coming in to gospel meetings by S. McBride.

Larne, W. Nesbitt and R. Neill are getting good numbers and seeing some blessing in gospel meetings.

Mullafernaghan, A special meeting was held on November 7 to mark the 100th anniversary of the assembly. Dr. Matthews and D. Oliver were used by God to see it formed. The assembly met first in a farmer's barn and then a small wooden hall was erected which was the scene of much fruitful gospel activity for 50 years. The present larger hall was erected in 1956 and has also been a place of much blessing. The hall was packed for the special meeting and after reports, T. McKelvey and J. Hutchinson gave ministry.

Omagh, A good number attended the November conference and profitable ministry was given by a number of the Lord's servants.

Rasharkin, S. Ferguson and N. Turkington are being encouraged with a good attendance at gospel meetings.

Sion Mills, J. Allen has started ministry meetings.

Chile

San Felipe, Prayer is requested for our Brother David Rodgers who has been suffering from infectious hepatitis for over three months. His wife and four

year old son also contacted this disease but have recovered, while Brother Rodgers had not improved after three months.

Japan

Tokyo, In November, Jim Currie expected to make his first extended trip since being hospitalized in the spring. He expected to visit **Akita**, a city which is 350 miles north of Tokyo, for ministry and gospel.

St. Lucia

On November 16, Jack Nesbitt wrote, "I am in my 13th week of gospel meetings in the village of **Forestaire**. This is a new area to us and the response has been very encouraging. A nice number have professed and good numbers attend nightly. Several young brethren from Ciceron share the meetings with me."

Venezuela

On October 22, Sidney Saword wrote, "It will be 59 years this December since I first arrived in Puerto Cabello, and the record that I have kept of letters written shows 19,121 including this one. This is our second visit this year to this state of Cojedes. Over 40 years ago Brother Williams and I first began gospel meetings and it was hard going. We were on the point of abandoning it completely, but decided to give it another opportunity. After much patient toil we saw the first assembly formed and 16 at the Lord's Table. On September 26, Joe Turkington baptized 20 believers and the large hall here couldn't hold the people. A large number stood at the open windows and doors. On Lord's Day morning it was a wonderful sight, about 120 at the Lord's Table, as it was a regional conference of two days like heaven upon earth."

Conferences, D.V.

Long Beach, California

Jan. 15 and 16 in the Gospel Hall, 3516 Linden Avenue, Long Beach. Prayer meeting on Jan. 14 at 7:30 p.m. Meetings on Saturday are Bible Reading at 10 on the Rapture and the Resurrection, Ministry at 2:30 and Gospel at 7. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2:30 and Gospel at 7. Corr. Dr. John P. Bell, 580 S. Reynolds Place, Anaheim, CA 92806. Phone (714) 956-8236.

Williamston, Michigan

All day meetings are held each Lord's Day during the months of January and February, with Breaking of Bread at 10, Sunday School at 11:45, Gospel and Ministry at 3:30.

Note:

Kindly remember the following conferences as mentioned in detail in the November or December magazines:

Picton, Ont. - Jan. 2 and 3

Seattle, WA - Jan. 23 and 24

Monrovia, CA - Feb. 13 and 14

San Diego, CA - Jan. 2 and 3

Hitesville, IA - Jan 1

Tampa, FL - Feb. 13 and 14

Pennsauken, NJ - Jan. 2 and 3

Change of Address

Frank Pearcey, 2350 Bridletown Circle, Apt. 910, Scarborough, Ontario, M1W 3E6.

Jack Nesbitt, Box 855, Castries, St. Lucia, West Indies.

Change of Correspondent

Waubashene, Ont., Ed Heels, Box 363, Midland, Ontario, L4R 4L1. Phone (705) 534-3698.

Change in Meeting Time

Phoenix, Arizona, Sunnyslope, Prayer meeting and Bible study are now combined into one night at 7:45 p.m. on Wednesday.

Jose Narango of Venezuela. There was great mourning over the home call of our veteran preacher Joe Naranjo on September 17. He was a strong man physically and spiritually but he took sick and all medical intervention was in vain. There were between 500 and 600 at the funeral, some travelling nine hours each way. He will certainly be missed both as a preacher and teacher (S.J. Saword).

Mrs. Guilletta Falco of Sault Ste.

Marie, Ontario. Our dear sister passed into the Lord's presence at Sudbury, Ontario, where she had been living in a nursing home. With her husband, who predeceased her three years ago, she was a faithful attender at all the meetings and loved the place of the Lord's presence. Because of poor health, she was unable to attend meetings in recent years. Guido Cedolia spoke comforting words to loved ones and a message in the gospel at the funeral.

Forbes Coutts of Barrie, Ontario on October 7, age 85. Our dear brother was saved in 1926 and was in fellowship in the Parkside Drive assembly for many years and later at Strongville. He was a very kind and faithful brother and loved the Lord's assembly and His people. James Clark spoke plain and faithful words at the large funeral and also at the graveside.

Mrs. Margaret McElrea of N. Ireland

on October 11. Our dear sister was saved in Cookstown in 1916 in meetings held by William McCracken and Tom Campbell. For over 65 years she was in happy assembly fellowship. She had the joy of seeing most of her family saved. Funeral services were taken by Jack Lennox.

Alva Lemke of Bay City, Michigan

on October 18. Our dear sister was at the Lord's Table in the morning and in the evening was in His presence. She was saved in the year 1936 during a gospel series conducted by Lorne McBain. Shortly thereafter she was baptized and received into assembly fellowship. Mrs. Lemke was a quiet, consistent believer. The funeral was taken by Paul Kember.

With Christ

Miss I. Magill of N. Ireland on October 23. Our dear sister was saved 20 years ago when Brethren Lyttle and McShane had meetings near to Donacloney where she lived. She was a nice quiet Christian girl who adorned the doctrine. Prayer will be valued for her aged mother and family circle. The large funeral was shared by J. Flanigan, J. Hutchison and A. McShane.

Dr. J. Boyd of N. Ireland on October 26, age 77. Our dear brother was saved as a young physician when working in England. He was well known and loved as a family doctor in Belfast. Being a keen student of the Scriptures, he gave much valuable help in local assemblies and was well known at the Lurgan Bible Readings. Regularly he wrote for a number of assembly magazines. The large funeral was shared by Brethren Wishart, Hutchinson, Loudon and Edmondson.

Mrs. Gilbert (Rosina) Young of Longport, NJ on October 30. Our dear sister was born in Scotland in 1895 and born again in 1910. For over 30 years she was in fellowship in the 73rd St. assembly and came to the longport Home in September, 1978. She was marked by a quiet, uncomplaining spirit. The funeral service was taken by Eugene Higgins.

Alexander Sherriiffs of Milton, Ontario on November 1, age 92. Our beloved brother was saved in 1915 on a country road near Milton, while walking home at midnight. He farmed for some years in Manitoba before returning to the Milton district. Gospel meetings, which preceded the establishing of a testimony in Milton in 1961, were held in our brother's home. The funeral was taken by F. Krauss.

Lloyd Duncan of Beetown, Wisconsin on November 6, age 85. Our dear brother was brought under the conviction of sin through hearing the gospel at Beetown and was saved in April, 1948. He was later baptized and received into fellowship at Beetown where he continued until his home call. His seat is vacant and he is missed. Paul Elliott preached the Word to a large crowd at the funeral.

Mrs. Anita Hyde of Marion, Iowa on November 7, age 74. Our dear sister was saved through the labours of Oliver Smith in January, 1929 and with her late husband Dale was in happy fellowship in the Garnavillo, Iowa assembly. Following the death of her husband, she was in fellowship in Marion where she last made her home. She had a consistently cheerful countenance and disposition and was loved by all. Eric McCullough conducted the funeral service in the Gospel Hall at Garnavillo.

Mrs. P. McFeeters of N. Ireland on November 16. Our dear sister was saved in the Ballymena area 39 years ago. After her marriage she was in fellowship in Sion Mills for some time, then in Londonderry for a short time and latterly in Hollywood, where with her husband she sought to serve the Lord and be of help and blessing. She had the joy of seeing her four children saved. The funeral was taken by R. Jordan and J. Hutchinson.

Joseph Brown of Long Beach, California on October 14, age 81. Our dear brother was saved in July, 1928 in the large tent on West Chicago Blvd. in meetings held by F. Mehl and L. Sheldrake. He was in fellowship in the Central Hall, Detroit, then in the Jefferson Hall, Los Angeles, and in latter years the Long Beach assembly. He was a brother of Mrs. Elizabeth Alexander of the North Vancouver assembly. Remember in prayer his wife, son and daughter.

Bill Steele of Peterborough, Ontario on November 19, age 72. Our dear brother was saved as a boy and was faithfully in assembly fellowship for over 50 years. Prayer is requested for his dear wife. The funeral was conducted by Sam Patton and words of warning were spoken to a good number of unsaved.

Mrs. Alberta Ritchie of Winnipeg, Manitoba on November 26. Our dear sister was saved as a young girl and was for many years in fellowship in West End Gospel Hall, although of latter years she was unable to be present because of illness. The funeral service was conducted by H. Parker, A. Ritchie and R. McCammon.

With Christ

Mrs. John Winters of Toronto, Ontario on November 19, age 79. Our dear sister was saved at St. Catherines, Ontario in 1921 in the first gospel series conducted by Albert Joyce who was preaching with Robert Telfer. For over 50 years, Mrs. Winters was in happy fellowship in Pape Avenue assembly in Toronto. With her husband, who predeceased her eighteen years ago, she was given to hospitality. One daughter, Eileen, also predeceased her in 1947. The large funeral was taken by Harold Paisley. Special prayer is requested for the family.

Truth & Tidings

Honorary Editors

A. W. Joyce, Box 129, Unionville, Ontario, L3R 2C3 (Founding Editor).

John Norris, 6 Gregory Place, Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2**. Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3**. Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3**.

Evangelize!

David Oliver

Men are dying, truth is lying
Dormant in the dust of earth.
Souls are crying, men relying
On the saints to spread the truth.
 Busy they with earthbound duties
 Fill their time from dawn to dusk.
Charged with need, a thousand cries
Press the note - EVANGELIZE!

Scorn deridings, spread the tidings,
Sweetest message ever heard.
Speaking really, sharing freely
From God's living, pow'rful Word,
 Tell of Christ, of peace, of pardon,
 Sins forgiv'n, and heaven and joy.
Thankful, joyful, thoughtful, wise,
Ready, swift - EVANGELIZE!

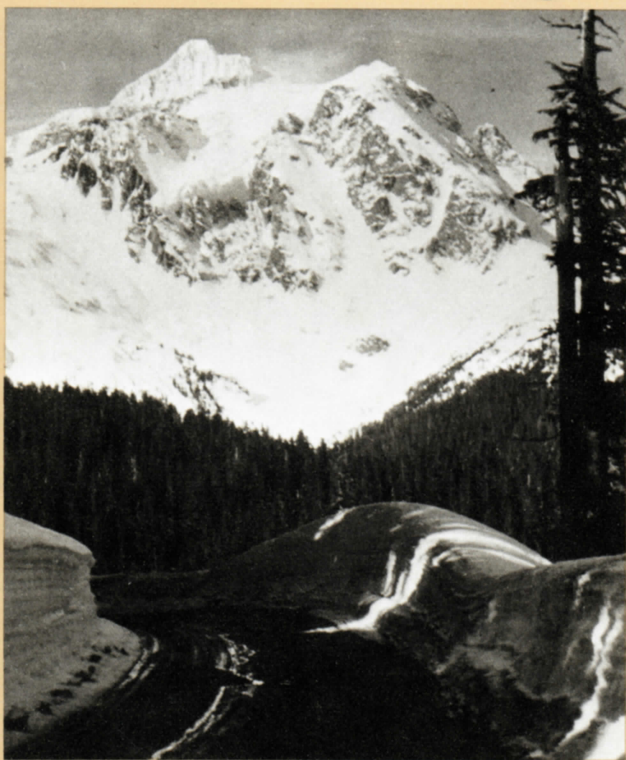
Good seed sowing, ever going,
Warning souls from wrath to flee.
Daily speaking, praying, seeking,
Pointing men to Calv'ry's tree.
 Using tracts, a word, an interest,
 Love and live and preach of Jesus,
Bent on one thing—souls the prize—
One thing first - EVANGELIZE!

Night is falling, Christ is calling
Workers at the close of day.
Crowns victorious, kingdom glorious,
King of Kings, He'll soon hold sway.
 Gather sheaves to bow before Him,
 Souls forever to adore Him.
'Til we meet Him in the skies,
Keep His charge - EVANGELIZE!

D. Lacey

february 1982

truth and tidings



All scripture is given by inspiration of God,
and is profitable....

- 31 Testing S. Maxwell
An excellent and practical article which will also show the student how to reap the great benefits of word study.
- 35 Proverbs (7) A. J. Higgins M.D.
How does a believer face dying? A most helpful examination of current thought in the light of the Proverbs of Solomon.
- 38 Jesus Only W. Lavery
A heartwarming look at the contrasts between Mount Calvary and the Mount of Transfiguration.
- 40 Timothy N. Stewart
A study of the mutual benefits gained when the sheep and the lambs feed together.
- 42 Wisdom D. Ussher
How divinely given wisdom can meet the need of frail and failing creatures.
- 45 Nehemiah G. Baghramian
Lessons drawn from the faith and courage of a man of God.
- 44 He Died for Me. R. Robertson
A touching story in verse.
- 46 Questions S. Maxwell
- 47 Tidings N. Lorimer
- 56 Remember Pearl Harbor
 Wm. Oliver

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203.
 Subscription: \$5.50 per year, U.K. £2.50.
 Second Class postage paid at Jackson, MI 49201.
Postmaster: send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
 Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
 2584 Airport Road, Jackson, MI 49202.

Vo. 33 No. 2

The purpose of this article will be to examine two words in the New Testament that are distinguished in a variety of contexts. The recognition of their meaning and intent will yield many valuable lessons to the diligent student of the words which the Holy Spirit teacheth (I Cor. 2:13). The words are *dokimazo* and *peirazo*. They are recognized as synonyms in the vocabulary of the New Testament and yet as with other synonyms we will be able to discern different shades of meaning in the way they are used.

Dokimazo means to test something with the expectation of finding it good. *Peirazo* is used when there is either no expectation or when the prospect is bad. In searching for passages where both words are used I found three that will help to illustrate the differences between them. II Corinthians 13:5 says, "Examine (*peirazo*) yourselves, whether ye be in the faith; prove (*dokimazo*) your own selves, how that Jesus Christ is in you, except ye be reprobates (*adokimos* - disapproved)." This verse illustrates the assertion of Mr. Trench that *dokimazo* always implies that the one being tested will be approved. *Adokimos* means to be rejected after examination.

Another passage that illustrates the difference between the two words is Galatians 6:1-4. The spiritual brethren who are to seek the recovery of one who has been overtaken with a fault are told to consider themselves lest they also be tempted (*peirazo*). In keeping with its meaning, *peirazo* means that there is the possibility that the brethren who seek to restore the one who has failed may fail themselves. Verse 3 is a solemn warning against

too much self-confidence which may well precede a fall. The antidote is found in verse 4, "But let every man prove (*dokimazo*) his own work, and then shall he have rejoicing in himself alone, and not in another." *Dokimazo* is used because this proving of his own work is expected to result in approval from the Lord.

The two words are found together again in Hebrews 3:9. The fathers in Israel tempted God (*peirazo*) to try to find unfaithfulness in His dealings with them, but they rather proved (*dokimazo*) God to be faithful to His Word that they should not enter the land. This introduction to the use of these two words will now help us to trace spiritual lessons from their use.

In Romans 12:1, 2 *dokimazo* is used in association with the *sacrifice of the body* of believers, through which the good and acceptable and perfect will of God may be proven. Chapters 12-15 are the final and practical section of this great epistle. The great doctrinal themes of the Gospel end with the note of triumph in Romans 8:33-39. Seeing chapters 9 to 11 are dispensational and form a parenthesis, we move from the consolation of chapter 8 to the challenge of chapter 12. I have no objection to the linking of the mercies of Romans 12:1 with the close of chapter 11. In Romans 3 to 5 we have mercy to Gentiles and in chapters 9 to 11 we have mercy displayed particularly to Israel (Rom. 11:30-36). Nothing is lost by allowing this link and happily domatism is avoided.

The response to the mercies of God is the presentation of the body in dedication to God in priestly service at the altar. I would suggest that this is viewed as being a corporate act of the assembly. It is well-pleasing to God and is our reason-

able service or spiritual worship which is the translation entailed in the word *latreia*. The outcome of the presentation is in verse 2. One blessed result is that we are not conformed to this present age. From the word translated 'fashioned' we get our English word scheme. It indicates what is merely outward without any inward reality. The word 'transformed' is from *morphe* and in contrast to the word fashioned it denotes an inward quality that is manifested outwardly. It is used of our Lord's transfiguration on the mount in Matthew 17 and is used to describe the moral change that takes place in us as we behold the glory of the Lord Jesus (II Cor. 3:18). Our word *dokimazo* is found in Romans 12:2. By not being conformed to the age we prove what is that good and acceptable and perfect will of God. This is an examination that will truly prove to us that the will of God is good and fully acceptable to every spiritual mind. The evidence of this test is seen practically in our lives as we do the will of God.

In Romans 14:22 *dokimazo* is translated 'alloweth' and the context has to do with the *stumbling of a brother*. It is a very practical and important section of this epistle dealing with the relationship between believers. The background is the eating of meats which had been offered previously in sacrifice to an idol. While this does not apply to us today, the lessons learned about attitude toward other believers is abiding truth. In matters of conscience we must consider the consciences of others. When we look at things that are not legislated by a 'thus saith the Lord,' we need to take care that our liberty does not become a cause of stumbling to a weak brother. Paul says, "Hast thou faith? have it to thyself before God.

Happy is he that condemneth not himself in the thing which he alloweth" (Rom. 14:22). The word 'condemneth' means to judge self in what we approve (*dokimazo*). The lesson is that while I might have liberty to do certain things about which I have no accusing conscience, the very liberty I exercise judges against me if it induces a weak brother to do the same thing when he does not have a clear conscience about it. He is condemned in his act and "Whatsoever is not of faith is sin" (v. 23).

In I Corinthians 3:13 we have *scrutiny at the bema*. This chapter gives us some pictures of the character of the local church. It is God's husbandry, or 'tilled field' (vs. 6-9). Paul had planted and Apollos watered but God had given the increase. Paul and Apollos were not party leaders but fellow-workers strengthening the assembly, rather than weakening it, working together for its productivity under God. It is also described as God's building, and by God's grace, Paul is viewed as a wise masterbuilder. In the preaching of Christ in the Gospel, he had laid the foundation of the church at Corinth (I Cor. 3:10, Acts 18:1-16). His injunction for every man to take heed how he builds thereon is very solemn. The combustible materials of wood, hay and stubble may appear large in the eyes of men, but these will not stand the fire and are reduced to ashes. In contrast, the permanent materials of gold, silver and precious stones will stand the test of the day when the fire will try every man's work. We come to our word *dokimazo* in verse 13, "And the fire shall try every man's work of what sort it is." This is approval after a test that will determine the reward that is to be received at that day. In my judg-

ment, this passage has to do primarily with the teacher, even though the principles taught here have other applications. To insist that some believers will receive no reward at the Judgment Seat of Christ from the expression, 'saved so as by fire' (v. 15), is to wrest the passage completely out of context. True, we are all builders, or should be, but all are not teachers and the context relates to teaching. The gold can be linked with teaching that is for the glory of the Lord Jesus Himself; the silver can be linked with teaching that emphasizes the redemptive work of Christ and the costly stones suggest to us that which will reproduce the moral features of Christ in our lives. The silver reminds us of the cost of redemption but the precious stones suggest ministry which brings before us the claims redemption has made upon us. Let all who seek to minister the Word of God scorn the applause of men in the present time and seek after the approval of Christ in a day that is still future.

In I Thessalonians 2:4 we have the *steward and his burden*. The teaching of this epistle is salutary and stirring. Paul reminds them of the character of the teaching he gave among them when he did not use flattering words (I Thess. 2:5), "...as ye know, nor a cloke of covetousness, God is witness." They could know that he did not use flattering words, but covetousness has to do with motives and only God Himself could be the true judge of it. The Thessalonians heard the preaching, but God knew the hearts of the preachers. How solemn! Rather than seeking glory from them or from others, he became a nurse in his care for them (v. 7). He was also a father in his counsel and comfort (v. 11). In each case he

thought of them as his own children. He not only travailed for them but taught them by life and word. In large measure these believers had become imitators of the preachers (I Thess. 1:6 Revised Version).

The preaching they heard stemmed from a deep conviction of stewardship, "We were allowed of God to be put in trust with the Gospel" (I Thess. 2:4). The words 'were allowed' translated a form of *dokimazo* and the Revised Version rightly reads, "We have been approved of God." Paul was a true son of Merari, occupied with the silver sockets and the boards and bars that were overlaid with gold (Num. 4:29). It is interesting that in his ministry he fulfilled all the service that was seen typically in Kohath, Gershon and Merari. As these Levites were called, cleansed and consecrated to their ministry, so was Paul (Num. 8). This verse in I Thessalonians 2 closes with the statement, "Not as pleasing men, but God, which trieth our hearts." Again the word for trieth is *dokimazo*. The laborers at Thessalonica had been examined by God and approved for their work and labored in the consciousness of His examination and approval. In regard to the servant (*diakonos*) of I Timothy 3:10, it states, "And let these also first be proved (*dokimazo*), then let them use the office of a deacon, being found blameless." This proving is done by the church and only when approval is received is this service to be carried out. How good to have the approval of God, then there will be no difficulty in getting the approval of the church.

The final use of the word *dokimazo*, which we wish to notice, is found in I Peter 1:7, where we

can relate it to the *suffering of the believer*. Here are words of encouragement given through the shepherd ministry of Peter to pilgrims and strangers in a hostile world. These tried saints were rejoicing, for they knew that their grief was only for a little while. The word for grief, *lupeo*, suggests not the suffering itself but the mental anguish that accompanied it. These manifold temptations (*peiramos*) were from men with the object in view of seeing the saints fail under the trials. *Dokimazo* is the word used in verse 7, "That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire," (Their faith comes through the fire as being more precious than the value men put on gold), "might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). May we who have had to suffer so little for Christ pray earnestly for suffering saints wherever they may be found!

We will conclude our study with three important references where the word *peirazo* is used, keeping in mind that it is used at times with no outcome in mind, and at other times when a bad result is expected from the testing. It is used in Matthew 4:1 of Satan's assault against the Saviour. The three fold temptation of the Lord Jesus may be summed up by three expressions, first, 'please Thyself' (Matthew 4:3), second, 'display Thyself,' (v. 6) and finally, 'glorify Thyself,' (v. 8). Satan desired that the Lord Jesus should leave the path of dependence, divine leading and devotion. If Satan thought, as the word indicates, that the temptation would result in the failure of the Lord Jesus, his hope was doomed to failure from the start. In our Lord's holy nature

there was nothing to respond to temptation to do evil. How victorious He was and what a contrast between Him and us!

Hebrews 2:18 uses *peirazo* in regard to the *ability of the Saviour*. "For in that He hath suffered being tempted (*peirazo*), He is able to succour them that are tempted." The holy nature of the Lord Jesus recoiled from the evil suggestions of the enemy and because of this abhorrence, His tender spirit suffered. The more holiness of life there is, the more we will feel the heat of the fires of temptation to evil. We may take Joseph as a contrast to our Lord Jesus. In human frailty, Joseph rightly fled; our Saviour stood His ground in the beauty of holiness, unmoved by Satan's subtle wiles, until Satan departed as a vanquished foe.

In Hebrews 4:15 *peirazo* is used in relation to the *assurance of support*. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted (*peirazo*) like as we are, yet without sin." The language of this verse is negative to emphasize the positive touchability of our High Priest who was tempted in all points like as we are, apart from the question of His sinning. What consolation and comfort to tried and weary saints! Let us draw near! It is a throne of grace, replete with mercy also in every time of need.

Then boldly let our faith address His mercy and His power,
We shall obtain delivering grace
In each distressing hour. □

Proverbs of Solomon for the Problems of Society

A. J. Higgins, M.D.

VII. Death and Dying

The last frontier has been conquered! Or so we are told. Modern man has come to grips with death. Dr. Elizabeth Kubler-Ross, in her excellent book *On Death and Dying* has taken us through the stages of death: denial, anger, bargaining, depression and acceptance. We have come through her course with flying colors. Dr. Maurice Rawlings has taken us a step beyond death with *Beyond Death's Door*. We have stood on the sidelines watching as our fellow travelers to eternity have stood with one foot in this world and one in the next. Standing as an ancient colossus with eyes peering into both worlds, they have decided somehow to return and grace us with their glowing reports. This has already been called the 'Lazarus Syndrome.' It really provides no evidence of what life is like after death. A person's own psychological makeup and wishes can influence what he will experience in a delirium.

Modern man, so we are told, has taken the mystery out of death. It is as though death was only a problem that has been solved by more knowledge and discussion. Somehow though, a strangely familiar feeling begins to make itself felt through all this. Man smugly views death as a man views a distant enemy. He takes courage in all his potential allies and in the great distance of his foe. Yet as the enemy nears he finds every ally beginning to excuse himself on the pretense of more important matters. The ally philosophy leaves because, after all, his business is thinking things through and facing 'Truth.' The rest is up to you. Humanism asks to be excused because he is busy making

man realize that he is the controller of his fate; death beds are just not his environment. Rationalism has little to offer. Even religion, which seemed so comforting in health and prosperity, with its soothing music and moving services, can offer nothing but a wish for good fortune as that final step is taken. Can not ally help? Is man really alone facing death? It was Benjamin Franklin who said, "A dying man can do nothing else."

Death is today what it has always been: the great foe against which men struggle and rage, only to succumb to it helplessly in the end. Every funeral cortege to a cemetery is a mute testimony by mankind that he is still defenseless before this great foe.

The almost universal response to the thought of death is fear. Man has taken the same approach as always: the way to dispel fear is to educate. So we have been educated about death; it has been explained to us and man is now supposed to have mastered his fear through knowledge. The only problem with this game plan is that it hasn't worked. It hasn't been successful for the philosopher or the common man, the rich man or poor man, the religious or irreligious. The element that men never reckoned with is that the fear and dread of death in the unconverted heart is not due to ignorance about death, but ignorance about God (Prov. 10:24; 11:23). The believer is in a somewhat different situation than the man of the world. While few of us are eagerly awaiting death, it really is not death we fear. The great fear that many believers harbor is dying. We have peace and assurance about the next life. The way that this one may close however causes concern.

What is it about the act of dying

that is so unnerving to us? What attitude should a believer have about approaching death, the need-less prolongation of life at any cost, the desperate clinging to life?

While we want to avoid the error of the thanatologists that to educate is to eradicate, we may find help in the light that Solomon gives. But probe your own mind for a minute. Before you go further, reflect on your own attitude about dying. Perhaps you will agree that we feel uncomfortable because we don't know the

1. Instrumentality.

When will I die? What will take my life? Will it be a sudden home-call or a long lingering painful illness? These and a myriad of other questions flood the mind. A parent worries about leaving children behind. A father worries that his terminal illness will deplete all the family savings and leave nothing for his wife and children. Spouses worry about each other. Somehow, while we have learned to confidently trust God for every phase of our lives, we relegate dying to something outside the sphere of trust. The act of dying is part of our life. None of us would choose a painful lingering death. Yet God has proved faithful in every sphere of our lives in the choices he has made for us. Can we not commit the final phase of our lives to Him? Listen again to Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In *all thy ways* acknowledge Him and He shall direct thy paths" (Prov. 3:5, 6). In Deuteronomy 34:5 it says that "Moses died...according to the word of the Lord." The Jewish rabbis translated this "Moses died ...with a kiss from the mouth of the Lord." God will express and mani-

fest the same love and wisdom in the instrumentality of our death as in the guidance of our lives.

2. Manner

While the means of death may not concern some, the *manner* of dying does. There are many reasons for this. We place a tremendous emphasis on what a man is and does. His identity and sense of self worth are intimately linked with his accomplishments. Illness, especially terminal illness, strips away our ability to accomplish, leaving many with a sense of worthlessness. Instead of 'doing for others,' we are being 'done to.' The manner of death can be even more dehumanizing if it involves a long period of incapacitation, requiring support from machines and artificial equipment. The tremendous overpowering sensation of suddenly being no longer in control of my own life, being dependent on others for support, being 'kept alive' by machines, can engender a feeling of hopeless despair. Perhaps the most frequently voiced desire of older individuals is to be prevented from the extension of meaningless life by artificial means.

How is the Christian to react to all this? What view should we espouse? Fortunately, we don't fear not being in control because at Calvary we yielded control to Him in Whose hand is the king's heart (Prov. 21:1). We can have hope in our death (Prov. 14:32). Another has said that "the Christian's confidence in death is ultimately rooted in the conviction that God is a trustworthy Person." See Proverbs 3:25, 26.

Deeply rooted in our thinking however is that dying and death are a form of punishment. Death is always attributed to some external invader, an outside force that has

come in and caused it. Society has always had trouble facing death as a natural part of life. It is time for us as believers to have our minds readjusted by the Word of God. Listen to what the Lord Jesus told Peter: "This spake He, signifying by what death (what manner of death) he should *glorify* God" (John 21:19). Peter was given the opportunity of glorifying God in His death, just as in his life. Paul's words in Philippians 1:21 are often misunderstood "For me to live is Christ, and to die gain." He is referring to the act of dying. He was not thinking here of his future state (which he does in v. 23) but to the manner of his death and its value to the spread of the Gospel.

While the purpose of this paper is not to propose a philosophy about dying that all believers should adopt, a consideration of the Scriptural view of death and dying should help clarify our thinking about many issues with which society grapples. The Word of God has given us confidence about dying as well as death. We can confidently entrust all to our faithful God. Keenly aware of our responsibility to maintain our bodies in health and well-being as the Temples of the Holy Spirit and the living sacrifices through which God can reveal Himself, we can also accept terminal illness with an equal sense of the control of God.

3. Finality

The *finality* of death has a special significance for many believers. There are those of us who are especially accomplishment oriented. The Type A behavior of the driving and the driven is how we are described. Death will mean leaving many things undone. Whether in the spiritual or secular

sphere (if there really is such a thing as a separate distinct sphere for a believer's life), goals that we long have striven to reach, will remain forever out of reach. We will all leave with much undone. This finality, this decisiveness can create a sense of frustration. Have we been betrayed, being taken away before our 'work' is done? Solomon, like most Old Testament saints, had only a limited light on life after death. He tells us in Proverbs 4:18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." While his word is comforting, we can do far better in the New Testament. On the mount of transfiguration, Moses, Elijah, and Christ spoke of His exodus (Luke 9:27-26). Peter takes up the same word in referring to his own death (2 Peter 1:15). Death is actually an exodus, not an exit. The children of Israel did not simply exit from Egypt, they were now free to serve and worship God as never before. The time of suffering and testimony was past. Ahead of them lay the real accomplishments for God. Bondage was exchanged for liberty, limitation for boundless opportunities and sorrow for joy.

Paul uses another picture word in Philippians 1:23 and II Timothy 4:6. He speaks of his departure. The picture is of a ship that has been awaiting at the wharf, being prepared for sea. Suddenly the anchor is pulled in and the vessel is off. It embarks to accomplish what it was really made to do. The ship was built, not to stand idly in the harbor, but to sail. Paul viewed death as entering into the real ultimate purpose for which life had been preparing him: to worship, serve, and enhance the glory of his Savior.

John Owen, a saintly Puritan of a past age, was dictating a letter to

a friend during his final illness. In his dictation he said, "Tell them I am still in the land of the living. No, change that," he said, "Tell them I am still in the land of the dying, and I am going to the land of the living."

A few months ago our five year old girl was preparing for her first day of kindergarten. Incessantly she asked, "Is it time yet? Is it time yet?" When the time finally came and she was told she could go, she literally skipped out of the house, and down the walk. As I watched her eager enthusiasm I could not help but recall the words of Adoniram Judson "I am not tired of my work, neither am I tired of the world. Yet when Christ calls me home, I shall go with the gladness of a school boy bounding away to school." □

Spiritual Lessons from Eight Visions in Zechariah

Phillip Harding

Vision 1 Zechariah 1:7-17

The presence of God to be enjoyed.

Vision 2 Zechariah 1:18-21

The principle of vengeance to be left with God.

Vision 3 Zechariah 2:1-13

The people of God assured of blessing.

Vision 4 Zechariah 3:1-10

The purging of sin made possible.

Vision 5 Zechariah 4:1-14

The power of testimony to be appropriated.

Vision 6 Zechariah 5:1-4

The pattern of living is found in the Word.

Vision 7 Zechariah 5:5-11

The prohibition of materialism in the life.

Vision 8 Zechariah 6:1-8

The protection of God to sustain and encourage. □

Peter, James and John shared many wonderful experiences with the Lord Jesus and one of these took place on the Mount of Transfiguration. Impetuous Peter was correct when he said, "Lord it is good for us to be here," but erred exceedingly when he added, "If Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias" (Matt. 17:4). He was thinking of the Feast of Tabernacles and was thus implying that the wilderness journey was over and the Kingdom was about to be introduced. This feast was celebrated in the land after their trials and testings had terminated and they had entered into their inheritance.

In the preceding chapter (Matt. 16), Peter had confessed Jesus to be the Christ, the Son of the living God. This confession was followed by the revelation from the Lord that He must go to Jerusalem and suffer many things. It was at this point that Peter had rebuked Him saying, "Be it far from Thee Lord, this shall not be unto Thee" (Matt. 16:22). Peter contemplated the Kingdom without the cross and relegated the Lord of glory to the same level as Moses and Elijah. God desired that the disciples might be occupied with Christ alone and the voice from heaven directs their attention to the glorious Person of the well beloved Son. "And when they lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:8).

It is both interesting and informative to note that many years later when Peter records this incident (II Pet. 1:15-21), he makes no mention of Moses and Elijah. While he was slow to learn from the rebuke of the Lord in chapter 16, Peter did learn this lesson well and finally under-

stood the importance of being occupied with no man save Jesus only. Beloved brethren and sisters! what is our occupation? With what, or with whom are we occupied? What brought about this great change in Peter? If we could but know, a comparable change might be effected in our lives too. The answer is found in I Peter 5:1. Peter describes himself as a witness of the sufferings of Christ and a partaker of the glories. Beloved! the cross made all the difference. Is it possible to contemplate the suffering Saviour and not be changed? Peter's memories take him back to high priest's palace and the Saviour who was buffeted (I Pet. 20). He says, "Who did no sin, neither was guile found in His mouth, Who when He was reviled, reviled not again, when He suffered He threatened not, but committeth Himself to Him that judgeth righteously; Who His own self bear our sins in His own body on the tree..." (I Pet. 2:22-24). Peter remembers Calvary. He shared the transfiguration glory and saw the agony of the cross. These two great events are in great contrast to one another and it will do us good to compare them.

The first contrast is seen in the *company* that witnessed the scenes. On the mount our Lord is seen with two faithful servants, Moses and Elijah, but on dark Calvary, He is numbered with the transgressors. The worst criminal had been released and Christ was crucified, even though no crime was found in Him. On the mount *His countenance* shone as the sun, but on the cross, His visage was marred more than any man and His form more than the sons of men. What a great ransom our spotless Substitute paid for you and for me!

On the mount *His clothes* were

white as the light, "Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain" (Psa. 104:2). What purity is seen in this garment of light! In the common hall the soldiers stripped Him and put on Him a scarlet robe and mocked and spit upon Him. When the soldiers had crucified Him they parted His garments among them. How they humiliated and degraded their Creator! Then there was *the cloud*. At the transfiguration we see the bright cloud of the Shekinah glory, but at Golgotha we have the awful darkness of the storm clouds of wrath. He was just as much the glorious Lord in the thick darkness as when the glory cloud enveloped Him. Last of all there is a great contrast in *the cry* that was heard on these two occasions. On the mount the voice of the Father speaks from heaven attesting His delight in His beloved Son; the other is the agonizing cry of the Son, "My God, My God, why hast Thou forsaken Me?"

Can we contemplate these things and remain cold in our hearts? The object of Peter was to move our hearts as he writes, "And we have the word of Prophecy made more sure, whereunto ye do well that ye take heed (in your hearts), as unto a light shining in a dark place, until the day dawn and the Daystar arise" (II Pet. 1:19 R.V.). Sure prophecy was made more sure at the Mount of Transfiguration where we have a preview of the coming Kingdom, but Peter would occupy us with the King Himself, not only the coming Kingdom. The truth about the Daystar affects the heart. The Holy Spirit directs our thoughts to the Lord who is coming and the affections of our hearts are stirred as we await that glorious day when we will see Him.

**Prepared for Service in the
Company of an Older Man.**

One of the reasons we desire to look at the relationship between Paul and Timothy is to correct a notion which seems to have developed in recent years. Some evidence of it can be found even among assemblies. There is a growing tendency to segregate the age groups. It is felt that a more attractive kind of meeting, which will appeal to the young, and thus increase their numbers, is needed. Sadly, these meetings are not made more attractive by a clearer teaching of the Word of God, but rather by things which even unregenerate people would find attractive. It certainly does not take spirituality to enjoy the music, the singing groups, or the films, so characteristic of these meetings.

Although we have thankfully been preserved from close contact with such activities, we have enough first-hand knowledge of it to be able to assess its value, and see what it produces. Who has ever seen it produce men and women of deep spirituality?

It is difficult to understand how any believer can be sympathetic to such methods. Those who are, only too often give evidence of being very shallow themselves, very little different than when they were spiritual babes at the beginning of Christian experience. If the kind of meeting to which they are sympathetic produces Christians like themselves, then, in all love, but also in great plainness, we must say that we want nothing of it. This conclusion comes from comparing what is produced by the modern, light entertaining kind of meeting, and what has been produced through

years of godly shepherding and feeding of the flock with the Word of God. It is conceded that we are comparing an ideal situation with an extreme one, nevertheless the comparison needs to be made and we can learn lessons from it.

“But surely,” it is stated, “the young need something particularly for them!” They certainly do. We know that the type of meeting we have described is no help to assemblies, but we could adopt a negative attitude, yet not know or be able to state what would help. No parent would be satisfied with just keeping a child from things that are harmful or poisonous. The child would still die of starvation if it did not receive nourishing food. This principle is just as true when applied spiritually. Perhaps the main object in studying the relationship between Paul and Timothy will be to see the benefit to a younger man of the guidance and teaching that can come from one who is older. Such a study should show us the needs of the young and what can be done for their help, and preserve us from a negative attitude.

**1) Timothy Received Sound
Teaching.**

At the end of his life Paul could write to Timothy of “The things which thou hast heard of me...” (II Tim. 2:2). Also, “Thou hast fully known (followed) my doctrine, manner of life...” (II Tim. 3:10). Many other quotations could be given to show how Paul’s teaching influenced Timothy.

Most believers take joy in getting something for themselves from the Scriptures. Certainly it should be the experience of every believer to rejoice in or be rebuked by truth that has come to us from direct study of the Scriptures. Yet, far more

than we realize, many precious truths that we have made our own, were first given to us by others. Perhaps pride has made us forget how much we owe to godly men 'who have spoken unto us the Word of God.'

Before Timothy taught others, he had been taught by another and that teacher was Paul, the older man, in whose company he spent so much time. This should not surprise us. Do lambs feed lambs? If meetings where the young segregate themselves from their elders are encouraged, something equally as ridiculous happens. Lambs do try to feed lambs, but more often, no attempt to give spiritual food is made. Often the only object of such meetings seems to be to keep the company occupied and interested, or worse, merely to entertain.

One man was heard to complain about the assembly where he met with the saints, "We have no sheep, just shepherds." All enjoyed equal status, one felt as capable of teaching and shepherding as another and few acknowledged that they had any need of being taught. Even when there exists a marked difference in spiritual age, such an attitude persists. Far be it from us to suggest that all older men are shepherds, or that some men while still comparatively young in years cannot show the characteristics of leadership. Nevertheless, the principle is a sound scriptural one that the younger serve with the elder and learn from them.

2) Timothy Had a Good Example.

Not only had Timothy listened to Paul for years, but he had watched him. Who would deny that he learned much in this way that he could never have learned from

associations that were limited to men of his own age? It is still true that those who consistently shun the company of more experienced and mature brethren, are likely to be retarded in spiritual things.

There are also weighty applications from the association of Paul with Timothy for those who are older. Are we as concerned about the example we give as we are with the effect of our teaching? Timothy would never have become materialistic, selfish or worldly from following the example that Paul gave. If young believers follow the example we give, what will they be like? It seems so inconsistent to teach that we are pilgrims and strangers and then to do all we can to settle comfortably into the world. We must expect that those who look at us will follow the example we give to them and adopt the same attitude to the world that we show.

Again, by following our example will our children be lovers of the Word of God, readers of their Bibles, good attenders at meetings? What do they really see us put first in our lives? Whatever it is, it will likely be what they will put first in theirs. Whenever we mourn over the lack of spiritual development in the young, we should remember they are just like those they follow, only perhaps they have drifted just a little further away.

Although we do not know how Timothy finished his course, many references to him indicate that he was very like Paul. He had a genuine care for believers (Phil. 2:19-22). The long journeys he undertook showed a willingness to wear himself out in the Master's service. Paul could say of him, "He worketh the work of the Lord, as I do" (1 Cor. 16:10).

3) Timothy was Prepared for the Work of the Lord.

The best way to judge a practice is to observe what it produces. Any fair-minded person must acknowledge that Timothy's fitness to carry on the work, when Paul was leaving it, and well before that, was a direct result of years of companionship with Paul, the older man. It is no less certain that meetings and 'fellowships' where the presence of older ones are virtually prohibited will have just as direct a result, that is, perpetual spiritual infancy and shallowness.

When attempting to correct any error it is very difficult to maintain a proper balance. We must concede that what we have been deploring is far from being the only source of weakness. Weakness can be found even where such practices are discouraged. Also, there can be extreme domination by older ones who are not spiritual and are extremely reluctant to give up any responsibility to younger men, even though they are spiritually fitted for it. Nor would we want to give the impression that we are against young people enjoying the companionship of their own age group. This is perfectly normal, and even necessary in the proper circumstances.

What we are opposing is segregation of young and old in so-called assembly meetings. We hope no one will be so unreasonable as to bring Bible classes with experienced teachers, and Sunday Schools into the context of this article. Having made these concessions, we cannot move from our position of asserting that the principles of gathering in the New Testament involve the whole church gathered together (1 Cor. 14:23-25) □

Proverbs is the great wisdom book of the Bible and has many valuable lessons for all who desire to be eternally wise. Solomon says, "Wisdom is the principle thing, therefore get wisdom" (Prov. 4:7). Only fools despise wisdom and instruction (Prov. 1:7).

The Liberal Supply of Wisdom, James 1:5.

James, in his very practical epistle, determines that there can be a lack of wisdom and directs his readers to the source of supply. We are told to ask of God and to do it without doubting, for He is ready and able to supply the wisdom we lack. This should not be our last resource when all our own efforts fail, but it should be our very first resort.

Three references to the wisdom of God will enlighten us about the nature of wisdom. In Ephesians 3:10, we read of the 'manifold wisdom of God.' This expression teaches that God's wisdom is 'many sided,' that it has 'infinite variety' and 'innumerable aspects.' Romans 13:11 is one of Paul's stirring doxologies in which the wisdom of God is extolled. "Oh how inexhaustible are God's resources and God's wisdom and His knowledge" (Weymouth Translation). Colossians 2:3 describes the Person of Christ, "In Him are hid all the treasures of wisdom and knowledge." If we compare these three passages we will learn that the wisdom of God has variety and vastness and great value. All the divine wisdom is found in the Lord Jesus, so to learn of Him is to learn wisdom.

The Lack of Wisdom I Corinthians 6:5.

In this chapter there is the sad

spectacle of brethren taking brethren to the heathen law courts, a cause of deep grief to the heart of the man who saw the assembly planted. He asks, "Is it so, that there is not a wise man among you?" Brethren were standing up for their rights and seemed to have forgotten that rightfully they should have perished eternally. We should not be obsessed with defending our own rights. Men of God in every age have looked to God to vindicate their cause if they had suffered wrongfully. The Lord Jesus "...committed Himself to Him that judgeth righteously" (I Pet. 2:23), and this should be our standard of behaviour. Often in an assembly there is a lack of wisdom in dealing with problems. One wise man has often saved the assembly from much grief. Gaius was in an assembly where there was a serious problem, but in wisdom he guarded the health of his own soul, in spite of the difficulties (III John).

We should ever keep in mind the vital importance of good testimony before the world. The unsaved are quick to detect any bad relations between brethren. Abraham was sensitive to this when strife came between his herdsmen and the herdsmen of Lot, and he acted quickly to avert further strife (Gen. 13:7-9). Occupation with the Person of Christ would have kept the Corinthians from envy, strife and division and any thought of taking their brethren to the law courts. We need to pray that God will continue to raise up wise men among the saints.

The Lessons of Wisdom, Proverbs 30:24-28.

Solomon tells us "There are four things which are little upon the earth, but they are exceeding wise."

He then describes the ants, conies, locusts and spiders. From these four little creatures the Spirit of God would teach us some valuable lessons. The ants prepare for the future and are noted for their industry. If there could be such a thing as a short-sighted ant it would not survive the winter. Men of the world are short-sighted and are taken up only with the things they can see under the sun. Carnal believers, illustrated by Lot, cannot see very far off either (Gen. 13:10). Peter tells us that those who fail to add to their faith the Christian virtues will suffer from spiritual short-sightedness (II Pet. 1:9). Paul told Timothy that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). We should ever live with eternity's values in view (II Cor. 4:18).

The conies build on the rock. Like the wise builder of Matthew 7:24, they have a good foundation. All who profess to be going to the Home above should be builders for God while we are left down here. We should not only be building up ourselves in our most holy faith (Jude 20), but seeking to build up fellow believers (I Cor. 14:3) and doing all within our power to build the right kind of material into the local assembly (I Cor. 3:10-15).

The locusts have no king; they are guided from an unseen source. In this they were wiser than those Israelites who cried, "Give us a king." Israel was not content to have the Lord as their King; they desired to be like the nations around them. Their desire was for someone they could see, they got what they wanted in Saul and all the evil consequences of their wilful choice.

The assembly at Corinth had little groups, "For while one saith, I am

He Died for Me

Suggested by Robert Robertson
Merlin, Ontario.

of Paul, and another, I am of Apollos, are ye not carnal?" (I Cor. 3:4). Their eyes were on men and the remedy was to get their eyes upon the Man in the glory. Like the locusts, we are guided by One that the world cannot see and we obey His Word.

The spider is found in king's palaces. This would remind us that, although we were once an abomination to God because of the uncleanness of our sin, we are going to dwell in the house of the Lord forever. Our destiny is the King's palace when life's journey is over.

Solomon's divinely imparted wisdom was put to good use in settling the dispute between two women who each claimed a living child as her own and disowned the dead child. Solomon called for a sword suggesting that the living child could be divided between the claimants. He knew well that the real mother would never agree to such a thing. The wisdom of God was in Solomon, and he understood the close bond between parents and offspring. Bringing this into the spiritual realm, we hear Paul telling the Corinthians that although they have many teachers they have not many fathers. He had begotten them through the Gospel and had a special relationship to them, (I Cor. 4:15).

Paul did not want his spiritual children divided any more than the mother in Solomon's court could bear to see her child divided. Is this not a lesson for the wise? Those who would seek to divide the children of God cannot have their blessing at heart. The wise spiritual father desires to see his children dwelling together in unity and love and going on in the right ways of the Lord. □

Within the churchyard's grassy mound,
There stands a little cross;
Its epitaph, long since grown old,
Half hidden by the moss.
And underneath the sleeper's name,
Four little words I see;
No record of a by-gone fame,
But just, "He died for me."

I asked of one who came with flowers
To deck that lonely grave,
Why here he spent so many hours
Beside the sleeping brave.
"Oh sir!" said he "T'was long ago,
When cannons thundered far,
And men went marching to and fro
To join the deadly war.

"Back from the front came high command
To send some troops away,
And I was chosen with that band
To join the bloody fray.
But one there came, I see him still,
So noble and so true;
He volunteered my place to fill,
Said he, 'I'll go for you.

"For you have children and a wife,
They look to you for bread,
But I—well I will give my life,
If need be, in your stead.'
They marched away, that gallant few,
And he went forth to die,
With smiling face, he waved adieu,
A happy, brave goodbye.

"But oh, no more we met again,
Redeemed, he went to God,
A braver man was never slain,
Than this beneath the sod."
I turn aside my tear-dimmed eyes,
The Saviour's cross I see,
And looking upward to the skies,
Repeat, "HE DIED FOR ME." □

Studies in Nehemiah

Gregory Baghramian

Nehemiah is a book of correction and restoration. Nehemiah was a man of God, his faithfulness and steadfastness shine through the pages of the history of the return of the remnant of Israel from Babylon, after the seventy years captivity. The return under Zerubbabel ninety years earlier had restored Israel to the land, and brought them back again to the altar of the God of Israel, and the Temple of God had been rebuilt, but the walls of Jerusalem were still broken down. These walls speak of separation and this was the particular concern of Nehemiah, that these walls should be repaired.

Nehemiah was a man of integrity, honesty and sincerity. He set his heart to do the work of God, but among the remnant of Israel there was failure in the discernment of sin (Neh. 1:7), in service to the Lord (2:3), in separation from evil (1:3) and in the positive aspects of sanctification for the glory of God (13:28-30).

It was the failure of the people to discern their own sin that caused Nehemiah to bow his knees and confess his own sin and the sins of Israel (1:3). He had a high position in the palace at Shushan, but he set his heart to go to Jerusalem. God opened his way and he came to Jerusalem to rebuild the wall and set up the gates that had been burned with fire. There was much opposition from without and even from false brethren but he refused to listen to their ridicule, and became aware of the treachery aimed at hindering the work of God.

Sanballet and Geshem were allies in attempting to stop the building of the wall. Nehemiah says, "Sanballet and Geshem sent unto me saying,

come, let us meet together in some one of the villages in the plain of Ono, but they thought to do me mischief. And I sent messengers unto them saying, I am doing a great work so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:2, 3). The persistence of the enemy was great. Nehemiah says, "Yet they sent unto me four times after this sort, and I answered them after the same manner" (Neh. 6:4, read verses 5 and 6).

In spite of many hindrances Nehemiah was able to complete the building of the wall and the setting up of the gates. The remnant of Israel were delivered from their enemies and their protection was guaranteed to them by the wall that now surrounded Jerusalem. They were restored from their sinful ways and unholy associations. The Word of God was read to them by Ezra the scribe as they stood in reverence by the water-gate. There was true repentance and a return to what was written in the book. They observed the feast of tabernacles according to the law in a way that Israel had not done since the days of Joshua (Neh. 8:17).

In chapter 9 Nehemiah confesses his sins and the sins of Israel. There is a great spiritual awakening and restoration, and the walls are finally dedicated (Neh. 12). Then in chapter 13 there is a restoration of true spiritual worship.

All of this is a great encouragement to us as we seek to serve the Lord Jesus in a day of remnant testimony. We too need a keen discernment about sin and to know the true value of separation and day by day to be practically set apart to His service until His blessed appearing.

□

Questions and Answers

S. Maxwell

QUESTION: Will you please answer in the Truth and Tidings the question, what is the difference between the Lord Jesus being called the last Adam and the second Man? I have read and heard of the second Adam. Is this correct?

ANSWER: To suggest that the Lord Jesus is the second Adam is to inadvertently allow for another Adam to come. This can never be, for the Lord Jesus is the last and will never need another to replace Him.

The last Adam and the second Man are two terms used for the Lord Jesus in I Corinthians 15:35-49. It is important to see expressions such as these in their context. The apostle has given ample proof that the dead will rise again, seeing the Lord Jesus, who is the firstfruit of resurrection, has risen from among the dead (I Cor. 15:20). This guarantees that in Christ all shall be made alive, the solemn contrast is that in Adam all die (v. 22).

The question is then answered, "How are the dead raised and with what body do they come?" (v. 35). It is within this lengthy but important context that the first Adam and the last are distinguished; it is the contrast between an old creation and a new one. In Romans 5 the contrast is between two federal headships and the results of each of them. In I Corinthians 15, the first Adam is seen as having no life in Himself, that is, the life he possessed was breathed into him (Gen. 2:7). The contrast between this first Adam and the last Adam is that the Lord Jesus not only has life in Himself but is a life-giving Spirit, able to bestow life on others. The first man failed and thus became the representative of a fallen race. The second Man will not fail and cannot

fail. He became Man and wrought redemption by His death at Calvary and in His resurrection He has become the Head of the new creation which is the church (Eph. 1:22; Col. 1:18).

In verse 47, Paul says, "The first man is of the earth, earthy; the second Man is the Lord from heaven." The expression 'the Lord' is omitted in many excellent translations. The contrast is between Adam's body and the body of the Lord Jesus. Adam's body was earthy, the Lord's body did not only come from heaven but is always and eternally heavenly. The result of His glorious resurrection is that He is in heaven now in glorified Manhood. By natural birth we bore the image of the earthy Adam, as believers we shall soon bear the image of the heavenly, that glorious second Man. We can even now take on His image morally as we gaze upon Him (II Cor. 3:18). In the last Adam, there is unfailing administration, in the second Man, we have identification. □

The Love of Christ

The cup in which is contained the love of Christ has neither brim nor bottom. His love is like Himself, it passes all natural understanding. If I seek to embrace it within the compass of my own thoughts, I am like a child who would enfold the sphere of earth and sea in his two short arms.

Samuel Rutherford

We sail upon a sea where many have made shipwreck and have need that Christ sit at the helm of our ship.

Samuel Rutherford

Tidings

N. Lorimer

Tidings - Canada

Saskatchewan

Melfort, Prayer is requested for gospel meetings which Harold Paisley and Stanley Wells expect to commence on February 7. A large building has been rented for this special effort by the assembly at **Taylorside**.

Prince Albert, James Ronald Jr. recently concluded children's meetings in two places in Prince Albert and entrance was gained into a few homes with the gospel.

Taylorside, Douglas King had a week of ministry on basic truths.

Manitoba

Portage la Prairie, A good conference was reported on New Year's Day with helpful ministry by Brethren J. Ronald Jr., J. Ronald Sr., J. Thomson and J. Webb.

Winnipeg, J. Thomson was expected for ministry in **West End** in January.

Ontario

Clinton, On January 10, Harold Paisley commenced a week of ministry meetings.

Kitchener, There was a good interest in ministry meetings at the end of December by Harold Paisley on the Lord's Return.

Lake Shore, William Lavery and Frank Pearcy were expected for gospel meetings, commencing January 17.

London, Alex Dryburgh had appreciated ministry meetings here as well as visits to **St. Thomas** and **Kitchener**.

Newbury, In December, Don Nicholson and William Metcalf had a week of ministry meetings which were well attended by the saints with unsaved present as well. Because of this interest, our brethren expect to return for gospel meetings in March.

Peterborough, On January 10, William Metcalf and Don Nicholson commenced a gospel series.

Picton, A nice number attended the conference over the New Year's week-end. Eleven of the Lord's servants were

present, giving timely and practical ministry.

Sarnia, G. P. Taylor paid a visit in December and was present when eight obeyed the Lord in baptism.

Toronto, In **Bracondale**, Jack Noble commenced meetings on the Tabernacle in January. Norman Crawford was expected for a series on the Revelation commencing January 31 in **West Hill**.

Wallaceburg, John Norris had much appreciated ministry meetings on the Epistle of James.

Windsor, The conference on January 2 and 3 was considered to be one of the best in years with a real sense of God's presence being felt in the very practical and edifying ministry. James Beattie continues to hold gospel meetings twice weekly in a rented building with some blessing in salvation.

New Brunswick

There was a good interest and a little blessing in the gospel both at **Bath** and **Plaster Rock** where Murray McCandless and David Kember were labouring. Brother Kember expected to return to **Plaster Rock** in January.

Newtown, Murray McCandless commenced gospel meetings in mid-January. He continues to drive 160 miles to **Carlingsford** for a gospel meeting every Lord's Day evening as there is a good interest there with some unsaved coming every week.

Tracadie, There was some blessing in salvation during a gospel series by Larry Boute.

Nova Scotia

Debert, Jim McClelland and Shad Kember had five weeks in the gospel with a nice number of strangers present.

River Hebert, In January, Floyd Stewart and Ken Taylor started gospel meetings.

Sydney, David Swan and Carl Payne had one week of appreciated ministry meetings.

Sydney Mines, Visits by William Bingham to **Sydney** and **Sydney Mines** were appreciated.

Tatamagouche, The one day meeting on

Tidings

New Year's Day was encouraging with acceptable ministry being given.

Prince Edward Island

Charlottetown, Albert Hull was expected for ministry meetings commencing January 17.

Crapaud, There was a little blessing and a number were troubled during six and a half weeks of gospel meetings by Noel Burden and Arnold Gratton.

Rosebank, Albert Ramsay and Robert McIlwaine expected to have gospel meetings here this winter.

Newfoundland

John Norris expected to go to Newfoundland for a month, leaving home on January 8.

Cornerbrook, A special gospel effort by Walter Gustafson and Gaius Goff was expected to begin on January 10.

Norris Point, Peter Mathews is having weekly cottage meetings at **Port aux Choix** and **Norris Point**.

Tidings - U.S.A.

Minnesota

Willmar, William Lavery and Gavin Collins were present to give help at the monthly ministry meeting in December. Brother Lavery continued with the saints for several nights in ministry.

Iowa

Marion, In December, Eric McCullough had ministry meetings on the Epistle to the Ephesians.

Manchester, At the close of eight weeks of gospel meetings by Allan Christopherson and John Slabaugh, the saints rejoiced to see God come in and save a number who had been the subject of prayer for many years. On December 20, a nice number gathered and enjoyed ministry by Brethren A. Christopherson, P. Elliott, H. Paisley and J. Slabaugh.

Waterloo, Harold Paisley had a week of helpful ministry meetings on the Shepherd Ministry of the Lord Jesus.

Wisconsin

Black Earth, John Gray had well attended ministry meetings here and in **Williamston**.

Humburg, On December 18, Paul Elliott and Joel Portman concluded gospel meetings with some blessing. Because of an interest on the part of others, our brethren expect to return to this area at a later date.

La Crosse, William Lavery had a week of ministry meetings in December.

Mississippi

Tylertown, Lloyd Ballhagen expected to commence a series on the Book of the Revelation in January.

Michigan

Saginaw, The assembly was looking forward to a visit by John Norris for ministry. He also planned to visit the assembly at **Jackson**. Norman Crawford expects to have a gospel series at **Saginaw** beginning early in March.

Ohio

Cleveland, Robert Surgenor had a week of ministry at **West Cleveland** with unsaved ones coming in every night.

Florida

Tampa, Using a chart, Edward Doherty has given ministry on the Tabernacle with a nice interest. On the way south, Brother Doherty visited **East Aurora** and **McKeesport** in ministry.

North Carolina

Hickory, Prayer is requested for the gospel effort now in progress. Oswald MacLeod and James Smith are looking to God to see the assembly blessed and enlarged. Through the years that he has laboured here, brother MacLeod has seen the assembly grow from a very small company to a thriving assembly with seventy in fellowship.

Pennsylvania

Hatboro, Following the Bryn Mawr conference, James Smith spent a few nights with the assembly.

New Jersey

Pennsauken, The conference was the largest ever held here with many young believers in attendance. A good number

Tidings

of the Lord's servants ministered the Word and preached the gospel. Following the conference, Eric McCullough visited **Bryn Mawr, Barrington and Hatboro.**

New York

Coxsackie, David Oliver and Paul Kember expect to return to the work here this winter. God has blessed them in this new work and they have seen some souls saved who have desires to live for God and obey His Word. There is an exercise about a new assembly.

Connecticut

Terryville, Eugene Higgins was expected for meetings in January using his excellent chart on Future Events. These meetings are planned to be a help to a number of souls saved last summer through tent meetings by F. Pearcey and E. Higgins.

Torrington, Our brother James Smith was with the assembly for four days of ministry of the Word.

Massachusetts

In January, William Bingham visited **East Boston and Byfield.**

Springfield, The New England area Bible Reading on Revelation 5 was held here on December 20. These meetings have proved to be a time of distinct benefit and interest amongst the saints in these parts. **Hartford** was the location for the area Bible Reading in January when Revelation 6 was considered.

Tidings - Other Countries

Ireland

Ahoghill, J. Hutchinson and T. McKelvey were expected for a gospel series. Our brethren recently gave ministry in **Ballyduff and Ballycastle.**

Ballybollar, D. Kane and J. Stubbs had several weeks here but found it hard to get the local people out to meetings.

Ballygarvey, Some strangers are attending gospel meetings in a store by J. Martin and W. Jennings.

Ballywalter, Cardy, Some long prayed for professed during fruitful meetings by R. Johnston and R. Eadie in this area.

Belfast, In **Bloomfield,** R. McPheat had

gospel meetings with a nice attendance and interest.

Co. Cavan, J. Hawthorne and J. Kells are labouring here where few attend meetings generally. Our brethren are to be commended for their efforts.

Craigie Hill, Larne, Eight weeks of gospel meetings by W. J. Nesbitt and R. Neill were a great blessing to the assembly as a number of souls professed salvation and attendance at the regular gospel meetings of the assembly increased.

Drumlough, Some long prayed for are attending nightly as J. Lennox and J. Brown preach the gospel and wait upon God to come in salvation.

Fivemiletown, In this needy and largely untried area, A. Aiken is preaching in a portable hall with some local people attending.

Keady, T. McNeill and H. Hunter had good meetings with some professing to be saved.

Skibereen, Co. Cork, J. Allen had ministry meetings here where the assembly carries on well for God amidst the darkness all around. Brother Allen also had well attended ministry meetings in **Plantation, Lisburn.**

Angola

Emily Rowntree has returned to Angola after a short furlough, concerning which she wrote, "I only went home at Her Majesty's request to receive the honour and award of the M.B.E. (Member of the British Empire). This I take no credit for, as had I never been saved and obeyed the call to go to Africa, I never would have received it. The Lord's people prayed and share in this great honour. Indeed it has only made me more aware of a greater day ahead when we will go in to be with the King of Kings, not for a brief period but for all eternity, nor alone but with all them that love His appearing. The Queen herself presented the award and asked me what I was doing. She of course knows all about it but I have thought how shall I answer the Lord if He should ask me what I have done for Him who did so much for me—a solemn thought."

Tidings

Chile

Curanilahue, A nice number confessed Christ as Saviour in November during gospel meetings by Dennis Hanna and Luis Poblete in a large union hall belonging to a coal mining company.

San Felipe, Our brother David Rodgers is improving following a lengthy illness with infectious hepatitis. He will likely return shortly to Canada on furlough to further regain his health.

Mexico

Douglas King expected to spend January and February in Mexico engaged in tract distribution and open air meetings.

Singapore

We are indebted to Miss Minnie Fong, a New Zealand born Chinese missionary who was commended to Singapore in 1939, for the following information. Singapore is developing on very modern lines and is the second busiest port in the world. In 1979, the population was 2,360,000 comprised of 76.2% Chinese, 15% Malays, 6.8% Indian (including Pakistanis and Sri Lankans) and 2% of other groups. The four main languages are English, Chinese, Malay and Tamil. These are given equal treatment but English is compulsory. The main religions are Christianity, Islam, Buddhism, Hinduism and Taoism. English assembly work first commenced in 1864. At present there are thirteen English assemblies, five Chinese (four Hokkien and one Cantonese) and three Malay.

Venezuela

Puerto Cabello, During the latter half of November, Neal Thomson had ministry meetings on the Tabernacle with the use of his large model. The five assemblies in the city supported the effort and there were about 300 present each night.

Zambia

Nchanga, William Halliday had several weeks of meetings on the Pastoral epistles with a very good interest. While at **Kafu** for a Lord's Day in November, Brother Halliday had the joy of seeing a man saved while he was speaking after the Breaking of Bread on Psalm 22.

News from Malaysia

Our brother Thomas Bentley writes interesting news from Malaysia. When we last reported his activities he was having Gospel meetings in Kelang. Three professed to be saved as the meetings were held under a canopy at the home of Keng Hong, the nearest thing to an open air meeting that is possible in this land. A woman came to her first meeting with the red mark of her religion on her forehead and was saved through the words, "Behold the Lamb of God." Her husband was saved later and both give good signs of divine life.

Brother Bentley then had nightly meetings at Muar where a young man professed to be saved. Following ministry meetings in Paramount he began in the Gospel and God worked again in salvation. A young woman, who had attended brother Bentley's Bible class 22 years before, came and brought her husband. Both were saved and give joy. Going then to Malacca, brother Bentley took up the conversion chapters of the Book of Acts, and saw God bless His Word in the salvation of a number of souls.

Some of the Christians in the assemblies in Malaysia are emigrating to Canada and Australia for employment and brother Bentley requests our prayers for God's continuing blessing on the work there. The visit to Malaysia of Robert Gamble, from the Harley Street assembly in Glasgow, was an unixed blessing. □

Christ Is All

I know of no wholesome fountain except one. I know not a thing worth having other than Christ. My own mind is that if Christ and heaven could be separated, I would gladly sell heaven and buy Christ.

Christ Jesus is the heaven
of heavens.

My Christ what shall I call?

Christ is the first, Christ is the last,
And Christ is all in all.

Samuel Rutherford

Conferences, D.V.

Vancouver, B.C. - Deep Cove, South Main and West Richmond

April 9, 10 and 11 at John Oliver Secondary School Auditorium, 41st and Fraser Streets. Prayer meeting in South Main Hall, 60th and Main Streets, on April 8 at 8 p.m. Corr. W. A. Boyd, 6540 Sophia, Vancouver, B.C., V5X 3N3. Phone (604) 327-5985.

Winnipeg, Manitoba

April 9, 10 and 11 with Bible Readings on 1 John 3, 4 and 5. Details next month.

Toronto, Ontario - East Side Assemblies

April 9, 10 and 11 in Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough. Meetings each day at 10, 3:30 and 7:30 with Bible Readings each afternoon at 1:30. Prayer meeting in Pape Avenue Gospel Hall, 871 Pape Ave. on April 8 at 7:30 p.m. Corr. Earl Barnett, 4001 Bayview Ave., Apt. 714, Willowdale, Ont., M2M 3Z7, phone (416) 226-0070 and Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont., M1W 2P1, phone (416) 497-5997.

Culver City, California

April 10 and 11 in the Gospel Hall, 11138 Venice Blvd. with a prayer meeting on April 9 at 7:30 p.m. On Saturday there will be a Bible Reading at 10 a.m. on Service Gifts, Romans 12, with Ministry at 2 and Gospel at 7. On Lord's Day, Breaking of Bread is at 10:30, with Ministry at 2 and Gospel at 7. Corr. Neil Rodger, 4209 Clayton Ave., Los Angeles, CA 90027. Phone (213) 663-5905.

Antioch, Iowa

April 4 in the Gospel Hall, Clarksville. Ministry at 10, Breaking of Bread at 11, Children's meeting at 1, Ministry at 2 and Gospel at 8. Corr. Darrell Wessels, R.R. 1, Clarksville, IA.

Note:

Kindly remember the following

Monrovia, CA - Feb. 13 and 14

Williamston, MI - Each Lord's Day during February

Tampa, FL - Feb. 13 and 14

With Christ

Mr. A. W. Joyce, on January 17, 1982 at 2:30 a.m. in Toronto, our highly esteemed and beloved brother was called to be with the Lord he had served so faithfully. The March Truth and Tidings will be a special memorial issue in tribute to his outstanding life and service.

Percy Linstead of Lanse au Loup, Labrador on August 17. Our esteemed brother was saved in the early days of the work in Labrador on New Year's Eve, 1957. George Campbell was having meetings at that time in an old school-house. Uncle Pearce was a faithful and respected elder and was a source of inspiration to all the saints. Those who attended the Lanse au Loup conferences will recall his quaint announcements spiced with homely and encouraging remarks. Our brother will be sadly missed. The large funeral was shared by George Campbell, Bert Joyce and Alex Dryburgh.

Miss Maudie Miller of Burks Falls, Ontario, age 61. Our dear sister was saved at the age of 10 and was in fellowship in the Chapman Valley assembly for over 40 years. Maude was a true lover of the Word of God. Please pray for her brother Dave who has been dependent upon his sister's care because of arthritis for the past number of years. The Gospel Hall was filled with relatives and neighbours at the funeral service which was shared by Clarence Black and Herb West.

Eric Adsett of Fredericton, N.B. on November 18. Our dear brother was saved in Moncton in 1933 and went on well for God from that time. He was in fellowship in the Moncton assembly until moving to Fredericton in 1976. He had a great care for the children of God and will be much missed. Remember his widow and sons in prayer.

Mrs. M. Louise Plue of Saugerties, N.Y. on November 22, at Longport, N.J. Our dear sister was saved in 1939 in tent meetings conducted by Herbert

With Christ

Dobson. Her husband Albert was saved a few years later and the assembly met in their home. Since 1975 Mrs. Plue lived at the Longport Home where she was known for her smile. Please pray for the family's salvation. The gospel was faithfully preached by William Oliver at the funeral.

Mrs. Alberta Ritchie of Winnipeg, Manitoba on November 26, age 81. Our beloved sister was saved as a young woman and was in fellowship in the West End assembly all of her adult life. Predeceased by her husband, she is fondly remembered as a wise, godly mother by her daughter, Mrs. Lenore Parker, and her two sons, Alan and Earl. She is survived also by grandchildren and great grandchildren. The funeral service was conducted by Hal Parker and Alan Ritchie with Richard McCammon speaking at the graveside.

Mrs. Everett Curran of Haddonfield, N. J. on December 4, age 82. Our beloved sister was saved over 40 years ago, and shortly afterward came into fellowship at Camden assembly (now Pennsauken). She deeply loved and appreciated the truth of gathering to the Name and faithfully attended all assembly gatherings until her homecall. Mrs. Curran was a very gracious, kind and hospitable saint, ever ready in personal witness for Christ. She adorned the doctrine of God our Saviour and leaves a fragrant memory.

Mrs. Hurthel (Pearl) Coleman of Hatboro, PA on December 5, after 25 months of weakness and pain due to a brain tumor. Our dear sister was saved at the age of 28 through tent meetings R. T. Haliday was having in the Hatboro area in 1932. The following year she was received into the assembly where she continued faithfully. She was a cheerful addition and attended every meeting before her sickness. A large number of relatives attended the funeral, including an only son and his children. Many of the relatives are not saved. Her husband cared for her faithfully and will need our prayers for his comfort.

Jess Stothard of Brandon, Manitoba on December 6, age 90. Our beloved

brother was born in England and came to Canada with his family in 1905, settling in Brandon. Here he heard the gospel for the first time and was saved at the age of 19. He was received into fellowship soon after. Brother Stothard was keenly interested in children's work and was Sunday School Superintendent for a number of years. He was a faithful, devoted brother and for many years was an elder and correspondent for the assembly. His home was open to the Lord's people; he was truly a succourer of many. Remember in prayer his dear wife and also his family, many of whom are not saved. Alan Ritchie conducted the service at the funeral home and Robert Boyle spoke at the graveside.

Andrew Buchan of Bethany Lodge, Unionville, Ontario on December 23, age 80. Our dear brother was born in Scotland and born again in Toronto. For many years he was in fellowship in West Toronto and Rexdale assemblies and latterly in Unionville and he faithfully attended all the meetings. Just two days before his homecall from hospital, his physician told him he had only two days to live. In his weakness, our brother rejoiced that he was going home. The large funeral service was taken by Frank Pearcey.

Mrs. Albert (Georgina) Corcoran of Rexdale, Ontario on December 30, age 61. Our dear sister was saved in 1944 after a time of deep soul trouble. During a lengthy illness she bore an excellent testimony to fellow patients and medical staff. She leaves a loving husband and five sons and daughters and eleven grandchildren. The very large services were taken by James McCue and Norman Crawford (her brother).

The glory shines before me,
I know that all is well;
My Father's care is o'er me,
His praises I would tell.
The love of Christ constrains me,
His blood has washed me white;
Where Jesus is in glory,
'Tis Home, and love and light.

With Christ

Mr. and Mrs. George Bristow of McKeesport, PA were suddenly taken Home to be with the Lord on December 17 as the result of an automobile accident. Our beloved brother and sister were well known and loved by many of the Lord's people throughout North America and other parts of the world. George was born in Butler, PA on January 14, 1918. He was born again in meetings held by George Gould Jr. and Sr. at the age of 18 and received into fellowship in the Friendship Avenue assembly. Margaret was born in Bryn Mawr, PA in 1919 and was saved under the preaching of J. Hutchinson and G. Reager in 1957 and was in happy fellowship in the Bryn Mawr assembly for many years. After their marriage in 1970, they were in fellowship in the assembly at McKeesport. The shocking news of their sudden deaths reached the assembly during the prayer meeting so that the remainder of the meeting was spent in tears and prayers for the bereaved.

Their son and daughter, George and Judy, in their early twenties, feel keenly the loss of their father and their 'Mom,' Peg, who so wonderfully took the place of the mother they had lost. George and Peg had a love for the Lord's work and were faithful in their own quiet way in ministering to the saints and the Lord's servants (Rev. 14:13). Peg's only sister, Sarah, and her mother were unable to attend the funeral due to Sarah's illness. The funeral was very large and very touching as many stood who were unable to find seats. The Word was faithfully spoken by T. Ernest Wilson and Gordon Reager. John Adams participated at the grave. The double funeral of two called Home so suddenly had a subduing effect on all.

He will gather in the glory,
Bright gems for His kingdom,
All the saved ones,
All the blessed ones,
His loved and his own.

Like the stars of the morning.
His bright crown adorning,
They shall shine in their beauty,
Rich gems for His crown.

Thoughts by a missionary on a long and lonely journey. Suggested by John Hawthorne of Belfast, N. Ireland.

Saved

Saved from hell, O blessed truth!
Saved for heaven,
O wondrous grace!
Saved from sin, O power divine!
Saved to serve,
O work sublime!

Saved from hell, O blessed word!
Justice wields
No more the sword.
Judgment fell on Jesus' head
When He suffered
In my stead.

Saved for heaven, e'en there to share
Heaven's bliss
With heaven's Heir.
Praise His name, I'll see His face,
Learn the wonders
Of His grace.

Saved from sin, His mighty power
Guards me,
Keeps me every hour.
Even in a world of sin
I may overcome
Through Him.

Saved to serve, O help me, Lord,
To obey
Thy holy Word;
Only thus will service please
Christ, who saved
Me by His grace.

"And we know that all things
work together for good to them that
love God, to them who are the
called according to His purpose"
(Rom. 8:28). "As for God His way
is perfect" (Psa. 18:30).

New Books

Thirty Year Index to the Truth and Tidings.

The publication of this index has been long delayed. The work involved was tedious. Harold Williams has spent many hundreds of hours at it and Mrs. Anthony Grillo of East Boston, has very carefully worked and re-worked the final manuscript. It is now ready. Order from Harold Margerison, 106 Sciberras Road, Unionville, Ontario, Canada L3R 2J6. (\$10.00 per copy).

Bound Volumes

Bound Volumes for 1981

The twelve monthly issues of Truth and Tidings for 1981 have been attractively bound in book form. A complete index for the year is included. Order your copy now from Harold Margerison, 106 Sciberras Road, Unionville, Ontario, Canada, L3R 2J6. The cost of \$8.50 includes postage and means that you receive the 12 monthly copies free, for this price pays only for the binding.

Reminder to our Subscribers

Subscriptions for 1982 are due. Send your subscriptions to Truth and Tidings, 30 Caronridge Cres., Agincourt, Ontario, Canada, M1W 1L2, Canada. The price is \$5.50. Subscriptions for N. Ireland are to be sent to Elwood Russell, 14 Toberhewny Lane, Lurgan, Craigavon, N. Ireland BT66 7EE. Rate is £2.50.

Change of Address

Edwin Presley, Apartado 4, Atenas, Costa Rica, C.A.

Book Notice

The Person of Christ

With great pleasure we are able to announce the publication of the compact, paper-back volume, *The Person of Christ*. It has been typeset, printed and attractively bound by Gospel Tract Publications, 48 York Street, Glasgow, Scotland, G2 8JW. It is available from them for £2.20 plus postage for readers in the United Kingdom. In Canada and the U.S., copies are available from Truth and Tidings, 2148 Creglow Drive, Jackson, Michigan 49203 for \$5.00 postpaid.

The Person of Christ is the reproduction of 39 articles that appeared in the Truth and Tidings in 1978 and 79. Eight writers including S. Maxwell, A. McShane, J. Norris and H. Paisley have combined to describe the matchless worth of the Lord Jesus, the infinite value of His sacrifice and His present ministry and future glory. Beginning with the pre-existent Christ the reader is carried into the glories of the millennial reign of the King of Kings. A full index of Scripture references has been included. All of our readers are urged to procure a copy and to see to it that they are put into the hands of younger believers. Almost every error that has ever been introduced involves error about the Person of Christ. Error can only be combatted by truth that is clearly stated and put into people's hands.

Truth & Tidings

Honorary Editors

A. W. Joyce, Box 129, Unionville, Ontario, L3R 2C3 (Founding Editor).

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.**

Annual prepaid subscriptions price
\$5.50 per copy; U.K. subscriptions £2.50
per copy.

NEWS ITEMS

Send all news items, conference notices
and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices
must be received in Toronto by the 6th
of the month to be included in next
month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST to 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Remember Pearl Harbor!

Wm. Oliver

The brightness of the early morning sun had dispelled the last shadows of night. In the stillness of the Sunday morning the white beaches and clear blue-green water outlined the Island of Oahu. On that December morning in 1941, almost the entire United States Pacific Fleet, 86 vessels, was berthed in the water of Pearl Harbor. Many of the ships were moored side by side while most of the crews were on shore leave.

It was 7:55 a.m., local time, when the first wave of 200 planes appeared. The initial thought of many people, both military and civilian, was that another exercise was being conducted. Soon, however, the stark truth of the horror of destruction was impressed upon them. Nineteen of those great vessels sank where they were moored and many more were severely damaged. There were thousands of casualties and hundreds of fatalities. Eight hundred were entombed in the Battleship Arizona, which still rests at the bottom of the harbor. Of the 126 planes on the ground in nearby airfields, only 43 were left fit for service and only 6 got into the air that day.

This unexpected attack by Japan thrust the United States into World War II. Such was the surprise, the devastation, the need for urgency and action that a slogan evolved which prodded the American people for the next four and one-half years. It was, 'Remember Pearl Harbor.' It took its place in history along with 'Remember the Maine,' in the Spanish-American war and, 'Remember the Alamo,' in the fight for Texas' independence.

These words today are mostly forgotten. A generation has grown up to whom they have little personal meaning. They remind us of the words of the Lord Jesus, "Remember Lot's wife" (Luke 17:32). The difference is that these words of the Lord Jesus, spoken almost two thousand years ago, are just as meaningful today as when they were spoken.

The people to whom these words were addressed professed an interest in the future, in life after death. However, the Lord Jesus knew the hearts of all men, and He knew their primary interest was for gain in this life. They had not placed eternity and their personal need of the forgiveness of sins first in their priorities. This is still true of many in our day. Is it true of you?

The Lord drew His hearers' attention to the danger of Lot in Sodom which, because of its great wickedness, was soon to be destroyed (Gen. 19). The same God who had pronounced sentence on Sodom extended grace. A simple message of deliverance was presented, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed" (Gen. 19:17). The Scripture records how the family of Lot started off to a place of safety. Lot's wife was among them; her intent was to be safe. Unfortunately, her interest was in Sodom and she turned back and was exposed to the sudden and final judgment of God. The deliverance that was available was wilfully refused. She chose the present world.

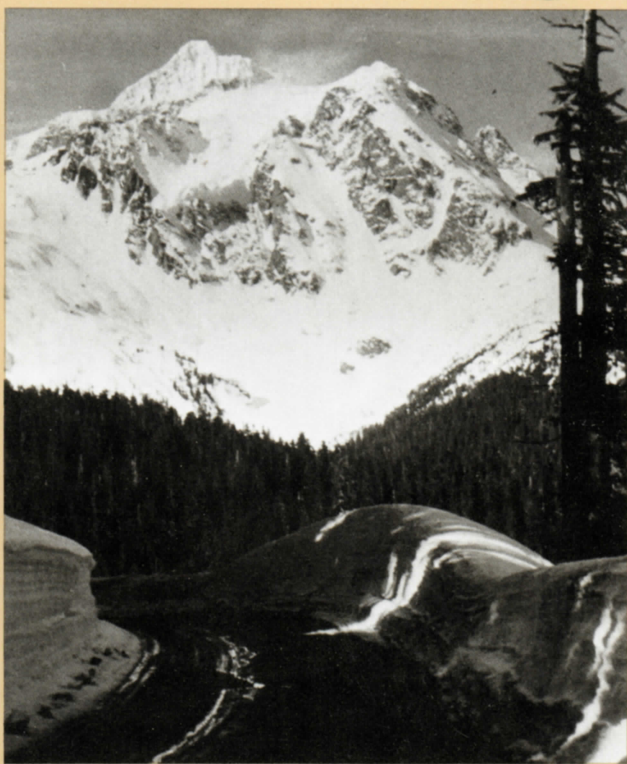
Today, as in Lot's day, the judgment of God against sin has been pronounced upon guilty mankind (Rom. 3:10-23). Nevertheless, just as God in grace provided a place of salvation in the mountain for Lot and his family, so today, salvation is available through Mount Calvary. It was there that the Lord Jesus offered Himself to God as a sacrifice for our sins (1 Pet. 3:18). The work of salvation is complete; we cannot merit it. It is offered freely and must be accepted personally.

"Remember Lot's wife." A place of safety was provided for her, but she failed to avail herself of it. Consider the coming judgment for sin and accept the Lord Jesus as your Saviour today. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

D. Loseef

march 1982

truth and tidings



All scripture is given by inspiration of God,
and is profitable....

A. W. Joyce 1896-1982



My Conversion
Albert W. Joyce

I received the Lord Jesus Christ as my Saviour in the month of May, in the year 1905, as a young lad of eight and one-half years of age, in the town of Portobello, near Edinburgh, Scotland. My mother and father were saved and in assembly fellowship before I was born, therefore, from my earliest remembrance, I went to the Gospel Hall and heard the Word in the Sunday School and saw the Bible honoured in the home.

My first recollection of the Holy Spirit dealing with my soul was in Dunfirmline, Scotland when, in the absence of our parents, we children thought that the Lord had come for His own and that we were left behind for judgment. The return of father and mother relieved our terror, but an impression remained in my soul.

We moved from Dunfirmline to Portobello and God again spoke to me. My brother Alex, who was my senior by two years, trusted Christ, leaving me more lonely and troubled than before. Outwardly carefree, I inwardly longed to have what my brother had.

One never-to-be-forgotten night, I saw my brother kneel at our bedside to pray, while I crawled into bed, utterly miserable, pretending to go to sleep, but thinking all the while

of that verse, "I tell you, in that night two shall be in one bed; the one shall be taken, and the other shall be left" (Luke 17:34).

Mother came into the room to say goodnight and I heard my brother say, "Mother, I believe Albert is troubled, let's pray for him." They thought that I was sleeping, but I listened to every word. That prayer melted my heart and removed all pretense of sleep. As mother rose from her knees, she saw my distress and inquired as to its cause. "I want to get saved now," was my reply.

The Scriptures were opened and my mother read some of the well known, often used Gospel verses that have brought multitudes to Christ, but all was dark to me. I thought, "I know all these verses and I always believed they were true. How can I believe any differently?"

Finally, I was turned to Isaiah 53:5 and 6. In verse 6 I saw myself as a straying, lost sheep and in verse 5, I saw the Saviour as the One who was wounded for my transgressions. Losing sight of my believing and my fears, I saw that Jesus was wounded for me. God's Word was enough, God was satisfied and I rested there. For well over seventy years I have known the blessedness of sins forgiven and peace with God through our Lord Jesus Christ.

Contents	March 1982
In Tribute to the memory of Albert W. Joyce	
My Conversion	A. W. Joyce 59
Tributes by:	
Alex Joyce 60	Arnold Gratton 69
Jack Joyce 63	David Ronald 73
G. A. Ramsay 65	Wm. T. Funston 74
Letter of Commendation for Albert W. Joyce	77
Tent at Gamble's Corners	G. A. Ramsay 68
	59

A. W. Joyce, His Life and Work,

Alex Joyce

I have been asked to prepare an outline of the life and service of my father, Albert W. Joyce. Other articles in this issue cover, in some detail, the various periods of his life and work with which the writers were most familiar. Therefore, I will attempt to avoid repetition, as much as possible, and describe other aspects of his work, which I have gleaned from the diaries which he kept for nearly 60 years.

He was born on December 13, in Featherstone, England to J. Albert and Janet Joyce. God used the influence of godly parents, attendance at all assembly meetings and various experiences in early life to mold the character of the man for the work to which God would call him. His mother was saved under the preaching of John Ritchie Sr. in the first gospel meeting she ever attended. She maintained a godly, consistent life from the very first, became an ardent student of her Bible and sought to bring up her children in the nurture and admonition of the Lord. His father was associated with Alfred J. Halliday, both in the assembly at Featherstone and as 'clerk of works' in his coal mining operations.

In 1901, the family moved to Dunfirmline, Scotland and then to Portobello, where he was pointed to Christ by his mother. They moved to Toronto in 1908. He was baptized and received into the fellowship of the Broadview Avenue Assembly in 1912.

After completing high school, he was employed by the Standard Bank where, from the very first, he sought to live and confess Christ before those with whom he worked. He earned the confidence of his elder brethren in Sunday School work,

tract distribution, open air meetings and other gospel activity in fellowship with the assembly. His love for souls, his gift in preaching the gospel and God's personal dealings with him, convinced him that God was calling him to full time service.

He was much exercised before God as to his field of service. He had a desire to serve the Lord in Venezuela, and Mr. William Williams strongly urged him to come. After much prayer for guidance, God brought very forcefully before him the words of Ezekiel 3:5-6, "For thou art not sent to a people of a strange speech and of an hard language—whose words thou canst not understand." Assuredly gathering that God was calling him to His work in the home lands, he approached the elders of the Broadview Assembly concerning his exercise. They heartily commended him to the work of the Lord in March 1921.

A number of principles governed his life and service for God which he often emphasized to me.

1. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). Throughout his life he put his whole heart and soul into the work of the Lord. After every series of gospel meetings, he would come home utterly exhausted. He wore out his body in the Lord's work. I counted in his diaries 164 separate series of gospel meetings usually six to eight weeks in length and occasionally as long as twelve weeks.

2. Keeping in mind the words of Paul in II Cor. 10:16, "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand," he gave priority to pioneer work in new places for the first 35 years of his ministry and as

long as he was physically able.

3. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). He believed that it was absolutely essential to keep in fellowship with God personally, if he was to serve God and to encourage and strengthen God's people.

4. Stand for what is right and never give in under pressure to acquiesce to or compromise with what is wrong.

5. There is no excuse for discourtesy. A Christian should always be a gentleman.

6. Never kick a man when he is down, but try to encourage him and lift him up.

7. Never preach the gospel without emphasizing three vital essentials: first, faithfully warn sinners of their utter depravity, second, present God's wonderful provision to meet human need through the death of Christ and third, plead tenderly with sinners to trust the Saviour. He often quoted the dying words of the Welsh soul-winner Christmas Evans, "I have always tried to preach the gospel with the blood in the basin."

8. Finally he loved the people of God and the assemblies of Christians gathered to the name of the Lord Jesus Christ. He often quoted David in Psalm 16:13, "To the saints that are in the earth and to the excellent in whom is all my delight." He believed and preached that their only preservative from departure was unswerving faithfulness and obedience to the word of God.

Father's life after his commendation to the work of the Lord could be divided into three periods. The nature of his work during each period was appropriate to his age and experience.

During the first period, from 1921 to 1951, he labored constantly in

the gospel, holding four to seven series of meetings each year in tents, portable halls, rented buildings, private homes and in gospel halls. His fields of labor in addition to the areas around Grand Bend, Owen Sound, Ontario and Prince Edward Island, also included gospel series in halls and tents in the Toronto area, Sault Ste. Marie, Arlington, Everson and Lyndon, Washington, Vancouver, Iowa, Cleveland, Akron, Philadelphia and New England. He shared in the harvests of souls for Christ with many different fellow laborers—Robert Telfer, Tom Wilkie, Lorne McBain, John Silvester, F. G. Watson, David Roy, Herb and Russel Harris, Joseph Pearson, Robert McCracken, Samuel McEwen, Oswald MacLeod, Stephen Mick, Mervyn Paul, Hector Alves, William Warke and others. He also encouraged many younger brethren who showed signs of the gift of the evangelist to devote their lives to the preaching of the gospel and invited them to join him in pioneer work, including Frank Percy, Arnold and David Adams, Arnold Gratton, Albert Ramsay, Ernest Sprunt, Douglas Howard and James Ronald.

In 1948, after much exercise before God and consultation with his brethren, he began to edit and publish the magazine *Truth and Tidings* with the able assistance of the associate editors F. G. Watson, G. G. Johnston and Hector Alves. The purpose as stated in the first issue was "to present truths for present needs...especially for assemblies of Christians gathered to the name of the Lord Jesus." The present editorial staff continues to stand for the same principles.

During the period from 1952 to 1963, he felt the growing responsibility to feed and encourage his

children in the faith and the assemblies in which he had labored. He began to divide his labors about equally between gospel work and the ministry of the word to the Lord's people, both at conferences and in short series at assemblies on such subjects as Assembly Truths, The Tabernacle, Egypt to Canaan, the Acts of the Apostles and various Epistles. As a soul winner he had a special interest and care for young believers that they might develop early in their Christian lives as reverence for the Word of God, a devotedness for the Person of Christ and a love for the souls of the perishing. It was during this period in 1952, he paid an appreciated four month visit to Northern Ireland and Scotland, ministering the Word in many assemblies and at many conferences.

From 1962 to 1974, repeated bouts of pneumonia weakened him physically so that he was no longer able for the heavy strain of a full series of gospel meetings. He therefore devoted these years to "strengthening the things that remain" through weekend visits to assemblies and short series of ministry meetings.

In April 1968 he was called to go through the heart breaking experience of bereavement when his beloved wife and helpmeet for over 42 years was called home to be with Christ. He continued to labor on for the blessing of the people of God but his heart was broken; he had no real 'home' to return to. However, the Lord gave him a second wife, Naomi Moon of Longport NJ who had been widowed some years earlier. They were married in August 1969, and she enriched his remaining years, giving him a new lease on life. He was able to serve the Lord ably for six



more years until in 1975 a stroke affected his speech and memory, making further public ministry very difficult. The last time he preached the gospel was in 1978 in Long Beach, California, when a University student invited out to the meeting trusted Christ as his Saviour.

His dear wife Naomi was a wonderful help and comfort to him as his health and strength deteriorated. Last June God saw fit to take her home, and then on January 17, 1982, God called his servant home to his reward.

At the funeral service which was held in the Eglinton Gospel Hall, his home assembly, Harold Paisley, Arnold Gratton, Albert Ramsay and Oswald MacLeod paid fitting tribute to his unceasing labors and the great help he has been to God's people. They emphasized that the assemblies had suffered a great loss, and described him as a prince of gospel preachers, a faithful minister of the word and a faithful friend and fellow laborer. □

A. W. Joyce

A tribute by Jack Joyce, his brother.

My brother, Albert, was saved at a very young age in Portobello, Scotland, shortly before the family came to Canada. A few years after his conversion, he was baptized and received into the fellowship of the Lord's people in the Broadview Avenue assembly, Toronto, Canada. After leaving school, he started work in a bank, then called the Standard Bank of Canada. During the First World War, he spent some time serving in a lumber camp at Burwash, Ontario, because his conscience would not allow him to take life, even in wartime. Completing this service, he worked for Mr. James Roy, of the Broadview assembly as an accountant.



Robert Telfer

He was always interested in the preaching of the Gospel, and after being occupied in the Lord's work in Toronto and surrounding areas for some years, he was commended to full time service in March, 1921. He joined Mr. Robert Telfer in two series of Gospel meetings that spring, the first in St. Catherines, Ontario and the second in Sarnia. A number were saved. He then joined the late Thomas Wilkie in the Grand Bend district, where a mighty work was done for God, and an assembly was formed that still goes on well. He then went to Prince Edward Island where he was to spend the greater part of the next twenty years of his service.

For some years he was exercised about a Canadian magazine for the publishing of "Those things most surely believed among us." Aided by brethren F. G. Watson, G. G. Johnston and Hector Alves, in May, 1948, the *Truth and Tidings* magazine came into being. In 1957, the writer took over as treasurer. This work included subscriptions, changes of address, cancellations, etc. During this time, the circulation rose from 2000 copies per month to about 4000 and it is now well over the 5000 mark. This work is no easy task as the present treasurer, Robert Reilly, will confirm, although nothing like the steady task of writing articles, proofreading, editing and generally overseeing all the phases of the magazine, whether at home or away having meetings, which Albert handled so well through many years.

In 1974, after 25 years, Albert recognized that the work was too strenuous for him, so our esteemed and capable brother, John Norris, took over as both editor and treasurer. As most know, brother Norris's health failed and both he and his

wife were not well for a long period of time. Mr. Norman Crawford then took over this arduous task of editing the *Truth and Tidings*.

Only the Lord knows how Albert was able to keep up the work of editing the magazine so efficiently for so many years, as well as keeping on with the preaching of the Gospel. There were no short series of meetings in those days when meetings might continue for two or three months, especially when he was labouring in Prince Edward Island, summer after summer.

A word should be written at this point about the patience and endurance of Albert's first wife, Lena, who was often left alone weeks and months at a time while they were raising a family of four children. These four, Alex of Detroit (now an associate editor of *Truth and Tidings*), Norma Stainton of Sudbury, Marion Joyce and Lenore Margerison, both of Unionville, Ontario, are all saved and in assembly fellowship. There are thirteen grandchildren and one great grandchild.

Now, as a personal word, I cannot begin to tell of the encouragement and strength Albert always was to me. As brothers in the flesh, as well as brothers in Christ, we never had a disagreement or a fall-out. In business, when tempted to venture into something that was not according to the highest standards of Christian testimony, the thought of how it would affect him and the work of the Lord had a great restraining effect on me. It kept me humble and more satisfied with my lot when he once showed me a bag of beans, which I am sure he showed to no one else, and told me how many different ways they could be cooked when there was nothing else in the house.

Albert's meetings in Toronto were singularly blessed by God. This was particularly true in my home assembly, Brock Avenue where, in two different series of meetings, there were over thirty souls saved each time, of whom many remain today. In Pape Avenue, Eglinton, Highfield and other halls around Toronto, he, with other fellow labourers, saw large numbers gathered in.

In April, 1968, Albert lost his beloved wife and long time partner, Lena. She passed away while they were visiting in Florida, and Albert was well nigh prostrated with grief. As time went on, he felt his need of the care and encouragement of a help meet and married Mrs. Wm. Moon, a widow of some four years and the daughter of the late Samuel McEwen. They shared happy years together until, while visiting in Palm Springs, Albert had a stroke, which almost deprived him of speech and finished forever his public preaching of the Gospel and his ministry in public to the saints of God. During these last years, Naomi was a tower of strength to him. She preceded him to heaven by seven months, and he felt the loss very keenly.

And now dear Albert has gone to his reward, and since losing our dear brother Eric, in 1965, an elder of the Pape Avenue assembly, and now Albert, men on whose judgment and advice I could always depend, the words of Alfred Lord Tennyson, have been in my mind "But ah! for the touch of a vanished hand, And the sound of a voice that is still."

However, our hearts are comforted as we think of the souls, yea, hundreds of souls that can say of Albert,

"I can hear some loved one say
I am glad you passed my way. □

A Memorial to A. W. Joyce

G. A. Ramsay

The Boy

In 1975 it was my privilege to visit the place of the boyhood of our dear brother, Albert Joyce, in Portobello, just outside Edinburgh, Scotland. How often we heard him speak when preaching the Gospel of 'that room' on High Street, where he had trusted Christ as a boy of eight as his mother read to him Isaiah 53:5!

Here I was on the very ground where he had played. Walking through the house where he had lived, my thoughts went back as I tried to visualize 'this boy' with his childhood dreams of the future yet unknown to him, but in the counsel of God he was to be used to touch the hearts of a great multitude. The feet that walked in these rooms would carry the Gospel to our community. 'This boy' was to be the means, under God, of influencing my life and changing my destiny for Eternity.

The Youth

The family moved to Canada and settled in Toronto, where young Albert, upon finishing his education, chose 'banking' as a career. His diligence and ability soon gained him promotions, and in due time he held the position of accountant. The future looked very promising for him in the 'world of business' and no doubt he could have reached the pinnacle in that profession, with all its lucrative advantages. But in time, like Moses of old, when he came to years, he was called upon to make a choice. We now observe

The Man

In his spare time he had kept busy in gospel work and showed signs of gift. God, who often uses circum-

stances to mould His men for the work to which He calls them, did this in the life of Albert Joyce. A deep experience during World War I had a real bearing on his future. But it was when his older brother Alex, who was preparing for the work of the Lord, was suddenly called Home, that he made up his mind to give his life fully to the service of the Lord. This meant forsaking and turning his back on the 'world of business' that promised self-independence and luxurious living, with a home in the 'city' to which he could bring a bride. He was now to become known as a pioneer and soul winner for Christ.

The Evangelist

'This' he was in the truest sense of the word. Another young man by the name of Thomas Wilkie of Forest, Ontario, joined him for Gospel Meetings in the district around Grand Bend, Ontario, where there was no former work in connection with the assemblies. God came in and moved in a mighty way, saving many souls who were later gathered to the Lord's Name, and the assembly continues after half a century. Thus God put His stamp of approval on their labors.

As a true Evangelist, he would follow up the work, teaching and caring for the new converts. This meant moving into the district. Several years later he married. His young wife was with him in his exercise and together they moved to a very humble, little cottage, which in those days lacked the comforts and conveniences of city living.

'Together' they were to prove the Lord as they looked to Him for their daily needs. Many were the testings, the earnest prayers and tears of the young couple as they proved God to



Herb. Harris

be able to supply their need without weekly salary. As they labored in that district, unknown to them, the Lord was preparing them for another field, more difficult, more remote and which was to become their major work and maybe the dearest to their hearts.

In 1934, Brother Russell Harris had spent the winter on Prince Edward Island, visiting homes and having cottage meetings. His brother, Herb Harris, was informed of the good interest in this new field where there was no assembly and

the simple Gospel was seldom preached. After talking it over with his good friend, Albert Joyce, they decided to accept the invitation to work a tent on Prince Edward Island, which in those days seemed to be such a remote place.

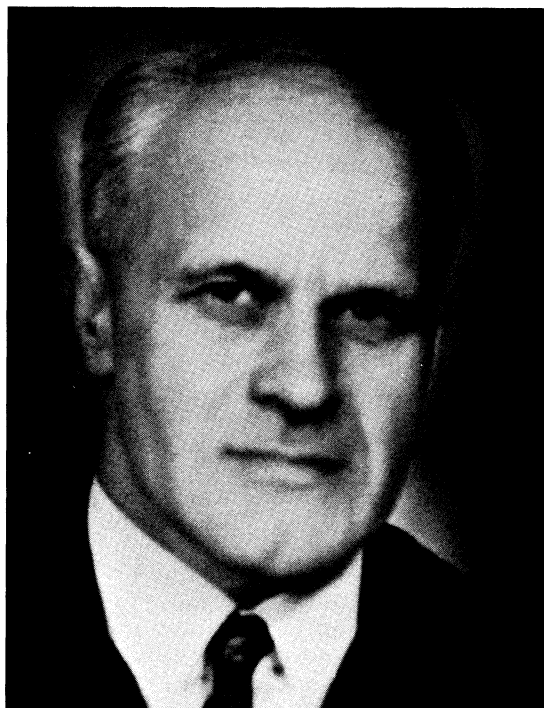
The two evangelists arrived in the month of June, 1934, to find ready ears after the winter's visiting. The first break came in the second week when the writer got saved at the close of the Friday night meeting. In the thirteen weeks that followed, God came in and worked mightily. That same fall, there was a baptism, when an estimated eight hundred stood and witnessed around thirty obeying the Lord in this ordinance. Only a few weeks later, the first Assembly was planted on Prince Edward Island, in a small village called Crapaud, which continues until the present. Four other testimonies have been raised up in different parts from this 'first work.'

As Teacher and Shepherd

He will now seek to instruct the young in Christ and encourage them in the right ways of the Lord. What gave weight to his teaching and obedience to his guidance was that the truths he taught he also practiced. He displayed a father's heart of sympathy for those whom he instructed. We well remember how simply he set before us, as young converts, the scriptural principles of the New Testament Assembly, which were dear to his own heart, and in which he continued to the end of the journey without compromise.

As a Father in The Faith

How tenderly he spoke in private to young brethren about keeping company with unsaved girls and to the young sisters as to their com-



Russell Harris

pany and what the Lord expected of them in relation to their attire and appearance. His Christ-like spirit and delicate approach begat in the young convert a desire to obey. He was quick to encourage any little spark of gift detected and did not fail later to urge to fuller exercise for the Lord, any potential which he beheld in any of us. If he thought there was a monetary need that was genuine and was hindering progress for the Lord to the point of discouragement, he would deny himself of necessities to help out in a practical way. Thus he endeared himself to his children in the faith.

As a Fellow-Labourer

In the summer of 1945, we joined together for the first time in Gospel work. He had been prompting me for several years to give all my time

to the work of the Lord. Now he was ready to labour with me in very primitive circumstances. Without a car, for nine weeks in a vacant house in the country, a studio couch for a bed, a table, a few chairs, an old wood stove and no running water, he was willing to share these difficult circumstances as we laboured together in the Gospel.

In 1948 he invited me to join him in Gospel meetings in the city of Toronto, in his home assembly. We labored together in East Boston in 1963 as well as in different series and at conferences. For over twenty summers he came back to Prince Edward Island to labour in the Gospel, taking a deep interest in its progress and growth over the years.

He proved himself as a true yokefellow. He was a prince to

work with, always ready to give
advice and to help solve problems.

“He has finished his course
And we stand by, and wipe a tear

from our eye,
And those whose lives he touched
can say,
‘Thank God he ever came our
way.’” □

The Tent at Gamble’s Corners

Prince Edward Island, Canada, 1934

Russell and Herb Harris and Albert Joyce.

by G. A. Ramsay

At a place called Gamble’s Corner, in the balmy month of June,
When the grass and trees were budding and all nature was in tune;
That a number of lost sinners heard the Gospel story told,
How that Jesus died to save them, they believed and were made whole.

Through a chain of circumstances, only God Himself could plan,
Link by link in grace and mercy, now they trace His loving hand;
‘Oft with wonder and amazement, deep thanksgiving fills their heart,
As they think upon His mercy, while they still were blind and dark.

Moved by God, the Holy Spirit, men who heard the call of need
Turned their feet unto our Island, there to sow the Gospel seed;
But the sowing seemed so senseless, in a district so depressed;
“Would there ever be a harvest? Would the effort ‘ere be blessed?”

Youthful hearts the Spirit opened to receive the word of truth,
And a number of poor sinners got salvation in their youth.
“What a time of visitation!” by the Holy Spirit sent—
All the countryside affected by the preaching in the tent.

Some criticized the preachers, others branded them as spies;
“Why listen to such ranting—It is all a pack of lies!”
But others were more serious, and weighed the matter well,
As the way was set before them—choose for Heaven or for Hell.

There were few who grasped the meaning of all the hue and cry;
“‘T was a gracious visitation, Jesus Christ was passing by”;
And a harvest He was reaping from the crowd that came and went,
In the fourteen weeks of meetings, held that summer, in the tent.

Forty-seven years have vanished, since those days by heaven sent.
Scattered far the congregation that had listened in the tent,
And the men who brought the message will proclaim its sound no more;
They have gone to wait our coming, on that bright celestial shore.

Some who made their choice for heaven have already gone that way,
Others still are in the body, looking forward to that day
When together they shall praise Him, Who the Gospel preachers sent
To that place called GAMBLE’S CORNER for the meetings in the tent. □

Mr. A. W. Joyce

Arnold M. Gratton

As requested, and with a feeling of personal limitation, the following is written in order to give some of my personal memories of a man with whom we became acquainted when we were very young boys in the Grand Bend area, namely, Mr. Albert Joyce. Some of this writing will doubtless be repetitious of other articles in this issue of the *Truth and Tidings*, for which we beg your forbearance.

We heard Mr. Joyce tell many times how as a lad in Scotland his mother pointed him to Christ through the familiar words of Isaiah 53:5. The joy that he experienced when he told this story of his conversion could be seen on his face, his eyes would fill with tears as he spoke of the suffering Substitute of Isaiah 53 and, I may add, that he excelled in preaching the Gospel from that passage.

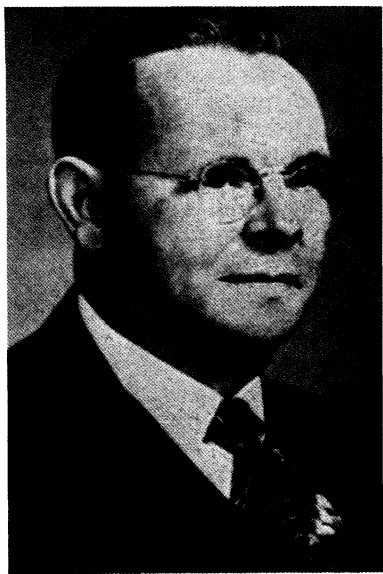
In the year 1921, Mr. Joyce from Toronto, and Mr. Tom Wilkie from Hamilton, pitched a tent in the village of Thedford, fifteen miles south of Grand Bend. Beginning on July 7th, they continued the meetings for nine weeks. The meetings were supported by the Christians from Lake Shore and some souls were saved, but the interest was quite limited. A Mr. Desjardine drove by horse and buggy from Grand Bend to Thedford to attend the tent meetings. When he heard the two men preach, he invited them to the Grand Bend area to hold meetings in a little log building, called the B line hall, approximately three miles east of Grand Bend. After much exercise and prayer the two preachers decided to accept this invitation and started Gospel meetings on September 27th, continuing there for five weeks. Following this they were

able to rent a building in Grand Bend, known as the Round Hall, used previously for dances. Together, they cleared the hall, scrubbed the floor, put up a wood stove and commenced Gospel meetings on November 11th, 1921. The attendance the first night was fifty and quickly grew to over two hundred. It was a thrilling sight for the two preachers to see so many people coming from the small village and surrounding area to hear the Gospel. Most arrived by horse and buggy and tied their horses to the trees around the building.

One of my earliest recollections of Mr. Joyce goes back to that year. I remember seeing two men coming across the fields toward our farm, climbing over the line fence between our land and the neighbors. I ran to the house calling, "Mother! two men are coming and they both have little black bags." Unknown to me at the time, those little black bags contained Bibles which those two men were able to use so effectively and faithfully.

Very early in the meetings it was very evident that the Holy Spirit was dealing with souls, both in conviction and in salvation. During the weeks and months that followed, many souls were won to Christ, including the writer's parents. Needless to say, Satan was also active, resulting in threats and persecution, but the Lord preserved His servants and the new converts, and the blessing continued.

Parkhill and Lake Shore were the nearest assemblies. Each weekend through that winter, when the weather permitted, Mr. Joyce and Mr. Wilkie would start out to walk the fifteen miles to Lake Shore to remember the Lord. They were often given a ride back to Grand Bend by some of the Lake Shore brethren for



THOMAS GOODALL WILKIE

the Gospel meeting at night.

The two preachers were exercised about having a baptism. Mr. Joyce often related that while they were praying to get the mind of God in the matter, one of the young converts arrived, expressing her desire to be baptized. This gave them added assurance that the time had come to baptize the new believers. On May 13th, 1922, a baptism was arranged, and well over two hundred people gathered to witness what to most of them was a strange service. Although there were fears of a disturbance, all went well and thirteen men and women were baptized. Going into the waters of Lake Huron in early May would be considered unreasonable, but there were no ill effects for anyone. In fact, there was a great deal of rejoicing as a result of obedience to the Lord.

On July 16th, 1922, the first gathering as an assembly in the name of the Lord Jesus at Grand Bend took place. There were 37 present. This first breaking of bread was in the Gospel tent pitched on the site where, in the fall of that year, the Gospel Hall was built and still remains, as does the assembly, by God's grace.

Brethren Joyce and Wilkie were very active in open-air preaching in Grand Bend and the surrounding villages. Each Sunday evening, after the regular Gospel meeting, they would gather in the open air and hundreds of people heard the Gospel in this way. As a rule there was respect for the preaching of God's Word and all was orderly, although there were occasions when disturbances occurred.

The work continued to grow and numbers of others were saved, taught the truths of Christian conduct and gathering and added to the assembly at Grand Bend. Among these was Mr. Noah Gratton, who was later commended to the work of the Lord in the Province of Quebec and laboured there until the Lord took him to heaven.

Gospel work continued in the surrounding area in the years that followed. Mr. Joyce and his fellow-labourers were very active in tent work, open-air meetings and door to door tract distribution in new places such as Clinton, Exeter, Mitchell, Zurich, Warwick and other places. The brethren who had recently been saved were encouraged to help in this work and often gave their testimonies in Gospel meetings.

As time went on, some of the next generation were saved, and Mr. Joyce took a keen interest in us. The thing that impressed me most in my formative years, even more than his very able and faithful teaching of



Grand Bend Gospel Hall - 1922

the Word of God, was the gracious way in which these truths were exemplified in his daily life. During this time he made his home in Grand Bend and left marks in the entire area that remain until the present time.

After some years in the Grand Bend area, Mr. Joyce moved his family to Owen Sound, helping the assembly there and pioneering faithfully in that area. He was joined by other workers and with them rejoiced to see God work and souls saved and assembly testimony strengthened. He later moved to the city of Toronto.

In 1946, the writer had the privilege of labouring with Mr. Joyce in Prince Edward Island. A little later we preached together for some time in Acton, Ontario. In this town we used a portable hall which had been built in Sarnia and was set up in Acton with the help of Grand Bend brethren, however, the town council informed us that the location was contrary to their by-laws and forced us to move. They said

there were enough churches in town and we should find some other place to preach. Rumours and false reports were circulated about the way we conducted our services. In defense of our conduct and the truth of the Gospel, Mr. Joyce met with the council, while a large number of the people from the community looked on and listened to the proceedings. Very wisely and ably Mr. Joyce informed the council of the three freedoms for which the first World War was fought, and explained to them that the Gospel which we preached was the historic Christian faith. One man was saved as he sat in the visitor's section of the council chamber. He had previously attended the Gospel meetings, and God had been dealing with him. The meeting ended with permission being granted to set up the portable hall close to its previous location and police protection was provided. Souls were saved, some of these have gone to heaven and others are still living for God.

During Mr. Joyce's service for the



**A. W. Joyce and T. Wilkie,
Early days in Grand Bend.**

Lord, many long weeks were spent away from his home, wife and family, not just on an odd occasion, but as a regular thing. This is a sacrifice that cannot be fully understood by those who have never experienced it. His wife was a willing fellow-worker with him and accepted her double role of being both mother and guide to the family.

It was quite evident from the very commencement of his commendation to the work of the Lord that his chief concern was to carry out the

commission given by the Lord Jesus to preach the Gospel to every creature in all its clarity, to make disciples, to mark them by scriptural baptism and to mold them by teaching the Word of God. This he did in a most gracious manner, simply and clearly teaching the truths of Scripture so that even the youngest believer would be left in no doubt as to truths which were, and are, so important. Many times our departed brother was asked for counsel on problems of grave importance. The advice or answer was not always as one would have liked, but one thing was sure, it was given graciously and faithfully, based on, 'What saith the Scriptures?'

I am certain that if our late brother Joyce were able to look over this account, he would say, "You have made too much of the servant and not enough of the servant's Saviour and Lord." However, I am sure the readers will understand that the purpose of this article is to pay tribute to one who was much used of God in the salvation of sinners, the establishing of saints and the formation of assemblies. We who have known him, lived with him and laboured with him cannot speak too highly of him. One of the main reasons for this is that he always endeavored to encourage and be helpful, yet remain true to God's Word.

And now it has pleased the Lord to take him home to heaven and the words he often repeated from I Kings 10:7, "Behold, the half was not told me," will now be a reality to him as he sees the Lord Jesus face to face, the One he so gladly and faithfully served for so many years. We who are left behind are looking forward to the glad reunion around the throne of the Lamb. □

Mr. A. W. Joyce

David Ronald

It is indeed a joy to write a few lines about our association with a brother we loved, esteemed and listened to with profit over many years. Our earliest memories of personal acquaintance with brother Joyce was in the thirties when, on two occasions, he briefly visited Portage la Prairie. I and others were impressed on those and other occasions with the warmth and appreciation of the Person of our Lord that was apparent in his worship. How he could lead out our hearts in adoration and fresh appreciation of Calvary and the sufferings of Christ!

In the Gospel, our brother had a special gift, as earnestly, tenderly, yet faithfully, he wrestled with souls with regard to their past conduct and future destiny. Another thing we appreciated about our brother was that, on many occasions in dealing with troubled souls, he recognized that there was a time to leave the work to the Holy Spirit. He felt he had said all that could be said and that 'Salvation is of the Lord.' We feel that this is a lesson many in our day have not yet learned.

As a teacher, we look back to a faithful, practical, warm ministry, that led to a searching of our hearts, stirred our devotion to Christ, directed our lives into scriptural activity for God's glory and left its mark on us in the years that have followed. Many can testify to the powerful effect of his ministry on their lives. Brother Joyce attended the prairie conferences ten different summers and many thank God for the blessing that resulted from his visits.

As to our brother's labours in the Gospel on the prairies, there are a number who can claim him as their spiritual father. In 1938, he and Herb Harris had a Gospel series in

the West End Hall, Winnipeg, when a number of souls were saved. The same two men had a most fruitful Gospel series in Kenora in the early fifties. In 1943, he came to Portage in mid-October and for eight weeks preached alone nightly. God worked, sixteen souls professed to be saved and most of them can be found today. Some are in the assembly here, a few in other assemblies and several are with the Lord.

Brother Joyce was always looking for younger men in whom he could see spiritual possibilities, and encouraged them to be exercised to serve the Lord in the Gospel. It was in connection with my own service that I came to know Mr. Joyce the best. He seemed to feel that the Lord had a work for me to do in preaching the Gospel. He had heard my feeble attempts to preach the Gospel and sought to encourage me. It led me to deep exercise before the Lord. It was wartime, and few men were giving themselves to Gospel work, going out in complete dependence on Him. A year or two later, I told him that I felt the Lord had a place and work for me in the assembly at Portage. Our brother very graciously said, "Well David, it is not a lesser work." I might add that I have never had reason to doubt that the Lord led me in the path He had for me at that time.

In 1946, Mr. Joyce came to Portage with an Egypt to Canaan chart and had three weeks of ministry on these Old Testament subjects. Even yet, some of his teaching comes back to me with freshness as he warmly taught the great truths of redemption and the claims that are laid upon the redeemed to walk in a pathway of obedience to the Word of God.

The next series in our hall was in 1954, when Mr. James Ronald and

A. W. Joyce Wm. T. Funston

brother Joyce laboured for six weeks in our Canadian winter. The meetings were blessed to the salvation of a number of souls, among them was our own daughter, at that time a girl of thirteen. Marian was in real soul trouble during all the meetings and often remained after the meeting was over to talk to Mr. Joyce while the believers retired to the basement to pray. On February 18th, at the close of the Gospel meeting while we sang, 'Just as I am,' a lady of seventy got saved. As Marian was leaving the hall, Mr. Joyce told her, "Mrs. Buchanan was saved tonight." We went to the basement to pray as Marian went out to a cold car, but when we came up from the prayer meeting it was our great joy to meet Marian standing in the hall rejoicing in the knowledge of salvation.

Mr. Joyce always took a special interest in Marian. When she went as a missionary to Zambia in 1965 he remembered her in prayer as well as practically. In 1980, we took Marian to Toronto enroute back to Zambia. At the Easter conference he was overjoyed to see her and commended her afresh to the Lord. Although so unwell himself, his care for others was wonderful.

In 1962, Mr. Joyce had his last Gospel series in Portage. It was a cold winter and he became chilled at two funerals he conducted. He came down with pneumonia and from the effects of this he never seemed to fully recover. Brother Arnold Gratton continued alone after Mr. Joyce took sick. There are brethren in our assembly today who were saved at that time. So dear Albert Joyce gave himself to the Lord and His work and wore himself out in the Gospel, the work for which he was eminently fitted, and that he loved so well. □

The news of the passing of Mr. Albert Joyce brings home to those of us who are getting older the sobering fact that we are now nearly bereft of that generation of men whose influence molded the assemblies in which we have been raised. Reflecting on the past, memories flood the mind, as we recall faces that are now absent and voices in ministry that are now silent. Some of these men were so godly that I was afraid of them when they visited in my father's home, or when I was introduced to them at a meeting. Others were much more approachable, and in this category I place Mr. Joyce. As a young Christian, I was privileged to sit under the ministry of able teachers of the Word of God, men such as Robert Telfer, David Scott, Fred Watson, John Silvester, Samuel Keller, Andrew Douglas, Joseph Pearson, William Pinches and others. While Albert may not have believed it was his calling to gain the profound knowledge of God's Word that characterized some of these men, yet none could excel him in his fatherly exposition of the basic teachings of the Bible relative to the assembly and connected truths.

I feel it is a great privilege to be asked to submit an appreciation of this honoured servant of Christ, a man that held my respect through the years, and one whom I have highly esteemed. He is one of my two fathers in the faith, for it was while he and Herb Harris were preaching the Gospel in the Fairview Gospel Hall, here in Vancouver, in 1931, that I was led to place my faith in Christ.

I still vividly recall the first time I heard him speak, and the memory of the passage he read is still fresh in my memory. I was 'sitting back' in



A. W. Joyce, taken during a time of great Gospel blessing in Vancouver.

the Fairview hall as a lad of fifteen, and after the breaking of bread, a fine looking gentlemen arose to speak. He turned us to Luke 24, speaking on the walk to Emmaus, and I was so enraptured by the account, that it has remained one of my favorite Bible portions through the years. A few weeks later I was saved.

Mr. Joyce had two outstanding series of Gospel meetings in the City of Vancouver. The first was in the Woodland Drive Gospel Hall in

1931. The meetings continued for a number of weeks with much blessing, and then the Fairview brethren asked the two preachers (Joyce and Harris) to come and have some meetings in their hall. Again, a good number were saved. The second unusual series was in the South Main Street Gospel Hall, twenty years later. At this time there were 50 to 60 souls who professed to be saved, and you could probably find 40 of them still going on for the Lord today. The 1951 series began

in the early fall and continued right through the holiday season, with meetings on both Christmas and New Year's day. Herb and Albert made an excellent team. Herb was the 'mailed fist,' while Albert was the 'velvet glove.'

Albert excelled in follow-up meetings for young believers. In fact, he excelled in most things in relation to the public sphere, and was an all-round man without peer. He realized that the future of assemblies lay in the hands of young men, and had a great heart for them. His memory is fragrant in this area in the hearts of all those who knew him, and we sorely miss the visits of such men. The assemblies in the west are poorer for his passing away.

Although "We sorrow not, even as others which have no hope" (I Thess. 4:13), yet we are like the Ephesian elders, "Sorrowing most of all...that they should see his face no more" (Acts 20:38).

Solomon spoke of four things that are comely in going (Prov. 30:29): a lion, a greyhound, a he goat and a king. I have linked this with II Timothy 4:7, 8, in thinking of Mr. A. W. Joyce. As a lion he fought the good fight, as a greyhound he finished his course, as a he goat he kept the faith, and as a king he will wear the crown of righteousness which the Lord has promised to those who love His appearing. While others who began the race with him, faltered and wavered in their convictions, Albert never deviated from the path on which he began. The teachings of the Word of God passed on to him by godly men were held as a sacred trust, and he then communicated them to his generation as Timothy did, "The things that thou hast heard of me among faithful witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1). His record is on high, we salute his memory! □

A Tribute to Albert W. Joyce

Suggested by W. T. Funston

Called from our midst beloved, too swift has been thy flight,
T'would seem as if thy presence, still lingers in our sight.
Our grateful hearts remember and gladly would record
Those many years of labour, for thy beloved Lord.

Thy voice, once so familiar, still echoes in our ears,
Thy well-remembered sayings, God-given through those years,
Remain to help and cheer us, direct and lead us still
Through green, refreshing pastures, our grateful hearts to fill.

O cherished recollection, of fellowship so sweet,
As with the saints we gathered to kneel at Jesus' feet.
Or, with thy skilful guidance to read God's Holy Word!
With what deep joy we treasure the words of Truth we heard.

But now thy days are ended, thou, from thy labours rest
With Christ, thy loving Saviour, in mansions of the blest.
To hear from Him who called thee, up to the Lamb's bright throne,
'Thou good and faithful servant; thy Master says, "well done."

Letter of Commendation, March 22, 1921.

East End Gospel Hall
198 Broadview Ave Toronto
March 22/21.

From the Assembly Gathered to the Name
of our Lord Jesus Christ at above address.

— This is to Certify —

That our Brother Albert W. Joyce: has been for a
number of years in hearty Fellowship in this
Assembly, and has manifested Grace and Gift.
in Gospel Work, and now desires to go forth
wholly into the work of the Gospel.

He goes with our hearty Commendation, and
prayer, that the Blessing of the Lord, may rest
upon him and his labour's.

Signed on Behalf of the Assembly:

Robert J. Lister
Hugh W. McKim
Thomas W. Breckles
Thomas Cowan
John B. Clarke
James Mahaffy
James D. Roy

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Deep Cove, Prayer is requested for gospel meetings which Sydney Maxwell and David McGaughey expect to start on March 7.

Ladner, Jim Webb paid appreciated visits here and at **Deep Cove**.

Langley, The saints enjoyed a week of ministry by Sydney Maxwell on the Book of Ruth.

Port Alberni, Dick Robertson had a week of appreciated children's meetings.

Terrace, The assembly enjoyed a visit by Doug Howard.

Alberta

Sydney Maxwell was expected in February for ministry meetings at both **Calgary** and **Edmonton**.

Saskatchewan

Glen Ewen, Jim Webb and Roy Weber were expected for gospel meetings in late February.

Melfort, On February 7, Harold Paisley and Stanley Wells commenced a gospel series in a large rented building.

Manitoba

Ashfield, Robert Boyle had a few ministry meetings in mid-December.

Portage la Prairie, The assembly appreciated visits by Peter Simms and Jack Noble.

Roseisle, Jim Ronald Sr. had a week of ministry meetings.

Winnipeg, In January, Jim Thomson gave a week of appreciated ministry in **West End**.

Ontario

Chapman Valley, The interest was excellent during two weeks of well attended meetings on prophecy by William Hynes.

Guelph, Timothy Walker had a week of children's meetings in January with a good response. Prayer is requested for a gospel effort which Robert Booth and Timothy Walker expect to commence on March 7.

Hamilton, In January, Gary Sharp had two weeks of children's meetings.

Kapuskasing, Two were baptized in January. A few more souls have recently professed salvation, giving much joy. In December, Vincent Davey and Bert Grainger shared a week in ministry.

Lake Shore, Gospel meetings by Frank Pearcey and William Lavery are well attended with some souls troubled.

Maberley, Timothy Kember and Eugene Badgley have commenced gospel meetings.

Midland, Using a new chart entitled, "The Future Revealed," Gary Sharp has started a gospel series. Brother Sharp has also commenced weekly children's meetings in a school in Midland.

Newbury, Don Nicholson and William Metcalf planned to commence a gospel series on February 28 to follow up on an interest previously seen here.

Nipissing Junction, Recently, Bert Grainger had a week of ministry meetings.

Peterborough, Some interest and blessing was seen in gospel meetings by Don Nicholson and William Metcalf.

Picton, Ken Moore and Bruce Cottrill have started in the gospel.

Sarnia, Although there were no special meetings, two teenagers recently professed, giving joy to the saints.

Sault Ste. Marie, The official opening of the extension to the hall was held on February 13.

Timmins, Murray Pratt and David Rodgers have commenced gospel meetings two nights a week in this city which is 100 miles south east of **Kapuskasing**.

Toronto, The assembly at **Broadview** commemorated their 80th Anniversary with afternoon and evening ministry meetings. In **Highfield**, Robert Booth started gospel meetings on February 7. At **West Hill**, Norman Crawford commenced prophetic meetings on January 31 with an excellent interest. Over 700, including many unsaved, attended a two hour gospel meeting on prophetic themes by Jack Yocum, Norman Crawford and Harold Paisley in **Centen-**

Tidings

nial College on January 30.

West Lorne, Meetings in a house by Paul Kember resulted in the salvation of a man for whom there had been much prayer.

Nova Scotia

Amherst, Fred Holder had appreciated ministry meetings using an Egypt to Canaan chart.

Clementsvalle, On January 23, Albert Hull and David Swan commenced gospel meetings and were being encouraged with some outsiders and a number of children of Christian parents attending the meetings.

Weavers Settlement, James McClelland and Shad Kember have been labouring in the gospel with some interest.

Prince Edward Island

Charlottetown, With the interest increasing nightly, Albert Hull had one week of ministry in January.

Rosebank, Prayer is requested for gospel meetings which Albert Ramsay and Robert McIlwaine are exercised about commencing shortly.

Newfoundland

Eastport, Using a chart on "The Work of the Spirit through the Dispensations," John Norris had a week of ministry. Brother Norris also gave appreciated ministry in **Gander** and **Fogo**.

New Harbour, Jonathan Procopio is helping here where there are a number of new converts.

Parson's Pond, The saints appreciated a week of ministry meetings shared by David Swan and Carl Payne.

Tidings - U.S.A.

Washington

Okanogan, John Abernethy was expected for a week of Bible Readings.

Seattle, The conference was a little smaller than last year owing to weather conditions. Appreciated help was given by Brethren S. Maxwell, M. Murphy, D. Richards, S. Wells and A. Wilson. The Bible Readings on Philadelphia and Laodicea were profitable:

Tacoma, Dave Richards paid an appreciated visit.

California

Jack Hunter had helpful ministry meetings in **Culver City**, **Fresno**, **Long Beach** and **Monrovia**. Brother Hunter expected to remain in the South for about two months before returning to Scotland.

Long Beach, A good number of saints from the local assemblies as well as from a distance were present at the recent conference. Much appreciated ministry was given by Brethren T. Baker, J. Hunter, S. Maxwell and A. Thropay.

Palm Springs, The saints enjoyed a visit by Sydney Maxwell.

San Diego, The recent conference was large and considered very good with help given by Tom Baker, Jack Hunter, Sydney Maxwell, Alex Wilson and Adam Thropay. Following the conference, Brother Maxwell remained for four nights of well attended ministry meetings on II Timothy.

Minnesota

Willmar, Four weeks of gospel meetings by Leonard DeBuhr and Richard Van Mill resulted in blessing to both saint and sinner.

Iowa

James Ronald Sr. has given ministry in various assemblies including **Cedar Falls**, **Marion** and **Garnavillo**.

Hampton, Fred Krauss and Ronald Wahls of the Garnavillo assembly commenced gospel meetings in January.

Hitesville, The meetings on January 1 were profitable and the Lord gave good weather although the day before and the day after were both very snowy and windy.

Marion, Prayer is requested for gospel meetings which William Metcalf and Don Nicholson expect to commence on April 11.

Stout, Eric McCullough and William Bingham continue in the gospel with a good interest.

Wisconsin

Beetown, In January, Joel Portman and

Tidings

Roy Weber commenced a gospel series.

Blue River, Robert Surgenor was expected for ministry on the Tabernacle in February.

Michigan

Livonia, Norman Crawford had meetings on the local assembly in which there was much interest.

Ohio

Akron, The assembly enjoyed visits from William Bingham and Paul Kember. They were looking forward to a week of ministry on Egypt to Canaan with Eugene Higgins.

Cleveland, The saints in **Monticello** appreciated a visit from Paul Kember and enjoyed a special afternoon ministry meeting by Paul Kember and William Bingham. The assembly was expecting Eugene Higgins in February.

Mansfield, John Slabaugh and Paul Kember were present for an all day meeting in January which was much appreciated.

Pennsylvania

McKeesport, The assembly enjoyed visits from Oswald MacLeod and Eugene Higgins for ministry of the Word.

West Virginia

New Creek, In January, Robert Surgenor commenced a series of meetings on the Tabernacle.

North Carolina

Hickory, God answered prayer in the series of gospel meetings held by Oswald MacLeod and James Smith in the salvation of some of the believers' children.

Florida

Deland, Although smaller than last year, the conference on December 27 and the Bible Readings on the Book of Ruth on January 1, 2 and 3 were refreshing times with help given by a number of brethren from different assemblies.

Miami, Ed Doherty had one week of ministry meetings in Spanish on the Tabernacle.

New York

Coxsackie, David Oliver and Paul

Kember have returned to this field of labour where there is exercise about a new assembly being formed.

Connecticut

Hartford, The assembly was expecting Eugene Higgins for a week of ministry using his chart on Egypt to Canaan during February.

Terryville, Combining ministry for those who professed last summer and gospel for sinners who are attending, Eugene Higgins is having meetings using his chart on Coming World Events. Several professed faith in Christ during the opening two weeks of this effort.

Tidings - Other Countries

N. Ireland

Ahoghill, J. Hutchinson and T. McKelvey have started gospel meetings.

Ballygarvey, After several weeks in the gospel here, W. Jennings and J. Martin were expected in **Cregagh, Belfast**.

Ballykeel, S. Ferguson and N. Turkington have commenced a gospel effort.

Ballymena, Gospel meetings by R. Neill and T. Meekin are being held in **Cambridge Ave.**

Bangor, In the **Ebenezer Hall**, J. Allen has started a gospel series.

Drumlough, A good interest and a little blessing were seen in gospel meetings by J. Brown and J. Lennox.

Kilkeel, S. McBride had a long spell in the gospel.

Conferences, Large and profitable conferences were held in **Ahoghill, Belfast, Buckna and Kilkeel** during the Christmas and New Year period.

Ministry, W. E. Craig has been in **Ahoghill**, J. Hay in **Comber** and W. J. Wells in **Fintona**.

Missionary, R. Neill of S. Africa and T. Hewitt of Norway have given interesting reports in several assemblies.

Conferences, D.V.

Winnipeg, Manitoba

April 9, 10 and 11 in John M. King School, one block east of the Gospel Hall. Meetings on all three days are at 10:30, 2:30 and 7. Prayer meeting on April 8 at 7:30 p.m. in West End Gospel Hall. Corr. Harold Warnock, 410 Moray Street, Winnipeg, Manitoba, R3J 3A5.

Kapuskasing, Ontario

March 27 and 28 in Cit-des Jeunes High School, Cit-des Jeunes Blvd., Kapuskasing. Meetings on Saturday begin at 10 a.m. Breaking of Bread on Lord's Day is at 10:30 a.m. For further information telephone Murray Pratt (705) 335-2191 or Bruce Rodgers (705) 335-3791.

Mimico, Ontario

April 16, 17 and 18. Bible Readings on Matthew 5, 6 and 7 in the Gospel Hall commencing on April 16 at 7:30 p.m. Meetings on Saturday and Lord's Day are at 10:00, 2:30 and 7:00. Corr. William Spencer, 625 Evans Ave., Apt. 1106, Toronto, Ontario, M8W 2W4, phone (416) 251-6939.

Nineveh, N.S.

April 10 and 11 in Parkview Education Centre, North King St., Bridgewater. Meetings both days at 10, 2:30 and 7. Prayer meeting on April 9 in the Gospel Hall at 7:30 p.m. Corr. Robert Kaulback, 19 Medway Street, Bridgewater, N.S., B4V 1J8.

St. John's Nfld.

April 9, 10 and 11 in the Gospel Hall with a prayer meeting on April 8 at 8 p.m. Meetings on all three days are at 10:30, 2:30 and 7:30. Corr. A. Barbour, Box 279, Paradise, Nfld., A0A 2E0, phone (709) 364-6277.

Garnavillo, Iowa

June 12 and 13. Details to follow.

Stout, Iowa

April 10 and 11 with a prayer meeting on April 9 at 7:45 p.m. The first meeting on April 10 is a Bible Reading on Colossians 3 and on Lord's Day the Bible Reading on John 20 is at 9 a.m. Breaking of Bread is at 10:30 a.m. Corr. Richard Stickfort, Stout, Iowa 50673, phone (319) 346-1857.

Waterloo/Cedar Falls, Iowa

April 17 and 18 in the Masonic Temple, downtown, east side, corner of Mulberry and Park Avenues in Waterloo. Prayer meeting in Western Ave. Gospel Hall on April 16 at 7:30 p.m. A week of Bible Readings on the Upper Room ministry of the Lord is planned following the joint conference. Corr. Clifford Smith, 3466 Hammond Ave., Waterloo, Iowa, phone (319) 234-6095, and Erwin Stickfort, 223 N. Francis, Cedar Falls, Iowa, phone (319) 266-5438.

McKeesport, PA

April 24 and 25 in Francis McClure Junior High School. Prayer meeting in the Gospel Hall, Prescott and Broadway, on April 24 at 7:30 p.m. Please give advance notice, arrival time and number coming to Donald Garnham, 237 Kickerbocker Dr., Pittsburgh, PA 15235, phone (412) 373-2558. Those coming without this advance notice may have to find their own accommodations. Corr. William H. Moore, 2705 Hill St., McKeesport, PA 15132, phone (412) 672-7575. Directions to school: Turn off Lincoln Way on Eisenhower-Guise Drive, up to end, right, then left, then left again to school.

Note:

Kindly remember the following conferences as mentioned in detail in last month's magazine:

Vancouver, B.C. - April 9, 10 and 11

Toronto, Ont. - April 9, 10 and 11

Culver City, CA - April 10 and 11

Antioch, IA - April 4

New Assembly

Pickering, Ontario, Lord's Day, Breaking of Bread at 9:30 a.m. and Sunday School at 11:30 a.m. in Glengrove Public School, 1934 Glengrove Road. Gospel meeting at 7 p.m. in East Shore Community Centre, Liverpool Road South. Wednesday at 8 p.m. Prayer and Bible Study at 1778 Meadowview Ave. Corr. Robert Crosier, Box 303, Pickering, Ont., L1V 2R6.

Change of Address

David Booth, Box 132, Grecia, Costa Rica.

John McCann, 26 Ridgeway Park North, Portadown, Craigavon, N. Ireland.

David Rodgers, 843 Dalkeith Cres., London, Ontario, N5X 1S5.

Change of Address of Correspondent

Hardwick, Vermont, Larry Donofrio, Box 295 Lower Cherry St., Hardwick, VT 05843, phone (802) 472-6882.

With Christ

David Rey of Hamilton, Ontario on December 16. Our dear brother was saved in 1925, baptized and received into fellowship at Roseisle, Manitoba. Thirteen years later he and his wife moved to Hamilton where he was in fellowship in the Kensington Ave. Assembly until his homecall. He was faithful in attendance until his health hindered him. He leaves his wife, son and three daughters.

Mrs. Norman (Mary) Tilley of Portage la Prairie, Manitoba on January 8, age 65. Our dear sister was saved in 1927 and had been associated with the assemblies in Portage and Pine Creek for half a century. She was a succourer of many and often visited aged and ailing saints. She leaves her husband and three daughters all saved whom we should remember in prayer. A company of 300 attended the funeral service taken by J. Adams.

Mrs. Beatrice Alexander of Sundridge, Ont. on January 13, age 80. Our dear sister was saved at the age of 18 in Hamilton, Ont. and received into fellowship there. Since her marriage in 1939, she has been in the Chapman Valley assembly. She was faithful and always at the assembly meetings until about three years ago when she became ill. Our sister was faithfully and lovingly

With Christ

cared for by her husband, Ernest, until her homecall. She will be greatly missed. The gospel was preached to relatives and friends by Ernie Dellandrea.

James Martin of Bethany Lodge, Unionville on January 13, age 81. Our dear brother was born in N. Ireland and born again in Toronto 48 years ago. For a number of years our brother was in Highfield assembly where he was an elder, and then he was one of the original company in the West Hill assembly, where he remained until moving to Bethany Lodge six years ago. Mr. Martin was a very active personal worker and had the joy of pointing several souls to the Lord Jesus. During his last stay in hospital, he had the privilege of pointing his last soul to Christ. Norman Lorimer preached the gospel to a large number of unsaved at the funeral service.

William R. Doran of Windsor, Ont. on Jan. 15. Our dear brother was born in Dungannon, N. Ireland in 1901 and saved there over sixty years ago under the preaching of J. Moneypenny. He came to Canada in 1939 and was for a number of years in the Windsor assembly. Then he moved to Milton where he spent twelve years before moving back to Windsor four years ago. He loved the assembly and the Lord's people and his presence will be greatly missed. The funeral service was taken by R. Wylie and J. Beattie.

Mrs. Blanche Ehne of Manchester, Iowa on January 15, age 83. Our beloved sister was saved on April 5, 1956 after attending a series of gospel meetings by P. Elliott and G. McKinley. She was in happy fellowship in the assembly at Manchester although unable to attend meetings for some time because of illness. Paul Elliott preached the Word to a good number at the funeral. □

Book Notice

The Person of Christ

With great pleasure we are able to announce the publication of the compact, paper-back volume, *The Person of Christ*. It has been typeset, printed and attractively bound by Gospel Tract Publications, 48 York Street, Glasgow, Scotland, G2 8JW. It is available from them for £2.20 plus postage for readers in the United Kingdom. In Canada and the U.S., copies are available from Truth and Tidings, 2148 Creglow Drive, Jackson, Michigan 49203 for \$5.00 postpaid.

The Person of Christ is the reproduction of 39 articles that appeared in the Truth and Tidings in 1978 and 79. Eight writers including S. Maxwell, A. McShane, J. Norris and H. Paisley have combined to describe the matchless worth of the Lord Jesus, the infinite value of His sacrifice and His present ministry and future glory. Beginning with the pre-existent Christ the reader is carried into the glories of the millennial reign of the King of Kings. A full index of Scripture references has been included. All of our readers are urged to procure a copy and to see to it that they are put into the hands of younger believers. Almost every error that has ever been introduced involves error about the Person of Christ. Error can only be combatted by truth that is clearly stated and put into people's hands.

Truth & Tidings

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

A Poem

by A. W. Joyce

Mr. Joyce was out for a walk one day while conducting Gospel meetings in Vancouver, Canada. He walked as far as Vancouver's famed Kitsilano Beach where he stopped to look at the scenery. The view from the beach is spectacular: snow-capped mountains, the Strait of Georgia on which ply the busy tugs as well as the ocean liners, and far in the distance, Vancouver Island and the United States. It was there he composed the following poem.

I lazy lie upon the sandy beach,
The briny wavelets just beyond
my reach,
Whispering sweet music into heart
and ear
While nature's beauties ravish far
and near.

Far in the distance, hills and
mountains rise,
Pushing their snowy crowns into
the skies,
And fleecy clouds on azure
background lie
Above blue waters charming to the eye.

Now slowly float the gulls upon
the air,
Now quickly whirr the ducks to
distant lair.
This lovely April day e'en cawing crows
Hush their discordant notes and
silence grows.

The tiny tugs with mammoth loads
in tow,
Of booms of logs pant slowly to and fro,
And mighty ocean vessels plough
their way,
Cleave furrows and upturn the
silver spray.

Whose Titan hand piled up these
mountains grand?
Who cleaved the hollows covering o'er
the land?
With wide expanse of briny water blue,
Who formed the clouds and skies
of lighter hue?

Did birds above and fish below evolve?
This wondrous world by merest chance
revolve?
Whence came mankind and whither
his abode?
'Tis but the fool who says "There is
no God."

The starry heavens God's glory
doth declare;
His hand on earth is printed
everywhere;
By night and day in language all
their own
Acknowledge fully God is on
the Throne.

Oh blind and foolish man how slow
is he
To learn God's power by earth and sky
and sea,
But slower, blinder still, to learn
God's love
Told out in Holy Scripture from above.

The greatest Gift that God could
ever give,
That guilty man with Him might
fitly live,
Was Jesus, His own well beloved One,
Who died in darkness which obscured
the sun.

And now in Heaven He lives upon
the Throne,
And longs to make the guilty one
his own.
Oh sinner, cast on Him by faith
one look.
Your name will be inscribed in Life's
own book.

And safely you shall stand in that
great Day,
When earth and sea and mountains
flee away;
Removed, the old creation, as of yore;
Welcome the new, all hail
for evermore!"

S. Leroy

truth and tidings

april 1982



All scripture is given by inspiration of God,
and is profitable....

- TRUTH AND TIDINGS** (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Vol. 33 No. 4

The Greatest Need of All

Sydney Maxwell

In meditating on the manifold characteristics of our Lord Jesus Christ, whether on the way to Calvary or beyond it, none seems to engage the hearts of the people of God in appreciation like contemplating Him as the Shepherd.

The scriptures are replete in typical and prophetic unfoldings of His character and ministry as the Shepherd of the sheep. Is it not significant that the first shepherd, Abel, dies a violent death at the hands of a religious man, Cain? We have no doubt that he was religious, it is recorded, "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord" (Genesis 4:3), the labour of his own hands. The death of the Good Shepherd, (John 10:11), moves the heart in gratitude. His life on the one hand given up voluntarily for the sheep, in another context, taken violently away (Isaiah 53:8).

We delight in the realization that beyond death He is the Great Shepherd of the sheep, (Hebrews 13:20). The thoughts of the child of God are directed to that coming day when the Chief Shepherd will reward those of like character (I Peter 5:4).

We consider other men who partook of shepherd character, and indeed, in the context of their lives their chief concern was for the welfare of the sheep. We note Jacob in Genesis 29:10, watering the flock and giving testimony to his shepherd care in Genesis 31:38-40. We see Moses standing up to help water the flock of Reuel (Exodus 2:16-17). We are not surprised, therefore, when we listen to Asaph and hear him say, "Thou leddest Thy people like a flock by the hand

of Moses and Aaron" (Psalm 77:20). The sweetest contemplation of them all is the beloved David. We first meet him in I Samuel 16:11, 'delighting himself among the flock,' as Young's literal translation so beautifully puts it. It is to be observed even when he had erred in numbering the people, we hear him say, "I have done wickedly, but these sheep, what have they done?" (I Samuel 24:17). Read the divine testimony to the choice of David and his competence in fulfilling his task in Psalm 78:70-72. The beauty of David's shepherd psalm (Psa. 23) has comforted and captivated the hearts of all the people of God in all generations. We note that royalty marked David, 'the man after God's own heart.' When God wanted a King, he chose a shepherd, not a hunter like Nimrod (Genesis 10:8-10). We are immediately directed to the prophetic Scriptures, and we have David's greater Son, the stem from Jesse (Isaiah 11:1), in His Manhood, the root of Jesse in His Deity (Isaiah 11:10). It is to the Royal Shepherd that Isaiah draws our attention in Isaiah 40:10-11, and what comfort to know that in this great chapter, omnipotence and omniscience are the divine attributes of our Great Shepherd! He has no limitations as to his power, presence or perception. Praise His Name!

We will now draw lessons from two New Testament words that relate to our great need of shepherd care. *Bosko* simply means 'to give food,' *poimaino* defines a wider aspect of shepherd care and means 'to tend sheep.' In using these two words, John carries our minds forward to that glorious day when indeed as the Royal Shepherd He will tend His own sheep, *poimaino* (Revelation 17:17), and as far as the

nations are concerned, He will rule them, *poimaino*, with a rod of iron (Revelation 2:27; 19:5).

We will deal with the word *bosko* first, and in so doing we shall see the *commission of the Shepherd declared* (John 21:15-17). The word *bosko* is translated 'feeding' in Matthew 8:30, Mark 5:11 and Luke 8:32. In Matthew 8:33, we have the expression they that 'kept' them and in Luke 8:34, they that 'fed' them. It is used of the son sent into the field to 'feed' swine in Luke 15:15. These references will indicate the meaning of the word 'to feed.'

In John 21, Peter is commissioned to his life's work based on his love for the Lord Jesus. The lambs are the first concern of the Lord and he indicates 'the greatest need of all,' a feeding ministry. He challenges Peter the third time, and upon Peter's acknowledgement as to the omniscience of the Lord, he is told to feed, *bosko*, My sheep. (This is not the place to distinguish the two different words for love that the Lord used in speaking to Peter, they are different!). Some have thought that because the Lord used *bosko* in His third statement to Peter, instead of *poimaino*, the wider word, that too much has been made of the difference in the two words for love. We draw attention to a statement by the great linguist R. C. Trench, in his most valuable volume, *Synonyms of the New Testament*, "That whatever else of discipline and rule may be super-added thereto, still, the feeding of the flock, the finding for them of spiritual food is the first and last! Nothing else will supply the room of this, nor may be allowed to put this out of that foremost place which by right it should occupy." These words, I would suggest, call for a sober appraisal of all that goes under the name of shepherd work in

many places. A feeding ministry suited to lambs and sheep will keep them all together and will make the *poimaino*, 'tending' much easier.

I am impressed with the words of I Chronicles 4:39,40. The sons of Simeon, "Went to the entrance of Gedor...to seek pasture for their flocks, and they found fat pasture and good." They were displaying true shepherd character. It is sad to see lambs taken out of 'assembly fields' to special meetings where in many cases no shepherds are present. This ought not to be so, brethren. I am reminded of the language of the Song of Solomon 1:8, "Feed thy kids beside the shepherds tents." The principle of segregation will soon lead to isolation and may lead, I add in the fear of God, to devastation. May those who lead the flock ponder it well!

I noticed a context of much interest while occupied with this article; it is timely at this point. In Luke 2:8, we surely have a moral lesson. Let me point out the literal reading in Marshall's Greek Testament, "And shepherds (*poimenes*) there were, in the country, the same living in the fields and keeping guard in the night over the flocks of them." It was night time! they were with the sheep, and they were guarding them. It is a wise principle not to expose the flock to those that you would not want the sheep to follow. It is getting darker, let us guard the flocks.

We will consider Acts 20:28 and see in the context, the *consideration of dangers determined*. The apostle had called for the elders, *presbuterous*. Please note that he did not send for the 'oversight' which is the term used for the work done by elders. Paul speaks of the 'presbytery' in I Timothy 4:14, which is

'the body of elders.' The term used reminds us of their spiritual maturity in contrast to I Timothy 5:1 where it is merely an older man that is being considered. He calls them 'over-seers' (*episkopous*), this is their spiritual task, the word means 'to watch over' and it is the word unfortunately translated 'bishop' in Philippians 1:1, I Timothy 3:2, Titus 1:7 and I Peter 2:25. It is interesting to note that the word is akin to *episkeptomai*, that is translated 'visited' in Matthew 25:36, Luke 7:16, Acts 15:14 and James 1:27. In Acts 6:3 it is translated 'look ye out,' referring to the seven men who were to serve in temporal matters.

We come now to *poimaino*, which is translated 'feed' in the Authorized Version. It literally means 'to shepherd,' to do for sheep in a spiritual sense all that they need. What a challenge to all who propose to go before the saints! What weakness we discern in the greatest need of all! The flock is precious to God, the purchase of the blood of His own Son (Acts 20:28). The dangers are two-fold. Grievous wolves may get in from without, not sparing the flock. True shepherds safeguard the flock, watching for men coming in who by their teachings will scatter and destroy the flock. The second danger is that, "from their own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:30). We have surely lived to see it. The word 'watch' in verse 31 is *gregoreo*, it means 'to stay awake.' He commended them to the only source of help, to God and the Word of His grace. In III John, Diotrophes had arisen. In my judgment, considering the language of verse 11, and the character of John's writings, in all likelihood he was an unregenerate man, and so we deem

Paul's words in Acts 20 to have been indeed prophetic. When men are a continual trouble to the saints, their testimony of salvation may be suspect. May our brethren keep watchful, tend the flock and lay hands suddenly on no man (I Timothy 5:22), especially if they are unknown or even suspect as to their principles! Do not expose the flock to danger, especially lambs.

We shall now turn our attention to the *character of the shepherd defined*. We may refer to two passages in particular, I Timothy 3:1-7 and Titus 1:5-11. I would understand that in the first passage, we have guidelines for those who would aspire to oversight, while in Titus 1:5-11, we have principles that would guide Titus as he would appoint elders in every city. We should, of course, understand that it is not within the sphere of the authority of the elderhood to appoint any man to such work. They may recognize a brother so exercised and fitted by God and encourage him. The less officialism in assembly matters the better, especially when those who so act, lack so much the requirements for shepherding. We should note something that is oftentimes overlooked, that these spiritual qualifications noted in our passages are really required of all the saints, but particularly of those who would aspire to leadership.

In I Timothy 1:2-3, we have the detailed description of the requirements for a man who has set his heart on *episkope*, the work of oversight, and must be linked with Titus 1:5-11. We can only summarize these. It will be noted that his personal character must be above reproach within the assembly, the home and the world (I Tim. 3:7). His own house is to be 'ruled well,'

if he is to 'take care' of the church of God. These terms are oftentimes reversed, but they should not be. He must be spiritually mature. How unbecoming for those recently come to the faith to aspire to such work! The greatest need of all is that they are men of the one Book, and skillful in teaching it (I Tim. 3:2, Titus 1:9).

My readers will expect me to say something about the husband of one wife. It is a one-woman kind of man and he has eyes for no other woman other than the one to whom he is married. It is a strict requirement of his moral character, and a second marriage, if his first wife is dead, does not violate such moral requirement. We must not seek to lower any of these requirements to make way for any man.

In conclusion, we will refer to I Peter 5:1-4 and note the *compensation by which the shepherd will be distinguished*. We have no doubt that Peter could write his epistles with memories flooding his mind, even though guided unerringly by the Spirit of God. The reader of his epistles will discover many instances when Peter goes back over life's pathway, and even his own failures, betimes, give weight to his teaching. We cannot stay to point these out now. He exhorts the presbyters, 'elders' among the saints, not with the authority of an apostle, but by pleading his relationship with them as a co-elder, *sumpresbuteros*. Is he recalling the time when they all wanted to be the greatest? He says now, "Be clothed with humility" (I Peter 5:5). He does claim to be a witness of Christ's sufferings (5:1), and to his mind would come his own words, "Pity thyself Lord" (Matthew 16:22). Does he not now take for his theme the sufferings of Christ? What a change; he

had been turned (converted, Luke 22:32). He would go back now to the seashore that morning (John 21) "Precious memories, how they linger!" we sing sometimes. The Lord said to him, 'feed my sheep' now Peter says 'feed the flock of God which is among you.' Here is our word again, *poimaino*, the greatest need of all—shepherd them—taking character as shepherds by doing the work! It is to be done willingly with no thought of what one can get out of it either by monetary or positional gain. The thought is to give oneself eagerly. They are not to be lords, but examples to the flock, such men will be obeyed (Heb. 13:17). They will be esteemed very highly (I Thess. 5:13), and in that soon coming day they will be rewarded with a crown of glory from the Chief Shepherd. We salute such shepherds now, we shall rejoice with them then, in the meantime the Lord add to their number, it is our greatest need of all. □

The Bible

The Bible is a vein of pure gold unalloyed by any earthly substance. It is a star without a speck; a sun without a blot; a light without darkness. It cannot be said of any other book that it is perfect and pure but of the Bible we can declare all wisdom is gathered up in it without a particle of folly. It is the judge that ends the strife where wit and reason fail. It is untainted by error; composed alone of pure and perfect truth.

C. H. Spurgeon

Proverbs of Solomon for the Problems of Society

A. J. Higgins, M.D.

VIII. Dating

Before you turn away from this article with the idea that this is a learned discourse on the dating of fossils by carbon-14, allow me to reassure my reader that the subject is far more 'alive.' The 'dating' spoken of in this article is one of great concern to our young Christians, and hopefully to others who have their interest at heart. While the age of fossils may not be of great concern to some, the age of permissiveness demands the attention of every shepherd, and the exercise of all our young believers.

Some may question if a problem really exists. Some may think that the issue of courtship is really not a problem for young believers in our assemblies. If it is conceivable that any could think that way, allow me to offer the following for your consideration: Everyone at school talks about their boy friend or girl friend. What's wrong with you? Or perhaps you are a young man with an interest in a girl in your assembly. You try talking with her and before long word has spread through the assembly grapevine that you're just about married. How is a young man to get to know a girl and yet not be labeled in a wrong way? Even more difficult is the plight of the Christian couple who, having found each other and the Lord's will for their relationship, plan to marry. They are literally bombarded with the philosophic mood of the day with its hedonistic sensuality. The world, its educational system and philosophy, would expunge the word 'immorality' from the dictionary if possible. Combine this with the tremendous inward, at times overwhelming emotions of late teens and early twenties, and you can begin to understand the situation.

So you can appreciate, I hope, that when we speak of courtship, the problems are real, the pressures unbelievable, the perils tremendous. But before anyone thinks that this is an apologetic for lowering standards of morality, or justification for establishing some informal dating service among the assemblies, allow me to reassure you that the need was never greater to hold high the standards of the Scripture. The moral darkness of the world only casts us more upon the light of the Word of God. With this before us, sensitive to the problems which young believers face, yet painfully aware that we possess no perfect answer to some of them, let us look together at Proverbs.

For most girls, finding a partner is the greatest problem. There are several reasons for this. A single look around at one of our conferences will reveal that young women outnumber men. While some might suggest the use of a home computer to keep track of these 'precious' few men, the patent truth of their being outnumbered is readily available without the use of these wonderful gadgets. Then too, while society has abolished what they scornfully refer to as 'roles,' allowing women to be as aggressive as men in the courtship game, Christian women still recognize the propriety of being the 'sought after,' rather than the 'seeker.'

While being a male obviates these problems, the great difficulty still exists as to knowing which person the Lord wants for me.

Where then is a young Christian to begin? Should he wait until he finds someone he likes and then pray about it? Should young Christians keep company together just to see if they really do 'like' each other? The scriptural answer to all

these is a resounding no!

Consider the words of Proverbs 16:3 "Commit thy works unto the Lord, and thy thoughts shall be established." Although Proverbs 3:6 is quoted often, do not allow its familiarity to detract from its power, "In all thy ways acknowledge Him, and He shall direct thy paths." The Scriptures teach the absolute necessity for young Christians to be exercised long beforehand about a partner in life. To pick a partner and then pray for God's blessing upon the decision reduces the spiritual value of it to ordering from the menu at a restaurant and then asking the Lord's blessing upon it. It won't work in this most essential of all relationships. Solomon gives us an insight as to why preparation of heart is needed. Consider Proverbs 4:23 "Keep thy heart with all diligence, for out of it are the issues of life." Proverbs 6:27 enunciates a principle of utmost importance: "Can a man take fire in his bosom and his clothes not be burned?" If teenagers were asked to name the most vulnerable part of their makeup, most would pick their emotions. Yet many allow those emotions to be left unguarded. It is like exposing a sail to the wind, waiting to see which breeze will control it. It is certain that it will be controlled; the important question however is, Will it be in the right direction?

A necessary corollary of this is that scriptural principles would have no place for dating 'just for fun.' The emotional risk is far too great. Most relationships so styled, usually end with one partner being hurt. The seriousness of the lifelong consequences that can follow courtship and marriage demand the utmost exercise from every young Christian. No decision ever made again in life

will be so important. It will influence and affect you both, the assembly, and generations to come. All the totality of Solomon's wisdom in the Proverbs cries against lightness in any step of such magnitude.

Granted then that Solomon has proven to us the imperative for genuine exercise and prayer long beforehand about this matter, does he give us any guidelines as to knowing the right person? He certainly tells us the kind of people to avoid. Read Proverbs 6:12-14. Of whom does it remind you? I think you'll agree that Solomon gives us an insightful description of the *flirter*: winking with the eyes, forwardness in his heart. You'll see them at every conference. The young Christians are excellent at spotting them. The problem is that this person needs attention. The will of God has taken a secondary place to overpowering psychologic needs. Solomon puts up a big sign "Danger, Men working, not God, Stay Away." In verse 24 he reminds us of the *flatterer*. His warning to young men is not to be taken in by her words or her ways. The honey of insincerity reeks in every word, and the unwary are quickly deceived. The flirter appeals to our passion, while the flatterer appeals to our pride. In Proverbs 21:9, 19 Solomon warns us of the *fighter*, the contentious, self-willed person. Although he refers to a woman here, the same spirit can be seen in men in Proverbs 21:4; 6:4. The most critical quality, that hidden reef that has claimed many a life that could have been useful for God, is warned against in Proverbs 31:30, *fleeting beauty*. The real meaning of the expression, 'beauty is vain' is that it is fleeting, soon vanishing. To base a choice upon an external quality which has no real permanence, and

is no reflection of inward character is dangerous. So would Solomon advise you to keep your eyes open at conferences? You better believe it! Solomon's advice to young men and women is to keep your eyes open but your heart guarded.

We're not left however just with negatives. Solomon's guidebook comes with some essential positive guidelines for courtship. He introduces us in Proverbs 12:4 to the virtuous woman, and then describes her in Proverbs 31:11-31. While her virtues are here seen extended and expanded by the opportunities and obligations of married life, they were doubtless expressed when she was single. Marriage didn't make her virtuous, it was her character. Thus Solomon places the great emphasis on inward moral and spiritual beauty.

Solomon suggests another source of help which is somewhat unpopular. We each like to feel qualified in decision making. Spiritual Christians value the experience of learning the mind of God for themselves. Yet even George Mueller listed this as one of his steps in knowing the will of God. It is the single step of asking advice. Three times over Solomon tells us of the safety of seeking counsel from others (Prov. 11:14; 15:22; 24:6). Don't, however, pack the court in your favor by going to just anyone. Choose out wise, godly, older Christians and seek their advice.

May I be allowed to make one final appeal to our younger Christians concerning courtship. Some of my most heart rending moments as a physician have been those spent with young people and their families as we have had to face the tragic consequences of emotions that were allowed free reign. Shock is quickly followed by a torrent of

tears interspersed with explanations. Unguarded moments, emotions that were allowed to run unchecked, situations and circumstances that could have been avoided, all share the blame. Regret and remorse are evident, yet repair is impossible. The current world philosophy of situational ethics in which 'love' is the single guiding principle in deciding right and wrong is foreign to Scripture. God is still the God of absolutes. While the unsaved grieve over the visible results of impurity in pre-marital relationships, an unexpected conception, we, as the people of God, mourn over the spiritual disaster even when the couple are spared the visible results.

As the world sinks deeper into its moral morass, may we as God's people maintain high standards. As the world unveils its impurity, may we exhibit the holiness of God. The moral wasteland in which the 20th Century Church lives can serve to make the fragrance of a relationship maintained in purity even more delightful and pleasing to God. □

"Without the Camp"

And so I am without the camp,
my Lord and I,
And sweeter is His presence
than any earthly tie,
Which once I counted greater
than His claim.
I'm out—not only from the world
but to His Precious Name.

A sweeter place on earth
can ne'er be found;
T'would seem as if
I rest on Holy ground,
As I,
along with kindred spirits, meet
To worship—kneeling at
His Blessed, Wounded Feet.

True Service for the Master

Wm. Lavery

Mark's gospel portrays our Lord Jesus Christ as the perfect Servant of Jehovah, and as we trace the path of our Lord in chapter five, we find dispensational, doctrinal and devotional truths that relate to our service for Him, the greatest Servant of all.

Dispensational

The Place of the Tombs in Mark 5:1-21 is a sad picture of the nation of Israel, dead in their trespasses and sins, serving Satan, the enemy of souls. Legion was shackled by chains, and Israel was under bondage to keep the Law of their God. The demoniac could not be bound and the chains were soon plucked asunder. Neither could Israel be bound for the Law was weak through the flesh (Rom. 8:3). A chain fails completely if only one link is broken reminding us of the words of James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Nevertheless, when Legion met with the Lord the unclean spirit was cast out, and he was soon cleansed and clothed and in his right mind. Legion represents the little godly remnant that accepted the Lord Jesus as their Messiah.

The nation at large, pictured by Jairus' daughter (vs. 22-24) continued at the point of death, and before the Saviour entered the house, death had already claimed its victim. Today Israel lies dormant, but the glorious day will dawn when she will respond to the touch of the nail pierced hand! Between the request of Jairus and the raising up of his daughter, we have the account of another daughter who represents the dealings of God with

the Gentile nations in this dispensation (vs. 25-34). This poor soul was weak and weary, hopeless and penileless, but praise God, she was not faithless! The duration of Israel's death and that of this Day of Grace is the same, typified by the age of the deceased and the length of the disease (twelve years). An intelligent observer of Middle East affairs must surely conclude that the stage is being set for the return of the King, and that this dispensation of Grace is fast drawing to a close. God will soon recommence His dealings with His earthly people, and our opportunity for service will be gone forever. May the perfect Servant stir up the unprofitable servants while it is day, for "The night cometh when no man can work" (John 9:4).

Doctrinal

Departure from God and from His truth is always gradual. The tribes of Reuben, Gad, and half the tribe of Manasseh claimed their inheritance on 'this side' of the Jordan, and this is where the land of the Gadarenes is located. This land was good for cattle but now we see it abound with the unclean swine. We are aware that the ten tribes had been carried away into captivity, but the lesson still remains that we must ever be on guard to "Earnestly contend for the faith which was once (for all) delivered to the saints" (Jude 3), lest gradual departure take us far away from the Divine pattern and render our service null and void. "And if a man also strive for masteries, yet is he not crowned except he strive lawfully" (2nd Tim. 2:5). This chapter also contains important lessons about 'Prayer.' The demons requested, "That He would not send them away out of the country." (vs. 10), and the demons besought Him, "Send us

into the swine" (vs. 12). Those that fed the swine, "Began to pray Him to depart out of their coasts" (vs. 17). Our Lord gave the spirits and the sinners the desire of their hearts, but refused the prayer of a saint, "That he might be with Him" (vs. 18). Our blessed Lord knows what is best for us, and it is a mercy that He refuses to grant some of our requests. Sometimes His answer is 'Yes,' sometimes it is 'No,' and often it is 'Wait.' May we have the patience and wisdom to accept His will for us, and may we be guided as we seek to serve Him acceptably with godly fear!

Devotional

No doubt Legion's heart was captivated by love for his compassionate Liberator, and his great delight was to be in the presence of the One who released him from his bitter bondage. His Lord appreciated his devotion, but spoke to him of service. Hear the words of the Saviour, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28), and "Go ye into all the world, and preach the gospel" (Mark 16:15). This is the divine sequence, first we come to Christ for salvation, then, "Go and tell what great things the Lord hath done for thee" (vs. 19). Our service will be powerless unless we first spend time in His presence. Has our devotion motivated us to true service? Have we testified of His saving grace? Gospel witness begins at home, reaches out to our friends and acquaintances, and from there the circle continues to expand. Beloved brethren and sisters, let us start, not at the circumference, but at the center!

The woman that was made whole is a great contrast to Legion. She enjoyed being 'made whole' but

didn't seem to have much appreciation for the great Physician Himself, and we must search our own hearts to see if a comparable condition exists within our own bosoms. Paul the apostle, after many years on the way to heaven, still desired to know Him (Phil. 3:10). Would to God that this were the expression of our poor hearts! Do we long to know more and more about His glorious Person? Do we desire more and more of His wonderful Presence? No doubt this would give our service a higher quality, and give our hearts more joy.

We need to serve 'now' for this dispensation of grace is fast drawing to a close. We need not be discouraged in our service if some of our prayers remain unanswered—our Lord knows best. We need to spend more time with our Lord if our service is to be acceptable and well pleasing to Him. Could anything be more thrilling when our day of service is done, than to hear His, "Well done thou good and faithful servant...enter thou into the joy of thy Lord" (Matt. 25:21)!

"O the soul-thrilling rapture
When we view His blessed face,
And the lustre of His kindly
beaming eye;
How our full heart will
praise Him,
For the mercy, love and grace
That prepares for us a mansion
in the sky."



Overdue Subscriptions

If you have overlooked your 1981 subscription, it would be greatly appreciated if you would send it to the Treasurer as soon as possible.

Questions That Young People Face

This article begins a new series which is intended to help young Christians at school, in college, or in their work to answer the questions that will be directed toward them as they try to maintain a personal Christian testimony. The articles are written in dialogue form to represent real life situations and to provide answers to actual questions.

The original idea for these articles came from A. J. Higgins, whose writings have found very wide acceptance among the readers of Truth and Tidings. Dr. Higgins has agreed to work on the editing of the series, which will be in three parts. The first part will deal with foundation truths and will take the form of a dialogue between a Christian and a cynic. Parts two and three will deal with questions related to assembly order and practice. Part two will answer questions from a denominational Christian and part three will handle questions that might be raised by a campus critic.

There are a number of writers who have agreed to contribute to the series and we anticipate that their efforts will be richly rewarded with a wide readership.

Why Do You Believe In A Personal God?

David W. Oliver

Christopher, there's something I have wanted to tell you for some time. One thing in my life that has really brought me peace and satisfaction is my salvation...

Look, I don't believe in God. All you have is blind faith. After all, why do you believe in a personal God anyway?

Could I ask you a question in return? If I could present to you a reasonable case for the existence of a personal God, are you **willing** to believe?

Why is that so important?

I'm afraid that most people who don't believe in the existence of a personal God have personal reasons why they don't want to believe in Him.

They are attempting to relieve themselves of any sense of accountability for their life. If that were your thinking, then the best I could tell you is that there is something better than the attempted peace that comes from denying God's existence.

Although I know it could require some changes in my thinking and living, I am willing to listen. The trouble is that all the 'reasonable cases' that people have ever presented to me are so subjective—their prayers, their feeling of peace, their experiences, the change in the lives of others. There is no objective evidence.

I think it is difficult for you to honestly dismiss the fact that all societies of men, primitive or civilized, show an innate consciousness of God. Historically, belief in a personal God has been the strongest force in fostering civilization and social justice. Most of the highest expressions of music and art have been motivated by aspirations after God. That should be enough evidence to indicate the possibility of a personal God. If there is only the possibility of God, the believer is in a better position. If wrong, he loses nothing in contrast to the unbeliever who loses everything if he is wrong.

That logic is really saying that yours is the safest risk. History has

shown that those who seek truth have often had to take the greatest risks. And since you referred to history, you'll have to admit that some of the saddest atrocities have been in the name of God and religion. I maintain that your evidence still leaves it more reasonable to believe there is no God.

Apart from the world around us, how many ordered results have no intelligent cause? For example, if you look at 'the Old Man of the Mountain' in the White Mountains of New Hampshire, you can see the profile of a man's face when you look at it from the proper angle. If you look at it closely, though, you know that no human mind designed to have a face there. It is 'by chance.' However, there is no question when you see Mount Rushmore in South Dakota. Faces resembling those of important men in U.S. history and all appearing together demand the conclusion that there is an intelligent designer. To regard the universe as an effect without an ultimate cause and an ordered result without an intelligent designer is not reasonable. If you consider a thousand fields of study and observation, the study of the universe and its origin would be the only field in which you ultimately reach a point when the principle of cause and effect does not operate. If you think of just a thousand series of intricate designs, the natural realm is the only series that you consider to be without an intelligent designer. In terms of probabilities, when you assume that there is no cause or designer, the probability you are correct is one thousandth (one such occurrence of a causeless field in a thousand fields of study) times one thousandth (one such occurrence of a series of intricate 'undesigned' designs in a thousand series of intri-

cate designs) or one chance in a million. A chance so small is a virtual impossibility.

Using the same reasoning you have used, I'd say it's as unreasonable to believe in a supernatural event—creation—as you say it is to believe there is no design behind the universe. Everywhere around us there is a constant law working. You are asking me to believe in one supernatural event when all I see are a million occurrences in which only the natural process is at work. That's a one in a million probability, too, when you have no objective evidence of any supernatural event.

You have mentioned evidence quite often and I am going to recommend an excellent book on this subject. Your time spent in reading 'Evidence that Demands a Verdict,' by Josh McDowell, will be well rewarded. You have stated your thinking well. In one sentence, I'll answer your original question as to why I believe in a personal God. I believe in a personal God because Jesus Christ rose from the dead.

What does that have to do with the question?

Two things—the supernatural and the Scriptures. If Jesus Christ rose from the dead, there is a power beyond the natural process. One verifiable case, if that were all there is, disproves your reasoning that there is only a natural process.

His resurrection doesn't simply point to "The Force," an impersonal power. Because He is unique in His resurrection, something significant is being said about Him. There are only three possibilities: either He was deceived about Himself, or He was a deceiver or He was God as He claimed to be. The resurrection substantiates His claim and verifies His words. Of all the Scriptures that

were written, He said, "The Scriptures cannot be broken." Of what would be written, He guaranteed the same inspiration and authority as the former writings. His words, then, verified all that had been written or that would be written in the Scriptures. The resurrection of Christ shows God to be both powerful and personal as revealed in the Bible.

I believe in a personal God because that is what the Bible reveals Him to be. I believe the Bible because Christ verified it. I believe in the reliability of Christ and I believe in the supernatural because of the resurrection of Jesus Christ.

I must admit you are presenting a reasonable case, but you certainly are basing a great deal on that one event. How do you know it is not a hoax?

I love talking about this subject and there is really nothing more important than these matters. I want to answer your honest questions, but I have to be in class in two minutes. Can we talk about this further at lunch?

(A critic in this frame of mind is not interested in, and is likely antagonistic to, citations from the Bible. However, the scriptural truth of such a major chapter as I Corinthians 15 or such passages as John 10:35; 16:13-15; Matthew 5:18; 22:31, 32; 24:35; Luke 16:17, underlies what has been said.) □

John the Baptist, in addition to predicting that the Lord Jesus would baptize in the Holy Spirit, said, 'And in fire' (Luke 3:16). The purpose of this article is to ask what does this mean, and to what does it refer? Looking at the full predictive statement of the Lord's forerunner, the first impression might be that the baptism in the Holy Spirit and in fire would take place at one and the same time. However we need to be careful here and remember that John the Baptist, as the last of that noble line of prophets and as a representative of Old Testament saints, would present future events under one statement, though in reality it would work out to be two separate periods of time. A classic and clear example of this is Isaiah 61:2, "To proclaim the acceptable year of the Lord and the day of vengeance of our God." Reading this without the New Testament we should conclude that the statement refers to the same period. But we know from Luke 4:17-19 that the Lord Jesus closed the book significantly in the synagogue at Nazareth when He had read as far as 'the acceptable year of the Lord.' Here we see that the prophet Isaiah passes over centuries and speaks of the day of vengeance which we know from Luke 4 must yet be future. The prophet thus in one short statement speaks of two periods—the period of grace and the period of judgment. This illustration taken from a number that could be given, helps us in approaching the interpretation of 'baptism in fire.' It did not take place at the same time as the baptism in Spirit.

The above, I think, can be proved from the words of the Lord Jesus in Acts 1:5 where He refers to John the Baptist's testimony, but please

observe, He made two important changes. John had spoken as though the baptism in the Spirit and in fire would take place at the same time, but the Lord added, 'not many days hence,' omitting the word 'and in fire,' simply because the baptism in the Spirit was then imminent, and took place on the day of Pentecost, whereas the baptism in fire is yet future and will take place when the Lord Jesus comes to the earth in glory to punish the unrepentant (II Thess. 1:7-8). So the Lord in Acts 1 did not and could not cite John's words 'and in fire.'

Another important point to note is that the words 'and in fire' are not found in the records of Mark and John. Why is this? The answer is that in the context of Matthew 3:10 and Luke 3:16 we have reference to John's warning to the Pharisees and Sadducees, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7, Luke 3:7). How solemnly fitting therefore to bring in the baptism in fire, speaking of the judgment to be poured out upon the world of sinners! Notice in the Matthew 3:11 context we have the word 'fire' in verse 10 and in verse 12. These both refer to the awful judgment of God to fall upon the sinner. The meaning we give to 'fire' in verse 10 and verse 12 holds good for the baptism in 'fire' of verse 11. All three refer to 'fire' and indicate the same subject—the judgment of God.

Quite a few make the mistake of equating the cloven tongues of fire in Acts 2:3 with the baptism in fire spoken of by John and tell us that his words were fulfilled on the day of Pentecost. In view of our previous remarks, there is no possible connection. The description of the descent of the Holy Spirit on the day of

Pentecost is, "And there appeared unto them cloven tongues like as of fire and it sat upon each of them." The Spirit was not in the fire as He was not in the wind of verse 2. It is an outward symbol of what had taken place within the disciples, namely the indwelling of the Spirit. The symbol of the dove is seen in connection with the Spirit descending on Christ (John 1:32), but it is the symbol of fire on the day of Pentecost which brings out the great contrast between the Lord and His people—perhaps it would suggest that there was that which needed to be burned up as dross in the disciples. They had to be ready for the coming down and indwelling of the Spirit.

The baptism in the Spirit commenced the Church age on the day of Pentecost, the consequences of which the sinner comes into the good of upon conversion. The baptism in fire will commence the Kingdom age. As we think of the proper meaning and association of 'the baptism in fire,' let us not be afraid to warn sinners of coming judgment and the fact that if they reject Christ they will be overwhelmed by divine wrath. Enoch did this before the flood as we learn from Jude 14-15, but to preach such solemn truth we must have an Enoch walk and, like him, live for another world—a heavenly. For if we do not live BEYOND time we are not fit to serve God IN time. □

He Was Wounded

by the late H. A. Cameron M.D.

Wounds, according to the definition of the surgeon, are divisions of the soft parts of the body by a mechanical force applied externally, and they are classified by their different characteristics as (1) contused, (2) lacerated, (3) penetrating and (5) incised wounds. It is remarkable that in the simple statement, "He was wounded" (Isa. 53:5), there is included each kind of wound, as we may readily see from the examination of the scriptural records concerning the sufferings of our Lord Jesus Christ.

(1) The contused wound, a wound produced by a blunt instrument. Such would result from a blow by the rod, as foretold in Micah 5:1, "They shall smite the Judge of Israel with a rod upon the cheek," and fulfilled, as recorded in Matthew 26:67, "They smote Him with rods" (Newberry margin), Matthew 27:30, "they took the reed, and smote Him on the head," and John 18:22, "one of the officers struck Him with a rod" (Newberry margin).

(2) The lacerated wound, a wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of the Lord's submission to its infliction. The Roman scourge was a many-tailed lash, each thong tipped with metal or ivory, so that, in the hands of a cruel expert, the sufferer might truly say, "The plowmen plowed upon my back. They made long their furrows" (Psa. 129:3). The torture, the laceration, and the consequent loss of blood, often resulted in the death of the victim, but scourging, while part of our Lord's sufferings, was not to be the

means of His death. Thus the prophetic word of Isaiah 50:6, "I gave my back to the smiters," finds its fulfilment as recorded in Matthew 27:26, and in John 19:1, where we read, "Then Pilate therefore took Jesus and scourged Him." And let us remember that upon His back, thus lacerated, the cross was laid as he went forth to the place called Calvary.

(3) The penetrating wound, a deep wound caused by a sharp pointed instrument. This we have exemplified in the wounds upon the head, produced by the crown of thorns. The Jerusalem thorn, from which that 'victor's crown' was platted, bore spicules four inches long, and, as the soldiers pressed down that cruel crown upon His head (Matt. 27:29; John 19:2), a circle of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head (Matt. 27:30).

(4) The perforating wound, from the Latin word, meaning to 'pierce through,' "They pierced My hands and My feet" (Psalm 22:16). The iron spikes were driven between the bones, separating but not breaking them. Crucifixion was not practiced as a means of capital punishment among the Jews, and the words of Psalm 22 must even have puzzled the writer, but at that early date, God was thereby 'signifying what death He would die,' for to Him, who knows the end from the beginning, the Roman subjugation of the Jews at the time of Messiah's advent, and His 'cutting off' by the excruciatingly painful death of crucifixion, were all foreknown. Yea, and to our Lord by anticipation and at last in fearful reality, "The decease which He should accomplish at Jerusalem" was a matter of perfect knowledge. The prophetic words of

Isaiah 53 were ever before Him,
"He was wounded...He was
bruised," and thus we can truly
sing,

"T'was love that sought
Gethsemane,
or Judas ne'er had found Him;
T'was love that held Him
to the tree,
or iron ne'er had bound Him."

(5) The incised wound, A cut produced by a sharp edged instrument. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John 19:34). This wound was inflicted after the death of the Lord Jesus, inflicted by the practiced hand of the Roman soldier to make certain that whatever vestige of life was present would be extinguished, but while it did not cause death in His case, it is an assurance to all men that death had actually occurred, and it is also a fulfilment of the Scripture which saith, "They shall look on Him whom they pierced."

From that wound, so large that Thomas could have thrust his hand into it, "Came there out blood and water. And he that saw it bear record and his record is true." This wonderful sight awakened surprise and deep interest in John and may surely engage our attention also, namely the water that flowed from the pericardium and the blood that flowed from the heart. The pericardium is a closed sac encasing the heart and lubricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. How could John, it may be asked, distinguish such a small quantity of water? In answer, let me quote a significant statement from a standard work of pathology, "The normal amount of the pericardial

fluid is about a teaspoonful, but it may be increased to 100 c.c. (24 teaspoonfuls) where the death agony is prolonged." Here then is a possible explanation. The water bears mute testimony to the intense suffering of our Lord Jesus Christ. And what shall we say to the fact that, contrary to nature, blood flowed from One who had died? Is it not to show that in death, "He vanquished death and did not see corruption?" Thus the last wound, the last indignity offered to the body prepared for Him, proclaims both purification and redemption for, "The very spear that pierced His side, drew forth the blood to save."

Israel is described in Isaiah 1:6 as exhibiting to God's eye "From the sole of the foot even unto the head...wounds," and our Lord Jesus Christ, in submitting to this perfection of wounding from head to foot, was made in this sense like unto His brethren and 'perfect through sufferings' (Heb. 2:10).

May the contemplation of these wounds, whereby His body was broken and His blood was shed, deepen our love for Him who was "wounded for our transgressions and bruised for our iniquities," and cause each of us, like Thomas, to worship and acclaim Him as "My Lord and My God" (John 21:28).

"It was the sight of Thy dear cross
First weaned my soul from earthly
things,
And taught me to esteem as dross
The mirth of fools, the pomp of
kings."



Questions and Answers

S. Maxwell

QUESTION: I believe the fellowship of I John 1:7 would agree with the fellowship of Acts 2:42, and is a fellowship we enjoy with one another. Is this correct?

ANSWER: You are quite correct in stating that the 'fellowship' of I John 1:7 is with 'one another.' This is certainly possible in the context of this passage. However, I do not believe you are correct in connecting this aspect of fellowship with the fellowship of Acts 2:42. I John 1 is very clearly 'family fellowship' and this is the birthright privilege of every child of God. I, of course, understand 'walking in the light' to be the sphere in which every child of God walks habitually, into which we were introduced at salvation, and it is in contrast to 'walking in darkness' (I John 2:11). Paul says we have been made "meet to be part-takers of the inheritance of the saints in light" (Col. 1:12).

In Ephesians 5:7, we are described as children of light and our walk is to be in keeping with this and is called, "The fruit of the Light" (Revised Version). In agreement with this, John gives very practical instructions to those who profess to be in the family and to be walking in the light. Profession is tested by the use of the expression, "If we say" (I John 1:6, 8, 10), and by the expression, "He that saith" (I John 2:4, 6, 9). Another contrast is seen in the two expressions, "He that loveth" (I John 2:10) and "he that hateth" (v. 11). So this fellowship does relate to 'one another' as fellow believers.

Acts 2:42 is very clearly assembly fellowship. All believers are not in

it, and obedience to the Word of God will determine whether a believer is within this fellowship or not. Those in the fellowship of Acts 2:42 were baptized and continued steadfastly in the apostles' doctrine and in the fellowship. We learn from I Corinthians 5:13 that from this fellowship a person can be put away. We could never apply this to the fellowship of I John 1:7. Enjoyment of the fellowship is another matter and may be lacking, whether we are speaking about the family fellowship of I John or the assembly fellowship of Acts 2.

The 'unlearned person' of I Corinthians 14:23 was undoubtedly in the fellowship of I John 1:7 but was not in the assembly fellowship. Another expression in the Corinthian letter that has caused difficulty to some believers is "The fellowship of His Son, Jesus Christ our Lord (I Cor. 1:9). "The fellowship of His Son" must apply to every child of God seeing it is dependent on the faithfulness of God, but the practical evidence of such enjoyment is again a very practical thing, for there is the acknowledgement of the Lordship of Christ linked with it. The Lordship of Christ in the Corinthian letter is very closely linked to the acknowledgement of His Lordship in the assembly.

In comparing these Scriptures it will be seen that all believers have been brought into the 'fellowship of His Son,' which is described as a 'fellowship with one another,' because we are walking in the light in I John. However, the fellowship of the assembly is quite distinct from this, even though God intends that all who are enjoying the good of the family fellowship should also be sharing the responsibilities and enjoying the privileges of the assembly fellowship.

QUESTION: Could you answer in the magazine whether Genesis 4:7, "And if thou doest not well sin lieth at the door" is a sin offering as noted in the Newberry Bible.

ANSWER: This question has caused difficulties for many students of Scripture. I am conscious that my answer will not satisfy all diligent students of the Word of God. However, I will set out what I am satisfied with and the reasons for such a judgment. The Hebrew word, '*chattath*' which is used in Genesis 4:7 is often translated 'sin offering.' Exodus 29:14 is the earliest occurrence of such a translation. In the Book of Genesis the word is used to show that sin is an offense as in Genesis 18:20, "Their sin is very grievous." In Genesis 39:9, 42:22 the word is used to describe sin against God and then sin against Joseph, and it is used for the sin of Joseph's brethren in Genesis 50:17. In none of these cases could we suggest the thought of a sin offering.

Mr. Newberry translated the word sin offering in Genesis 4:7 because of the use of this word in Exodus and Leviticus, after the law was given. I think we should remember the words of Romans 5:13, "For until the law, sin was in the world, but sin is not imputed when there is no law." I am calling to mind that the offering of Isaac (Gen. 22:2) was described as being a burnt offering (*minchah*). This was also the word used for the offering that Abel brought, and indeed is the same word that is used for Cain's offering. Even the ram of Genesis 22 that was a substitute for Isaac was a burnt sacrifice.

It is interesting to note that Job's offerings for his sons were also burnt sacrifices (Job 1:5), even though

these offerings were made because "It may be that my sons have sinned" (v. 5). Job lived prior to the giving of the Levitical order of sacrifices.

With all of the above in mind, I prefer to read Genesis 1:7 in the way it is translated in the King James Version, "Sin lieth at the door." I am satisfied with the thought that sin was like a wild beast, ready to spring upon him, in keeping with the usage of this verb in Genesis 49:9. Hebrew scholars point out that the two words '*robes*' and '*lieth*' are masculine and do not agree in gender with '*chattah*' which is feminine. □

Afraid

Mabel-Jean Jassie

"I was afraid,"
the unfaithful servant said,
"And so the talent which
thou gavest me I hid."
Afraid? Can this indeed
be true of me?
What have I hidden
which belongs to Thee?
Have I but buried
some gift from Thy Hand?
Lord, search me deeply;
make me understand
What it would mean
my Saviour's Face to see,
And then confess,
Afraid—afraid of Thee!
Whate'er that talent be,
then let me know
Throughout what channel
Thou wouldst have it flow;
Create within my heart
the will to give
My best to Thee, Lord Jesus.
Let me live,
Not holding something back,
but setting free
The talent which Thou,
Lord, hast charged to me. □

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Port-Alberni, Following children's meetings, Dick Robertson gave appreciated help in the gospel here as well as in nearby **Parksville**, an outreach by the assembly. Sydney Maxwell had instructive ministry meetings on four prominent men of the Old Testament.

Saskatchewan

Melfort, There was a real interest in gospel meetings by Harold Paisley and Stanley Wells with upwards of 250 every night and a good number professing faith in Christ.

Manitoba

Brandon, The assembly appreciated visits from Peter Simms, James Ronald Jr. and Jack Noble in recent weeks.

Cardale, Robert Boyle had a week of ministry in March on the church and the churches.

Portage la Prairie, Prayer is requested for a gospel tent series which Norman Mellish of Manchester, England expects to commence immediately after the conference in June.

Ontario

Barrie, For several weeks, Larry Steers and David Gray had gospel meetings two nights each week in a public school with a good interest.

Grand Bend, Jim Thomson was expected for a week of ministry in March.

Kapuskasing, Jim Beattie had a week of ministry here and expected to have a further week of ministry in **Kirkland Lake**.

Kenora, God's hand was seen in salvation during a two week series in the gospel by Jack Noble and Jack Gould. Earlier in the year, the saints enjoyed a short visit from Jim Webb.

Lake Shore, There was some interest and a little blessing during gospel meetings by Frank Pearcey and William Lavery.

Midland, Gary Sharp had three weeks of interesting and informative gospel meetings using a chart entitled "The Future Revealed" with a little blessing. A nice

number of unsaved as well as Christians from the denominations attended the meetings. Fred Krauss was expected for a week of ministry meetings at the end of March.

Milton, On March 7, John Norris commenced two weeks of ministry using his chart on the Holy Spirit.

Newbury, William Metcalf and Don Nicholson commenced gospel meetings on February 28 with a nice interest.

Newmarket, The assembly was encouraged recently by the baptism of two young sisters. A visit from Larry Steers was much appreciated.

Niagara Falls, Jim Smith had a week of appreciated ministry on Philipians. Brother Smith also expected to visit **Welland** and **East Aurora**.

Sarnia, On March 7, Jim Thomson commenced a week of ministry meetings.

Sault Ste. Marie, Peter Simms visited the assembly for a weekend plus two nights of ministry and gave a report on the work in Dominica.

Thunder Bay, The saints enjoyed two weeks of instructive and helpful ministry on the Levitical Offerings by Jim Thomson. Ken Moore was expected for a week of ministry on March 28.

Toronto, In **Bracondale**, Alex Dryburgh had a week of appreciated ministry on Ruth. At **Unionville**, Norman Crawford gave very helpful ministry on the church and the churches.

Nova Scotia

Clementsvalle, David Swan and Albert Hull continue in the gospel and the Lord has given some blessing.

Halifax, The saints were cheered by the visit of John McCracken and Noel Burden who gave helpful ministry.

River Hebert, There has been some blessing in salvation in gospel meetings by Floyd Stewart and Ken Taylor.

Torbrook, Prayer is requested for this area. Albert Hull and James McClelland plan to do some follow-up work and have meetings in nearby areas. While there has been no break in the work here, the interest has been maintained.

Tidings

Weymouth, Following five weeks in the gospel, James McClelland and Shad Kember had one week of ministry.

Prince Edward Island

Rosebank, Gospel meetings by Albert Ramsay and Robert McIlwaine have been encouraging with some professing and a good number of unsaved attending in spite of severe weather and snow drifts.

Newfoundland

Cornerbrook, Some outsiders professed faith in Christ during a five week gospel effort by Walter Gustafson and Gaius Goff.

Parson's Pond, Five were baptized here recently.

Templeman, Walter Gustafson and Carl Payne expected to commence gospel meetings on February 26. Very severe snow storms have caused some meetings to be postponed or cancelled in Newfoundland this winter.

Tidings - U.S.A.

Washington

James Webb paid appreciated visits to **Arlington, Lynden and Seattle** in ministry.

Seattle, Both here and in **Tacoma,** Ed Presley gave a report of assembly work in Costa Rica prior to his returning to Central America.

Oregon

Forest Grove, Gaius Goff was expected for gospel meetings in March.

Salem, On March 7, Eric McCullough and Jack Noble commenced a series in the gospel.

Arizona

Phoenix, The assembly had profitable ministry on the Book of Nehemiah by Jack Hunter. Phillip Harding had two weeks of helpful and timely ministry on Philippians. George Graham also gave appreciated ministry.

Iowa

Cedar Falls, Gospel meetings by Doug Howard and William Lavery commenced in March.

Hampton, Fred Krauss and Ronald Wahls had four weeks in the gospel.

Stout, A good number professed during seven weeks of gospel meetings by Eric McCullough and William Bingham.

Wisconsin

Beetown, Joel Portman and Roy Weber had a five week gospel effort with a little blessing.

Blue River, On February 28, Robert Surgenor commenced a series on the Tabernacle.

Mt. Sterling, The saints enjoyed and appreciated ministry by Robert Orr on the Epistle to the Ephesians.

Michigan

Williamston, During the winter months, the assembly enjoyed visits by Brethren D. Nicholson, D. Gray, E. McCullough, W. Lavery, B. Cottrill, J. Clarquist, J. Gray, L. Steers and R. Surgenor.

Ohio

Mansfield, Robert Surgenor was expected for ministry meetings on the Tabernacle in late March.

West Virginia

Keyser, Prayer is requested for a tent effort which Robert Surgenor hopes to have this summer using the same lot as last year.

Maryland

Cumberland, Some blessing was seen during five weeks of gospel meetings by John Slabaugh and Allan Christopher-son. Following this series, Brethren Slabaugh and Christopher-son visited **East Boston, Barrington, Midland Park, Hatboro and McKeesport.**

New York

David Oliver and Paul Kember continue to labour in **Coxsackie** and surrounding communities.

Connecticut

Hartford, Using an Egypt to Canaan chart, Eugene Higgins had a week of appreciated ministry.

Terryville, On February 14, Eugene Higgins and Paul Kember were present to help in the area Bible Reading on I Corinthians 11.

Tidings

Conferences, D.V.

Massachusetts

Springfield, James Smith was expected for a week of ministry in March.

Maine

Augusta, The assembly expected Eugene Higgins for ministry in March. Brother Higgins also planned cottage meetings in **New Hampshire**.

Tidings - Other Countries

N. Ireland

Ahoghill, There has been some blessing in salvation in gospel meetings by T. McKelvey and J. Hutchinson.

Antrim, J. Hawthorne and T. McNeill have started gospel meetings with a good attendance.

Armagh City, The saints here were encouraged with their Saturday night ministry meetings. Brethren taking part were R. Neill, S. McBride, T. Meekin, B. Gamble, R. Johnston, J. Allen, J. Hawthorne, J. Brown, R. McPheat, D. Kane, J. Lennox, J. Wells and N. Turkington.

Ballykeel, N. Turkington and S. Ferguson are encouraged with some fruit in the gospel.

Ballymoney, Good numbers are attending gospel meetings by A. Aiken.

Ballymena, In Cambridge Avenue, R. Neill and T. Meekin have had six weeks in the gospel.

Ballyshiel, N. Nesbitt has commenced a gospel series.

Bangor, In the Ebenezer Hall, J. Allen had fruitful gospel meetings.

Belfast, W. Jennings and J. Martin have commenced a gospel series in Cregagh Hall.

Bushmills, J. Brown and J. Lennox have returned for further gospel meetings.

Ministry, Recent ministry meetings include A.M.S. Gooding in **Ballycastle**, S. McBride in **Killykerghan** on the Feasts of Jehovah and T. McNeill had some nights at the close of fruitful gospel meetings in the **Keady** area.

Portage la Prairie, Manitoba

June 11, 12 and 13. Meetings on all three days are at 10:30, 2:30 and 7. On Friday, the meetings are in the Gospel Hall. On Saturday and Lord's Day, the meetings will be in Yellow Quill School. Prayer meeting on June 10 at 7:30 p.m. in the Gospel Hall. Corr. David Ronald, SS #1, Site 3, Box 30, Portage la Prairie, Manitoba, R1N 3A6, phone (204) 857-9831.

Eden Grove, Ontario

June 6 in the Elmwood Community Centre, six miles north of Hanover and one-half mile west of flasher light in Elmwood. Breaking of Bread is at 10 a.m. and the Bible Reading is on Eph. 4. Prayer meeting on June 5 at 7:30 p.m. in the Gospel Hall. Corr. Wm. Boddy, R.R. 4, Walkerton, Ont., N0G 2V0, phone (519) 366-2624.

Midland/Waubushene, Ontario

May 22, 23 and 24 in the Penetanguishene Secondary School, Edward Street, Penetanguishene, commencing with Prayer and Ministry on May 22 at 2:30 p.m. Breaking of Bread is at 9:30 a.m. Bible Readings on Ephesians 5 and 6 will be on Lord's Day from 1:15 - 3 and on Monday from 10 - 12. Corr. David West, Box 741, Midland, Ont., L4R 4P4, phone (705) 526-4687.

Newmarket, Ontario

May 2 in the Gospel Hall. Breaking of Bread is at 9:30, Sunday School and Bible Reading on Hebrews 1 at 11:30, Ministry at 2:30 and Gospel at 7. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont., L0G 1C0, phone (416) 775-6816.

Sarnia, Ontario

May 29 and 30 in Central Collegiate, 281 East Street. Prayer meeting in the Gospel Hall on May 28 at 7:45 p.m. There will be Bible Readings between the Saturday meetings on I Corinthians 1 and I Corinthians 3. Corr. Robert W. Kember, 2493 London Rd., Sarnia, Ont., N7T 7H2, phone (519) 542-7978.

Conferences, D.V.

Crapaud, P.E.I.

May 22, 23 and 24. This is the annual conference of the five P.E.I. assemblies. Order and place of meetings will be the same as in former years. Prayer meeting in the Crapaud Gospel Hall on May 21. Corr. D. G. Ramsay, R.R. 4, Cornwall, P.E.I., COA 1H0.

Forest Grove, Oregon

May 29, 30 and 31 with a prayer meeting on May 28 at 7 p.m. All meals will be in the Gospel Hall with an hour for Bible Readings after breakfast. Corr. Frank H. Goff, 1400 Sills Court, Forest Grove, Oregon 97116.

Omaha, Nebraska

May 30 and 31 in the Gospel Hall with a prayer meeting on May 29 at 7:30 p.m. On Lord's Day, Breaking of Bread is at 9:45 with Ministry at 2. On Monday, there will be a Bible Reading at 10 on John 1 with Ministry at 2. Corr. Sam Eadie, 4608 N. 90th St., Omaha, Nebraska, 68134, phone (402) 572-7523. Gospel Hall phone is (402) 571-5983.

Garnavillo, Iowa

June 12 and 13 with a prayer meeting in the Gospel Hall on June 11 at 7:30 p.m. Breaking of Bread on Lord's Day is at 10:30 a.m. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049, phone (319) 964-2389.

Frostburg, Maryland

May 15 and 16 in the Gospel Hall, Grahamstown with a prayer meeting on May 14 at 7:30 p.m. On Saturday, there will be a Bible Reading on the truth of the local assembly at 10 with Ministry at 2:30 and Gospel at 7:30 p.m. On Lord's Day, Breaking of Bread is at 10 a.m. Please advise of your coming to David Willetts, 159 Mt. Pleasant St., phone (301) 689-6541. Corr. William Knieriem, 80 Walnut St., Frostburg, MD, phone (301) 689-8820. Gospel Hall phone is (301) 689-9876.

Deland, Florida

April 8, 9 and 10 in the Gospel Hall. Bible Readings on Colossians 1 on April 8 from 7 - 8:30 p.m., chapter 2 on April 9 from 7 - 8:30 p.m. and chapters 3 and 4 on April 10 from 3:30 - 7 p.m. Corr. An-

thony Orsini, 36 Virginia Ave., Deland, FL 32720, phone (904) 736-6301.

Manchester, Connecticut

April 9, 10 and 11 in the Masonic Temple, 25 East Center St. Meetings on all three days commence at 10:30 a.m. Prayer meeting on April 8 in the Gospel Hall at 7:30 p.m. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040, phone (203) 646-8232. Masonic Temple phone is (203) 646-9072.

Hardwick, Vermont

May 1 and 2 in Woodbury Graded School, Highway 14, Woodbury. Meetings on Saturday and Bible Reading at 10:30, Ministry at 2 and Gospel at 6. On Lord's Day there will be a Bible Reading at 9 with Breaking of Bread at 10, Sunday School at 11:45, Ministry at 2 and Gospel at 6. Corr. L. Donofrio, Box 295, Lower Cherry St., Hardwick, VT 05843, phone (802) 472-6882.

East Boston, Massachusetts

June 5 and 6. Bible Readings on James in the Masonic Temple, 47 Adams Ave., Saugus, phone (617) 233-9804. Meetings on both days commence at 10 a.m. Corr. Frederick E. Hill, 26 Sheafe St., Malden, MA 02148, Phone (617) 322-3274.

Note:

Kindly remember the following conferences as mentioned in detail in the February or March magazines:

Vancouver, B.C. - April 9, 10 and 11

Winnipeg, Man. - April 9, 10 and 11

Mimico, Ont. - April 16, 17 and 18

Toronto, Ont., - April 9, 10 and 11

Nineveh, N.S. - April 10 and 11

St. John's, Nfld. - April 9, 10 and 11

Culver City, CA - April 10 and 11

Antioch, IA - April 4

Stout, IA - April 10 and 11

Waterloo/Cedar Falls, IA - April 17 and 18

McKeesport, PA - April 24 and 25 ☐

With Christ

Mrs. Eileen Greer of Newry, N. Ireland on December 28, age 72. Our dear sister was saved when she was a young woman after meetings John Hagan had in the Newry area. All her life she was in the Newry assembly where she was deeply interested and helpful. She had an exercise about missionary work particularly in Angola to which she paid a visit. Her large funeral was taken by W. Nesbitt and J. Thompson. She will be greatly missed.

Mrs. Ida Cowan of Uphill, Ontario on January 3, age 102. Our dear sister was saved over 90 years ago and was in fellowship in the Victoria Road assembly for many years although not able to be out to the meetings recently. She was the beloved wife of the late Thomas Cowan and is survived by two brothers for whom prayer is requested. The Word was faithfully spoken by Don Nicholson to a large company, many of whom were unsaved.

Mrs. Dan Neely of Forest Grove, Oregon on January 11, age 95. Our dear sister was saved in 1902 at meetings held by W. C. Arnold and James Harcus. She was in the Forest Grove assembly until 1933 when she married Mr. Dan Neely. They made their home in Boise, Idaho for 14 years, and then returned to Forest Grove. As long as she was able she was active in Sunday School work or tract distribution.

Robert Allen of Lurgan, N. Ireland on January 13. Our dear brother was saved over 50 years ago and for most of this time he was in fellowship in the Bleary assembly, Lurgan. He was a man who feared God above many and had a great testimony in the district in which he lived. For years he carried the burden and responsibility of erecting the large tent used for the well known Bleary conference on July 13. Our brother will be greatly missed.

Mrs. Albin Hodgson (nee Bessie Fuller) of Forest, Ontario on January 19. Our beloved sister was a lifelong resident of the district. She was saved in her early teens and was in the fellowship of the Lake Shore assembly for almost seventy years. She is survived

by her husband of fifty-five years, two sons and one daughter, all of whom have that blessed hope, as well as a number of grandchildren. The large funeral held in the Gospel Hall was conducted by Harold Paisley with Frank Pearcey and Wm. Lavery assisting.

Mike Taddea of Longport, NJ (formerly of McKeesport, PA) on January 20, age 90. Our dear brother was saved in the early 1930s and was received into the fellowship of the Friendship Avenue assembly in Pittsburg in the early 1940s. He came to McKeesport in the 1960s and was in happy fellowship until going to the Longport home two years ago. Several hundred attended the funeral service in Aliquippa, PA taken by Harold Clark and Minor Hawk. Our brother will be missed for his godly life, tract distribution and prayers.

Mrs. Victor (Cora) Davies of Vancouver, B.C. on January 21, age 68. Our dear sister was born again in 1924 in Spalding, Saskatchewan. When married in 1948, she moved to Vancouver and was in fellowship in the Fairview assembly. Our sister bore a good testimony and was a patient sufferer for a number of years. She is survived by her husband and one son. The funeral was taken by R. McConnell and A. Wilson.

William Mulden of Stout, Iowa on January 22, age 82. Our dear brother was saved in 1954 while attending meetings by Harm Harms and Paul Elliott in a country school house near his home. He was later baptized and received into the fellowship of the Stout assembly where he continued until he finished his course. Harm Harms and Paul Elliott shared the large funeral which was held at the Hitesville Gospel Hall.

Miss C. Poats of N. Ireland on January 29, age 64. Our dear sister was saved when J. Stewart and J. Murphy had meetings in Mullafernaghan in 1935 and has been in assembly fellowship ever since. She was deeply interested in Divine things, adorning the doctrine at all times. Our sister had a bright testimony in the district and was respected

With Christ

by all as a Christian lady. The very large funeral was conducted by S. Thompson and J. G. Hutchinson.

Mrs. Caulfield of N. Ireland on January 30. Our dear sister was saved in Lurgan at T. B. Rea's meetings and was in assembly fellowship since soon after her conversion. She was a quiet, consistent sister whose manner of life commended her to all around. Prayer will be valued for her husband who has not been too well for some time. Brethren McShane, Turkington, Hutchinson and Allen shared the large funeral.

George K. Boville of Crosskeys, N. Ireland on February 5, age 50. Our beloved brother was saved 37 years and was a real help in the assembly. He was much interested in missionary work in many parts of the world and his generosity provided a missionary home. Our brother was a happy, kind man whose natural charm and integrity won for him many friends in all walks of life. His funeral from the gospel hall was the largest in living memory and the local paper reported that 4,000 people walked in the cortege. Some who were spoken to by his sudden death as the result of an accident have since professed to be saved.

Miss Hilda Blyth of Langley, B.C. on February 7, age 95. Our dear sister was a very faithful and beloved sister with a special love for young children and for prayer. Although laid aside for a number of years, she bore a bright testimony to all. Alex Wilson and K. Foote were much helped in the funeral service.

Mrs. Stanley (Geraldine) Clifton of Prairie Du Chien, Wisconsin on February 14, age 62. Our dear sister trusted Christ in May, 1943 through the preaching of L. McBain in Jackson, Michigan, her native state. She was in fellowship in the assembly in Beetown, Wisconsin where she was faithful to the Lord and was loved by all. Our sister is survived by her dear husband, two daughters and other loved ones. Robert Orr took the well attended funeral service in Lancaster, Wisconsin.

Mrs. Harold Boyce of Picton, Ontario on February 15, age 88. Our esteemed

sister was converted to God in her youth among the Methodists. She and her late husband came into the assembly here at its beginning. Their steadfastness and devotion to the Lord and to the assembly were an encouragement to all. The funeral was taken by E. Badgley, T. Kember and G. P. Taylor.

Mrs. William Buchan of Toronto, Ontario on February 28, age 79. Our dear sister was born in Scotland and was saved in 1921 during tent meetings by F. G. Watson in Toronto, Ontario. For over 60 years she was in assembly fellowship, including a number of years in Highfield and Victoria Road. Since her husband's homecall in 1977, she was in happy fellowship in Pape Avenue, where she attended all the meetings regularly right up until the day before her hospitalization as a result of a fall. Norman Crawford spoke tenderly and faithfully at the large funeral service which was attended by many unsaved. Mrs. Buchan was the mother-in-law of Norman Lorimer, associate editor of Truth and Tidings.

Change of Address

W. Halliday, 2 Ashley Park, Carryduff, Belfast, N. Ireland, BT8 8DX

Change in Meeting Time

Mount Auburn, Mass. On Lord's Day, Breaking of Bread is at 10:30 with Gospel at 7:00. On Wednesday, Prayer and Bible Study is at 7:45 p.m.

Prayer Request

The Lord's people are requested to pray for the bereaved family of Margaret (Maxwell) Cox. She was killed in a pedestrian cross-walk in Palm Springs, California. Her husband has suffered numerous fractures to his legs. Margaret was the daughter of Mr. and Mrs. Sydney Maxwell. She had two children who are in their very early teens. Full obituary next month. ☐

NEW

PUBLICATIONS

*Recently released books
from TRUTH and TIDINGS*

The Person of Christ

Eight writers, S. Maxwell, A. McShane, J. Norris, H. Paisley, W. E. Vine, P. Harding, J. Stubbs and N. Crawford have combined to present the Person and work of Christ in a manner that enlightens the mind and warms the heart. Full Scripture index included. Order from Truth & Tidings, 2148 Creglow Drive, Jackson, Michigan 49203, \$5.00 *postpaid*.

In the U.K. order from Gospel Tract Publications, 48 York St., Glasgow, Scotland, £2.20.

Truth & Tidings's Index

A 32 year index of all articles that have appeared in Truth and Tidings, compiled by Harold Williams. Order

from Harold Margerison, 106 Sciberras Rd., Unionville, Ontario, L3R 2J6, \$10.00 *postpaid*.

Bound Volumes for 1981

Twelve issues of Truth and Tidings for 1981 with a helpful index. Order from Harold Margerison, \$8.50 *postpaid*.

Truth & Tidings

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST to 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Planning to Fail

Jim Webb

Man does not plan to fail. All his planning and organizing, his use of expert advice, his well-defined goals and studied plans for reaching these goals, all have one common end in view, success.

Why then, do all of man's plans seem to end in failure? Why do huge educational systems often result in little real education? Why are the elaborate structures for the enforcement of law and order unable to guarantee the security of the citizens they plan to protect? With all the time and money and intellect that has gone into planning world peace, why is there no peace? Man does not plan to fail, but almost everything he plans seems to end in ruins, Why?

The answer is simply that man is a sinner and no efforts on his part can ever correct this awful disaster. God has a plan that will work, that cannot fail, but man won't have it. He wants his own way, but you cannot ignore or reject the divine plan, and

despise the God who planned it, and expect anything but failure. God's desire is that the creature that has been estranged from Him by sin should be reconciled and forgiven. While man is dead in sins, he can have life and that life is in the Son of God (I John 5:11). He won't find it anywhere else.

Do you want a plan that cannot fail? That plan can be seen at Calvary. By dying the Saviour slew death. He bore the penalty of sin, and the sinner who acknowledges his guilt and sin can find forgiveness and eternal life in the One who died and rose again. "Through this Man is preached unto you the forgiveness of sins, and by Him all who believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). "God could not pass the sinner by; His law demands that man must die. But in the cross of Christ we see How God can save us righteously,"

D. Lasey

may 1982

truth and tidings



All scripture is given by inspiration of God,
and is profitable....

- 115 PerfectionS. Maxwell
Many believers have struggled with the meaning of such expressions as 'Be ye perfect' (II Cor. 13:11). This article explains New Testament perfection and will well repay the person who takes a close look at it.
- 119 MarriageA. J. Higgins
The final article of an excellent series from Proverbs. The present article even excels the former ones.
- 123 Questions Young People Face
 James K. and David Vallance
No student will want to miss this most excellent article on creation. It deals with evolutionary theory intelligently and thoroughly from the viewpoint of Scripture.
- 129 SelahA. O. Molesworth
A brief pause to refresh the spirit.
- 130 QuestionsS. Maxwell
- 132 TidingsN. Lorimer
- 140 GospelLloyd Funk

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
 Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
 2584 Airport Road, Jackson, MI 49202.

Vol. 33 No. 5

Perfection - A Word Study

Sydney Maxwell

There are two words in the New Testament that can mean 'I complete' or 'I prepare.' They are *katartizo* and *teleido*, but the meanings are arrived at from different directions. The simple meaning of *katartizo* is to 'fit together' and it is translated by such words as restore, perfect and reconcile. The meaning of *teleido* is 'to bring to maturity' and it is used to express such meanings as finish, perfect and accomplish. The two words are synonyms and both may express the thought of completion, but we will see when we look at them in their New Testament contexts, that there are clear distinctions between them.

We are sure from our own experience that close attention to word study will yield much spiritual profit and joy as we glean in the fruitful fields of Holy Scripture. Like Ruth, in the fields of Boaz, we shall at times gather handfuls of purpose and when beaten out, we will find much that satisfies our own longing souls, and there will also be much reserved that we can minister to others. May the Lord endow us with a healthy appetite for such spiritual occupation and then the question will never be asked of us, "Why art thou, being the king's son, lean from day to day" (II Sam. 13:4).

Katartizo

A study of *katartizo* will direct us to its use in the Septuagint Version of the Old Testament. This translation of the Hebrew Scriptures into Greek will prove to be a useful tool in the hands of the student. A concordance to the Septuagint is a necessary aid.

This word is used in Psalm 8:2 regarding the song of the Sovereign. This passage is quoted by the Lord

Jesus on that memorable occasion when He presented Himself as King to the nation. The religious leaders were very displeased at the Hosannas of the children and the Lord Jesus said to them, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise" (Matt. 21:16).

In Psalm 18:33, the same word is used, "He maketh (preparest) my feet like hind's feet." In this we see the stability of the saint. It is also used in a familiar passage, "Mine ears hast thou opened (prepared)" (Psa. 40:6). Hebrews 10:5 interprets this, "A body hast Thou prepared Me." In Psalm 40, we have anticipated the sacrifice of the Saviour. Whether it is the mouths of babes, the feet of David, or the body of our blessed Lord, we can see the root meaning of 'fitting together' in these Old Testament passages.

We now turn to the New Testament to trace *katartizo*. In Matthew 4:21 and Mark 1:19, we have the necessity of the service that was being performed by the two sons of Zebedee. The word in both passages is translated 'mending.' This was an essential task, for broken nets were of little value and would have allowed the fish to escape. In other words, they were 'fitting together' their nets. How often in Gospel work we hear the exhortation to work together for the salvation of souls. If we are not working together, it is like letting down a net that is not 'perfect.' To effectively work in the Gospel, believers must be 'fitted together' like the nets. In Luke 5:2, the stress is upon the washing of the nets, for they need to be clean as well as complete. There is very clear application in this to our own preparedness for Gospel blessing.

I Corinthians 1:10 emphasizes the

harmony of the saints. They are exhorted to be 'perfectly joined together,' which is a translation of *katartizo*. Paul reminds them that he has information from a reliable source, the house of Chloe, that there were contentions among them. The assembly is marked by schism. They were occupied with loyalty to various leaders and Paul seeks to mend the rents and join them together under that uniting name of our Lord Jesus Christ. This glorious name gathers, all others divide. May we recognize no other name and refuse to be associated with any other name in our testimony and service for God.

I want to draw attention to another passage under the heading, the recovery of the saints (Gal. 6:1). The spiritual are exhorted to restore a brother who has been overtaken in a fault. 'Restore' is the English translation of *katartizo*. The thought is that a limb has been dislocated, it is out of place and needs to be 'put together' again. Applying this to the brother overtaken in the fault, we see a very vivid word picture of what it means to need restoration. We would hardly call on a quack for such an important treatment, but would go to a man who is competent in his field. There is a great need for the spiritual man to restore the overtaken brother, the one who has been taken by surprise in a trespass. May the Lord add to the number of these spiritual and competent brethren.

There are three passages where *katartizo* is used that remind us of the stability of saints (I Thess. 3:10; Heb. 13:21; I Pet. 5:10). Paul longed for the stability of the saints at Thessalonica. They were not long saved and he had a very great concern for them (I Thess. 3:5). He desired also to be present with them

that he might 'perfect' that which was lacking in their faith. He was concerned because they had been under satanic attacks, they were suffering for their faith; they had sorrow and he prays for their sanctification. Further teaching would stabilize them in all these areas of testing.

In Hebrews 13:21, the writer desires adjustment and completion in every good thing. A great emphasis in Hebrews is, "Let us go on." There was a continual danger of going back to the ritual and forms that had been left behind them, thus denying that Christ was the great Anti-type of all these shadows. Spiritual adjustment would complete and establish them against this ever present temptation.

I Peter 5:10 points to the same great theme. The sufferings of the believers to whom these epistles are being written is a deep concern to Peter's shepherd heart. As he thinks of the Devil as a roaring lion, he desires the believers to be adjusted and settled in the midst of adverse circumstances. These uses of *katartizo* are illustrative of its meaning throughout the New Testament.

Teleo

Teleo is used 24 times in the New Testament. It is translated in our English Bibles, 'to make perfect,' 'to perfect,' 'to finish,' 'to fulfill,' 'to be perfect' and 'to consecrate.' From these words it will be seen that a large body of truth is associated with this word.

It has interesting uses in the Septuagint. David said in his song, "With the upright (perfect) man, Thou wilt show Thyself upright (perfect)" (Psa. 18:25). This was a song of deliverance in the experience of David and it should be noted that God will deal with each

saint in keeping with what He sees in the character of the saint. This is very solemn. To the merciful and the pure God shows Himself merciful and pure, but to the perverse He manifests His displeasure and deals with them as they have dealt with others. When a man is upright, he has developed moral maturity. We can give this section the title, the man of God.

In II Chronicles 8:16, the word, *teleo*, is used in connection with the house of God. It is used of Solomon's completion of the temple. In Nehemiah 6:3 we have a noble answer regarding the work of God. Nehemiah literally said, "I cannot come down to you lest the work of God cease, whenever I finish it, I will come down." He was not ensnared with the duplicity of these enemies of the work. He said, "When our enemies heard...these things...they perceived that this work was wrought (was perfected) of our God" (Neh. 6:16). This time the word speaks of the purpose of God.

We turn our attention to some contexts in the New Testament where *teleo* is used. We think of the work of God and we hear our Lord Jesus say, "I have finished the work which Thou gavest Me to do" (John 17:4). He had brought it to completion, and it was truly an accomplished fact. These words are spoken on resurrection ground by One who is in spirit beyond the sufferings of the cross. The word 'finished' (*teleiosas*) is an active voice aorist tense verb and speaks of an action that has been completed. It not only looked back over the whole range of His ministry, but included the work of propitiation at Calvary, the fulfillment of God's eternal purpose.

In Acts 20:24, the same word is

used about the desire of another servant. Paul's longing is, "So that I may finish my course with joy." His only ambition from the moment he had asked, "Lord, what wilt Thou have me to do?" (Acts 9:6) was to bring to completion that which had been put into his hand as his service for the Lord Jesus. When we come to the end of the road for this beloved man, like the Lord he loved, we hear him say, "I have finished my course" (II Tim. 4:7), as he looks forward to the day of reward for faithful service. May the Lord give us the same ambition in the light of that day. We all have our quota to fulfill in the sovereignty of His purpose for us.

In keeping with this, the next occurrence of the word, *teleo*, that we wish to note, is in connection with the promise of Christ to Paul, "For My strength is made perfect in weakness" (II Cor. 12:9). His strength was brought to completion in Paul's weakness. He had sought the Lord three times for the removal of the thorn in his flesh (v. 8). It was not removed, yet Paul was strengthened. Paul speaks of 'my weakness,' and the Lord speaks of 'my power.' Blessed contrast indeed! The outcome of this experience was that he could glory in his weakness that the strength of Christ might rest upon him.

In Philippians 3:12, the apostle acknowledges that he has not attained to the 'spiritual character' that was his burning ambition. He cannot claim to be 'already perfect,' but he 'follows after' that he might live here in the present experience of an out-resurrection. This is his desire for a moral attainment, not to die a physical death, so he says, "I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus" (v. 12). In

this entire context we have Paul's great desire to fulfill the whole purpose of Christ.

In the Epistle to the Hebrews, *teleo* is used in a number of passages, particularly in relation to our Lord Jesus Christ. In the first two passages we want to look at, it is the sufferings of Christ that are associated with it. In Hebrews 2:10, He is described as the Captain of our salvation, and in Hebrews 5:9, He is the Author of eternal salvation, and both functions require His perfection (*teleo*). It will be obvious to the reverent reader of the Word of God and every lover of our Lord Jesus, that perfection as to His character morally is not in view. He was always sinless and lovely in His perfect humanity. The fragrance of His life drew forth the commendation of His Father (Matt. 3:17). In Hebrews 2:10, it is His suffering in view of propitiation to bring many sons to glory. In Hebrews 5:9, it is His sufferings experimentally in view of priesthood supporting the saints on the way to glory. This perfection then, is the result of His pathway as a Man. "He knew what sore temptations were, for He endured the same." His pathway from Bethlehem to the cross has rendered Him officially complete, so that He can be a merciful and faithful High Priest in things pertaining to God (Heb. 2:17).

The Hebrew letter also uses *teleo* in connection with the sacrifice of the Lord Jesus. "By one offering He hath perfected forever them that are sanctified" (Heb. 10:14). This is a verb in the perfect tense, something accomplished, completed, fulfilled in the past with present results. The law could not make the 'comers thereunto perfect' (Heb. 10:1), but the perfection of Christ's 'once for all' sacrifice has given us a perfect

standing before God.

Teleo is used four times in the context of the saint and his confidence, in John's first epistle. The child of God shows by his appreciation of the Word of God that the love of God has been perfected in him (I John 2:5). In I John 4:12, it is the manifestation of love to one another that shows that God's love has been made perfect in the believer. In both these cases the verb is in the perfect tense and the passive voice, because it has been accomplished in the believer by God in the past, but he is to be living in the present enjoyment of it. In I John 4:17, it is a 'dwelling in love' which is made perfect in us, in view of the day of judgment. Inasmuch as Christ has endured what was due to sin at the cross, "As He is so are we in this world." What was true of Him is true of all who are in Him. The believer should have no fear in view of the judgment day, "For he that feareth is not made perfect in love" (v. 18). When love is brought to completeness and fulfillment, it gives a serenity that is as unchanging as that which has been perfected. May we be enabled to gather precious truth in the words which the Holy Spirit teacheth (I Cor. 2:13) □

A Word of Special Thanks

Mr. and Mrs. Sydney Maxwell wish to express their gratitude to the many believers who have prayed for them and expressed their sympathy to them by cards, letters and phone calls in the tragic loss of their daughter. Their son-in-law, Cameron Cox was seriously injured when he and his wife were run down on the road by a hit and run driver. He will be in a wheelchair for many weeks. Please pray for his full recovery. □

Proverbs of Solomon for the Problems of Society

A. J. Higgins M.D.

IX Marriage

The tone of the voice on the other end of the phone was uncomfortably familiar. I was getting ready to leave the office when he called. He had to see me right away. It was very important. I could guess what was coming. I had been through this experience with other patients far too often. One could almost sense what had happened by the tone of voice, the urgency mixed with despair.

When he walked into the consultation room, his usual outward composure was gone. A veteran policeman, he had made it his business not to show emotion, and had been very successful. Now he was suddenly overcome by emotion. His wife of twenty-five years had suddenly told him that she wanted to leave him. He realized now that he had made mistakes in his marriage. He had never taken the time to give her the small encouragements that would have meant so much to her: how nice she looked, how much he appreciated her, how well she cared for the home. He had always been too busy to show her the kind of interest that she needed—interest in her as a person, interest in what she was doing. He realized it all now, but perhaps too late. He sat in front of me holding the broken pieces of a marriage. He came to me, hoping I could do what ‘all the king’s horses and all the king’s men’ could never do, put the pieces together again.

But I hear a reader saying, “What does all this have to do with Christian marriage? We don’t believe in divorce. Why write about marriage?” We all most heartily agree that divorce is not a scriptural solu-

tion to marital problems, yet the absence of divorce does not mean that every Christian couple is living ‘happily ever after.’ Marriage is the most intimate and stressful of interpersonal relationships. Two human beings bring into it all their character assets and liabilities. These are then subjected to the pressures of daily life, family demands, in-law strains, financial woes, mid-life crises, and the list goes on almost indefinitely. We deceive ourselves if we think that every Christian marriage is a return to Eden. Every human relationship can be improved, simply because of the imperfect nature of those who are involved in it. If there are those who read these lines who feel their marriage has no room for improvement, we humbly borrow the words spoken by Moses three and a half millennia ago, “I will now turn aside and see this great sight.”

There really should be little argument over Solomon’s credentials to give us counsel on marriage. Any man with 700 wives has a wealth of experience to draw upon.

Having then established that the best Christian marriage can be made better, and being satisfied with Solomon’s ability, through the Spirit of God, to instruct both writer and reader, let us look at four ingredients of a successful marriage.

Sensitivity

Remember when you first started going together? You went out of your way to find out the things that interested her. Even seemingly insignificant things were important—favorite colors, places, special days. Remember how you made a point of remembering the foods he liked? How you tried to please him in the clothes you wore? You were each becoming sensitive to what was

important to each other, sensitive, not in the sense of 'touchy,' but of 'tuned in.' You wanted to be aware of what pleased and displeased each other. What you were doing was to temporarily lose sight of yourself and to put the interests of another ahead of your own.

Sensitivity is that unique and important capacity to put yourself in your spouse's place and understand how they feel about something, to understand what they are enduring. Solomon pointed out the critical need for sensitivity in husband-wife relationships when he said, "Through wisdom is an house builded; and by understanding it is established" (Prov. 24:3).

Picture the following scenario. You've just come home from a very hectic day. You've literally run from appointment to appointment. The pressure and strain have drained you, and you're looking forward to relaxing at home. Your wife, on the other hand, has been at home all day with three small children, ages 1, 3 and 5, several changes of diapers, two glasses of spilled milk to mop up, one case of frazzled nerves, and nothing that she can consider intellectually or emotionally satisfying. Three pre-school children are hardly a peer group for an adult woman. All day you have secretly been envying her being at home with 'no pressures.' All day long she has not so secretly been envying you your freedom, stimulating contacts, your sense of accomplishment in the important role you fill. At dinner she suggests getting a baby sitter for the children and going out to visit another Christian couple. It's really the last thing you want. So what happens? You either say no and risk a confrontation, or agree and bury your resentment. The latter course only serves

to fuel a reservoir that will be opened later.

Is there a better answer? If either person, or better still, both were sensitive to what the other had been experiencing during the day, it would help defuse some of the problem. Sensitivity to another sends a very powerful message to a spouse. It says that you, and what you are feeling, are important to me. Wherein lies the success and the secret of the 'strange woman' of Proverbs? Look at Proverbs 2:16, 6:26, 7:5, 7:15. She employs flattery to make the 'foolish man' feel special, as though he is important to her. For the 'strange woman' this simulated interest is flattery, but for every husband and wife, this interest is genuine and needs to be cultivated. While this interest that makes the other person feel special obviously will not answer every problem of married life, it paves the way for the next ingredient:

Support

Support takes many different forms in a marriage. While some may think of financial support as all-important, it is a fact that problems in that area have been responsible for ruining fewer marriages than a lack of emotional support.

Solomon makes very clear that marriage is a partnership. A wife is a crown of glory to her husband (Prov. 12:14). She complements and completes him. This partnership requires constant support by both members. This support can be expressed in words. How long has it been since you told your wife that she excels all others? This is scriptural and not mere flattery (Prov. 31:28, 29). The praise of verse 29, "Many daughters have done virtuously, but thou excellest them all,"

is what her husband is saying to her. Appreciation goes a long way in giving emotional support. Many husbands develop the attitude that as long as they are able to provide money for their families, they are fulfilling their responsibilities.

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:17), makes it clear that love is far more essential than material things. Bear in mind however, that the love enjoined upon husbands (Eph. 5:25; Col. 3:19) is not the cheap, make-believe love that our modern age has glamorized. It is the 'agape' love that characterizes the Lord Jesus. It is a love that is always giving, nourishing and supporting (Eph. 5:29). It is a love that does not look at its rights, but at its responsibilities.

Support is not limited to expressions of appreciation, words of praise, encouragement and love. It should also take the form of helping in a physical way in the many tasks that families must perform. It will seek to express itself in a myriad of ways when the wellbeing of another is your genuine concern. Most importantly, it will express itself in the spiritual realm. Someone has said, "A man can live for God, if his wife will let him." Keeping the soul fresh, preparing for meetings, visiting and doing other assembly related activities can be very time consuming. However, every husband must be very careful that his wife is not ignored while he is busy in all these activities. The Scriptures teach that a man should sacrifice himself, not his wife, in serving God. She must be allowed to make her own voluntary sacrifices. The wife, too, needs time alone with God. This is not always easy, especially if she has children around her from sun-up to sun-down.

Mutual support in the spiritual realm will result in encouragement to live in fellowship with God, and to live for God, amidst the circumstances of family life.

Sharing

I remember a couple who came to see me about a problem they were having. They were a mature, intelligent, middle aged couple who had a good marriage. Lately she had become very impatient with him and communication between them had practically stopped. It soon became apparent where the problem had started. She was under a great deal of stress where she worked. When she came home at night, she wanted to be able to talk with her husband about the problems there. He, in turn, was (as is typical of most men) a very practical, solution-oriented man. She wanted to talk about her problems because she needed someone to care. She was aware that there were no answers, but her husband interpreted her conversation as a request for solutions. When he was unable to give workable answers, he became frustrated with the problems and with his wife. The more frustrated he became, the less he listened, so as not to feel too inadequate. This caused her to become annoyed and to interpret his actions as disinterest in her and her problems. Day by day the wall between them grew.

I use this just to illustrate an important concept. Their problem began at the same place that we commenced this article, sensitivity. Each had unknowingly become insensitive to the other. He failed to realize that all she wanted was a sympathetic listening ear. She lost sight of his practical approach to problems. Insensitivity led to failure

in emotional support. This in turn, turned off any further sharing of problems between them. Had it continued, it could have led to a problem in the final area that we will touch on later.

The very foundation of marriage is the ability to trust and confide in one another, "The heart of her husband doth safely trust (confide) in her" (Prov. 31:11). It is essential to recognize that God gives a man a prudent wife to help him with counsel and advice (Prov. 19:14, 20:18). Communication must be preserved and nurtured in every marriage. Any subject which has caused contention and cannot be mentioned to each other, serves only to build a wall between husband and wife. Walls lead to emotional separation.

Communication can be hindered because of anticipated reactions. Solomon speaks of the contentious woman (Prov. 27:15), the brawling woman (20:19) and the hateful woman (30:23). These descriptions are not complimentary, but they do show that the main area of weakness for the woman lies in her emotions. The man is described as being "wise in his own conceits" (26:12). His weakness is pride. He is too proud to admit a weakness, afraid to share feelings and problems with his wife, lest he be deemed a 'failure.' Unless a husband and wife recognize their inherent weaknesses that hinder communication, they may unknowingly discourage this essential element in their marriage.

Nothing must be permitted to interfere with communications between a husband and wife. The advice of friends, parents and in-laws, if allowed to interfere with sharing between husband and wife, will only serve as cement to securely fasten brick to brick as the

wall is erected between them.

The sanctity of marriage is seen in its permanence. Sadly, the division among godly men over the difficult area of divorce has served to obscure the fact that all who are godly believe in the permanency of marriage. Some who have been accused of 'believing in divorce' believe in it in the same way we all believe in hurricanes and disasters—events that have happened. No man that is taught of God believes in divorce as an answer to marital problems. For a Christian to enter into marriage with any intention other than the permanency of marriage is sinful and hateful in the eyes of God.

The sanctity of marriage is seen in its purpose. God intended that marriage should be a means of replenishing the earth. The expression in Proverbs 5:18, "Let thy fountain be blessed" is metaphorical language for procreation. The attitude of some young couples who express themselves as not wanting any children because of interference with careers and personal plans must be condemned as not keeping with God's plan. It is another symptom of a self-centered society. May God preserve us from its contagion ever infecting believers who own the name of the Lord Jesus and bow to the teaching of Scripture.

The purity of marriage is seen in Proverbs 5:15, "Drink waters out of thine own cistern." Its physical union is expressed in verse 19, "Be thou ravished always with her love." For one partner to use the physical union as a weapon, a reward, or punishment is to transform the most intimate, emotional and satisfying of human experiences into a 'fiery dart' of Satan. Besides its unscripturalness (I Cor. 7:3-5), it will serve to anger, alienate, frus-

trate, and finally decimate a relationship. It will expose the other person to the temptations of Satan (1 Cor. 7:5) who stands ready to exploit every weakness in the Christian family that he can find.

No human relationship has the potential for good and blessing that can be attributed to marriage. It can be the richest of human experiences. Yet no relationship has such potential for loss if we walk in our own conceit (Prov. 26:12) and fail to profit from Solomon's counsel.

It is our earnest prayer, that having looked together at Proverbs these past months, we will all have a renewed confidence in the relevance of the Word of God for today. A renewed confidence as well that in the Proverbs of Solomon we have the answers for the problems of society. It would be foolish to claim that we know all the answers, but armed with divine truth and enlightened by divine wisdom, we can begin to chart our path through the mine strewn field of 20th Century society. □

God Can

I can't undo a harmful deed
Nor change a future plan;
I cannot mend a bruised reed;
I cannot, but God can.

I can't take back a hasty word
Nor harshness can I ban.
I must relay it to the Lord;
I cannot, but He can.

I cannot bridge the gap between
A friend and fellowman;
So in dependence I must lean;
I cannot, but God can.

Mabel-Jean Jassie □

James K. Vallance and David Vallance

This dialogue contains the substance of discussions between a young Christian and fellow students taking a course in biological evolution at the University of Michigan last fall:

Student: Excuse me, but I thought I heard you say that you don't believe in evolution. If not, what do you believe?

Christian: There is a verse in the Bible that states what I believe, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:11). But that doesn't mean that I reject evolution completely.

Student: But if you believe that God made everything, what sort of evolution can you agree with?

Christian: The word 'evolution' means a process of change in a certain direction, and in biology, change occurs at three levels. The first level is the variation among individuals of the same species in the same population, and the second level is the variation between different populations of the same species. These first two levels together are sometimes called 'microevolution,' and this is experimentally demonstrable. Now in Genesis, God says He created every organism 'after its kind.' Although the genetic boundaries between kinds can never be crossed, there certainly can be variation within each kind, and that's what microevolution is. For instance, God created the common ancestor of all

the different breeds of dogs. The variation between these breeds has developed as the dog adapted itself to differences in its environment. Today, bacteria may develop resistance to new antibiotics, thus adapting itself to its environment. Microevolution shows the Creator's wisdom, for it allows populations to rebound from stresses imposed upon them.

The third level of change taught in biology is the separation and divergence of populations that eventually produces new species. If microevolution deals with the known range of data, macroevolution, as this third level is called, is an estimation beyond the known data. This estimation is assumed but not known to follow, because no direct evidence exists to support it.

Let me illustrate the difference between direct and indirect evidence. If you want to prove that deer are eating your berries, seeing a deer eating them is direct evidence, but finding tracks is only indirect evidence. Seeing the animal is conclusive proof, but discovering tracks is not, because sheep, antelope, and some other cloven-hoofed animals leave indistinguishable tracks. Similarly, macroevolution, because it lacks direct evidence, is only conjecture. If no other explanation of the evidence was available, it would deserve to be heard, but the Bible gives another, clearer explanation. I reject macroevolution because it conflicts with the Bible.

Student: If evolution can be divided into the factual and the theoretical, why are both sides taught under one heading, evolution? The professor seemed to think that the difference

between microevolution and macroevolution was not significant.

Christian: Most evolutionists believe that the same natural forces drive all three levels of biological change, that macroevolution is simply microevolution on a grander scale. They try to simplify things by putting all levels under one heading. In addition, by meshing the theoretical with the factual, the theoretical seems more valid. Treating both sides of evolution as one theory, however, has confused many people. They think that they must either accept both microevolution and macroevolution, or reject both. I choose to accept the scientific facts, but discard any theories which contradict the Bible.

Student: Why put so much stock in what the Bible says about science? Evolution is science, and the Bible is not a science book.

Christian: Science is only what we can observe, document and repeat in experiments, but we see neither creation nor macroevolution taking place today, so both are outside the scope of science. They are simply models that give explanations of the origin of life, both are on an equal footing in this respect and both are accepted by faith.

Student: What do creationists and evolutionists base their faith on?

Christian: Because no time machine exists that can transport us back to the beginning, there must be a basis for faith other than physical facts which can be demonstrated and repeated in experiments. For me, the basis is God's word, the Bible. In every area where it touches my experience, I have found the

Bible to be completely trustworthy and faithful (Titus 1:9). I believe that God is its Author (II Tim. 3:16), and since He is the ultimate source of truth, every statement in Genesis must be accurate in every detail.

Macroevolution is based instead on humanism, a non-theistic religion. Humanism holds, without proof, that all life came about through natural processes, and thus everything in nature should be explained without resorting to religion. Unable to prove their theory on the one hand, and rejecting divine revelation on the other, evolutionists are left with nothing but human assumptions as their basis for faith.

Student: But why is science less reliable than the Bible?

Christian: Unlike the Bible, scientific theory is in a constant state of flux. New information flows in so rapidly that many science texts are obsolete before they are even published. Scientists formulate theories to explain, correlate and predict data, but as soon as any new evidence arises that confutes old theories, scientists must discard them and devise new theories that can account for the new information. Since scientific theories are as uncertain as man's knowledge is finite, they make flimsy foundations for faith.

As an example, the August, 1973 issue of 'Reader's Digest' reported Richard Leakey's discovery of a human skull dated at 2.8 million years. The skull, however, was more modern in its physical features than any ape-like ancestors that supposedly evolved one million years ago. In trying to explain how parents can be younger than their

children, Mr. Leakey stated, "What we have discovered simply wipes out everything we have been taught about human evolution, and I have nothing to offer in its place." So you can see why I prefer to put my faith in the unchanging Word of God.

Student: Can't you interpret the Bible to teach evolution? The days of Genesis 1 could be long ages, and God could have brought forth man after millions of years of evolution.

Christian: The first and literal meaning of the Hebrew word 'day' (*yom*) is the 24 hour solar day. There are cases in the Bible where the context shows us that 'yom' refers to a longer period of time, but the word always means a solar day when accompanied by a numerical adjective, for example, the 'second day.' In addition, the phrase 'morning and evening' only makes sense with a 24 hour day, and if the 'days' of Genesis 1:14 are not literal, then the word 'years' in the same verse is meaningless. Finally, the analogy between the creation days and man's weekly cycle of work and rest (Ex. 20:11, 31:15-17) becomes a confusing 'pun' if day does not mean the same thing in both cases. But even if the days were long ages, it would still be impossible to interpret Genesis as teaching evolution.

Student: Why? All that evolution requires is a lot of time.

Christian: There are many reasons. For instance, God says that life began on the land, not in the sea. Vegetation, including the most advanced type, fruit trees, was created on the third day, but marine life not until the fifth day. Evolutionists say that whales evolved

from land animals and birds from reptiles, but God says He created the whales and birds before the land animals. Although scientists think that pollinating insects and flowering plants evolved simultaneously, God created the flowers before there were any insects. No evolutionist could accept the order of creation found in Genesis. Furthermore, no evolutionist would accept Adam as the first member of his species, but Genesis 3:19 shows that Adam was the first man, and the Lord Jesus and Paul corroborate this in the New Testament (Matt. 19:4, I Cor. 15:45).

Student: It really comes down to whether you believe the Bible or a scientific theory, doesn't it? I know that we don't see macroevolution today, but isn't that because it's such a slow process? Don't the fossils prove what happened in the past?

Christian: Surprisingly, the fossil record actually contradicts macroevolution. Distinctive kinds of organisms appear suddenly in the record, and then show only microevolutionary change, or none at all. There are absolutely no transitional forms between any species and its alleged precursors. We talked before about how new evidence often forces scientists to discard or modify long-held theories. Well, science demands that evolutionists change their model to explain why there are enormous gaps in the fossil record. So far, no satisfactory explanation has been given. Incidentally, evolutionists must also expand their model to show how macroevolution offsets the law of entropy.

Student: What does entropy have to do with evolution?

Christian: The law of entropy

applies to everything that we know anything about, including evolution. Entropy states that the information in the system will get jumbled, the energy will degrade to useless forms, and the order in the system will deteriorate with time. Evolutionists must show that an excess of outside information and energy has come into their system through the ages, offsetting the disorganization and simplification expected because of entropy, and producing the complex, improved organisms which are necessary if macroevolution happened. No such mechanism has ever been proposed, however, and furthermore, Charles Darwin would not permit any theory that brought in interference from outside in natural selection. Most evolutionists deny there is any 'outside' from which any energy or information could come. They believe this is a closed system and there isn't anything else in existence.

Student: Well, if macroevolution has never happened, where did all the fossils come from?

Christian: I could turn the question around and ask, if macroevolution and its sister theory, uniformitarianism are true, then where did the fossils come from? As you know, uniformitarianism holds that all changes in the earth's surface have come about by natural forces working over billions of years. Fossilization is not a normal process. When an animal dies, scavengers, bacteria and weather usually destroy the corpse, including the bones. To fossilize, the animal would have to be buried within a very short time of its death in sediment deep enough to keep the scavengers, weather, and oxygen (to enable the bacteria to work) away from the carcass. In the

last geological epoch, the Pleistocene, scientists believe that sediment accumulated at just .024 inches per year. At that rate nothing would be fossilized. L.S.B. Leakey, writing about beetle, caterpillar and other insect fossils asks, "How did these incredible fossils occur? We simply do not know."

A sudden catastrophe is the best explanation for not only the existence, but also the arrangement of the fossils in the earth's sedimentary strata. We believe that this catastrophe was the flood, described in Genesis 7. When the fountains of the great deep were broken up, huge amounts of sediment descended suddenly on creatures all over the world. Lobsters, for example, have been found encased in sediment while still in the process of eating fish. Organisms from many different habitats are mixed together, and in many places, great beds of fossils are buried beneath rock that contains no fossils. Evolutionists can explain neither the existence of fossils nor the evidence for catastrophe in the earth's crust.

Student: But what about all the ape-men that have been discovered? Don't they prove human evolution? And how do you explain human-like fossils that are over one million years old, when the Bible implies that man is just a few thousand years old?

Christian: Lord Zuckerman, the scientist who is credited as having studied the early stages of human evolution probably more than anyone, stated, "If man evolved from some ape-like creature, he did so without leaving any fossil traces of the steps of that transformation." Scientists have discovered some extinct apes and some extinct

men, but never any ape-men. The Neanderthal and Cro-Magnon men, for example, were humans, very unlike apes, for they had cranial capacities greater than most modern men.

In the past century, desperate for evidence, evolutionists have produced some very questionable specimens. The most embarrassing case was the Piltdown Man, which stood as an irrefutable proof of evolution for 41 years, until in 1953, researchers discovered that the Piltdown Man had been built from an artificially colored jawbone of a modern ape and a fossilized human skull. The ease with which this hoax fooled the experts for so long suggests that many scientists are too ready to receive any 'evidence' that supports evolutionary theories. It is a strong case against the objectivity which is claimed as being the attitude of scientists toward the subject of origins.

Further, the techniques used to date fossils have shown themselves to be unreliable. For instance, when moon rock was subjected to dating methods, readings were obtained that varied from 700 million to 28 billion years. Here is another example, in dating a mastadon, researchers found it had died over a period of 750 years, depending on whether the dating was done for the inside or outside of the fossil. Also, a living mollusk was carefully dated by carbon-14 and the reading showed it had been dead for 3000 years. Against a track record like that, I make no apology for believing that man is just a few thousand years old.

Student: If there really is a God

who created everything, then why don't scientists believe in Him? Most think that God is unscientific.

Christian: Just because you cannot prove God by the scientific method, does that mean that the idea of God is unreasonable? The greatest minds in past centuries, like Kepler, Newton, Descarte and Pascal did not find it was unreasonable to believe in God. In this century, men like Sir James Jeans, Wernher von Braun and Albert Einstein were all convinced that a great Architect had designed the universe. Einstein wrote, "The scientist's feeling takes the form of rapturous amazement at the harmony of natural law, which reveals an Intelligence of such superiority that compared to it, all the systematic thinking and acting of human beings is an utterly insignificant reflection." Romans 1:20 says what Einstein believed, that creation makes the existence of God obvious.

Student: I have one more question. If macroevolution is a myth, then why do scientists all over the world teach it? How could so many people be wrong?

Christian: I think the zoologist, D. M. S. Watson gave the answer when he wrote, "Evolution is a theory universally accepted, not because it can be proved to be true, but because the only alternative, 'special creation' is impossible." No amount of evidence will convince a mind that is closed.

Of course, not all evolutionists are atheists, but almost all have been taught since childhood what Watson believes, that evolution is a scientific fact and the only intelli-

gent explanation of the origin of all nature. Consequently, few scientists ever question the theory.

There is another reason. From the beginning of human history, men have not wanted "To retain God in their knowledge" (Rom. 1:28). They have stifled their consciences and dismissed the evidences of God's existence that are all around them. God was dismissed from His own universe, and an alternative explanation of the origin of life was demanded. No wonder Darwin's theory was so eagerly accepted! At last, men thought, they no longer had to believe that they were members of a fallen race, responsible to a holy creator God. The Bible says that, "Professing themselves to be wise, they became fools." □

For Others

Lord, help me in my path
down here
To comfort those who need
some cheer,
To shed the Gospel's
glorious light
To those around me,
just in sight,
Who may not know the
Saviour came
To ransom them from
Satan's claim.
Lord, give me motives pure
and kind
To care for saints, and help
to bind
Together, those who love
Thy name,
For as He is, we are
the same—
One in the Lord, sisters
and brothers.
May I not live for self,
but others!

Mabel-Jean Jassie □

Selah

Colonel A. O. Molesworth

Suggested by G. A. Ramsay

The word 'selah' is frequently found in the Psalms, and stands for a musical sign, meaning 'rest' or 'pause.' The life of the assembly and the believer resembles a Psalm composed and set to music by Him who was "Anointed with the oil of gladness above His fellows." Such a view makes the word 'selah' very suggestive of help for us all.

1. A 'selah' or pause is often found in the lives of believers. It may come through sickness or 'accident,' causing us to be laid aside from the usual activities of life. Do not be surprised, then, when you meet with a 'selah,' for it may be a call to rest in a busy life.

2. A 'selah' or pause is placed in the music by the Composer. He knows when and where it is needed for the perfection of the Psalm and for its greatest effect on the listener. When it comes, no matter how trying it may be, be assured that He placed it there.

3. A 'selah' or pause is part of the music. We may think that only in the notes played, there is music, but a 'rest' can be as effective as a full chord. Therefore when any 'pause' comes in your life, and your activities for the time must cease, say, "This is also part of the music," and be comforted in it.

4. A 'selah' or pause does not hinder the work of the singers who have not to pause. If our part is to 'rest,' it will bring into prominence the work of the other singers and the beauty of the Psalm. So, when we are laid aside, we hear other voices taking up the harmony of the assembly, the home or the work life, and in our resting we are glad that they have their part to sing.

5. A 'selah' or pause should leave the resting one to count time. When a singer is silent for a time, he is still in harmony with the others, and is

also a part of the whole, so while he waits he enjoys the harmony.

Remember, silent times are thoughtful, counting times! "So teach us to number our days, that we apply our hearts unto wisdom" (Psa. 90:12).

6. A 'selah' or pause, shows the resting singer eagerly waiting to go on. Is this not the truth seen in many a sick room? He says, "The Psalm needs my voice," and soon his silence becomes a song, all the sweeter because of the necessary pause.

7. A 'selah' or pause, obliges the singer to keep his eye on the music and the leader, so that he may begin in time, neither too soon nor too late. Remember this, beloved child of God, when you are commanded by Him to be still, He who leads the song is well aware when your eye is on Him and also when it strays. The 'selah,' with its silent meditation, and the song with its harmonious sound, alike make music, when He is the Leader. □

Rest in Jesus

Oh, the rest I have in Jesus!
Sweetest peace no words can tell;
Calm assurance that I'll never
Ever feel the flames of hell.
Judgment *once* was heaped
 against me
Equal to my load of sin.
Satan sought to keep me
 slumbering,
But I had no rest within.
Then the Spirit showed me Jesus—
Sight of every sight the best;
He who bore my guilt and
 judgment,
Saying, "Come—I'll give you rest."

God, who cannot lie, declared it—
All the work that saves is o'er.
Not in vain did Jesus suffer—
There I rest, and fear no more.

Ruth Shutt □

Questions and Answers

Sydney Maxwell

QUESTION: We have often heard that Psalm 24:7-10 refers to the ascension of the Lord Jesus into heaven. Would you give help on this subject?

ANSWER: I do not connect the passage in Psalm 24 to the ascension of the Lord Jesus. When we were first saved we remember men who taught that Psalms 22, 23 and 24 formed a trilogy that spoke of Christ as the Saviour, the Shepherd and the Sovereign, or as the good Shepherd, the great Shepherd and the chief Shepherd. We still believe this to be the subjects of these lovely Psalms.

Psalm 22 reminds us of what He accomplished in the past. Psalm 23 tells of His present ministry and Psalm 24 describes His future glory. This simple relationship would help us to put Psalm 24 in its right perspective and see the closing verses as a promise that is yet future when the Lord Jesus comes to claim His throne.

These verses may well have the historical setting of being the occasion when David brought up the ark of God to Jerusalem (II Samuel 6:14-16, I Chronicles 15:26-28). Psalm 68 describes the procession as it sets out for the city, Psalm 24, at the gates of the city, Psalm 87, the entrance into the city and in Psalm 99, we have the celebration that follows.

Psalm 24 has great prophetic importance. I am happy to link Isaiah 63:1-6 with Psalm 24. I see in Isaiah 63 the mighty Conqueror coming up from the valley where the battle has been waged (Zech. 14:3). In Revelation 19:11-16, the Lord is coming down to the battle, and David sees the Lord returning in victory to the city. This was the city that had no room for Him, they crucified Him outside of it (Heb.

13:12). The inhabitants will gladly welcome Him by opening the gates to hail their conquering Lord (Joel 3:12-17).

It can be seen further in Psalm 24, that the Lord Jesus also has the right to ascend into the hill of the Lord as the King, but He also has the right to stand in the holy place as the Priest (v. 3). He has the right both to Sovereignty and to Priesthood. Zechariah adds his prophetic voice, "And He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne and the counsel of peace shall be between them both" (Zech. 6:13). Between the priesthood and the throne there will be peace for He is both Priest and King. Uzziah tried it and failed, but our Lord will not fail (Isa. 42:4).

QUESTION: Would you please discuss in Truth and Tidings whether the certain disciples at Ephesus were saved when Paul met them (Acts 19:1-7), but had not yet received the Holy Spirit? There seems to be confusion on this matter.

ANSWER: I do not think that these men were saved when Paul met them at Ephesus. I gather from the passage that they were disciples of John the Baptist. It may be that they had come under the influence of Apollos. This eloquent man was instructed in the way of the Lord more perfectly by Aquilla and Priscilla (Acts 18:24-26). The answer that these people gave to Paul's question makes it clear that they had not heard that the Holy Ghost was given. The next question asked by Paul was, "Unto what then were ye baptized?" (v. 3). They replied, "Unto John's baptism." The character of John's baptism was that of repentance in anticipation of the

coming of the Saviour, the Lord Jesus, and at this point Paul preached Christ to them. The outcome was enlightenment on their part and they were then baptized in the name of the Lord Jesus (v. 5).

At the laying on of Paul's hands, the Holy Spirit was given, with its resultant manifestation of tongues and prophecy. We do not doubt that the readiness of Paul to baptize them was on their confession of faith in the Lord Jesus. Later, to other Ephesian converts he wrote, "Upon believing ye were sealed with that Holy Spirit of promise" (Eph. 1:13). It is important to see that the normal order was that when people were saved, they received the Holy Spirit upon believing without any laying on of hands etc.

The question is often asked, "Why then was not Apollos baptized again?" It may be that Apollos was saved prior to the death and resurrection of the Lord Jesus when the baptism of John was still in effect. These twelve men at Ephesus had been baptized with John's baptism after it had been superseded by the baptism of Matthew 28:18-20. Their circumstance was unique, thus the laying on of Paul's hands for the imparting of the Holy Spirit as in the case of the Samaritans (Acts 8:17).

QUESTION: In the light of I Corinthians 6:9, 10, is it possible to be saved and yet not inherit the kingdom of God?

ANSWER: The answer to the question is a positive no! The context of these verses clearly indicates that the behaviour of some of those who were in the assembly at Corinth put their own testimony to being saved in grave doubt. This was particularly true of those who were defrauding

their brethren (I Cor. 6:8). It should also be noted in I Corinthians 5:11 that the person who possibly is involved in moral evil is described as 'a man that is called a brother.' To have continued in this kind of conduct, without true repentance, would prove that their profession was null and void. True repentance would mean to turn from the sin. The same teaching is found in Galatians 5:21, "They that do such things shall not inherit the kingdom of God." Ephesians 5:3-5 states just as clearly that "...no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ." From John 3:5 we learn that the entrance into the kingdom of God is by the new birth, so all who are born again are not only children in God's family, but by this new birth are also subjects in the kingdom of God.

A reading of Acts 20:24, 25 will show that Paul had no theological difficulty in preaching the grace of God and relating it to the kingdom of God. The one truth was as much a part of the Gospel that Paul preached as the other. In verse 32 of this chapter he emphasizes that the Word of His Grace not only builds up the believer, but gives him an inheritance in the kingdom of God, thus closely linking the grace of God and the kingdom of God.

We should recall the words of the Lord Jesus in Matthew 7:21 that mere lip profession apart from the life to back it up bars one from the kingdom of God. Again, in Romans 14:17, the kingdom of God is viewed in its spiritual character, rather than its material aspects. The verses that follow teach that the spiritual characteristics of the kingdom will be seen in all who are its true subjects. □

Tidings - Canada

N. Lorimer

British Columbia

Keremos, John Abernethy had cottage meetings which were a real help to the few saints here.

Vancouver, The Lord blessed in salvation during gospel meetings by George Campbell and local brethren in **West Richmond**. A good spirit prevailed throughout the large and profitable Easter conference and seven brethren took part in ministry. The Bible Readings on the parables of Matthew 13 were instructive and interesting. Prior to the conference, Bert Gamble had two weeks in ministry which was very much appreciated. Following the conference, Albert Leckie and Norman Crawford gave helpful ministry in various assemblies in the city.

Westbank, Using a chart on the Feasts of Jehovah, John Abernethy had two weeks of very practical and helpful ministry.

Saskatchewan

Glen Ewen, Jim Webb and Roy Weber had a good series in the gospel. Robert Boyle gave ministry here as well as in **Maidstone** and **Mervin**.

Manitoba

Roseisle, Following a week of children's meetings here, Dick Robertson went on to **Brandon** for a few meetings.

Ontario

Collingwood, The assembly enjoyed visits by Fred Krauss and Bill Hynes.

Guelph, God answered prayers, and gospel meetings by Robert Booth and Timothy Walker resulted in fruit in salvation.

Huntsville, John Gray paid an appreciated visit.

Kapuskasing, At the first conference here, the saints were refreshed and shed many tears throughout the meetings. About 200 were present with a nice number of visitors from various assemblies to the south. Murray Pratt and Bruce Rodgers have started a weekly gospel meeting in a house near **Cochrane** and one lady has professed.

London, The hall was filled as Harold Paisley had two weeks of appreciated

ministry meetings on "Things to Come."

Midland, Fred Krauss gave appreciated ministry on the pattern assembly. The saints also enjoyed a report by Murray Pratt on the work in Kapuskasing since its inception.

Newbury, During a gospel series in March, Don Nicholson and William Metcalf were encouraged with a number of unsaved coming to the meetings. On the closing night of the series, a sister was baptized who had been saved the previous summer.

Orillia, Two weeks of encouraging children's meetings were held by Timothy Walker with many parents also hearing the gospel.

Peterborough, Jack Noble was expected for two weeks of ministry on the tabernacle in May.

Sarnia, The saints enjoyed ministry given by Jim Thomson and Alex Dryburgh.

Strongville, The assembly appreciated visits by Arnold Adams, David Gray, John Gray, John Norris and Larry Steers.

Toronto, Over 1,000 attended the annual conference when well balanced and profitable ministry was given by Brethren J. Beattie, A. Grainger, T. Kember, E. McCullough, M. McLeod, H. Paisley, S. Patton, J. Smith and G. P. Taylor. The three Bible Readings on Hebrews chapters 1 and 13 were extremely helpful. Following the conference, James Smith gave much appreciated ministry in **Unionville** and **Pape Avenue**.

Wallaceburg, The saints were cheered with a father and daughter being baptized recently.

Quebec

Farnham, An all day meeting in March was encouraging with at least eight unsaved attending. Ministry was given by Vincent Davey and Larry Buote with the latter remaining for a few meetings during the week.

New Brunswick

Burnt Land Brook, Timothy Kember and David Kember were encouraged during

Tidings

gospel meetings here.

Carlingford, Several more have just recently professed in this town where Murray McCandless, Ken Taylor and others have laboured for some time.

Moncton, Albert Hull and Doug Howard were expected to commence gospel meetings on April 25.

Newton, There has been a real blessing in gospel meetings by Murray McCandless in **Newton** and **Smith's Creek**, both of which are near **Sussex**.

Nova Scotia

Avonport, James McLelland and Shad Kember have commenced a series in the gospel.

Clementsvalle, There was some blessing in salvation during six weeks of gospel meetings by Albert Hull and David Swan but our brethren were saddened to leave so many of the children of the Lord's people seemingly unmoved and unsaved.

Halifax, Seven nights of ministry by Gaius Goff were helpful and very well attended.

Tancook Island, Albert Hull planned to have a short visit to this little island, distributing Bibles and having a gospel meeting before leaving.

Prince Edward Island

Rosebank, Gospel meetings by Albert Ramsay and Robert McIlwaine were fruitful with a good number professing salvation.

Newfoundland

Eastport, A number of strangers are attending gospel meetings by Bryan Funston and Marvin Derksen.

Parson's Pond, David Swan commenced a gospel series in March.

Templeman, The saints were encouraged as the Lord gave a little blessing in gospel meetings by Walter Gustafson and Carl Payne.

Tidings - U.S.A.

Oregon

Salem, The Lord's hand was seen in salvation during a gospel series by Jack Noble and Eric McCullough.

Minnesota

Willmar, L. DeBuhr expected to return in April for ministry meetings and the 25th anniversary of the planting of the assembly.

Iowa

Cedar Falls, There is an excellent attendance and interest in gospel meetings by Douglas Howard and William Lavery with blessing in salvation.

Manchester, A nice number attended the all day meeting on March 21 and profitable ministry was given by Brethren Christopherson, Howard, Lavery, Orr and Wahls.

Marion, On April 11, William Metcalf and Don Nicholson commenced a series in the gospel.

Wisconsin

Blue River, The assembly appreciated a profitable week of ministry on I Corinthians by James Ronald Sr. and two weeks on the tabernacle by Robert Surgenor. The monthly Bible Readings on I Timothy have been encouraging and the saints in the area have shown a good interest.

Broadhead, Robert Orr commenced gospel meetings here.

Humbird, On March 14, Paul Elliott and Joel Portman returned to this district. The interest has been encouraging and there has been a little blessing.

Thoma, There was a little encouragement and blessing in salvation as a result of cottage meetings that have been going on for some time in this area. Local brethren from LaCrosse and Ontario, WI, as well as Joel Portman from Garnavillo, Iowa have been active in gospel work in the area.

Michigan

Cass City, Norman Crawford was present on March 21 for a day of ministry and the hall was filled. The

Tidings

assembly enjoyed a recent visit from John Gray. Many of the older brethren who helped these small assemblies are with the Lord so they are often left without help.

Ferndale, Recently, Timothy Walker had ministry meetings and spoke at the Sunday School treat.

Jackson, On April 18, Oswald McLeod and David Oliver commenced gospel meetings.

Saginaw, Norman Crawford took up prophetic subjects for three weeks with the small assembly. At times the hall was full because of help from assemblies as far as 100 miles away. This encouraged the saints.

Ohio

Clyde, On March 21, Robert Surgenor commenced in the gospel using charts on the tabernacle, and a good number of strangers are attending the meetings.

Virginia

Matoaca, The saints enjoyed a visit by Oswald MacLeod in March.

Florida

Tampa, The conference was larger than usual with Brethren L. Ballhagen, E. Doherty, A. Grainger, A. Gratton, O. MacLeod and J. Smith present to share in the ministry. A Saturday night testimony meeting proved most interesting.

Pennsylvania

Bryn Mawr, Harold Paisley was expected for a week of ministry in May.

Goshen, Walter Gustafson and David Oliver had several nights of gospel meetings in a rented building.

New Jersey

Long Beach, The Lord blessed in the second annual conference here. A goodly number attended and four brethren ministered the Word to profit.

Connecticut

Hartford, Harold Paisley expected to have a week of ministry at **Charter Oak** in May.

Massachusetts

East Boston, The saints appreciated a week of ministry by Phillip Harding on Matthew 5.

Maine

Augusta, Eugene Higgins is having gospel meetings here and also expected to visit **Madison**.

Tidings - Other Countries

N. Ireland

Ahoghill, Good numbers attended a gospel series by T. McKelvey and J. G. Hutchinson and there was a little blessing in salvation.

Antrim, In this district, a nice number of local people attended six weeks of gospel meetings by J. Hawthorne and T. McNeill.

Ballyshill, W. Nesbitt and W. J. Wells are preaching the gospel with a measure of interest.

Ballykeel, Some have professed at gospel meetings by N. Turkington and S. Ferguson.

Ballymoney, A. Aiken saw quite a number profess salvation.

Belfast, In the Cragagh Hall, J. Martin and W. Jennings are seeing a little fruit in the gospel.

Ministry, Recent ministry meetings include S. McBride in **Ballyclave** on the Feasts of Jehovah and N. Mellish at **Cloughfern** and **Ballymagarrick**.

Eire

J. Kells, R. Wilson, J. Fulton and J. Elwood continue in visitation and open air work, often ploughing a lonely furrow. Recent conferences at **Cork City**, **Monaghan** and **Maghacorrán** were characterized with good attendance and profitable ministry. **Monaghan**, S. Maze and G. McKinley are encouraged with some blessing in the gospel.

Angola

Cazombo, At least 1,000 gathered to hear the gospel and witness the baptism of 13 believers in the Zambezi river in January.

Jamaica

In the **Treadways** assembly, John Gray had encouraging gospel meetings with some blessing.

Japan

Jim Currie expects to have ministry meetings in several assemblies using a model of the tabernacle, concerning which he writes, "The model was made for me by a number of the younger brethren and sisters in the Vancouver area and they did an excellent job. It is probably the first one to be used for ministry in all of Japan and is likely the only one available in the whole of the Far East."

Trinidad

Valencia, Good numbers attended four weeks of gospel meetings by John Wright and several professed faith in Christ.

Tent Efforts, At the end of March, John Wright's tent was in **Arima**, Jim Stewart had his tent at **Point Fortin** and Danny Ussher's tent was in **Carapichaima**.

Saying to Myself

Rita Dennison

Halo straightened...

I'm a Christian

Prayer meeting...

Bless us Lord!

Morning meeting...

I feel so good! (in my new outfit)

Gospel meeting...

Lord, bring sinners in!

Thumbs in armpits...

I don't miss a meeting!

Toast and juice...

I'll read tonight!

Newspaper after supper...

Tomorrow I'll pray!

Dusty Bible...

Now where was I?

Loans and charges...

The Lord has prospered me!

Temptation's door...

It won't do any harm!

Tears and remorse...

Why Lord?

Calgary, Alberta - West Hillhurst, Properties, Acadia and Forest Lawn

May 22, 23 and 24 preceded by prayer meeting on May 21. Corr. Garry W. Seale, 3111 Conrad Cres. N. W., Calgary, Alberta, T2L 1B7.

Glen Ewen, Sask.

June 18, 19 and 20 in the Gospel Hall located eight miles south of Glen Ewen. Prayer meeting on June 17 at 7:30 p.m. Central Standard Time. Corr. Roy Macfarlane, Glen Ewen, Sask., S0C 1C0, phone (306) 925-4905. Gospel Hall phone is (306) 925-4805.

Charlton, Earlton, Englehart and Kirkland Lake, Ontario

July 2, 3 and 4 in Englehart High School. Meetings on Friday and Saturday are Bible Reading at 9, Ministry at 10:30, Bible Reading at 1:45, Ministry at 3:15 with the evening meeting at 7:30. On Lord's Day, Bible Reading will be at 9, Breaking of Bread at 10:30, Bible Reading at 1:45, Ministry at 3:15 and Gospel at 7:30. On July 1, supper will be served at the Englehart Curling Rink at 5:30 p.m. followed by a prayer meeting in the Englehart Gospel Hall at 8 p.m. The six Bible Readings will be on the six chapters of Ephesians. Corr. Harvey Pratt, Charlton, Ont., phone (705) 544-7758 or Norman Ferguson, Earlton, Ont., phone (705) 563-2509.

Ottawa, Ontario

May 15 and 16 in the Gospel Hall, 1087 River Road. Meetings on both days are at 10:30, 2:30 and 7. Prayer meeting on May 14 at 7:30 p.m. Corr. K. E. Prince, 1246 Kitchener Ave., Ottawa, Ontario, K1V 6W5, phone (613) 733-1668.

Victoria Road, Ontario

June 19 and 20 in the Gospel Hall with a prayer meeting on June 18 at 8 p.m. The Bible Reading will be on the Rapture of the Church. Corr. Arthur J. Stone, R.R. 3, Kirkfield, Ont., K0M 2B0, phone (705) 374-4230.

Halifax, N.S.

June 19 and 20 in Cole Harbour High School, Dartmouth, N.S. This is the first Bible Reading conference in Halifax and the subject will be "The Church and the

Tidings

Churches." Prayer and ministry on June 18 at 7:30 p.m. On June 19, there will be Bible Readings at 9 and 1 with Gospel at 7. On Lord's Day, there will be a Bible Reading at 9, Breaking of Bread at 10:15, Bible Reading at 1 and Gospel at 7. Please give advance notice before June 10 of arrival time and number coming to Lloyd Cain, 76 Spence Drive, Dartmouth, N.S., B2V 1W5. Those coming without this advance notice may have to find their own accommodations. Corr. Sam Cairns (902) 435-1709 or Lloyd Cain (902) 435-4508.

Pugwash Junction, N.S.

July 3, 4 and 5 in the Gospel Hall. Prayer meeting on July 2 at 7:45 p.m. On Lord's Day, Breaking of Bread is at 10 a.m. Corr. M.C. MacLeod, Pugwash Junction, N.S., B0K 1M0, phone (902) 243-2334.

Sioux City, Iowa

July 18 in Sanford Center, 1700 Geneva Street, Sioux City. Meetings are Breaking of Bread at 9:45, Bible Reading on Joshua 3 and Philippians 3 at 11:15, Children's Meeting at 2, Ministry at 3:30, Testimony at 7 and Gospel at 7:45. Prayer meeting on July 17 at 7:30 p.m. in the Gospel Hall, 1520 Rebecca St. Phone for reservations to Sam Hayes (712) 255-8308.

West Union, Iowa

July 5. All day meeting at the West Union fair grounds commencing at 10 a.m. Corr. Lester Crain, Clermont, Iowa 52135, phone (319) 423-5586.

Byfield, Massachusetts

May 29 and 30 with prayer meeting on May 28 at 7:30 p.m. Corr. John H. Short, 145 Main St., Byfield, MA, phone (617) 465-3254 or (617) 465-2207.

Note:

Kindly remember the following conferences as mentioned in detail in last month's magazine:

Portage la Prairie, Man. - June 11, 12 and 13

Eden Grove, Ont. - June 6

Midland/Waubaushe, Ont. - May 22, 23 and 24

Newmarket, Ont. - May 2

Sarnia, Ont. - May 29 and 30

Crapaud, P.E.I. - May 22, 23 and 24

Forest Grove, OR - May 29, 30 and 31

Omaha, NE - May 30 and 31

Garnavillo, IA - June 12 and 13

Frostburg, MD - May 15 and 16

Hardwick, VT - May 1 and 2

East Boston, MA - June 5 and 6

Change of Address

David Gray, Box 518, Stayner, Ontario, L0M 1S0.

And They Shall See His Face

Mabel-Jean Jassie

"And they shall see His Face"

—for there shall be

In that new Heaven,

no more death, no sea;

Where God Himself shall

wipe all tears away;

Where there shall be

no night but endless day;

Where Christ the Lamb

shall be the light thereof;

Where souls redeemed

shall dwell in perfect love;

Where no more curse

shall ever enter in,

Since Christ, victorious,

triumphed over sin;

Where former things

are all forever passed—

Each earthly barrier

broken down at last.

Remolded, fashioned new—

each gloriously

Reflecting His own image,

we shall be

Like Christ in righteousness,

in every grace;

We shall be satisfied

to see His Face.

With Christ

Mrs. Margaret Cox of Vancouver, B.C. on March 3, age 38. Our dear sister was born in Newtownards, N. Ireland in 1943 and came with her parents to Canada in 1948. She was saved in gospel meetings by the late David Craig and W. McVeigh in South Main in November 1957 and was in happy fellowship in Victoria Drive for some years before moving to Fleetwood. As a result of an accident, our sister was suddenly called home to be with the Lord. The very large funeral was shared by D. McGaughey, A. Wilson and M. Murphy. Prayer is requested for her husband Cameron who was injured in the accident and for the two children, Heather, 13 and Kevin, 12. Margaret will be greatly missed by her family and her parents, Mr. and Mrs. Sydney Maxwell.

Mrs. Iva Hall of Earleton, Ont. on March 9, age 77. Born Iva Fergusson, our dear sister was saved in December, 1921 at meetings held by the late Benjamin Widdifield. She was added to the assembly shortly after and continued there until her homecall. Her husband, Frederick, went to be with the Lord in 1974. She is survived by two sons, two daughters and fourteen grandchildren, many of whom are saved and in assembly fellowship. The funeral was taken by Ernest Dellandrea and Edward Clark who had known Mrs. Hall for many years.

Mrs. Alex (Della) Studnicka of Blue River, WI on March 16, age 75. Our dear sister was born again on January 18, 1933 and was in happy fellowship in Blue River. She bore a good testimony to the end and, although afflicted with much pain, she suffered patiently. Her husband waits the day of reunion but prayer is requested for her two unsaved sons. Many unsaved heard the gospel faithfully preached by Robert Orr and Paul Elliott.

Walter Gustafson of Akron, Ohio on Feb. 25. Our dear brother was saved in 1923 when Tom Dempsey was having meetings in Akron. He was a steady, quiet brother but was unable to attend meetings for the last few years.

Mrs. Annie Davis of Newtownstewart, N. Ireland on Nov. 23, age 85. Our dear sister was saved over 70 years ago and was later baptized and received into the assembly at Ballybollan. Since 1935 she was in the Newtownstewart assembly. She was a godly, quiet sister whose home was opened to the Lord's servants and His people. The large funeral bore testimony to the high esteem in which she was held.

Samuel Ellison of Longport, N.J. on Jan. 11, age 87. Our beloved brother was born in Belfast, N.I. and was born again in tent meetings by the late Samuel McEwen, whose daughter he later married. For some years he was in the Petersburg assembly. After marriage, he and his wife lived for 20 years in Washington, D.C. then they served in the Longport Home for 11 years before returning to Virginia in 1963. For a number of years he was correspondent of the Matoaca assembly. In 1980, ill health necessitated their return to the care of the Longport Home. The funeral service in Petersburg was shared by John McEwen and Oswald MacLeod.

Eldon L. Peterson of Tacoma, WA on Feb. 7, age 84. Our dear brother was born in Tacoma in 1898 and was a postman in Tacoma for 35 years. He was saved in his teens and gathered to the name of our Lord Jesus Christ in Tacoma in 1940. Our brother was a good Bible student and will be missed. He leaves two sons and one daughter all of whom are saved.

Albert Steen of Arlington, WA on Feb. 23, age 78. Our dear brother was saved in 1926 and gathered to the Lord's name shortly after. The Steens were caretakers of the Gospel Hall in Palm Springs, CA and will be remembered by their hospitality to the many visitors in that area. Brother Steen was a quiet consistent man who will be missed by all. His widow, Jennie, is recovering from hip surgery and will appreciate the prayers of the Lord's people.

With Christ

Ivan Field of Englehart, Ontario on March 11, age 86. Our dear brother was born near Hamilton and born again in Earlton in 1914. Shortly thereafter he was received into fellowship in Earlton where he continued until his retirement from farming in 1959. He then was in fellowship in Kirkland Lake until 1963 when he moved to Englehart. Our brother was a constant source of encouragement to those who were younger because even after losing his eyesight when he was near 70, he was still constantly at all the meetings taking an active part. The gospel was preached to a large company of family and friends by E. Dellandrea.

Mrs. Elsie Pavy of Elim Homes, Waubauskene, Ont. on March 5. Our dear sister was saved in 1916 and was in fellowship in Peterborough for many years. Words of comfort were spoken at the funeral service by G. P. Taylor.

Mrs. Alice Winnifred Broadhead of Langley, B.C. on March 7. Our dear sister was born at North Battleford in 1906 and was born again in Lashburn, Sask. in 1928. She was a faithful and beloved sister who has left with us a gracious testimony. J. Bell and A. Wilson conducted the funeral service.

The Person of Christ

Eight writers, S. Maxwell, A. McShane, J. Norris, H. Paisley, W. E. Vine, P. Harding, J. Stubbs and N. Crawford have combined to present the Person and work of Christ in a manner that enlightens the mind and warms the heart. Full Scripture index included. Order from Truth & Tidings, 2148 Creglow Drive, Jackson, Michigan 49203, \$5.00 *postpaid*. In the U.K. order from Gospel Tract Publications, 48 York St., Glasgow, Scotland, £2.20.


Truth & Tidings's Index

A 32 year index of all articles that have appeared in Truth and Tidings, compiled by Harold Williams. Order from Harold Margerison, 106 Sciberras Rd., Unionville, Ontario, L3R 2J6, \$10.00 *postpaid*.

Bound Volumes for 1981

Twelve issues of Truth and Tidings for 1981 with a helpful index. Order from Harold Margerison, \$8.50 *postpaid*.

Truth & Tidings

ehold, I have set
before thee
an open door, and no man
can shut it: for thou hast a
little strength and hast kept
My word and hast not denied
My name. Revelation 3:8

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Lloyd Funk's Testimony

Lloyd was killed by a chemical explosion two years after his conversion. This story of his salvation was found in his pocket after his death. His widow is still in the assembly at Saginaw, Michigan.

I was a good church member, attending services every Sunday and paying my dues. I was not only well thought of in the church, but I myself thought I was alright. I believed that at the end of my life, God would say 'Well done' to me. I was doing good, and thought I was pleasing God, but it was all my own righteousness, and there was nothing of God in it. What an awakening it would have been for me, had I kept on as I was, for I would have closed my eyes in time to open them in eternity and find myself in hell forever! For God says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6).

But God awakened me one night through the words of a well-known Gospel hymn, "Nothing but the blood of Jesus." I could not sleep that night for God had shown me my lost and guilty condition and

that if I died as I was with all my church going and good works, I would go straight to hell. At about 4:30 in the morning of September 13th, I received the Lord Jesus Christ as my Saviour, and God saved me to be with Him for all eternity.

Dear reader, if you are resting on your good works or church membership and have not got Christ and you die thus, you will be lost forever. Stop and hear what God says, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). So when I was saved, was that the end of my good works? Oh no, but it was the end of trusting in them for salvation. Now I seek to please Him who died for me, and this means a lifetime of service to others.

Dear soul, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "For God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). This is the only kind of righteousness that will get anyone into heaven. □

D. Lasey

june 1982

truth and tidings



All scripture is given by inspiration of God,
and is profitable....

-
-
- | | |
|-----|--|
| 143 | <p>Studies in the Twelve Hebrew Prophets T. Bentley</p> <p><i>This is an introduction to what promises to be a most interesting study.</i></p> |
| 146 | <p>Questions Young People Face A. J. Higgins</p> <p><i>A careful examination of the miracles of the Bible—a defense of the faith.</i></p> |
| 150 | <p>The Christian Family D. Jones</p> <p><i>Excellent guidance for a Christian family exposed to the pressures of a sinful world.</i></p> |
| 152 | <p>Clothed by God and its Implications Wm. Lavery</p> <p><i>Devotional and practical truth taught from the clothing God gives to us.</i></p> |
| 155 | <p>The Mind D. Ussher</p> <p><i>The mind of Christ displayed in the life of the believer.</i></p> |
| 157 | <p>“Why Can’t I?” L. Smith</p> <p><i>A very practical article, written for the young Christian who is seeking to live for God by an assembly elder.</i></p> |
| 158 | <p>Questions S. Maxwell</p> |
| 161 | <p>Tidings N. Lorimer</p> |
| 169 | <p>So Loved N. Crawford</p> |

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Vol. 33 No. 6

Practical Studies in the Twelve Hebrew Prophets

T. Bentley of Malaysia

There are areas of Holy Scripture which have their special appeal, and these sections are frequently read with much blessing. Then again, there are parts of God's Word that are written not only for us, but to us, so that we have a binding obligation to come to know their contents. The application of mind and heart to the New Testament epistles and other relevant writings is both wise and essential because they bear upon present testimony. The devoted reader of God's Word does well to be versed in the basic doctrines of the Gospel, and the fundamentals of the church. This teaching is contained in the New Testament. However, all of God's Word should command our interest. We should arrange our reading so as to become intimately acquainted with the complete revelation of God in order that we might have a true balance of truth. Comprehensive reading of all the Scriptures will open to us the vast panorama of truth that God has for us to enjoy.

The section of Divine Writ with which we are presently occupied comes right at the end of the Old Testament. This is not too difficult to remember, more especially when we observe that the Scriptures begin with five books, usually called, 'the Pentateuch.' Twelve historical books follow which outline Israel's history, from the entering into the land in Joshua to the kingdom days in Chronicles and the exilic and post-exilic periods in Ezra, Nehemiah and Esther. Then we have five poetic books: sufferings in Job, songs in the Psalms, sayings in Proverbs, sermons in Ecclesiastes and soliloquies in the Song of Solomon. Another set of

five books follows, usually called the 'Major Prophets,' and then the Old Testament ends with twelve books, normally referred to as the 'Minor Prophets.' The order is easily remembered: five, twelve, five, five and twelve. It is the final twelve that will occupy our attention in these articles.

"Where do we begin such a study?" one may ask. One thing is sure, no real progress will be made unless there is a resolute, regular and reverent reading of these Holy Writings. Patient, prayerful reading pays spiritual dividends. If saints would only read God's Word consistently, great dividends would accrue in terms of personal acquaintance with the words of Scripture. While reading, maintain an observant eye for recurrent names, words, expressions and themes which may prove instructive in your study. Take notes of your observations that they may become material for meditation. You cannot ponder something that has slipped your memory.

It sounds absurd to suggest that the first method of Bible study is to read the Bible, but no one who has experience in teaching Scripture will consider the advice superfluous. The unfamiliarity of the average believer with most parts of the Scriptures is one reason why general testimony in our day is so defective in biblical concepts and divine standards. Six times in Matthew's Gospel the Lord Jesus questioned the religious leaders of the Jews (Matt. 19:4, 22:31, 12:5, 12:3, 21:16 and 21:42). In these questions the Lord implied that the chief weakness in Israel was ignorance of the Scriptures. Notice how comprehensive the Lord expects their knowledge and reading to be. If the reader will follow the order of

the above references he will see that the Lord comprehended in His questions the greater part of the Old Testament Scriptures. If we had been in the company, would we have been able to answer positively to the searching question, "Have you read?", knowing exactly where the Lord was making His point? To drink in the Scriptures with great avidity is the first priority for the Bible student.

In view of our proposed study of these twelve Hebrew Prophets, our advice is to read the sacred text carefully and habitually until phrases ring in your memory, until the truth becomes vivid and the topics coherent and until the contents live and the promises cheer your heart.

The order of reading and study is very important. First, read these books in the order in which they appear in your Bible, and they can be studied in this order too. Another order in which to study them is to note to whom they were addressed. Hosea and Amos were written to Israel; Joel, Micah, Zephaniah and Habakkuk were written to Judah; Jonah and Nahum concern Nineveh; Obadiah is about Edom; Haggai, Zechariah and Malachi are written to the returned exiles. There is, however, another arrangement according to the dominion of Gentile world powers. The prophets of the Assyrian period were Hosea, Joel, Amos, Jonah, Micah and Nahum. The prophets of the Babylonian period were Habakkuk, Obadiah and Zephaniah. The prophets of the Persian period were Haggai, Zechariah and Malachi. Here then are three distinct approaches, each with their own peculiar significance and worthy of our thought and consideration. If we read them as the

books appear in the Bible, we will find that their individual ministry is emphasised. We see the prophets as they stood for God as mouth-pieces of His divine revelation. The second grouping brings out the national emphasis of their ministry. The condition of the nations will color the picture, very often with shades of deepest hue. The third order will inevitably involve a consideration of the age in which they wrote. They were living in a day when the sovereign ways of God among the nations were discernable. They had contemporaries, but they were not affected by them. Their source of communication was God. They were interpreters of God in their day in spite of political upheaval, national unrest and infidelity. They could remind the nations that for every act of violence and barbarity, they would reap commensurate recompense from a just God.

The historical position and chronological order of these books can be fairly accurately determined, even though in certain books, such as Obadiah, there is a great diversity of opinion as to the time of their ministry. A difference of almost four centuries exists between dates according to Obadiah. Reliable helps abound in this realm, so we do not need to enter into this controversy in these studies.

There is a general quest today for practical ministry. The desire is reasonable. Christians want to understand the Scriptures as they relate to their daily living and surrounding circumstances. It is without question that these writers of Holy Scripture offered practical ministry. It is this aspect that will guide us, for the most part, in succeeding studies as the Lord leads.

We will, however, pay utmost regard to their historical settings, as well as the spiritual conditions that prevailed at the time of their writing, so that our meditation may produce constant growth and spiritual enrichment in divine things.

While pondering the writings of these prophets we may well ask, "Do they have a message relevant to our day?" Can it be that there is contained in these ancient books a message for the child of God in this modern, yet declining age? I judge that there is. It is this message we wish to share with you in the subsequent articles, by God's help.

Where shall we begin? Turn to Ezra 5:1-5, and then read chapter 6:13-18. Observe how Haggai and Zechariah are linked together by the Spirit of God in remarkable circumstances. There was a contributive ministry. It was by no means competitive, otherwise the result would have been destructive rather than constructive. When I see these two prophets joined together in ministry for a united purpose, I ask myself, "Will there be succeeding pairs in the other prophets that remain?" I see that there are, and it is by these groupings that have appealed to me, because of their practical messages, that we will guide our considerations.

The Major Message of the Prophets

As an overall subject, perhaps the major message of the prophets will prove to be a forceful drawing power for your interest to persevere with these studies.

Commencing with Haggai and Zechariah, the careful reader will note the particular point of time when they were introduced to Ezra.

Men had ceased to build the temple of the Lord. There were several reasons for the cessation of all activity. These we will encounter later. Pressure of various kinds resulted in the builders laying down their tools, and the work on the building ceased. God had His eye on them. He is never caught in an emergency. His resources to meet His people's needs are always available. In this time of crisis for His people, He raised up two mighty prophets whose timely words stirred them to begin again to build for God with such a holy ardor that they never slackened until the temple was completed.

Do we need a message of this nature today? I somehow feel it is imperative. Many have ceased to build for God according to the principles laid down in I Corinthians 3:9-15. Christians seem to excuse themselves from all responsibility in this holy task. Hence, the assembly suffers. The testimony in many areas is weak because there has not been godly consistent building on the one foundation. Sad to say, many will expend their spiritual energies to build all kinds of things that will not stand the test of the Word of God now, nor the fire then. Imitating Christendom, they build accordingly and the Lord is sure to judge it eventually. They have ceased to build the house according to the fashion of it. A ministry is needed, then, that will rekindle our holy desires and aspirations, that our activity may be intensified as we see the day approaching.

As we read Haggai and Zechariah we will find many timely injunctions, needed exhortations and very scriptural reasons why we should continue building for God, despite opposition from without

Questions That Young People Face

A. J. Higgins M.D.

Hebrew Prophets concl.

and frustration from within.

To sum up what we have considered so far, we have seen that the twelve Hebrew prophets can be viewed in the light of (1) the people who received their messages whether they were Israel, Judah, Nineveh, Edom or the exiles; (2) The potentates who ruled when they gave their messages. Some of them are not easily identifiable, but see Micah 1:1 and Zephaniah 1:1; (3) The periods that required their messages; (4) the powers that were related to their messages and (5) the practices and problems that revive their messages.

The next article, God willing, will continue our pursuit of the practical messages of the prophets and our suggested grouping in pairs. Attempt your own selection and be willing to share it with us. Above all, give at least two hours each day to the reading of these great books that will engage us in these papers. □

A Prayer "One Flock"

By the late Andrew Douglas
Suggested by James Bell of
Vancouver

'Father,' Oh what tender memories
Gather round that hallowed name;
Thou through everlasting ages,
Now and evermore 'The Same.'

Watching with a sleepless vigil,
With a tender Shepherd's care,
O'er the flock so sorely scattered,
With a sorrow none can share.

Father teach our sin-sick spirits
Something of Thy loving heart,
That we too may ponder deeply
Why we walk so far apart.

Guide us, guard us, feed us, fold us,
Till the darksome night is past,
And when morning breaks eternal,
Thou shalt own one flock at last.

Miracles

"I'm really pleased that we could get together for a brief time to discuss what came up at our last discussion. I sensed that as soon as I referred to the miracles in the Bible, I was touching on a subject to which some of you have some objection."

"I don't know how you expect an intelligent person to believe in miracles," said Jim.

"I think that the miracles in the Bible probably are like many of our folk tales and legends. They're just exaggerated events," said Rich.

Harold, the philosophy major chimed in, "Have you never read David Hume? Why he proved long ago that miracles are impossible. How can you be so archaic in your thinking?" Several others nodded assent, all offering different 'explanations' for the miracles.

"I'm glad that you have all done some thinking along these lines, but before we come to a hasty conclusion by the means of intellectual blackmail, allow me to ask a few questions. Jim, you're a science major; how do you prove something 'scientifically?'"

"Well, you have to subject it to experimentation and show predictable and reproducible results, but that's just the problem. You could never prove the credibility of miracles scientifically. How can you expect me to believe them?"

"You're exactly right. Scientific proof is not available. In fact, if miracles were reproducible and predictable, they would cease to be miracles and become what you science boys call 'natural phenomena.' But Rich, you're planning on going into law, and I know you've studied a lot of history. If you wanted to prove that a man called

George Washington once lived, how would you go about it?"

"Obviously I couldn't use the scientific method. In reality, in history we're satisfied with historical or legal proof that an event occurred. This kind of evidence is gathered from a number of different areas. Eye witness accounts are important, although the character and credibility of the witnesses must be judged. The unity of the testimony of historians is strong evidence for the occurrence of an event. Then there are many indirect forms of evidence such as the fitness for a particular event to occur. We have to ask if the results of history can be explained in any other way. Were the actions consistent with the rest of the person's life?"

"That's a great help, thanks! I think you can see that we are going to have to decide the credibility of miracles using the historical-legal approach rather than the scientific. It is not that one is inferior to the other, but that our information can only be judged historically, not scientifically; but before we go further, I think we do have to clarify one issue and hopefully remove one objection. Harold, you brought up the name of the great British philosopher and essayist, David Hume. Would you please summarize his objection to miracles for us?"

"Gladly! Although Hume wrote a lengthy essay on miracles, it can be condensed into one sentence, 'When the experience of millions of people can be said to contain nothing miraculous, then the testimony of a few people to a miraculous event must be disregarded.' In other words, Hume stated that if someone told him they saw someone rise from the dead, he would ask which of two things is more probable, that a person rose from

the dead, or that the person relating the event was deceived or lying. Since uniform human experience admits of many more occasions of lying and deception, he would have to assume that probability was strongly in favor of this, instead of the resurrection of a dead person. He concludes that a miracle is the most improbable of all events."

"I think you've done a good job of summarizing a lengthy argument. I wonder if any of you here can see a glaring fallacy in his reasoning?"

"I'm not much on philosophy," said Jim, "but it seems to me that he begins his argument by assuming what he is trying to prove. I think that's called circle reasoning. If 'uniform human experience,' as he calls it, is that miracles don't occur, then I guess they don't, but the very thing we are trying to prove is whether or not miracles have been part of human experience."

"Thanks Jim! You've seen one of the glaring weaknesses in Hume's argument that others have pointed out. If we add to that fact that never once in his essay does he even refer to one of the biblical miracles, I think we get the picture of a man who refused to believe in miracles simply because he refused to believe in miracles. His mind was made up so that no amount of human testimony would convince him. Fortunately, the rest of the world doesn't work on those principles today. There are almost five billion people on the earth today. The 'uniform human experience' of all but a handful of mankind has been limited to treading the surface of this planet, yet we do not reject the experience of a few who have walked on the moon simply because the experience of billions is different. It is important to ask why we accept the testimony of the few

astronauts who have walked on the lunar soil? Is it not because we have good objective evidence that they have had this experience?"

"But isn't it possible that the accounts of the miracles in the Bible are folk legends that grew out of proportion with time? Isn't it possible that the disciples were trying to make Christianity more respectable and added the miracles to give credence to their writings?" said Alan, who had sat quietly listening until now.

"Since you've brought up the subject of the reliability of witnesses, we'll look at that issue. No one really expects myths and folk legends to be true. The very nature of this kind of story tells people that they are an exaggeration. How many people do you know who really had to battle over whether "Alice in Wonderland" is fact or fiction? But perhaps that's too subjective. Let's look at the New Testament witnesses from the internal evidence for a minute. The Old Testament prophesied and promised a miracle working Messiah (Deut. 18:15; Isa. 29:18; 35:5; 42:8). The miracles that Christ did were what was expected of the Person claiming to be the Messiah. All the accounts we have of His miracles in the four Gospel records were by first generation witnesses. There was no opportunity for the growth of legend to occur. Bear in mind that Christ's miracles were not just signs given to prove His claims. They were evidences of His love and compassion for man in his need. The miracles themselves are the basis of Christianity. If the miracles of the incarnation and resurrection are removed, we aren't just left with a scientifically acceptable form of Christianity, we are left with no Christianity. John's Gospel of the

Son of God is built around seven signs. Explain away these seven miraculous signs and you explain away Christianity.

"Christ gave great importance to His miracles in His own discourses (Luke 7:22; John 5:36; 10:25; 15:24). His miracles were in the physical realm and could be appraised by the senses. It is most important to recognize that the Jews of His day did not deny the miracles, in fact, they were the very reason they sought to crucify Him (John 11:47-52). Testimony by the accusers that favor the defendant always carry more legal weight than the testimony of friends. If His miracles were not genuine, a nation looking for a miracle working Messiah would have disregarded Him as a fraud. The historical fact that they couldn't disregard Him, but had to silence Him, is strong evidence in favor of the credibility of His miracles. Even after His resurrection, the Jews did not contradict Peter's preaching about a miracle working Messiah (Acts 2:22). The way they explained away His miracles was to attribute them to unseen evil powers (Luke 11:14-22).

"If the 'legend' theory were right, there are many things impossible to explain. As an example, foe and friend alike agree that John's Gospel was the last of the four to be written. Now if time and nostalgia are the parents of folk legend, we would expect John's Gospel to have the greatest number of these 'legends' and to be more embellished in its accounts than the other Gospels. Amazingly, the exact opposite is true. Matthew has as many as 20 miracles, Mark has 18, Luke has 21, but John has only 8.

"But one of the most telling points is an obscure statement in John 10:41. Would one of you read

it please."

"'John did no miracle.'"

"If the legend idea is correct isn't it strange that no legend grew around the forerunner to make his ministry more spectacular?"

"The evidence for the trustworthiness of the witnesses is overwhelming. What possible motive could they have had for falsifying the record of the miracles. One great fact stands out in their testimony. They believed that what they preached was true. For some it meant the loss of position and wealth, for many it meant chains, and dungeons and cruel beatings and then to seal their testimonies with their life's blood. It's hard to conceive of anything except truth being such an impelling force."

"But isn't it possible that some of the miracles were only natural phenomena that people didn't understand back then? It was kind of the 'dark ages' as far as science is concerned, so they could have been mistaken," said Jim.

"I think we can divide the miracles into two main groups: miracles that are contrary to the basic laws of nature, and miracles which work within the laws of nature. In the first group, we would have to include miracles in which a creation-act took place—the Lord creating a hand or ear where none was, the Lord giving life where death reigned, or the creation of bread and wine. The second type of miracle is a normal event of nature, but so unusual in its circumstances as to be called a miracle. For example, storms and wind do cease, but it was a miracle when they did so at His bidding. People do recover from a raging fever, but Peter's wife's mother recovered instantly when He took her by the hand and lifted her up."

"If we confine ourselves to only the first type of miracle, the creation miracle, I refuse to agree with you that the people of that day were ignorant. Joseph knew as much about conception as a modern day obstetrician and because he understood, he was ready to put Mary away. The Jews of that day were just as qualified to pronounce Lazarus dead as a modern day physician. Dead is dead whether it happens in A.D. 32 or 1982.

"Even the miracles of Christ which work within the laws of nature cannot be reproduced by scientists today. We cannot really hide behind the statement made by another, 'Science has made the world safe against miracle.'"

"The miracles of Christ were unique in many ways. They never before had been performed. His miracles were marked by remarkable restraint. They were never accompanied by fanfare and publicity. His miracles were instantaneous in effect, lofty in their objectives, never foolish or whimsical. They are exactly what we would expect from God if He were to step into time and become a man."

"What you have said is good, but I do have one question. If Christ did these things, why don't we see miracles today? A world as chaotic as ours could surely use a few!" exclaimed Rich.

"I suppose it would be easy to say that God is performing miracles today in His own way and in keeping with His purpose for this age, but I don't think I would be answering your question honestly for we have been speaking about evidence for physical miracles. It comes as a surprise to many people to know that the Bible does not record an unbroken history of miraculous

Biblical Outlines for The Christian Family

David Jones

Miracles concl.

events, thus producing a history totally in contrast to our day when there are no miracles. The fact is that out of more than 4,000 years of Bible history there are less than 80 years when God worked through miraculous events. The miracles are grouped around Moses and the Exodus, Elijah and Elisha and the days of apostasy in Israel, Christ presenting Himself as Messiah to Israel and the early preaching of the apostles to the Jews."

"I think I see what you are getting at. The miracles were almost all related to Israel," said Rich.

"Exactly! The Bible teaches that in this day God is speaking to men of all nations and saving people out of them. The Bible predicts that when God begins again to deal with Israel, miracles will occur again."

"The consistency of the Bible concerning when miracles occur is another of the legal proofs for the credibility of miracles. I have not answered all the objections you could raise against miracles, but I hope I have given you an alternative way to look at the evidence."

"I think we have to admit that we were a bit naive about the miracles," said Jim.

"I have never even read the Bible accounts of miracles," said Rich. "I think I am going to have to at least do that."

"You can believe it if you want to," protested Harold. "You haven't changed my mind in the least. You'll never get me to believe in miracles regardless of the kind of evidence you present. Miracles are impossible." □

We live in a day when many families are under stress. Some families don't survive; others do. The Christian's family is not immune to the stressful pressures mounted against it by a world plunging deeper into sin.

Helping families to survive and prosper is one of the aims of this article and others which will follow, if the Lord will. We don't have all the answers, but we do have a commitment to the Word of God and a firm conviction that our heavenly Father has given us sufficient instruction in His Word for our guidance. The Bible applied practically in the life is the source of spiritual strength. And we desire to see Christian families strengthened, for this ultimately has a bearing on our testimony in the world and in the assembly.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1). All concerned Christians know the impossibility of doing something for the family based on human wisdom and philosophy, as opposed to the immutable principles of Scripture. Yet, how easy it is to forget to take God into account and strike out on our own, only to realize after some bitter experience or alarming breakdown, that we had failed to walk in fellowship with God.

If our goals are to prevent family breakdown, and support families in their struggle for survival, while strengthening family relationships, it must be done in fellowship with God, faith in His Word and dependence upon the Holy Spirit.

Not only are Christians alarmed, but so are governments who see

their social assistance schemes stretched to the breaking point on account of insufficient funds. One of the factors is that as families disintegrate and homes break up, parents shirk their responsibility to provide for their children. This increases the burden on the government which must take up the slack.

Why do families disintegrate? What is the principle cause of so much unhappiness? If we want a one word answer, I believe that selfishness is a prime candidate. Selfishness stems from self-centeredness, and when the chief consideration in anyone's thinking is the satisfaction of self, then the strands which bind a family together begin to break, and with successive or prolonged pressures, the relationship falls apart.

Juvenile delinquency and separations leading to divorce are two of the unhappy results where selfishness has led to gratification of one's own personal desires. This behaviour is in direct contradiction to Peter's exhortation, "But sanctify the Lord God in your hearts" (1 Pet. 3:15), which would cause us to consider the Lord's will first rather than our own.

The great commandment of the law as given by the Lord Jesus is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). But people tend to love themselves first, last and always, without taking others into account. We all want to be number one. Loving God is not our first natural consideration, and loving our neighbor is usually dependent on what the neighbor might do for us, not what we might do for him.

If the biblical instruction to love God were first obeyed, then we would see ample reason why we should love our neighbor. These principles are not just applicable in society as a whole, but first and foremost in the home. When we follow these guidelines from Scripture, selfishness is avoided. Delinquency, desertion and divorce all stem from a self-centered society which does not take God into account.

Christians profess to have eternal life through our Lord Jesus Christ, but living in the good of that life requires practical acknowledgement of the Lordship of Christ day by day. Shortly after his recognition that Jesus was indeed alive and had risen from the dead and ascended to heaven, Saul of Tarsus was constrained to cry, "Lord, what wilt Thou have me to do?" He always appreciated the saving work of Christ on the cross, but lived his life under the total Lordship of his risen Saviour.

How can these facts be translated into everyday life? How can they have a bearing on my life and control my behaviour? When our behaviour is under divine control, family relationships will be brought into correct perspective and each situation will be faced with love toward God, obedience to His Word and submission to Christ as Lord. Each situation will first take into account the will of God, and then in love I will treat my neighbor and my family as I would expect to be treated myself. In fact, I will treat all around me in the same way I have already been treated by my heavenly Father. He has acted toward me in grace and tender-hearted mercy. The Lord Jesus said, "As the Father hath loved me, so have I loved you, continue ye in My love" (John 15:9).

Let us imagine a home situation where this scriptural principle is obeyed. A Christian husband arrives home from work to find his wife suffering from the flu. She has managed to get the evening meal partly prepared but her illness has driven her to bed. Since the husband is a believer who desires to do that which is wellpleasing to God, and desiring to please the Lord and his wife, he takes her illness into account. He first desires to know if he can do anything for his wife's comfort or recovery to health and then takes the complete responsibility for the family and the evening meal. Knowing he is to love his wife as himself he cheerfully does this while at the same time treating her with love and consideration.

But it does not end there. He may have had well laid plans for the evening and may even feel that there were things he wanted very much to do, but these are cancelled as he puts his wife and family before his own desires. He is also careful not to take out his frustrations on his wife and family. It is possible to do what is right with such poor grace that we make all around us sorry we are doing it. This is not loving others as ourselves.

The secret of combatting selfishness is to love the Lord thy God first, and then the Christian husband will be able in some measure to fulfill the words of Ephesians 5:25.

If in your home there are problems that stem from selfishness in your character, areas of activity where you have failed to be in obedience to the Lord, now is the time to recognize them as sin before God and put them away. Seek help from God to fulfill His Word, for in so doing, you will not be laboring in vain as the Lord builds the house. □

Clothed before God, Genesis 3:21

In the garden of Eden we witness the entrance of sin into this old world. It was indeed a dark day when the creature dared to disobey his Creator. As a result of his sin man discovered his nakedness. Try as he may to cover himself, his own efforts were futile and the fig leaves proved to be insufficient. Even as the Lord cursed the fig tree and it withered in Mark 11:21, so their fig leaf aprons were of no avail and the guilty pair discovered that they were naked before the eyes of Him who searches the heart and knows the very motive of every action.

Adam and Eve also found that the trees did not provide a hiding place, for when God calls man to an accounting, he must respond. Soon their awful sin against God was brought into the open and subsequently a gracious act of God was completed whereby their nakedness was covered. The crown of dominion that had been given to man was forfeited, but how wonderful that even today, sinful mankind may be clothed by the very One who was once crowned with thorns, but who now is crowned with glory and honor in heaven.

The coats of skin that God provided were totally adequate to cover their nakedness. They now were able to stand before God in all the acceptability and beauty of the sacrifice, for the coat of the animal is its glory and beauty. Since there was no one else in the garden but our first parents and their God, the covering must satisfy Him and Him alone. All who are sheltered under the precious blood of Christ are also perfectly clothed for God's presence. We need never doubt our salvation if we have grasped the great

truth of our acceptance in the Beloved (Eph. 1:6).

**Clothed before the Saints,
Luke 15:22**

We learn from the return of the prodigal, in Luke 15, that the old rags of sin are not fit for the house. A beneficent Father soon clothes the repentant sinner with the best robe, the ring and the shoes. The ring, without beginning or ending reminds us that we are eternally His, and the shoes speak of our perfect standing before God. In contrast to this, Moses had to remove his shoes in the presence of God for he was not fit to stand on holy ground. What is the difference? The great change has been wrought by the robe. The best robe of Luke 15 speaks of the perfect righteousness of God which clothes every believer in the Lord Jesus. The beauty of the Lord our God is seen upon each one. Beloved brethren and sisters, do we see one another in the best robe? Apparently those in the house were able to forget the poor prodigal's past and they began to rejoice. However, before the Father exhorts them to be merry, He brings the fattened calf into the midst. There were no vegetarians in that company and all derived benefit from the death that had taken place.

At this present time, the local assembly is the house of God (I Tim. 3:15). As long as we are feeding on the One who loved us unto death, we will enjoy the great privilege of fellowship with the saints in God's assembly. If I am occupied with believers only, much joy will be forfeited, but if I am occupied with the One in the midst, I will appreciate what it is to rejoice with my fellow believers. Let us hold tenaciously to the Word of God and all it teaches, and be willing to dis-

play a gracious and yielding spirit on any matter that can be called a personal preference! May we be guided by principles and not affected by personalities, and may we manifest greater love to one another as we view our dear fellow saints dressed in the best robe!

**Clothed before Sinners,
Hebrews 11:37**

In this great faith chapter, we read of many Old Testament witnesses who chose a pathway of faith rather than a life of ease and prosperity. We read of saints who wandered in sheepskins and goatskins. They were not at home in a sinful world, but were just passing through it. They had no fellowship with those who lived only for this world, and the earth dwellers had no desire for their company. Their clothing marked them as being separated. This can be applied to believers today, for our clothing should also mark us out, not in the sense of being odd, but in the sense of being modest and showing discretion in our attire (I Tim. 2:9).

However, there is a spiritual sense in which we can look at the sheepskins and goatskins. In Leviticus 7:8, we are told, "The priest shall have to himself the skin of the burnt offering which he hath offered." This is a beautiful statement regarding the Aaronic priesthood. If we now bring this into the New Testament and look at our text in Hebrews 11:37, we will see the present spiritual priesthood has been associated with the Burnt Offering (our blessed Lord). We are clothed before a hostile world in the skin of the sacrifice. The burnt offering was accepted by God and wholly ascended to Him as worship. Beloved saints, if we were more appreciative of the obedient One,

we would be more conscious of His presence with us and would enjoy the sphere of worship more. Then the world would clearly see that we are identified with the Man that bears the marks of dark Calvary. Every facet of our lives would proclaim Christ. Does the world know beyond the shadow of a doubt that we belong to Him? May we be preserved from dishonoring the worthy name that we bear!

Clothed before the World, Revelation 19:7, 8

The time of our Lord's rejection will soon be over and the day of His reign will soon commence. Listen to the words of Scripture, "Let us rejoice and be exceeding glad, and let us give the glory unto Him, for the marriage of the Lamb is come and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteous acts of the saints" (Revised Version). By the time this promise is fulfilled, the false bride (Rev. 17:4-6), who was clothed in fine linen and purple and scarlet and decked with gold and precious stones and pearls, has been judged, and the true bride, made up of all the saints from Pentecost to the rapture, is displayed in her simplicity and purity by the heavenly Bridegroom. Praise His name! Not one soul will be missing who trusted Him as Saviour and Lord.

It is important that we notice the wedding garment of the heavenly bride. The fine linen is not imputed righteousness, nor is it imparted righteousness. It is practical righteousness. We are weaving our wedding garment now. Dare we be careless or complacent? Must we not be careful and concerned, lest we dishonor our eternal Lover?

We have considered the clothing of the believer in its relationship to the supreme God, to the saints, to sinners and to our sovereign Bridegroom. May the Holy Spirit impress upon our hearts these lessons from some of the garments of Scripture and thus motivate us to more fruitful service for our absent Lord until we see Him as He is! □

I Know He's Wanting Me

Mrs. Mary Jones

The following poem was written by our beloved sister whose obituary is found in this issue of Truth and Tidings.

I tell Him I am weary
And I fain would be at rest,
Daily, hourly longing
For a home upon His breast.

And He answers me so sweetly,
In tones of tenderest love,
I am coming soon to take you
To my happy home above.

Ah, this is what I'm wanting,
His lovely face to see;
And I'm not afraid to say it!
I know He's wanting me.

He gave His life a ransom,
To make me all His own,
And He won't forget His promise
To me, His purchased one.

Because His grave was empty,
Mine will be empty too;
And since He has ascended
The heavens I will go through.

As a Son in resurrection
The Father did receive,
And me as well as heir of grace,
Because I do believe. □

The Mind

Daniel Ussher

The mind has been described as "The seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining" (W. E. Vine).

The Saviour's Mind, Philippians 2:5

Paul's letter to the Philippians has much to say about the mind, but the ultimate example is the Lord Jesus Christ Himself. Paul exhorts the saints, "Let this mind be in you which was also in Christ Jesus." In the context it is quite clear that the truth of true humility is being emphasized. The mind of Christ in the believer will be manifested in the attitude displayed toward others. Things will not be done through strife or vainglory, but in lowliness of mind. If we truly learn of Him, we will be meek and lowly in heart (Matt. 11:29). It is good to notice in the Philippian Epistle, the important teaching about Christian virtues seen in our attitude toward others, before the strife between the two sisters is dealt with in chapter 4. In this we see godly wisdom. Paul did not take sides in their dispute, whatever it might have been, but rather exhorts them to be of the same mind in the Lord. This is ever a safe course of action and, if followed, would save us from much grief.

Esteem for fellow believers is a vital necessity, if unity and progress is to be experienced in the collective testimony. This is an outstanding feature of the Epistle of Paul to Philemon. Paul would have liked to retain Onesimus with him, but declined to do so. He wanted the mind of Philemon in the matter. There was an excellent spirit between these two men of God,

such a relationship does not just happen, but rather comes about as the result of mutual respect, love and esteem. They were likeminded in the faith and are an object lesson as to how brethren should get along with each other. Let us ever keep in mind the words of Peter regarding what we receive from the Lord, "He giveth grace to the humble" (I Pet. 5:5).

The Servant's Mind, Romans 12:3

In the very practical teaching of Romans 12 reference is made to the living sacrifice (v. 1). Every believer should be fully conversant with the truth contained in these opening verses. Verse 3 describes a proper personal appraisal, "Every man... not to think of himself more highly than he ought to think." What we think will have a definite bearing on what we are. Two extremes are to be avoided. There is a warning against a sense of superiority which is really obnoxious to God and our fellows, for "The proud He knoweth afar off" (Psa. 138:6). The other extreme is to feel so inferior that we believe we are incapable of doing anything for God's glory or the blessing of others. It is good to be able to say like Paul, "I am what I am by the grace of God" (I Cor. 15:10). Through sovereign grace we are in the family of God and should behave accordingly. What honor and dignity it is to be sons and daughters of the Lord Almighty! (II Cor. 6:18). Paul calls this, "To think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

The Steadfast Mind, Ruth 1:18

Mr. Newberry suggests a meaning for the name of Ruth that links it with beauty. The Scripture furnishes us with the moral beauty of this

noble soul. What grandeur there was in those words she spoke to her mother-in-law, Naomi, when she was urged to return to her own land and people and gods. She said, "Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge, for thy people shall be my people, and thy God my God" (Ruth 1:16). Ruth's mind was made up and "When she (Naomi) saw that she was steadfastly minded to go with her, then she left speaking to her" (v. 18). It is good to see people whose mind is made up, who know what they believe and why they believe it.

The Lord took care of Ruth in a wonderful way because she had set her mind on Him. Orpah went back to Moab and we never hear of her again, but Ruth is found in the royal line of David through which the Lord Jesus came into the world (Matt. 1:5). This surely illustrates the truth that, "Them that honor Me, I will honor" (1 Sam. 2:3).

The Stayed Mind, Isaiah 26:3

This is one of the exceeding great and precious promises of Holy Scripture, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." In a world of instability, what a joy it is to have the mind stayed upon the Lord. The thought is that the mind remains on Him. There is a reading of the verse that says, "Whose mind stops at God." This perfect peace then will be perpetual. There are examples of people with this inner peace in Scripture, dear souls marked with an inward serenity although, humanly speaking, they were in great danger. Daniel in the den of lions does not appear to get too excited. The three

Hebrew men in Nebuchadnezzar's fire, walked up and down in it. There was a fourth Person in that fire with them and His presence made all the difference.

In the New Testament, there is the example of Stephen, who sealed his testimony with his blood. False accusers surrounded him and yet he was composed and full of grace, "And all that sat in the council, looking steadfastly on him, saw his face as if it had been the face of an angel" (Acts 6:15). It was another face that Stephen saw that transformed his own. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because He trusteth in Thee." May we keep our minds stayed upon Jehovah until traveling days are done! □

"Even So Come, Lord Jesus"

Ten thousand times ten thousand,
In sparkling raiment white,
The armies of the ransomed saints
Throng up the steeps of light;
'Tis finished all is finished
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in!

What rush of Hallelujahs
Fill all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day for which creation
And all its tribes were made!
O joy for all its former woes
A thousand-fold repaid!

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign;
Appear, Desire of nations—
Thine exiles long for home;
Show in the heaven Thy promised sign;
Thou Prince and Savior Come! □

A Young Christian Asks, 'Why Can't I?'

Louis Smith

As a young believer do you say from the heart like Saul of Tarsus, "What wilt Thou have me to do?" (Acts 9:6), or are you asking "Why can't I?"

Examples from Scripture

Eve, when she was tempted in the garden, yielded to her own will and fell (Gen. 3:6, 7).

Cain submitted his own offering, indicating that his attitude was, "Why can't I," and he was rejected. Abel's sacrifice was in obedience to the truth that God had shown to Adam and Eve. His attitude was, "What wilt Thou?", and he was accepted (Gen. 4:1-15).

King Saul, in disobedience to the command of God, "Spared the best of the sheep and oxen to sacrifice unto the Lord" (1 Sam. 15:15). He might have said, "Why can't I?" He tried to bend God's command to suit his own desire and lost God's presence through his folly.

Daniel purposed in his heart that he would not defile himself with the food of the King of Babylon, and God blessed him. His desire before God was, "What wilt Thou?"

You and I could also get into an attitude of asking, "Why can't I?"—"Why can't I go there, do this, join that, go along with the crowd?"—and lose out eternally.

The Scripture Declares

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world" (1 John 2:15, 16).

Questions to Consider

The world is saying, "Why can't I?" The following things occupy most of the leisure time of the unsaved: selfpleasing, television, unclean movies and fiction, sports, worldly dress and the desire for an abundance of material possessions. It is sad to view a world where one of the chief goals in life is to be amused and entertained. If these things attract the unconverted, we should not be asking, "Why can't I?" The things of the world that are not corrupting or defiling are an unprofitable waste of time and energy.

The Example of Paul

The immediate desire expressed by Saul of Tarsus at his conversion was, "Lord, what wilt Thou have me to do?" He addressed Jesus as Lord, presenting, by a decisive dedication, his body as a living sacrifice unto God (Rom. 12:1)

Response from the Heart

At conversion, our own attitude was, "What wilt Thou?", but are our affections now occupied with other things? May we know a decisive and daily yielding of ourselves to Him, saying, "What wilt Thou?" Our Saviour said just prior to the greatest sacrifice ever made, "Not My will, but Thine be done" (Luke 22:42).

The question, "What wilt Thou have me to do?" should indicate to us that every believer has something appointed by the Lord to do for Him. Our first concern should be our own heart's love and willing obedience to the Lord Jesus who laid down His life for us. Paul is speaking of the motive of all his service when he writes, "Who loved me and gave Himself for me" (Gal. 2:20). In response to such love, we too should gladly say, "Lord, what

wilt Thou?”, and never respond in the language of the flesh, “Why can’t I?” This devotion to Christ as Lord will give me a greater desire to know His will, so I will read His Word and will have longing desires to be much in His presence in prayer.

Response in Action

There are the sick, aged, lonely and discouraged to help, tracts to give out, people to witness to about the Lord Jesus, and above all, a godly life to live. The assembly is the delight of the Lord and should get our support and attendance, for the Lord is present at all the assembly meetings.

There are lifelong choices to be made in serving the Lord. We must make choices in a job, where we will live, a home, friends, etc. One of the most important decisions in life is choosing a husband or wife.

A Living Sacrifice

“What wilt Thou have me to do?” in lifelong service for the Lord should be the ever present question in our hearts. In the case of some Christians, many years pass without an exercise to present their bodies as a living sacrifice to the Lord. We all should be willing, like Saul of Tarsus, to devote our whole life in devotion and service to the Lord Jesus. The Lord may desire you to devote yourself to a life of visitation, tract distribution, hospitality, or children’s work. Young men should be exercised about devoting their lives to preaching the Gospel, if God has so gifted them, in the homeland or in a foreign field, or when experience is gained, serving in ministry or oversight. Let us fix our eyes on that which is eternal. May these thoughts stir our hearts to say “What wilt Thou have me to do!” □

Please send questions to Sydney Maxwell

QUESTION: In Philippians 2:10 we read of things in heaven and things under the earth. What are these ‘things’?

ANSWER: The word ‘things,’ used twice in Philippians 2:10 is in Italics in the Kings James Bible and this is correct for it is not in the text. The fact that every knee shall bow makes it clear that inanimate ‘things’ is not in the context. It could literally be read, “Heavenly beings, earthly beings and beings under the earth.” It is the thought of the universal submission to the authority of the Lord Jesus. In heaven, angelic beings and saints will bow; on earth, every knee, no mortal being excluded, and the complete number of the inhabitants of the underworld whether fallen angels or Christ-rejectors; solemn thought!

We understand from verse 9 that God has highly exalted our Lord Jesus Christ and given Him the name above every other name. How stirring to notice that the name given to Him in His lowliness, Jesus, is the name He bears in exaltation and glorified Manhood. The writer to the Hebrews describes it as a more excellent name than angels ever bore, for He is both Lord and Christ (Acts 2:36). The Holy Spirit only, we are reminded in 1 Corinthians 12:3, can call forth this language from redeemed lips. It is the name that commands unlimited homage is the comment of John Eadie, the Scottish Theologian. In the heavenly ranks all will bow with glad abandon to His name, on earth, some will bow willingly and others by compulsion, and in the underworld they must bow.

It is important to see that when it is the acknowledgement of His exaltation, it also reaches to under the earth, but when it is a matter of reconciliation, it has no application to under the earth. It is solemn to remind ourselves that the sufficiency of that wondrous work of Calvary will never effect under the earth with its blessing (Col. 1:20). This surely rules out the heretical doctrine of universalism.

QUESTION: Please explain what is meant by the Son learning obedience and the extent of the obedience that is stated in Hebrews 5:8?

ANSWER: Hebrews has a number of references to the unique Sonship of our blessed Lord. In Hebrews 1:2, we have in the Son the finality of revelation; in 1:8, the eternity of His rule is indicated; in 3:6, His authority in relation to the house is described and in 4:14, the sympathy of the Son in His representation as High Priest is declared.

When we come to the passage in question, we have His submission in responsibility. It is most significant that the Deity of the Lord Jesus is established at the very threshold of this letter, impressing us that Deity was His essential nature before He took up humanity. If this is kept before the mind, we will be able to interpret Hebrews 5:8 without error and without difficulty.

In the down-stooping of the Lord Jesus, it was impossible for Him to divest Himself of what was His essentially—His Deity. The reverent student of Christology concludes with scriptural accuracy that He veiled His glory. This will help us to understand His own request in John 17:5, "Glorify Thou Me with the glory which I had with Thee before the world was." The Manhood of

the Lord Jesus was required for two reasons, and they are described in the Epistle to the Hebrews. The first reason given is for the work of redemption (Heb. 2:14). "He took part" (*meteko*), which means He voluntarily shared in something that was never before related to Him—humanity. This is in contrast to the children who shared (*koinoneo*) in a common humanity, about which they had no choice. The second reason why Manhood was necessary for Him was that He might be a compassionate representative beyond the cross as our Great High Priest.

It was necessary to give this background that we could intelligently answer the question about the Son "Learning obedience by the things which He suffered." He did not learn to obey, but He learned obedience in the circumstances of His voluntary submission. I would judge that the suffering mentioned was not only for righteousness sake (I Pet. 2:21), but includes His suffering for sin (I Peter 3:18). In the language of Philippians 2:9, "Becoming obedient even unto death, yea, the death of the cross" (Revised Version). He learned the cost of obedience by personal experience, a cost that is as immeasurable as His infinite sufferings.

Verse 9 goes on to say, "And being perfect, He became the Author of eternal salvation unto all that obey Him." The word 'perfect' used in this verse is not the thought of moral perfection but official perfection. His sufferings not only are related to the fact that He is the Saviour to bring us to God (I Pet. 3:18), but those sufferings perfectly fitted Him to be the Succourer when we are tempted (Heb. 4:15). □

Truth & Tidings Gospel Trust

Statement of Receipts and Disbursements for the Year Ended December 31, 1981

Receipts

Balance January 1, 1981		\$ 1,538
Gifts for Lord's Servants	183,358	
Gifts for Expenses	7,128	
U.S. Exchange	2,885	193,371
		194,909

Disbursements

Remitted to Lord's Servants	183,883	
Postage, Printing and Sundry Expenses	575	
Bank Charges	215	
U.S. Exchange	7,713	192,386
Cash on Deposit December 31, 1981		<u>\$ 2,523</u>

Auditor's Report

We have examined the Statement of Receipts and Disbursements of Truth & Tidings Gospel Trust for the year ended December 31, 1981. Our examination was made in accordance with generally accepted auditing standards and included such tests and other procedures as were considered necessary in the circumstances.

In our opinion, this statement presents fairly the financial position of the Trust as at December 31, 1981 and the results of its operations for the year then ended, and is presented in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,

Markham, Ontario
April 23, 1982

L. E. Roberts & Co.
Chartered Accountants

The Truth & Tidings Gospel Trust

The Trust is a service to assembly Christians for the distribution of funds for the work of the Lord, at home and on the mission fields. The Trust is fully recognized by the

Canadian government to issue tax exempt receipts. We are working on the same kind of recognition in the U.S. Trust funds are entirely separate from magazine funds. ☐

Tidings -Canada

N. Lorimer

British Columbia

Vancouver, We are requesting that the Lord's people continue to pray for Mr. and Mrs. Sydney Maxwell. They bow to the will of the Lord in the tragic loss of their beloved daughter. Their son-in-law, Cameron Cox, is recovering physically from his injuries. He requires nursing care and much help with the care of his two children whom the Maxwells are gladly giving. Mr. and Mrs. David Jones returned to Chile at the end of April. It is necessary for them to leave their family in Canada for the present. Prayer is requested for Mrs. Jones' aged mother, also for David's father who was recently bereaved of his wife and is in poor health.

Manitoba

Winnipeg, The annual conference proved to be a profitable time with eight of the Lord's servants present and a young man long prayed for professing salvation. Recently four obeyed the Lord in baptism. The assembly enjoyed visits from Doug King and Robert Neill of South Africa. A week of ministry on the Book of Ruth by Alex Dryburgh was very much appreciated by the saints.

Ontario

Grand Bend, Alex Dryburgh had a week of appreciated ministry. Prayer will be valued for a tent effort which Harold Paisley and Paul Kember expect to commence in August.

Mimico, The Bible Readings led by Brethren H. Paisley, J. Smith, W. Gustafson, J. Beattie and A. Grainger were excellent and very well attended.

Newmarket, About 200 attended the one day conference in May with seven brethren taking part in ministry.

Owen Sound, Ken Moore and Fred Holder commenced a series in the gospel in May.

Peterborough, On May 8, Jack Noble started ministry meetings on the tabernacle.

Toronto, In 1978, 11 Toronto assemblies conducted a city-wide gospel effort with Norman Crawford and Harold Paisley preaching for 21 consecutive nights in Seneca College. At that time, hundreds of unsaved heard the gospel and the Lord gave signal blessing in salvation. This year, the same 11 assemblies plan another city-wide effort commencing October 31, *D.V.*, with the same speakers at the same location. Monthly united prayer meetings are being held in the various assemblies and the earnest prayers of the Lord's people for this special effort will be greatly appreciated.

Wardsville, Jim Beattie and David Rodgers have started gospel meetings two nights a week.

Welland, The assembly enjoyed recent ministry meetings by John Slabaugh.

New Brunswick

On the weekend after Easter, Brethren L. Buote, A. Hull, M. McCandless, J. McClelland and J. Walmsley gave ministry for the new believers in both **Burnt Land Brook** and **Carlingford**. They were in **Burnt Land Brook** on the Saturday and then in **Carlingford** for the Lord's Day.

Moncton, On April 25, Albert Hull and Doug Howard commenced a series in the gospel.

Plaster Rock, Timothy Kember is doing visitation work in this area as well as conducting weekly Bible Readings and gospel meetings.

St. Leonard, Helped by Larry Buote, the brethren from **Green River** are having gospel meetings in a rented hall with some blessing. St. Leonard is about 20 miles south of Green River.

Sussex, Murray McCandless is having Bible Readings in the homes of believers recently saved in the fruitful meetings in **Smith's Creek** and **Newton**, both of which are only a few miles from Sussex.

Nova Scotia

Freetown, Albert Ramsay had helpful ministry meetings using an Egypt to Canaan chart.

Tidings

Nineveh, About 350 attended the recent profitable conference and the saints were encouraged with a young woman from Malaysia professing Christ on the closing evening of the conference.

Tidings - U.S.A.

Oregon

Forest Grove, The saints were encouraged by some interest and fruit in the gospel during meetings conducted by Gaius Goff and Jonathan Procopio.

Iowa

Sydney Saword of Venezuela expected to visit a number of assemblies in Iowa in May.

Antioch, The recent conference was large with profitable ministry given by a number of the Lord's servants.

Cedar Falls, Gospel meetings by Doug Howard and William Lavery were encouraging with some blessing in salvation.

Garnavillo, The saints enjoyed recent visits by Brethren J. Gray, J. Webb, R. Robertson, F. Krauss and J. Norris.

Hitesville, Recent visits by Fred Krauss and Robert Neill were appreciated by the assembly.

Marion, Some have professed in gospel meetings by William Metcalf and Don Nicholson.

Stout, The conferences at **Stout** and **Waterloo/Cedar Falls** were both very large with suitable and practical ministry for young and old. Sixteen of the Lord's servants were present to help in the ministry. The conferences were a real help to the saints in the area.

Waterloo/Cedar Falls, The Bible Readings following the joint conference were very profitable with Brethren J. Norris, J. Gray, E. McCullough and others giving help.

Wisconsin

Robert Boyle and Robert Neill visited **La Crosse, Beetown** and **Blue River** and expected to visit other assemblies while in the area.

Michigan

Jackson, Oswald MacLeod and David Oliver are having well attended gospel meetings with many strangers attending.

Livonia, The last area Bible Reading of the season was held on May 1 with a full hall. The study of the Levitical Offerings these past months has been of great spiritual value to the assemblies of this area.

Ohio

Akron, Some professed faith in Christ early in a gospel series being held by Eric McCullough and William Lavery.

Cleveland, The **Monticello** assembly appreciated a week of ministry by James Smith. On May 1, the saints enjoyed a special afternoon of ministry by Brethren E. McCullough, W. Lavery and J. Smith with Christians from nearby assemblies also present.

Clyde, Gospel meetings by Robert Surgenor continued for six weeks with a very encouraging attendance.

Mansfield, Robert Surgenor commenced gospel meetings the first week in May.

Pennsylvania

Hatboro, A young woman was saved after a Sunday night gospel meeting in April. To follow up this interest, tent meetings by Walter Gustafson and Eugene Higgins have been arranged.

McKeesport, The conference was as large as usual with many younger Christians present. Eight brethren took part in ministry and the preaching of the gospel and there was a very great appreciation of the spoken Word.

New York

Coxsackie, Paul Kember is busy in this area, visiting during the day and having meetings in the evening.

East Aurora, God has blessed the assembly here and there has been a steady growth. John Slabaugh was with them for ministry meetings in early May.

Tidings

New Jersey

Pennsauken, Eugene Higgins began nightly meetings in his home assembly, announcing only a few nights because it was believed there was some local interest. The meetings continued for two weeks, resulting in the conversion of a brother-in-law of Brother Higgins, giving great joy.

Vermont

Hardwick, Although smaller than usual with fewer visitors present, the conference was refreshing with help given by Brethren J. Slabaugh, P. Kember and K. Taylor. The Bible Readings on Revelation 4 and 5 were greatly appreciated.

Tidings - Other Countries

N. Ireland

Ballyclare, T. McKelvey and J. Hutchinson have commenced a series in the gospel.

Bangor, Following fruitful gospel meetings, J. Allen had a week of ministry in **Ebenezer Hall**. In **Central Hall**, some strangers are attending gospel meetings by A. Aiken.

Belfast, The Easter conference was the largest since the present troubles began 12 years ago. The ministry was searching and the number of young people present gave much cause for cheer.

Coleraine, N. Turkington and S. Ferguson have commenced gospel meetings.

Enniskillen, In this needy area, J. Allen has started a gospel series.

Plumbridge, J. Hawthorne and T. McNeill are preaching the gospel in a portable hall.

Portavogie, The annual conference was large with varied ministry from several brethren.

Ministry, Recent ministry meetings include P. Harding at **Edenderry** and **Whitehouse**, R. McPheat in **Ballymagarrick** and J. Merson in **Annalong**.

Costa Rica

Grecia, Two believers were recently baptized. An all day meeting was profitable with about 50 present. David Booth commenced a series of gospel meetings in April.

Conferences, D.V.

Taylorside, Sask.

June 25, 26 and 27 with a prayer meeting on June 24 at 8 p.m. Corr. R. S. Forsyth, Box 445, Kinistino, Sask., S0J 1H0, phone (306) 864-3762.

Augusta, Maine

June 26 and 27 with a prayer meeting on June 25 at 8 p.m. Corr. Jim Thompson, R4, Augusta, ME, phone (207) 495-3590.

Note:

Kindly remember the following conferences as mentioned in detail in the April or May magazines:

Glen Ewen, Sask. - June 18, 19 and 20

Portage la Prairie, Man. - June 11, 12 and 13

Charlton, Earlton, Englehart and Kirkland Lake, Ont. - July 2, 3 and 4

Eden Grove, Ont. - June 6

Victoria Road, Ont. - June 19 and 20

Halifax, N.S. - June 19 and 20

Pugwash Junction, N.S. - July 3, 4 and 5

Garnavillo, IA - June 12 and 13

Sioux City, IA - July 18

West Union, IA - July 5

East Boston, MA - June 5 and 6

With Christ

Robert Dornan of Edenderry, N. Ireland on January 18, age 74. Having no gospel background, our dear brother learned his need of salvation while attending open air meetings in Belfast on Saturday nights. In the year 1930 at meetings conducted by Brethren Bailie and Murphy he was saved. For the past 45 years, he was associated with the assembly at Edenderry. He was a quiet consistent brother who was a faithful Sunday school teacher for many years. Prayer will be valued for his widow and family.

Mrs. Mary Jane Atkinson of Jackson, Michigan on February 15, age 94. Our beloved sister was saved in 1893. She and her husband were in the original number that gathered with the assembly in Jackson in 1914. She was faithful to God and His Word in the many years of her Christian testimony. The funeral services were conducted by Louis Smith, an elder of the Jackson assembly.

Mrs. M. Clements of Hollywood, N. Ireland on March 4. Our dear sister was saved 26 years ago at the same time as her husband, and both were trophies of grace. She was highly esteemed, given to much hospitality and greatly interested in the gospel. J. Allen and J. G. Hutchinson shared the funeral services.

R. Beggs of Harryville, N. Ireland on March 6. Our beloved brother was saved over 50 years ago in Ballymena. He was a foundation member of the Harryville assembly where he was a wise, steady leader who feared and honoured God, being an example to the saints and a good testimony to the world. T. McKelvey and J. G. Hutchinson had the large funeral services.

Mrs. R. Craig of Ahoghill, N. Ireland on March 8, age 94. Our dear sister was saved in 1904. Apart from 10 years in the United States, she was in fellowship in Ahoghill where with her late husband she was a real help and blessing. She saw all her family saved and active in assembly affairs. At the large funeral many heard the gospel spoken by J. G. Hutchinson and J. Brown.

T. Poots of Mullafernaghan, N. Ireland on March 13. Our beloved brother was saved in 1936 when Brethren Stewart and Murphy had meetings in Mullafernaghan. He was a spiritual and esteemed overseer and a man of prayer. He saw all his large family saved and in assembly fellowship. His place in the assembly will not be easily filled and he will be greatly missed. T. McKelvey and J. Hutchinson conducted the very large funeral.

David Kernaghan of Shanaghan, N. Ireland on March 18, age 72. Our dear brother was saved in 1929 at R. Curran's meetings in Mullafernaghan. For some time he was in the Banbridge assembly. After his marriage, he was in the Shanaghan assembly, where he took an interest, teaching in the Sunday School and helping in gospel and oversight work. The particularly large funeral from his farmhouse home was an evidence of the esteem in which he was held.

R. Steele of Harryville, N. Ireland on March 21. Our dear brother was saved at a mission and later was gathered with the assembly at Harryville, Ballymena where he was a most appreciated brother and fellowhelper to the truth. He leaves a widow and several children, all saved but one. The new hall at Harryville, which he built, was packed for the funeral services at which J. G. Hutchinson and J. Brown spoke.

Mrs. Mary Jones of Vancouver, B.C. on March 29, age 72. Our sister was saved in 1928 in Winnipeg. After moving to Vancouver in 1947, she and her husband and family were in South Main until the Deep Cove assembly was planted in 1960, a work in which they took an active part. Mrs. Jones was a godly woman who was noted for her loving care of all the saints and particularly for her help to young believers. She was much appreciated in her role of supervisor of the kitchen at the Vancouver Easter conference. Her son, David, arrived home from Chile in time to visit with her before she died. The very large funeral services were taken by David Smith of the Deep Cove assembly and a son-in-law.

With Christ

William Boddy of Eden Grove, Ontario on April 4. Our beloved brother was saved as a young man and received into assembly fellowship over 52 years ago. He was a godly elder and consistent brother with a good testimony to the end. A large company of relatives and friends gathered for the funeral service, which was shared by John Norris, George Patterson and Lorne Mitchell.

Henry Smith of Hitesville, Iowa on April 5, age 104. Our dear brother was saved as a young man of 21 while associated with the Baptists. When many in the area were reached by the grace of God through the labours of our late brother Oliver Smith and the Hitesville assembly was planted, Henry took his place outside the camp gathered unto the name of the Lord Jesus Christ. He was truly a warm hearted, cheerful brother, often lifting a meeting with a proper hymn. The funeral services were shared by P. Elliott, L. DeBuhr, R. Orr and H. Harms.

S. Livingstone of Lurgan, N. Ireland on April 12. Our dear brother was saved for very many years and was in the Lurgan assembly. He was very active in the gospel and was an excellent visitor of the sick and afflicted. The large funeral was taken by A. Emerson and A. McShane.

Henry Rottink of Hitesville, Iowa on April 24, age 94. Our dear brother was in happy fellowship in the Hitesville assembly for many years. In 1930 when he attended meetings in Hitesville, he discovered that although he was a prominent church member, he did not have salvation. On December 15, 1930 after he came to the end of himself, he was saved through the truth of Eph. 2:8, 9. Because of poor health he was unable to attend meetings the past few years. Prayer will be valued for his dear wife who is not well.

Mrs. Tom (Greta) Clark of Kirkland Lake, Ontario, on April 24, age 62. Our dear sister was saved in early life and was a real help and blessing in the Kirkland Lake assembly from its inception. She was given to hospitality and will be missed. The funeral service was very large with unsaved present to hear the Word spoken. □

Address Changes and Notices

To make these items easier to find, we are reserving this section of each issue for this purpose.

Truth and Tidings Index

A number of orders have been received for the Index. We are sorry that there has been a delay in its publication. We expect to be able to fill all orders within a few weeks.

Change of Address

Cap van de Wetering, Gerard
Terborghstraat 20, 2981 CK
Ridderkerk, Netherlands.

Change of Correspondent

Eden Grove, Ontario - John W., Boddy, R.R. 4, Walkerton, Ontario, N0G 2V0, phone (519) 366-2302.

NEW PUBLICATIONS

Recently released books from TRUTH and TIDINGS

The Person of Christ

Eight writers, S. Maxwell, A. McShane, J. Norris, H. Paisley, W. E. Vine, P. Harding, J. Stubbs and N. Crawford have combined to present the Person and work of Christ in a manner that enlightens the mind and warms the heart. Full Scripture index included. Order from Truth & Tidings, 2148 Creglow Drive, Jackson, Michigan 49203, \$5.00 *postpaid*. In the U.K. order from Gospel Tract Publications, 48 York St., Glasgow, Scotland, £2.20.

Truth & Tiding's Index

A 32 year index of all articles that have appeared in Truth and Tidings, compiled by Harold Williams. Order from Harold Margerison, 106 Sciberras Rd., Unionville, Ontario, L3R 2J6, \$10.00 *postpaid*.

Bound Volumes for 1981

Twelve issues of Truth and Tidings for 1981 with a helpful index. Order from Harold Margerison, \$8.50 *postpaid*.

Truth & Tidings

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

So Loved

N. Crawford

There are hundreds of thousands of words in the Bible that reveal to man the mind and heart of God. They are all necessary for the complete divine revelation; yet when God, in the Person of His Son wanted to tell the story of His love, He compressed it into 25 words. This declaration of His love is so complete that it has been used by God to reach more hearts than any other verse in the entire Bible. I refer, of course, to the words of 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."

These words are so simple that a child can embrace them, yet so profound that all the wisdom of all the ages cannot fully comprehend them. They are so personal that it is impossible to truly believe them without a personal appreciation of the love they express. They are so tender that hearts of stone have been broken by their message.

They tell of a love that is without cause. Human love finds a cause to love in its object. God finds no reason in us to love us. He is holy and we are sinful; He is just and true and we have spurned His grace and broken His laws. In spite of our exceeding sinfulness, His love reaches to us, "For God so loved the world." Even a little child will answer, 'because' to a question it cannot answer, for it knows there is an answer—a cause to every effect. God's love has no 'because,' "From the dateless, timeless periods, Thou hast loved us without cause."

John 3:16 tells of a gift without comparison, "He gave His only begotten Son." God had a unique Son, only one, none can compare with Him, and in Him God found full pleasure and satisfaction. From

His own bosom, God yielded up the well-beloved of His heart. 'He gave' is an expression that cannot be fathomed. It is a giving up to sacrifice, to agony, to a cruel and shameful death, to be the bearer of the guilt of sins that He never could commit. "Was there a gift like the Saviour given? No not one." If it were possible to measure the meaning of 'For God so loved,' it would be necessary to be able to measure the infinite ocean of the sufferings of Christ on the cross.

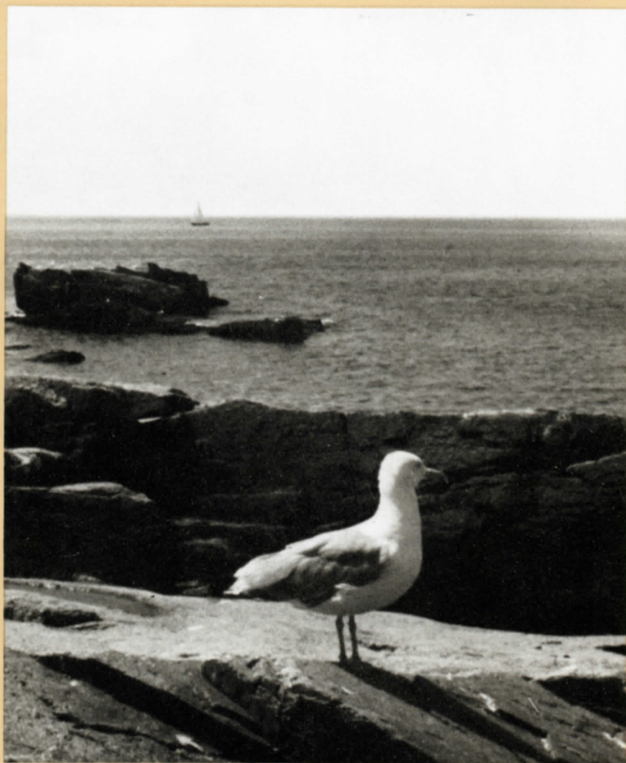
In John 3:16, salvation is offered to every sinner without conditions. Salvation can be possessed through faith in Christ plus nothing. There are 150 verses in the New Testament that declare this amazing fact. They all use the word believe or faith. Salvation is not through faith in Christ plus baptism, or self effort, or church affiliation or any other thing (Acts 4:12). Salvation is when a sinner has nothing and reaches out an empty hand and receives the gift that is without conditions. Please understand that the sinner who takes this gift, so freely given, becomes the 'captive of love' and spends himself in devoted service to the Lord Jesus and everything that brings glory to Him.

Do you believe on the Son of God? You may have believed about Him all your life in the same way that you believe that an elevator in a hotel where you may be staying will carry you to the 15th floor. Believing that the elevator has this capability will not land you on the 15th floor unless you trust it, by getting on it, and pressing the 15th floor button. It is only when a sinner trusts Christ, that is, puts his weight solely on Christ to take him to heaven that he has truly believed on Him. "Whosoever believeth in Him, should not perish, but have everlasting life." Trust in Him today! □

D. Lessey

july 1982

truth and tidings



All scripture is given by inspiration of God,
and is profitable....

- 171 Sights S. Maxwell
A word study containing deep spiritual lessons for every reader.
- 175 Difficult Texts Discussed A. McShane
A new series of articles dealing with difficult texts. We are very grateful to our gifted brother for this series.
- 178 Ezekiel O. MacLeod
It is rarely we have been able to print an article by Oswald MacLeod, and feel it is an honor to publish this one.
- 182 Questions Young People Face D. Oliver
A very clearly written article on the resurrection of Christ. It will be a great help to young believers as they face an unbelieving world.
- 186 Major Message of the Prophets T. Bentley
The second article in a series on the minor prophets. Full of helpful and practical teaching.
- 189 Tidings N. Lorimer
- 196 The Rich Man R. Shutt

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

The careful reader of the Word of God will have noticed how much emphasis is placed on things that we see. I want to introduce the reader to some lessons that can be gleaned from an occupation with some synonymous words the Holy Spirit uses for sight in the New Testament. In the particular grouping that I have in mind, we have five words brought together. I will use each of the words with a suitable caption to indicate each section. May the Spirit of God enable us to glean important and spiritual lessons for our good and blessing.

(1) The Interest of the Sight - *blepo*

The lexical meaning of this word is given by Abbot Smith as bodily sight, to perceive, that is, to denote mental vision, to discern, to consider and take heed. We will see all of these meanings in the context where this word is used. It is instructive to notice that the only occurrence of a derivative of *blepo* is found in II Peter 2:8. The word is *blemma* and is used of Lot in Sodom. We quote a literal reading, "The righteousness of the man showed itself in his shrinking from the sights and sounds which met him on every side." Mayor says that the verse literally means that Lot was righteous in look and in hearing, so that he was tortured with their lawless deeds while he lived among them. The word *blemma*, used here, is saying that Lot never let his eyes rest upon the sights of Sodom. However, the word (*ra'ah*) that is used in Genesis 13:10, when he lifted up his eyes and beheld the Plain of Jordan, suggests the thought of inspection and approval. After he lived in Sodom, he saw nothing that he could set his eyes upon with

pleasure. For the child of God today, the sounds and sights of this world are just what Lot found in Sodom; they are defiling. May we never allow our eyes to feast upon the defilement!

The word *blepo* is used a number of times in the New Testament. The Lord Jesus used the word in Matthew 5:28 and we title it, 'The Covetous Look.' Here the Lord Jesus goes beyond the thought of an act committed outwardly and sees, as only He could, the desire that is in the heart as if the act were already committed, "Whosoever looketh upon a woman to lust after her hath committed adultery already with her in his heart." It is similar to the Old Testament verse, "Mine eye affecteth mine heart" (Lam. 3:9). We do well to remember the injunction of the wise man, "Let thine eyes look right on and let thine eyelids look straight before thee" (Prov. 4:25). The Psalmist could say, "Turn away mine eyes from beholding vanity" (Psa. 119:37). The very first thing recorded of Samson is that he saw a woman (Judges 14:2). It is also recorded of David, "He saw a woman" (II Sam. 11:2). We know the results in both cases.

We can move on to what we may speak of as 'The Critical Look.' The Lord Jesus condemned this look in Matthew 7:3, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" It is possible to be so occupied with the speck of dust in the other persons' eye that we cannot see the beam in our own eye. This is not a matter of judging sin in the life. Sin must be judged. This is judging intent or motive, and is always unrighteous, for we cannot truly see the other person's motive. The Pharisees set themselves up as the judges of all men and measured

all others by themselves. Oftentimes such judgment is to cover deficiency in self. May the Lord deliver us from all such carnal activity.

In John 20:6, 7 *blepo* is used of Peter seeing the linen clothes that lay in the tomb after the Lord had risen from the dead. We can describe it as 'The Confirming Look.' The clothes lying as the body had been wound up in them and the napkin rolled up in a place by itself was assurance enough to fill the heart of Peter.

In I Corinthians 3:10, *blepo* is translated 'take heed.' We can call this 'The Concerned Look.' The context is that the teacher is to take a look at the kind of material he is building into the assembly in view of the day of examination when the fire shall try every man's work, of what sort it is. I have no objection to an application that links this passage with every child of God, but I do feel that it will have its due weight when we see that it concerns men who teach.

We will close this section with a reference to 'The Confident Look,' of Hebrews 2:9, "But we see Jesus...." What a sight to fill our vision and give us confident assurance for the future! The writer has just written, "We see not yet all things put under a man." He is anticipating the day when all creation will be placed under the nail-pierced feet of the Lord Jesus (I Cor. 15:24, 25). In the meantime, He is crowned with glory and honour.

(2) The Interpretation of the Sight - *theaomai*

In the minds of early writers *theaomai* had the thought of wonder. Abbot Smith says, "It is used in the New Testament of careful and deliberate vision which interprets its object." We may see the title of this

section indicated in our Lord's words in Matthew 11:7, "What went ye out into the wilderness to see (behold, Revised Version)." He is asking, "How did you interpret what you saw?" In this use of the word we have 'The Commendation of the Servant.' The messengers had come from John in his prison to the Lord Jesus. The Lord assured them that John's message concerning the Christ was true. Plummer states it well, "It was not John's faith that was failing, it was his patience." John was not a weakling, bending like a reed with the wind. They had not gone out to see a man dressed in the soft raiment that is linked with luxurious living. John wore the camel's hair of the man of the desert. The rejection of his message was, the Lord Jesus says, the fulfillment of the prophecy of Malachi. The angel had said to John's father, before John was ever born, "And he shall go before Him in the spirit and power of Elias," and now the Lord confirms that "This is Elias, which was to come" (Matt. 11:14). Through the messengers, John had inquired if this was truly the Messiah. The Lord's reply was a clear declaration of it, and John, the last of the prophets, was used of God to usher in the dispensation of grace.

We read in John 1:14, "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth," In this case the word *theaomai* is used in relation to 'The Condescension of the Saviour.' The Lord Jesus, as the Word, is the full expression of the mind of God, being God Himself become flesh. The Authorized Version has 'made' here, but the far more accurate translation is 'to become.' The beloved John

says, "And we beheld (*theaomai*) His glory." He interpreted for us the sight. It was the glory of the only begotten of the Father, full of grace and truth. The verb is in the point tense and the middle voice. They beheld Him for themselves and knew Him. Here was One from eternity who was pitching His tent, as it were, among men. The perfection of Manhood that He assumed in His incarnation, He will never relinquish. We rightly say, He never ceased to be what He always was, God over all, blessed forever (Rom. 9:5), and He will never cease to be what He became as a real Man. Well may we behold His glory and worship at His feet.

We will refer to one more reference to *theaomai* in Acts 1:11 and note 'The Coming of the Saviour.' The little band had journeyed with Him to the slopes of Olivet, over against Bethany, for the last time. His appearances during the forty days had confirmed their faith. It was now, as far as earth was concerned, the parting of the ways. He was going home to the Father. It was with wonder and steadfast gaze that they saw the majestic Christ carried up to the right hand of the Father. Luke, the writer of the Acts, uses the two words together, "Ye men of Galilee, why stand ye gazing (*blepo*) up into heaven?" With what intense interest they gazed! "This same Jesus shall so come in like manner as ye have seen (*theaomai*) Him go into heaven" (Acts 1:11). It is the mind of this writer that this is not His coming for His church, but His coming in power and great glory (Matt. 24:30) back to earth and to the very mount from which they had seen Him ascend (Zech. 14:4).

(3) The Influence of the Sight - *theoreo*

The thought in this word is that the onlooker is a spectator. In John 17:24, the Lord Jesus desires the Father, "I will that they also whom Thou hast given Me, be with Me where I am; that they may behold (*theoreo*) My glory." In this verse we have 'The Prospect of the Saint.' The context is not only speaking of the blessed portion of being with Him, but also the privilege of beholding His glory. As a Man, the Lord Jesus had moral glories. At the present, through occupation with Him, we can be changed into the same image and reflect that glory (II Cor. 3:18). Every believer should long in his heart to be more Christlike in character. In heaven Christ has acquired official glories as the result of His work at Calvary (I Pet. 1:11, 21). We shall share in these glories as Asenath shared with Joseph in his exaltation (Gen. 41:45). But, I would judge, that the glory which we shall behold (John 17:24), is His divine and personal glory that He had with the Father before coming to earth (John 17:5), then fully expressed in His glorified Manhood. What a sight that will be! In that day we will be the blessed spectators.

In Acts 7:56, the word *theoreo* is used in relation to "The Privilege of the Sufferer." In Acts 6 the character of Stephen was described and here we are introduced to his preaching. Just as the man was of honest report and full of the Holy Ghost and of wisdom, so was his preaching so that they were unable to resist the wisdom and the spirit by which he spoke (Acts 6:10). In his preaching, he dealt first with God's dealings with the nation of Israel and then the nation's dealings with the Saviour (Acts 7:52). It was when he reminded them of God's acceptance

of the Saviour, clearly attested by Stephen's words, "Behold, I see (*theoreo*) the heavens opened, and the Son of Man standing at the right hand of God" (Acts 7:56) that they cried out and stopped their ears. What a sight! The Son of Man in the place of supreme authority! May we ever have that sight before us!

(4) The Intimacy of the Sight - *optanomai*

This word is only used in Acts 1:3, "Being seen of them forty days," in this form. It means to allow oneself to be seen. We can use the heading that is found in the verse, 'The proofs of His Resurrection.' In the earlier part of this verse, Luke says, He showed (*parestemi*) Himself alive after His passion by many infallible proofs." Then he says, He allowed Himself to be seen (*optanomai*). How intimate and gracious was His presentation to Thomas in John 20:27. The seashore experience of the discouraged fishermen also comes to mind (John 21:4). Finally, being assembled with them He spake of the things pertaining to the kingdom of God, and then ascended from their midst to glory.

(5) The Intensity of the Sight - *opao*

This word has a variety of translations in the Authorized Version. We will only look at three of its occurrences. In Luke 9:36, the sight has to do with 'The transfiguration of the Lord,' "They kept it close and told no man in those days any of the things which they had seen (*opao*)." The intensity of that sight, Peter never forgot (II Pet. 1:17, 18). That day on the mount, they had not only looked on the glory of the King, but had been assured of the coming kingdom. It also confirmed for them the word of prophecy, shedding its light in a murky place, until the day

dawn and the Daystar appear. We do well to take heed in our hearts to these words of prophetic truth as our day darkens.

In Luke 23:49 the word is used in connection with 'The Crucifixion of the Lord.' It is interesting to note that the words we have already examined in this study are grouped together in this chapter. "All the people that came together to that sight, beholding (*theoreo*) the things which were done smote their breasts" Luke 23:48). In verse 49, "All His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding (*opao*) these things." It is good to see that they waited and came to the tomb, "And beheld (*theaomai*) the sepulchre, and how His body was laid" (v. 55). It was that lover of the Saviour, Mary Magdalene, who came and told the disciples that she had seen (*opao*) the Lord (John 20:18). What intensity of sight had been granted to her as she stood outside the tomb weeping (John 20:11-17)!

We will conclude with I Corinthians 9:1 and call it 'The Commission of the Lord.' Paul says, "Have not I seen (*opao*) Jesus Christ, our Lord?" This dear man would never forget that look that blinded him and bound him with deep affection to Christ as His Lord. It bestowed on him the honoured privilege of apostleship, and gave him the distinction of being the last witness to a resurrected Saviour (I Cor. 15:8). The sight was so intense and intimate that some thirty years afterward he writes, "That I may know Him and the power of His resurrection..." (Phil 3:10). May we go on getting sights by faith of the Saviour, until "We shall see (*optomai*) Him as He is" (I John 3:2). Glorious anticipation indeed!

Difficult Texts Discussed

A. McShane

In these papers it is intended to look at some texts of Scripture which have proved difficult to interpret. Some might wonder why there are problems in the Bible, and why everything in it is not crystal clear to the readers. The answer is obvious. The Book is divine in origin and, because of this, will ever be beyond human comprehension. On the other hand, it is provided for man, and nothing he needs to know regarding salvation, or his behaviour on earth, is clouded in obscurity. Many of its prophetic problems will be made clear when they are fulfilled, as was the case in the incarnation of Christ. Having said these things, we would be failing in our duty if we did not do our utmost to understand all the words of God, and try to become settled in our minds, after serious thought, as to what is said. Little that is new by way of interpretation can be said, for most of the ground has been covered by those who have spent a lifetime pondering the Scriptures and have put their thoughts about them into writing. When these men differ, as they will be seen to differ in the texts selected, it is wise to collect their various opinions together and judge, as best we know, which one is the most suitable to the wording and context.

Now it will be confessed that the view preferred in these papers may not be the right one, but the reasons for adopting it will, as far as possible, be given, and the reader left to make up his own mind as to whether he accepts it or not. When doctrinal matters are involved we cannot 'sit on the fence,' but must come down on the side of truth. If, however, nothing vital is at stake, it is better to refrain from dogmatism.

Genesis 4:7

The first text we will look at is this difficult one in Genesis 4:7. We have only to consult the various commentators and writers on this book to see how they differ, not only in their interpretation of it, but sometimes in their translation of its wording. It has to be so confessed that there is a tendency to alter the wording so as to support preconceived ideas. This is done by translating the original language into its secondary, or even into its rare meaning. One Hebrew word may be translated in a variety of ways in English, for that language is not as precise in detail as New Testament Greek.

Most are agreed that the verse we are considering divides itself into three parts: (1) "If thou doest well, shalt thou not be accepted?" (2) "And if thou doest not well, sin lieth at the door." (3) "And unto thee shall be his desire, and thou shalt rule over him." Now we shall look at these three statements in order and try to ascertain their meaning.

The first one has been understood as referring to his sacrifice, that is, if the offering had been proper, he would have been accepted by God. The fact that his offering was not accepted was proof that he had not done well. Another view is that the word 'accepted' means 'lifting up' and connects with his countenance which had fallen according to verse 6. The meaning would then be, "If you do well you will be no more sad, for there is a remedy for your downcast state." A third view is to apply it to what Cain was about to do and not to his past action, that God foresaw his intention to slay his brother and in these words is telling him that such conduct would not bring him acceptance.

There can be no doubt that the

second part of the verse is in contrast to the first. "If thou doest not well" is the opposite of "If thou doest well." The next clause has been understood in different ways. Some see in it a beautiful Gospel message because the word 'lieth' is often used for animals lying down. They claim that God in His providence had brought a victim to the tent door of Cain, and all he had to do in order to find acceptance was to offer it as his brother had done. To obtain this meaning, they change 'sin' to 'sin-offering,' which is a meaning of the word that is common in Leviticus. If he refused to offer this provided victim, he had no excuse, for one was at hand. Others retain the word 'sin' and view it as an animal ready to spring on Cain, and so bringing about his destruction if he failed to do well. A third opinion is that God is giving him the reason for his rejection by telling him it was due to his sin. Lying beside him, as it were, was the root of his trouble. In the first of these views, the word 'door' is taken literally, but those who hold it are not agreed as to whether it refers to the door of his tent, or the opening into the garden where God dwelt. Some think of it as used in James, "Behold, the judge standeth before the door," thus take it in a figurative way.

When we come to the last part of the text, we are again confronted with a variety of views. The words, "Unto thee shall be his desire, and thou shalt rule over him," have been understood as in the case of Eve, where almost the same words are employed, "Thy desire shall be to thy husband, and he shall rule over thee." Others, who look upon sin as a couching animal, see here a reference to it, and make the words mean that he had no need to

sin as he intends to do, for he has the power to master that which desires to spring upon him. In order to obtain this meaning, the word 'him' is changed to 'it,' (See Revised Version margin).

In the light of these various interpretations, there can be no doubt left in our minds about the difficulties involved in this verse. We shall now attempt to see which of these best suits the context and, without dogmatism, state what we believe about it.

The opening words, "If thou doest etc." seem to us to refer to his fallen countenance, which resulted from his rejected sacrifice, so here it is not what he does, but what he is as the result of what he has done that is involved in the words. If this is so, then the meaning of the first clause would be, "Why be so sour about what has happened? The blame is all on your side, for if you had offered in the same way as your brother, you too would have been accepted and your offering likewise." While 'acceptance' is based on 'lifting up,' and has the idea in it of 'excellency,' it could mean that if Cain did well, he would have the excellency over his brother, or he would gain his excellency before God. Perhaps the latter is to be preferred, for if he were in favour with God, he would at the same time be retaining his position as 'firstborn' of the family. We might ask, "How could he do well?" Some would say that he should act as did his brother, bringing a victim instead of fruits. Let it be known that even if he had brought a lamb, he still would not have been accepted. According to Hebrews 11:4, the wrong was in the offerer, not in his offering, for he offered without faith, while Abel was offering by faith. Both brothers had brought a 'gift-offering.' The word

used is translated 'present' in the other occurrences of it in Genesis, and it is the normal word for 'meat-offering,' so translated some 80 times. Even when the word 'meat' is not included, it is implied. Of course, its basic meaning—'gift' or 'present'—appears when the context demands it.

Abel's gift was accepted, not because of its character, but because of the faith of the offerer. It could well be that through his faith he was led to offer what was a sacrifice as well as a gift, but of this we have no proof in the Old Testament. However, Hebrews 11:4 says, "By faith Abel offered unto God a more excellent sacrifice than Cain," so it was both a gift and a sacrifice. The word 'more' of course, implies that Cain too had brought a sacrifice. The 'blood of Abel' mentioned in Hebrews 12:24, is not the blood of his sacrifice, but his own blood. When witness to Abel's acceptance is alluded to in Hebrews 11:4, 'his gifts' are substituted for 'his sacrifice.' God can accept gifts only from those who have confidence in Him. It was not so much a change in his offering that Cain needed, but a change of heart.

The second statement, "If thou doest not well, sin lieth at the door," appears to be a further explanation to Cain as to why he was rejected. His sin was the cause, not partiality on God's part. "Whatsoever is not of faith is sin," so his approach to God was unacceptable and his rejection was the proof of his sin. The addition, "Lieth at the door," shows how near it was. He need not go further afield to find it, for it was couching beside him. To suggest that sin was about to spring upon him is contrary to the idea in the word 'lieth,' for it is used of the restful posture of flocks and herds as

in Psalm 23:2. In spite of the fact that so many have accepted the word 'sin-offering' and not 'sin' here, this view must be rejected for the following reasons. (1) Every other time that the word is used in Genesis it means sin. (2) It is a law that when the primary meaning of a word suits the context of a passage, it is wrong to use a secondary one. (3) In all passages where 'sin-offering' is the meaning, there is no ambiguity about it. (4) "Sin-offering" is not found in the Scriptures until after the law was given, and was always offered by one who had broken the commandments of the law. (5) If Cain were to offer a sin-offering, then Abel also had offered a sin-offering. Now if the evidence of his acceptance was consumption by fire, and it is reasonable to assume that this was the case, then this was very different to the ritual of the sin-offering in Leviticus; for there, only the selected inward parts went to the altar, the rest was eaten by the priest or consumed outside of the camp. (6) When 'sin-offering' is used, it is mostly in the objective case, that is, 'for a sin-offering.' (7) the word 'offering' used for both Cain and Abel is never used for a sin offering, but always for a meat-offering, a present to God and closely associated with the burnt-offering. It is out of keeping with the whole tenor of Scripture to think of a sin-offering as a present.

The final part of the verse, "Unto thee shall be etc." is best connected with the first one; and the middle part, while expanding the first is, in a sense, a parenthesis. Part of Cain's trouble arose from his having lost his superiority as the first-born, on account of the rejection of his offering. The first-born was regarded as the priest of the family and stood in a privileged place. Abel had

wrenched this dignity from him, because his offering had been accepted. Now God was making plain to him that all was not lost, but if he comes by faith, as did his brother, then his authority and honour, formerly possessed, would be restored.

To suggest that the waiting animal was so tame that he would have no difficulty in mastering it seems perposterous and unworthy of God, for all know that only domesticated animals were used for sacrifice. Likewise, the idea that sin, like a beast, had desires for him, seems like a reversal of facts. It is not sin's desires that tempt man, but rather man's desire to sin. Nothing is gained by changing the pronouns from masculine to neuter. It has to be remembered that the word 'sin' in Hebrew is feminine and the pronouns used here are masculine. Seldom, if ever, are feminine pronouns represented by masculine pronouns. In this case therefore, then reference must be to Abel, not to sin. If Cain were to do well, he would not only find acceptance with God, but he would secure his primogenitureship and enjoy the loving obedience of his brother. Instead of accepting this divine counsel, he hearkened to the voice of Satan, turned his back on God, and slew his brother. His faithlessness developed into fratricide. □

In a Bad Spirit

If you seize the sword of Truth to attack some particular form of evil and find that you are not in the right spirit for such work, your safe course is to lay down the sword until you have the right spirit; that is until you can carry out the divine injunction to rebuke "with all long-suffering and doctrine" (II Tim. 4:2). □

To many Christians, the prophecy of Ezekiel seems to be a closed book. It was, in a good measure, closed to the writer for many years. However, being one of the inspired prophets, it, like all the other books of the Old Testament, was written for our learning (Rom. 15:4).

Consideration of the background of the book and the spiritual condition of Judah in the days of Ezekiel will help us to understand the purpose for which this man was raised up by God to minister to them.

Approximately 126 years before Ezekiel comes on the scene, the ten northern tribes, known as Israel, were carried away into Assyrian captivity. As a nation they were never recovered.

Judah, embracing the two southern tribes of Judah and Benjamin, remained in the land for a period of more than 100 years more, but they were eventually subdued by Nebuchadrezzar and brought under servitude to the Babylonians. The first invasion of the Babylonians saw Daniel and his fellows, along with many of the choicest of Judah, carried away into captivity. At the same time, many of the holy vessels were removed from the temple in Jerusalem and placed in the heathen temple in Babylon. This occurred in 606 B.C. About six years later, another invasion took place during Jehoiachin's brief reign, and Ezekiel, the king and the royal family and many others were taken to Babylon. This has often been called, 'The great captivity.' The city of Jerusalem and the temple remained largely intact for about 12 years more, when again the Chaldean army entered the land, and after an 18 month siege, destroyed Jerusalem, burned the

temple, slaughtered many of the people, took many captives and took much of the wealth of Judah to Babylon. Only the poorest of the land were left. This state of desolation in Judah lasted 70 years.

Jeremiah, while he was in Judah, prophesied for about 40 years prior to the captivity. He witnessed the destruction of the beloved city. His warnings of coming judgment and his pleadings with the people to repent and turn to God went largely unheeded. They listened rather to the lies of the false prophets. Acquaintance with the writings of Jeremiah will help greatly to understand Ezekiel. The Book of Lamentations, written about this time, is like a funeral dirge expressing the sorrow of the broken, tender heart of the weeping prophet.

About five years after Ezekiel is carried as a captive to Babylon, it is said, "The word of the Lord came expressly unto Ezekiel, the priest." The book that bears his name can easily be divided into four sections. Chapters 1 to 5 describe Ezekiel's first vision and his preparation by God for his ministry. Chapters 6 to 24 disclose Judah's sins and the reason for the chastening hand of God upon them. Chapters 25 to 35 deal mostly with pronouncements against the nations, although in chapters 33 and 34 the prophet turns again to speak to Judah. Chapters 36-48 give us Israel's restoration and future blessing.

At this point we should note some of the sins and abominations of Judah which Ezekiel saw in the visions God gave him in chapter 8. First of all he sees the image of jealousy. It is given this name because it provoked the Lord to jealousy. Ezekiel sees 70 men, the ancients of Israel, with censers burning incense to abominable idols

(Ezek. 8:7-12). Then he sees women weeping for Tammuz, another form of idolatry (vs. 13, 14). Still greater abominations are being committed in the court of the temple in Jerusalem. Between the porch and the altar Ezekiel sees 25 of the priests of the Lord worshipping the sun. An idolatry of Persian origin.

In Ezekiel 16 and 23, the Lord looks on this idolatry as spiritual adultery. Israel's affections, which should have been centered on her Lord alone as her husband, had been turned aside to the idols of the nations around her, until the Lord views her as being worse than Sodom.

Israel had been warned of this danger and the bitter consequences of it by Moses in Deuteronomy 28. What a solemn lesson for us as the people of God today! God grant that our hearts may be kept with diligence (Prov. 4:23), lest our affections be drawn away from Christ to anything of this poor world (I John 5:21, James 4:4).

In addition to the abominable idolatry of the priests which resulted from a breakdown in separation from the nations around them, they refused to hear the messengers that God sent to them. "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people and His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy (healing)" (II Chron. 36:15, 16). They also neglected to give to the land the sabbaths that the Lord had commanded. God took them to Babylon until 70 years had passed and the land enjoyed her sabbaths, while

Judah languished by the rivers of Babylon (II Chron. 36:21).

In Ezekiel 8 the seventy elders and the priests are seen as idolaters, but in chapter 34 it is likely the very same men who are charged as having failed in their duty as shepherds of the nation. Instead of shepherding and feeding the flock of God, they had neglected the flock and fed themselves. The state of the people reflected the condition of the leaders. It is always so. What a lesson for those who today seek to lead assemblies of the Lord's people. There is a great need for true shepherds who can feed the flock and who by consistent life and godly testimony can lead the saints in the right ways of the Lord.

It is interesting to note that Ezekiel foretold the recovery of the remnant from Babylon that would occur in the days of Zerubbabel (Ezra 1). However, he gives very little detail of the return after the 70 years, but sees far beyond that event to the future millennial blessing when the Lord shall set His hand the second time to recover the remnant of His people from all lands where they have been driven. There is no doubt that the return under Zerubbabel foreshadowed the future restoration. Another interesting feature of this intriguing book is the comparison between Ezekiel and writer of the Book of Revelation. Both were in exile when they wrote; both had visions of God's glory; both saw heaven opened; both saw the living creatures around the throne of God, and both ate the book. Other similarities can easily be seen.

Within the limits of this article it is not intended to attempt any detailed interpretation of Ezekiel, but only to notice a few of the salient points. First of all we shall look at the whirlwind out of the

north (Ezek. 1:4). The whirlwind, which is literally 'a sudden violent tempest,' sweeping all before it is a symbol of the swift, cruel, devastating power of the coming invasion of the Chaldean army (Jer. 1:14; 4:6, 13; 6:1, 22; 23:19; 25:9, 32; Zech. 7:14). The north symbolizes judgment in other Scriptures. It is also a geographic direction. It was from the north that Israel was vulnerable to her enemies. The fire suggests the holiness of God in searching out their sin and dealing with it in chastisement. But its fire seems to be restricted indicating mercy mingled with judgment. The four living creatures are most interesting in their similarity to the creatures John saw in Revelation 4. The glory of the Lord Jesus is displayed in these creatures as we compare the face of the lion with the Gospel of Matthew where Christ is set forth as King; the ox compares with Mark where we see the patient faithful Servant of Jehovah; the face of a man links with the Gospel of Luke where the Lord Jesus is portrayed as the Son of Man, and the face of an eagle very clearly links with John's Gospel of the Son of God. They also can be linked with the colors of the veil in the tabernacle.

The hands of a man under the wings (v. 8) suggest to us that God uses human instruments to carry out His purposes here on earth. The wheels within the wheels and the rings present a difficulty in interpretation, but may they not compare with the rainbow with its varied colors around the throne in Revelation 4:3? On earth we see only half of the circle of the rainbow, but above the clouds at times the full circle can be seen. If this is what Ezekiel saw, would it not remind him that God will ever be faithful to the covenant that He has made with

His people (Gen. 9:13-15), even though in Ezekiel's day they are under His chastening hand?

Above the firmament and over the living creatures he saw the likeness of a throne, "As the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.... This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face...." (Ezek. 1:26, 28). We have a glorified Man today on the throne of heaven (Phil. 2:9-11). By this vision Ezekiel is assured that the Most High rules in the kingdom of men. What comfort this must have brought to God's prophet and through him to the people, to know that God had not forsaken them in their sorrows and afflictions or forgotten their covenant with their fathers.

Whatever can be said about the living creatures in Revelation, these in Ezekiel are identified as cherubim (Ezek. 10:11), which we believe are one of the highest ranks of heavenly beings. They move swiftly and unerringly in the path of duty and service to their Lord, their Creator and Sovereign. When they were placed at the east of Eden along with the flaming sword, they acted as guardians of God's interests on earth. This first mention of them is significant. Similarly here in Ezekiel, we observe them moving in regard to the glory of God.

When the tabernacle was completed and set up according to the divine pattern, "The glory of the Lord filled the tabernacle" (Ex. 40:34). Later, when Solomon's temple was built and he had prayed and offered the sacrifices, "Fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord

filled the Lord's house" (II Chron. 7:1).

How tragic that the time ever came when, because of Israel's sin and departure, God would remove the glory from His house! Thus in Ezekiel 9:3 and 10:4, the glory of the Lord went up from the cherub and stood over the threshold of the house, then reluctantly it seems, "The glory of the Lord departed from off the threshold of the house, and stood over the cherubim" (10:18). Then we see the glory departing from the house and from the city, borne by the cherubim to a mountain on the east side of the city (11:22, 23). God's presence would no longer remain in His house and be associated with the evils that had defiled His dwelling place on earth. Thus the glory departed and, ere long, the destroyer of the Gentiles (Jer. 4:17) did his deadly work, leaving only a scene of death and desolation where once the presence of God was known, His praises sung and His name honored, glorified and revered.

What lessons are there for us in this? Are there not companies today, professedly gathered unto the name of the Lord Jesus Christ, where once His presence was realized in large measure and His glory displayed, but now *Ichabod* could be written over them (I Sam. 4:21) for the glory has departed?

Judah in captivity wept when they remembered Zion (Psa. 137:1). They wondered if God had utterly forsaken them. Had He forgotten His promises? Would the enemy come again and destroy the beloved city and the temple entirely (Ezek 33:21). In the midst of their dark despair, Ezekiel was raised up among them. "He sat where they sat" (3:16). Thus he was able to enter into their sorrows. By direct

word from God, by parable, vision and example he brought before them God's mind concerning them. He was faithful in spite of much opposition. It was for their sin that they were in captivity. The temple was soon to be destroyed, the glory had departed, sorrows still were to come, but God had not forsaken them.

While he speaks little about the return under Zerubbabel after the 70 years, he takes them in prophecy to a future day when they will be brought out of their graves among the nations; Israel and Judah will be reunited and settled in their own land (Ezek. 37). The millennial temple will be built and the glory of the Lord will return from the east, in which direction it was seen to depart (Ezek. 43:2-5). Once again His glory will fill the house, and His people will serve Him according to His divine order (Hag. 2:9). The book ends with the tribes settled in their own places in the land, and the Lord dwelling among them as they enjoy the fulness of millennial rest and blessing (48:35).

In closing this article, let me say that it is my hope and prayer that the foregoing suggestions and thoughts will lead the readers to further study in this often neglected book. It will prove a blessing to each soul as it has been to me. □

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom our God has granted grace
To read, to fear, to hope, to pray
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

Walter Scott

David Oliver

Why Do You Believe In the Resurrection of Christ?

Say, Chris, I'm glad I found you. I have been looking for you since our last conversation. Trying to answer your questions was a joy to me. I hope you have been thinking over some of the things we discussed.

Yes, and I have come to see how necessary the resurrection of Jesus from the dead is to all that you believe. If you could show me that He did rise from the dead, you would be giving a different foundation to your belief from that of other beliefs. They base their teaching on philosophy and you claim you are basing your teaching on a fact.

Great minds have investigated the question, "What is truth?" and "How can we know?" These are interesting philosophical questions, but the Christian faith has a foundation in one great historic event, the resurrection of Christ.

I just don't think you can give me proof—real scientific proof.

Scientific proof would require that I reproduce an event, in this case, the resurrection of Christ, by reproducing the other accompanying circumstances. Is that the way people treat history? Do you demand scientific proof that Julius Caesar existed, or that George Washington crossed the Delaware? History does not ask, "Could it happen?" It asks, "Did it happen?" If you approach the question of the resurrection by deciding first of all that there is no supernatural, then you can conclude that it could not have happened, therefore it did not happen. But, if you

keep an open mind as to the supernatural, then we can examine the facts.

At one time, I wanted to be a lawyer. Maybe this is my chance to play that role, because this is really a question to be settled in a legal setting. By the way, you might be interested in some quotations on this subject from legal experts. Lord Caldecote, Lord Chief Justice of England, wrote, "Testing the claims for the resurrection has led me, as often as I have tried to examine the evidence, to believe it is a fact beyond dispute." Dr. Simon Greenleaf, whose work, *A Treatise on the Law of Evidence*, is a classic authority on the subject of courtroom evidence, concluded that, "According to the laws of legal evidence used in courts of law, there is more evidence for the historical fact of the resurrection of Jesus Christ than for just about any other event in history." Lord Lyndhurst, one of the greatest legal minds in British history, and who held the highest offices ever conferred on a judge in Great Britain, wrote, "I know pretty well what evidence is; and I tell you, such evidence as that for the resurrection has never broken down yet." Perhaps the most interesting support is a book written by Dr. Frank Morison, a lawyer. He was convinced that the teaching of the resurrection reduced the story of Jesus to the level of a fairy-tale, so he set out to write a book that would preserve the ethical teachings of Christ, but dispel the 'myth' of His resurrection. The result of his research is recorded in *Who Moved the Stone?* The first chapter is entitled, "The Book that Refused to be Written," in which he explains that he could not write as he had intended because the evidence forced him to conclude that Jesus

actually did rise from the dead.

Fantastic! Where did you read all that? In that book by Josh McDowell that you told me about?

No, in another of his books called, *The Resurrection Factor*. Any of his books on these subjects are worth reading.

But, to go back to my acting as a lawyer, here's how I think I would set up my case. My first witness would be the Bible.

Hold it! You told me before that you believe the Bible because of the resurrection and now you are going to prove the resurrection by the Bible. That's circular reasoning.

No, I said I believed the Bible to be God's Word because of the resurrection, but if I called the Bible as a witness in my case, I would do so simply as an historical witness. As judge and jury, it would be your responsibility to judge the trustworthiness of the witness. I would show first that it can claim eye-witness credibility, for there is reliable manuscript evidence that it was written in the first century, at a time when the actual eyewitnesses were still living and their reliability could be tested. Homer's *Iliad* has the second greatest manuscript authority to the New Testament in all of ancient literature. There are 400 times more existing manuscripts of the New Testament than 'The *Iliad*.' No one questions the authenticity of 'The *Iliad*' as being truly a work of Homer and that we have reliable copies. The manuscript evidence, then, assures us that the New Testament has come to us in the same form as it appeared when alleged eyewitnesses of the resurrection were living.

My first line of questioning would have the witness, the New Testament of the Bible, state that more than 250 male eyewitnesses of the resurrection were living when it was written. They all claim that they saw the Lord Jesus alive after His crucifixion. Furthermore, I would place the writers of the four Gospels together in the witness stand. Matthew, Mark, Luke and John are united in their testimony, although each one adds unique details. Matthew would be interested in having at least two witnesses to the burial of the Lord's body. He would say that the two Marys were there. Mark would add that they saw where the body was laid. Luke would state that they saw how the body was laid. John is different and would say that two men buried the body. Four witnesses concur that the body was laid in the tomb.

When questioned about the details of the burial, Mark would say that the tomb was hewn out of stone, showing that anything coming from the tomb would have to come through its one opening. Matthew's testimony about the great stone rolled to the door of the tomb and the Roman seal on it would prove that nothing could have come through that opening. He would add that the soldiers witnessed the rolling away of the stone, yet never attempted to prosecute anyone for the capital crime of violating the seal. When Luke would mention that no body had lain in the tomb before, it would be clear that anything remaining in the tomb was from the Lord's burial. Once again, John's addition would be different, because, while the others showed that no outside human agency could have placed graveclothes in an otherwise empty tomb, he would assure the court that no living

person placed inside could have escaped because the body was buried in the Jewish manner. He could explain to the court that the 100 pounds of spices were wrapped in the cloth strips that were wound around the body. These so adhered to the body, and encased it so thoroughly that John says the body was bound, the same word used for binding a prisoner securely. The court would conclude that humanly speaking it would be impossible for the Lord to extricate Himself and that no human agency could have caused the Lord to come from the tomb and leave the linen windings just as they were when His body was wrapped in them.

Is that all your case? You would still have to show that He had actually died.

Then I would call the apostle John back to the stand. He wrote that he was an eyewitness to the crucifixion and that he saw blood and water flow apparently from the pierced heart of the Lord Jesus. I would also call the Roman soldier who reported to Pilate, and who is in no way a friend to my case, to testify that he had seen that Jesus was dead. I would then call back to the stand Luke, a medical witness, and find that he had traced the matter accurately from the very beginning and agreed with the others that Jesus had died. I could also place a present day witness on the stand to point out that no document of the first century ever questioned if Christ, or any other victim of a normal crucifixion, actually died.

I think I would go one step further. The circumstantial evidence is convincing. I would call Thomas, who doubted if the Lord had been raised, yet when he saw mortal wounds in the living Christ,

exclaimed, "My Lord and my God." Peter would be another good witness. I don't think it would be self-serving for him to bring up the details of his denial of Christ, or even his intended return to fishing, had the Lord not appeared to him after His resurrection. However, it would show that there surely was something dramatic that changed him from being fearful of a young girl to boldly facing the men of a hostile city that had crucified Christ just weeks before. An interesting point is that no one in Peter's large audience questioned the resurrection, although he was in Jerusalem where all the evidence would have been. I would like to ask him about how he and the other apostles lived under bitter persecutions, lashings and beatings, imprisonments and shameful death, all for a lie? Would they give themselves so wholly for what they knew to be a myth? I would question his and the others' ethical teachings. Surely the court would accept these witnesses as being trustworthy and recognize that no higher ethical standard has ever been taught. It would be most difficult to conclude that such high standards were taught by men who were living a lie and knowingly deceiving others about the resurrection.

My last witness would be Paul. I would want him to give an account of his early life and of his persecution of the Christians. I would then want to have him tell the court of all his labors and hardships, not only as a Christian, but in order that others would become Christians. Then I would pause for a moment and ask him, "Paul, whatever made such a radical change in your life? From attempting to obliterate the name of Jesus, you abruptly accepted a Man as your God, in spite of all your

Jewish background, submitted yourself to Jesus as your Lord and spent your life to spread His name." I think I can hear him say, "I spoke with and saw the glory of the resurrected Christ Jesus. I hazarded my life and lived every day walking into the face of death because of the incontrovertible evidence that Christ Jesus rose from the dead."

You might never make a lawyer, but you are making it difficult for me to remain a sceptic about the resurrection.

Chris, the evidence is overwhelming. The Lord Jesus Himself told His questioners at the beginning of His ministry (John 2:18, 19) that the insignia of His authority was His resurrection on the third day after His death. He predicted it to His enemies and it happened as He said. There can be no greater evidence that God is, and that the teachings of the Lord Jesus and of all the Bible are true, than the indisputable fact that He rose from the dead.

□

The Grand Reality

Frances Ridley Havergal

"Reality, reality,
Lord Jesus Christ, Thou art to me!
My glorious King, my Lord,
my God,
Life is too short for
half the laud,
For half the debt of praise
I owe,
For this blest knowledge,
that 'I know
The reality of Jesus Christ'—
Unmeasured blessing,
gift unpriced!
Will I not praise Thee
when I see
In the long noon of Eternity
Unveiled, Thy bright Reality?"

The Major Message of the Prophets

T. Bentley

We have learned in our previous study that when ecclesiastical confusion abounds, God's revelation guides the faithful and promotes resoluteness to build for God according to His mind and will. Haggai and Zechariah were raised up by God just as the work of reconstruction on the temple ceased. Their message so stirred the hearts of God's people as to reinvigorate their spirit, rekindle their hopes and restart their active reconstruction of the house of God. Later we shall see how directly the servants of God ministered to the spiritual needs of the people. They were not marked by indecisiveness. Their's was a forceful presentation of God's message, calculated to produce the most positive results. There was no compromise with prevailing conditions. Inactivity because of preoccupation with personal demands was never countenanced. Where reproof was required it was given; where instruction was needed, it was imparted. These two men who were responsible to be God's mouthpieces, in this time of great need, were men of practical ilk. They themselves builded, for they were living exponents of their own ministry. Ministry and activity, preaching and practice were in balance (Ezra 5:2). If ecclesiastical confusion abounds, divine revelation will answer your problem and lead you out to the place where active cooperation with God is the privilege of the Spirit-led.

The next pair for consideration is Micah and Zephaniah. I link these two together because they addressed God's people at a time when a spiritual crisis arose. One thing they had in common, among many others, they both directed

their messages to the leaders of the nation at one stage in their ministry (Micah 3:1, 9, 11; Zeph. 3:3, 4). It is always a matter of deep concern to saints when leaders fail. Both of these prophets had an answer. We want to ascertain their spiritual directives regarding this issue. We will glean this as our studies proceed. Meanwhile, as these two books are carefully read, look out for eye-catching and soul-warming references to the One who never fails as the Leader of His people. The answer to the problem of human failure in leadership is divine rule.

No one can question the fact that we, as believers today, to use the world's expression, 'never had it so good.' Material affluence prevails in most areas of testimony. Nevertheless, let us remember that multitudes of our dear fellow-believers live in countries where belligerent governments are hostile to God and His truth. Many saints are denied liberty and live under oppression and hardship. Have we any answer to the question, "What is to be done when materialism affects the testimony?" Israel prospered materially under the reign of Jeroboam II. Amos delivered his main prophecy at Bethel during this most flourishing epoch. It was all too evident to the illuminated eye of the prophet that wealth had led to vice, and that vice was the prelude to decay and destruction. He could not therefore be deceived by the ease and apparent glory which lulled the contemporary priests and prophets into a sense of security. He saw on every side habitual self-indulgence, a fatal contentment with outward conformity and ritual. Amos declared his message fearlessly and faithfully. He is often called the Prophet of Righteousness.

Yet, God balances the message that He gives through Amos. He wishes that the righteous rebukes will reach the consciences of His people, but He also desires that love should touch their hearts. God's message to us has the same characteristics. If Amos is the Prophet of Righteousness, Hosea is the Prophet of Love. What a story he tells! Hosea is a man who ministers the heart of Jehovah out of experience. He records God's loving-kindness to His people, back-slidden though they are, God's love will effect their restoration and blessing. Comparative reading of these two writings will yield valuable results. They are a wonderful combination—Amos, unbending in his denunciation of lost spirituality through prosperity, and Hosea, appealing for a restored intimacy forfeited through infidelity.

Multitudes of God's people are called upon to experience the mystery of His disciplining hand in tests and trials that actually reveal His love to them. Some find it incomprehensible that a holy God would use such means, as He often does, to chasten His own children. Profound anguish ensues, pressing anxiety prevails and it may be that God's care is questioned. Genuine doubt can be answered. At the beginning of John's Gospel, there is a doubting Nathanael, yet, a patient, loving Lord calms the breast of His troubled servant and Nathanael bursts forth in adoring confession, "Thou art the Son of God, Thou art the King of Israel" (John 1:49). At the close of John's Gospel we are introduced to a doubting Thomas whose problems are as conspicuous as his absence on that memorial resurrection morning. The same patient One, who revealed Himself to Nathanael, graciously bears with His follower's incredulity and offers

him touching proof of His bodily resurrection. Thomas is won and worships, as there flows from his lips the unforgettable adulation, "My Lord and my God!" Habakkuk has often been called the doubting Thomas of the Old Testament. He had genuine problems. He talks to God about perplexities that assail his spirit, and God, in wondrous grace, simply talks back to His depressed servant. Habakkuk has a sevenfold division based on this approach which will open up the wealth of this amazing dialogue with God that Habakkuk experienced.

Did Habakkuk have a companion? I firmly believe that he did. Who among the remaining prophets had concourse with God and knew His disciplining hand except Jonah? Now read Jonah along with Habakkuk, for he too has a dialogue with God, but this time it is God who began the communication (Jonah 1:1). Jonah also has a seven-fold division, so there are many rich comparisons between his book and Habakkuk. The practical observation simply is, when personal concern assails, God has divine reasons. Sometimes they are declared and at other times they are not explained.

Among the saints of God in assembly testimony we are able to perceive a deep exercise in respect to corporate worship. Giving God His rightful portion is of paramount importance to priestly hearts. When sacrificial communion is absent, what is our reaction? Have we spiritual sacrifices to offer? We ought to have, but often there is poverty of exercise and penury of expression. The approach to God is couched in terms that are trite, threadbare and thin. Almost anything suffices so long as the

‘machinery’ of the meeting is kept moving. No real response to divine love is discernable, no preparation of heart and mind is known. The heart is cold, motionless and formal; hence, God is robbed of His portion. And yet, we can convince ourselves that we had ‘a good meeting.’

In Joel’s day, there was an absence of two important offerings, the meal offering (Lev. 2:1) and the drink offering (Ex. 29:41). Sources which supplied the necessary elements for these offerings were smitten by a divine and punitive scourge. The judgment of God was upon the land. Everywhere there was distress and mourning. This was most conspicuous among the priests in the temple. They were bidden to spend the night in sackcloth and to gather the elders and people to a solemn feast. There was a trumpet call to an assembly; all must come, and the priests were to weep between the porch and the altar and to cry that God would save them, and not allow His name to be a reproach among the heathen (Joel 2:2-17). It was a sobering scene! Can the reader discern any parallels? If so, the message of Joel will be readily appreciated. Joel shows what is not available for God and why. His companion prophet in this practical grouping is Malachi. Surely we are familiar with Malachi whose message reveals that what is given and made available to God is totally unacceptable. Ingratitude fills the hearts of both the priests and the people. The table of the Lord is despised. Polluted bread is placed on the altar and blind and sick victims are offered for sacrifice, such offerings as even their earthly governor would refuse with indignation. Among the less favoured, the name of the Lord is feared and honoured

(Mal. 3:16, 17).

The combining of Joel and Malachi is truly instructive, for both of these prophets have a concern for what ascends to God from the altar of worship. When sacrificial communion is absent, divine requirements are to be reviewed. Joel and Malachi serve this purpose ably.

Persecution from unexpected sources can disturb believers. Spiritual adversity can be as intense as physical infirmity or even material necessity. When external conflict afflicts us, to whom can we turn? Obadiah and Nahum have an answer. Both these prophets deal with external foes; Edom and Nineveh respectively. Read these seldom touched books with this thought in mind.

Israel must have found it strange that Edom was opposed to their early movements when passage through their land was withstood by the king of Edom. No sympathetic hand was offered when sorer times befell the people of God. Then, for all Edom’s professed relationship with Israel, they rejoiced in the day when Israel met disaster. Obadiah is anxious that we learn some practical lessons about the sovereignty of the Lord. God is watching over His own. He has not vacated the throne. The kingdom shall be the Lord’s. There is comfort in knowing that He knows. Nahum has a message that will comfort the hearts of distressed Israel. He says, “The Lord is good, a stronghold in the day of trouble, and He knoweth them that put their trust in Him” (Nahum 1:7). Leave the issue with God, troubled heart. He knows, He loves, He cares. When external conflict afflicts the souls of God’s people, let us remember divine recompense. No spiritual mind will seek carnal ways to redress the situation. □

Tidings -Canada

N. Lorimer

British Columbia

Vancouver, Peter Simms gave appreciated ministry in various assemblies in the city during the first two weeks in June.

Alberta

Calgary, The conference in May was very profitable with eight brethren taking part in ministry.

Manitoba

Robert Neill gave very interesting reports of the work in South Africa in several assemblies in the area.

Brandon, The saints appreciated visits by Alex Dryburgh, Doug King and Fred Holder.

Pine Creek, Doug King had a week of ministry meetings in May.

Portage la Prairie, Norman Mellish is expected for tent meetings in June.

Ontario

Barrie, Larry Steers and David Gray concluded gospel meetings they had in a school two nights a week for three months. The last meeting saw many strangers present. Our brethren expect to return here later this year.

Clinton, Nine nights of Bible Readings on II Timothy by James Thomson and Alex Dryburgh were very much appreciated by the saints. The assembly also appreciated a recent visit by Bert Grainger.

Dryden, Jim Thomson had a very interesting week here, visiting in the day and having combined gospel and ministry meetings in the evening. Because of the interest, Brother Thomson expects to return in August.

Kapuskasing, The Lord continues to bless in this area and the assembly has grown to 27 from the original 15 when the assembly was planted in March, 1981. Murray Pratt and Bruce Rodgers continue weekly house meetings in **Cochrane** and several adults have professed there.

Kenora, The assembly enjoyed a week of ministry by Alex Dryburgh.

Lake Shore, Timothy Walker had a week of ministry meetings in June.

Lindsay, Prayer is requested for tent meetings which William Metcalf and Don Nicholson expect to commence on August 8.

Midland, The conference in May was large with a good number of young Christians attending. A nice spirit prevailed with 18 of the Lord's servants present. The Bible Readings were excellent and the ministry was pointed and practical.

Newmarket, On May 25, Arnold Adams commenced a week of ministry meetings.

Orillia, Timothy Walker had a week of appreciated ministry.

Owen Sound, The assembly was encouraged and a little blessing in salvation was seen during three weeks of gospel meetings by Fred Holder and Ken Moore.

Sarnia, This year's conference may have been the largest ever held here. Bible Readings were judged to be very profitable, and the ministry was practical.

Toronto, Four teenagers were baptized in **Pape Avenue** in May. Also at **Pape**, Lorne Langfeld had two weeks of encouraging children's meetings. Prayer is requested for a city-wide gospel effort which Norman Crawford and Harold Paisley expect to commence in **Seneca College** on October 31. This special effort is in fellowship with 11 assemblies in Toronto.

Wallaceburg, On July 4, William Metcalf and Don Nicholson expect to commence gospel tent meetings.

New Brunswick

Moncton, The Lord was pleased to bless in gospel meetings by Doug Howard and Albert Hull and a nice number professed faith in Christ.

Tracadie, Prayer is requested for tent meetings in August when the gospel will be preached in this French district by James Smith and Gerard Roy.

Tidings -Canada cont.

Nova Scotia

Nineveh, There is a good interest in a gospel series by James Walmsley and James McClelland.

Oxford, Wallace Buckle and William Bingham were encouraged with some blessing in gospel meetings.

Sydney Mines, The saints were encouraged by a married couple being baptized and gathered to the name of the Lord Jesus. The new addition to the Gospel Hall is almost completed and is an asset to the work. Recently, Peter Matthews had appreciated ministry meetings using his model of the tabernacle. On May 30, Murray McCandless and David Swan commenced a Gospel effort.

New Glasgow, The assembly goes on well with continued growth and blessing. The brethren have expressed deep appreciation for a visit by O. MacLeod the last time he was in this area.

Prince Edward Island, Over 650 people attended the three-day conference of the five Island assemblies. Ministry and Gospel preaching by 12 brethren was good and practical. Four Bible Readings on II Timothy were very helpful. Albert Grainger had appreciated ministry meetings before and after the conference.

Tidings - U.S.A.

Washington

Tacoma, John Abernethy and Dick Robertson expected to commence a gospel series in June.

Oregon

Forest Grove, A very happy conference was held in May with eight brethren giving profitable ministry.

Iowa

Sidney Saword and Tom Baker visited a number of assemblies in the Midwest including, **Hampton, Stout, Hitesville, Cedar Falls, Dunkerton, West Union, Marion, Manchester, Garnavillo, Blue River, Ontario and Willmar.**

Aredale, There was some blessing in salvation during gospel meetings by Allan Christopherson and Roy Weber.

Dunkerton, The assembly requests prayer for a gospel tent effort by William Lavery and Fred Krauss during August in the **Readlyn** area where there is an interest as a result of children's meetings.

Garnavillo, The saints enjoyed a visit by Robert Neill and Robert Boyle. Brethren Neill and Boyle also visited a number of other assemblies in Iowa.

Manchester, The all day meeting in May was well attended with helpful ministry by Brethren T. Baker, W. Metcalf, D. Nicholson, S. Saword and H. Wahls.

Marion, A good number professed during five weeks of gospel meetings by William Metcalf and Don Nicholson.

Wisconsin

Atica, Joel Portman has done some visitation work in this area.

Blue River, John Norris paid an appreciated visit here as well as other assemblies in the area.

Broadhead, A few professed during six weeks in the gospel by Robert Orr.

Ohio

Akron, Eric McCullough and William Lavery were encouraged when several children of the believers professed salvation.

Clyde, Prayer is requested for a gospel series which Norman Crawford expects to have in a tent which will be pitched in the center of town.

Toronto, The saints enjoyed a few nights of ministry on Church Truth by John Slabaugh. Brother Slabaugh was expected for a gospel series commencing in late June.

Maryland

Frostburg, The May conference was very good with excellent ministry given by Brethren G. Graham, W. Lavery, E. McCullough, H. Paisley and J. Slabaugh. The attendance was large and the hall was packed for all meetings.

Virginia

Matoaca, Prayer is requested for tent meetings which Oswald MacLeod and David Oliver hope to have in August.

Tidings - U.S.A. cont.

Florida

Tampa, Continued prayer is requested for Ed Wickert who has made only limited progress since his recent serious heart condition. As he is able, Brother Wickert continues with the Spanish work in this area.

New York

Coxsackie, Paul Kember and David Oliver are expecting to pitch the tent near here once again. There is much exercise that God's hand might be seen in salvation, the work consolidated and a testimony raised to the Lord's name.

New Jersey

Pennsauken, Prayer is requested for tent meetings which Paul Elliott and Eugene Higgins expect to commence in August.

Pennsylvania

Bryn Mawr, The saints were refreshed as Harold Paisley ministered for one week on the Person of Christ.

Hatboro, The Lord's hand was seen in salvation during tent meetings by Walter Gustafson and Eugene Higgins at

Horsham, near Hatboro.

Connecticut

Hartford, Harold Paisley had a week of cheering and appreciated ministry on the Book of Ruth.

Torrington, Last summer, Frank Pearcey and Eugene Higgins had fruitful tent meetings in this area. Prayer is requested for another tent effort by our brethren commencing in July when the tent will be pitched about five miles from last year's site.

Massachusetts

Cambridge, James Smith paid a short visit here as well as **East Boston**.

Cliftondale, In this area where there has not been a gospel series for a number of years, James Smith expected to commence gospel meetings in mid June.

East Boston, The two days of Bible Readings on James' Epistle were a time of blessing. The teaching was heart-searching and practical. Flood conditions made the preparation and serving of meals much more difficult than normal, but the assembly handled it

expertly. A.M.S. Gooding is spending six weeks in the northeast. His ministry has been enjoyed.

Springfield, The third weekend in June will be the final area Bible Reading until fall. They have proved to be a great benefit to all assemblies throughout the area.

Tidings - Other Countries

N. Ireland

Aughavey, Although smaller this year, the annual conference was considered very helpful.

Ballinaloob, There was a nice interest with blessing in gospel meetings by J. Brown and J. Lennox.

Ballyclare, Gospel meetings by T. McKelvey and J. Hutchinson are very well attended.

Ballyduff, At the annual conference, the hall was packed and God gave help.

Bellaghey, Conference meetings in the tent were good and well attended.

Coleraine, Some professed salvation during a gospel series by S. Ferguson and N. Turkington.

Cookstown, J. Allen is commencing tent meetings.

Drumlough, The conference was considered both good and encouraging. Ministry was given by J. Hawthorne, T. McNeill, D. Kane, J. Turkington and W. J. Nesbitt.

Limnavadie, Wilson Jennings saw good interest in gospel meetings.

Mount Norris, S. McBride needs special prayer for tent meetings in this difficult district.

Plumbridge, J. Hawthorne and T. McNeill are having a good interest with some saved in a gospel effort in a portable hall.

Rathcoole, J. S. Thompson and D. Gilliland have commenced in a tent in this area of Newtonabbey.

Red Lion Cross, W. J. Nesbitt has seen unsaved people attending from the first night in a tent in the Loughall district of County Armagh.

Tidings - Other Countries concl.

Stonebridge, G. McKinley and S. Maze are working a portable hall in this area of great need.

Ministry, Recent ministry meetings include S. McBride at **Ballyclare**, J. Allen at **Clonkeen** and W. J. Nesbitt at **Newtownhamilton**.

Republic of Ireland, Brethren Kells, Wilson, Fulton and G. Stewart continue their difficult work in County Sligo, Longford and further afield. The labourers in the Republic work under most discouraging conditions, but the Lord cheers them with evidences of His hand working with them.

Brazil

Sao Gabriel, On May 15, Wilfred Glenn wrote, "We have seen a little more fruit in this town. On the last Saturday of April, we had another baptism when five took this step in obedience to God's word. Then on the first Lord's day in May we sat down to break the bread and drink the cup in remembrance of the Lord for the first time with fifteen from this town who did it for their first time. Do pray that this little company will be preserved and that others will be reached and saved and gathered to His name."

Chile

Concepcion, In a letter dated May 27, Richard Hanna wrote, "Last week I was in the town of Curanilahue for ministry meetings, taking up the subject of the church. There are 15 baptised believers there, with some others who profess to be saved, so before long they are going to want to gather as an assembly. The study of this subject proved to be timely. I hope to go down each Wednesday during the month of June to continue with the subject. Quite a few people from the town are attending, who are connected with local religious groups and they are finding in the Scriptures many things that they never had heard before. Dennis and a local brother called Juan Sequel are having gospel meetings in the city of Talcahuano, situated about ten miles away. They have been getting good attendances, and there are seven young men coming out nightly, who show real interest, as

well as a young married couple who live close by. The hall we rent there has seating accommodation for about 70 people and last Sunday night it was full, with six of the Christians having to stand outside. After we rented the place, we had to repair the floor, windows and doors, as they were rotten, then paint the place inside and outside, putting in several window panes."

Japan

Tokyo, During May, Jim Currie gave help in ministry at four assemblies, including the oldest assembly in Japan which is located almost in the heart of Tokyo. Before the summer is over, Brother Currie expected to have had nine series of meetings this year on the tabernacle using the model made for him by a number of younger brethren and sisters in the Vancouver area.

South Africa

Port Shepstone, Sam Emerson reports that there are over 40 Zulu assemblies in the South Natal area and these are little lights amidst the darkness of the heathen villages. He thanks God for dedicated Zulu nurses who help in the spiritual and medical work at the hospital.

Conferences, D.V.

Arnstein, Ontario

Sept. 18 and 19. Meetings on Saturday are Bible Readings on II Corinthians 5 at 8:45 and on II Timothy 3 at 10:30, with Ministry at 2:30 and 7. On Lord's Day there will be a Bible Reading on Psalm 22 at 8:45, with Breaking of Bread at 10, Ministry at 2:30 and Gospel at 7. Prayer meeting is on Sept. 17 at 7:30 p.m. with supper preceding at 5 p.m. Corr. Don Brunne, Arnstein, Ont., POH 1A0, phone (705) 757-2030.

Huntsville, Ontario

Sept. 11 and 12 in Huntsville High School, Brunel Road. Ministry meetings on Saturday are at 10, 2:30 and 7:30. On Lord's Day, meetings are Breaking of Bread at 10, Ministry at 2:30 and Gospel at 7. Prayer meeting on Sept. 10 in the Gospel Hall at 7:30 p.m. Corr. George

Cottrill, R.R. 2, Huntsville, Ont.,
POA 1K0, phone (705) 789-5146.

Kenora, Ontario

Sept. 4 and 5 in the Curling Rink, corner
of 1st Street and 8th Avenue South.
Meetings both days commence at 9:30
a.m. Prayer meeting on Sept. 3 in the
Gospel Hall. Corr. E. E. Gould, Box 255,
Kenora, Ont., P9N 3X3, Phone
(807) 548-4278.

Sault Ste. Marie, Ontario

Sept. 4 and 5 in Lakeway Collegiate,
130 Wellington St. E. First meetings on
Sept. 4 is at 10 a.m. Prayer meeting on
Sept. 3 in the Gospel Hall at 7:30 p.m.
Bible Readings will be on I Cor. 15.
Corr. R. A. Clark, 462 MacDonald Ave.,
Sault Ste. Marie, Ont., P6B 1H9, phone
(705) 253-2682.

Clementsvalle, N.S.

Sept. 5 and 6 with a prayer meeting on
Sept. 4 at 7:45 p.m. Corr. Ronald Berry,
R.R. 1, Clementsvalle, N.S., B0S 1G0,
phone (902) 467-3287.

Arlington, Washington

Sept. 4, 5 and 6 in the Gospel Hall.
Meetings each day are at 10:30, 2:30
and 7:30 with Bible Readings at 8:45
each morning. Prayer meeting on Sept. 3
at 7:30 p.m. Corr. John H. Portman,
26321-115 Ave. N.E., Arlington, WA,
98223, phone (206) 435-4364. Gospel
Hall phone is (206) 435-3797.

Dunkerton, Iowa

Sept. 5. All day meeting commencing
with Breaking of Bread at 9:30 a.m.
Corr. Harold Stickford, R. 1, Dunkerton,
IA, 50626, phone (319) 822-4549.
Gospel Hall phone is (319) 822-7498.

Hitesville, Iowa

Sept. 18 and 19 in the Aplinton High
School in Aplinton. Breaking of Bread is
at 10:30 a.m. on Lord's Day. Prayer
meeting in the Hitesville Gospel Hall on
Sept. 17 at 7:45 p.m. Corr. Larry L.
Brandt O.D., 509 Lincoln St.,
Parkersburg, IA 50665, phone
(319) 346-1084.

Akron, Ohio

Sept. 4 and 5 in the Gospel Hall. Meet-
ings on Saturday are Ministry at 10, Bi-
ble Reading on Christian Living for

Young Christians at 1, Ministry at 3 with
Ministry and Gospel at 7. On Lord's
Day, Breaking of Bread is at 10 with
Children's Meetings at 1:15, Ministry at
2:30 and Gospel at 7. Prayer meeting on
Sept. 3 at 7:30 p.m. Corr. Thomas
Wright, 1571-17th St., Cuyahoga Falls,
Ohio 44223, phone (216) 928-2093.

Midland Park, NJ

Sept. 25 and 26 in the Gospel Hall with
a Prayer meeting on Sept. 24 at 7:45
p.m. Corr. Edgar Chambers, 550
Franklin Terrace, Wyckoff, NJ 07481,
phone (201) 652-4862.

Note: Kindly remember the following
conferences as mentioned in detail in
the May or June issues:

**Charlton, Earlton, Englehart and
Kirkland Lake, Ont.** - July 2, 3 and 4

Pugwash Junction, N.S. - July 3, 4
and 5

Sioux City, IA - July 18

West Union, IA - July 5

Address Changes and Notices

To make these items easier to find,
we are reserving this section of each
issue for this purpose.

Change of Address

David Bodnaruk, Apartado 253, La
Ceiba, Atlantida, Honduras

James Campbell, 5525 Halley Ave.,
Burnaby, B.C., V5H 2R1.

With Christ

Leslie H. Turnbull of Grand Bend, Ontario on April 11, age 76. Our dear brother was saved in March, 1923 at meetings held in Grand Bend by our late brethren Albert Joyce and Thomas Wilkie. He was received into fellowship shortly after and continued until his homecall.

D. Beattie of N. Ireland on April 26. Our dear brother was saved in 1932 when Brethren Craig and Lewis had good gospel meetings when the Enniskillen assembly was formed. He was loyal and deeply interested in all assembly matters. For a number of years he was an invalid but was still at the meetings in his wheelchair. Brethren Strahan and Hutchinson had the funeral services. Prayer will be valued for the family.

Mrs. Mabel Booth of Longport, NJ on April 29, age 79. Our dear sister was born in Brooklyn, NY and was born again in 1928. She was in happy fellowship in Bridgeport, CT for 39 years before coming to the Home in 1976. Mrs. Booth served her Lord faithfully, giving out many tracts at supermarkets, teaching Sunday School and doing a lot of manual work at the Gospel Hall. She was very hospitable and was a woman of prayer. Her last words on earth extolled the virtues of her Saviour.

Mrs. Hazel Mason of Owen Sound, Ont. on May 2, age 74. Our dear sister was saved 45 years ago in Meaford and her late husband was saved shortly after. Both were baptized and received into fellowship at Owen Sound. Their home in Meaford was opened for cottage meetings, but later they moved to Owen Sound so they could faithfully attend all assembly meetings. The funeral services were taken by Fred Holder and Ken Moore. Prayer is requested for two sisters in Canada and one brother in the United States.

Mrs. Marguerite M. Oliver of Longport, NJ on May 6, age 89. Our dear sister was saved almost 69 years ago and was in fellowship for years in Camden, NJ, then in Barrington, NJ and for the last 5 years in Longport. She is remembered for her cheerful disposi-

tion, her uncomplaining spirit and her interest in others. Rita was the youngest and last living of 9 children of the late David H. Oliver. The funeral was taken by William Oliver and Eugene Higgins assisted by A. Higgins.

W. A. Hamilton of N. Ireland on May 9, age 82. Our dear brother was saved 60 years ago and was for many years in the assembly in Ballymena and for the last 12 years in Bangor. For many years he was associated in the work of John Ritchie and Company, Kilmarnock. He was a student, an avid reader and a very regular attender in the hospital. The large funeral was taken by T. McKelvey and J. Hutchinson.

Frank Lupton of Huntsville, Ontario on May 10, age 75. Our dear brother was saved as a young man and was in fellowship in Huntsville and latterly in Deer Lake for over 33 years. He was a quiet brother and enjoyed the songs of redemption. Andrew Fletcher spoke a faithful word to a large gathering. Some touched by the Word and the good testimony of our brother have shown deep concern.

Fred A. Thompson of Augusta, ME on May 12, age 90. Our dear brother was saved in 1904 and was in assembly fellowship for over 60 years, first in Byfield, MA, then in Westbrook ME and for the last 45 years in Augusta. His life was marked by consistency and godliness and he was a valued elder whose absence will be keenly felt. The large funeral, attended by believers from various parts of the east coast and the Maritimes, was shared by J. McCracken, J. Smith, H. Mizener and E. Higgins.

A. Doey of N. Ireland on May 13, age 69. Our dear brother was saved when R. Love and A. Ussher had meetings in Ballytinagh 48 years ago. He proved to be a steady, faithful brother in Sunday School and oversight. In all matters he was a real help in the assembly.

Mrs. William (Margaret) Oneil of East McKeesport, PA on May 16, age 75. Our dear sister was born in Scotland and born again in East Pittsburgh. For many years she was in East Pittsburgh

With Christ cont.

Truth & Tidings

assembly where she faithfully attended all the meetings till failing health hindered her. The funeral service was taken by Minor Hawk.

Reagh Gillespie of Charlottetown, P.E.I. on May 26, age 67. Our dear brother was saved at the age of 21 in tent meetings by the late A. W. Joyce and Robert McCracken of Cleveland in 1936. Invited by his mother who had been saved only a few days, Reagh went to please her one night. God awakened him and he was saved in a short time. He was in fellowship first at North River and then at Charlottetown where he was an elder at the time of his homecall. Prayer is requested for some in the family connection who are not saved. The large funeral services were taken by Albert Ramsay and Floyd Stewart.

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

The Rich Man

Ruth Shutt

The Bible tells us of a man,
Who once was rich on earth;
But died, as lived, apart from God,
Without the second birth.

"In hell he lifted up his eyes,"
So many years ago;
Surely by now his soul has rest,
But, sadly, 'tis not so!

He's been there now two thousand
years,
In bitter grief and pains.
Tormenting hours creep slowly by,
Yet not one less remains.

Then shall there never respite be
From terror such as this?
Shall not the damned some day be
free?
To exit the abyss?

Ah, yes! a day awaits the dead
When they shall leave the pit
As resurrected, but with dread,
For heaven still unfit.

Unwilling, trembling, terrified,
Each one shall stand alone,
In horror see the records brought
And opened at the throne.

The books will witness love long
spurned,
Each sin against his God,
Each time the sinner could have
turned,
But yet despised the blood.

The Word of God will add its voice;
No pardon offered now;
It proves the sinner had a choice
And yet refused to bow.

And then, as though the sinner
might
Still entertain the thought,
To heaven he yet may have a right,
The book of life is brought.

Oh, solemn search! before his face,
Until, with dread despair,
The sinner sees the awful space,
His name is missing there!

He's "not found written," so the
One
Who gave the sinner breath,
In righteousness must give him up
Unto the second death.

The lake of fire receives the lost,
With pain to rend the soul.
In flaming billows ever tossed,
While endless ages roll.

And if, through years and years of
flame,
"When will it end?" cry some,
The sinner's guilt demands the
same,
Unending "wrath to come."

But to you, living, God extends
His tender love and grace.
He sent His well-beloved Son
To suffer in your place.

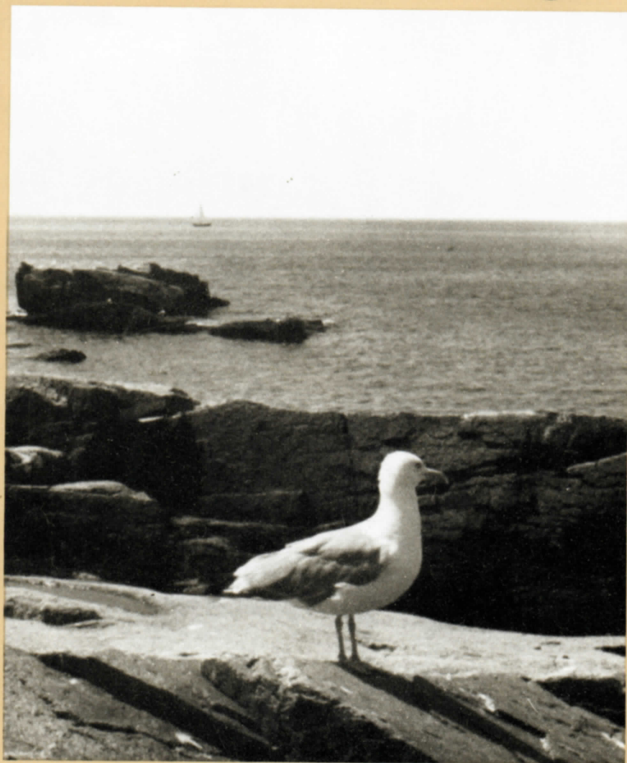
At Calvary, God's wrath was poured
On Him, "Who did no sin,"
That He might fully pardon you,
And righteous, take you in.

If safe from wrath you wish to be,
Dear friend, do not delay;
To Christ, the only refuge flee;
He'll gladly save today.

D. Lacey

truth and tidings

august 1982



All scripture is given by inspiration of God,
and is profitable....

199	Teaching	S. Maxwell
	<i>Scriptural teaching is one of the greatest needs among us. This is a very valuable article.</i>	
202	The Message of the 12 Prophets (3)	T. Bentley
	<i>Third in a series on the ministry of the prophets. It is searching and practical.</i>	
207	Questions Young People Face	A. J. Higgins
	<i>An answer to a timely question about healing.</i>	
210	The Work and the Workers	J. Walmsley
	<i>Written by a veteran missionary for the help of those who believe they are called to the work of the Lord, and for elders as they face the problems of commending a worker.</i>	
214	Outlines on the Tabernacle	N. Lorimer
	<i>Suggestive outlines by our associate editor. They have been used to great profit in the assembly where he is an elder.</i>	
205	"Many Shall Run To and Fro"	J. J. Stubbs
	<i>The correct interpretation of Daniel 12:4 will be a surprise to many readers.</i>	
216	Questions	S. Maxwell
218	Tidings	N. Lorimer
224	"Who Art Thou, Lord?"	J. M. Slabaugh

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$5.50 per year, U.K. £2.50. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Vol. 33 No. 8

The title of this study is a subject of vital importance among the people of God. It can hardly be disputed that in assemblies of the saints it has not been given the priority that is due to it. Many younger believers have never been impressed with the absolute necessity of proper teaching if spiritual development is to be seen in them. We live in days of activity, and while none will argue against the fact that spiritual activity is good and necessary, we must recognize that the continuous demands of Christian service will not by itself develop mature Christian character. It will not fit men for the demands of leadership or motivate younger men to apply themselves to the word of God so that they may develop into competent ministers of the Word of God.

In this study we will examine three words for teaching that are used as synonyms in the New Testament. We will see from them what is required for the important ministry of teaching and how the believers are affected by teaching. May the divine Spirit of God, the One who imparts all spiritual knowledge, enlighten our understanding. We will use some suitable headings to simplify the meaning of each of these words.

The Word of Impartation—*didasko*

Didasko is derived from the root *da(s)* which means 'to teach' or 'to learn.' I personally find it most helpful in word studies in the New Testament to compare the words with their use in the Septuagint version of the Old Testament. The concordance to the Septuagint is of great value to the student in this comparison. Tracing *didasko* in the

Septuagint, we learn that it is related to the teaching of the Ways of God. In Deuteronomy 4:1-10, Moses is instructed to teach (*didasko*) the people (v. 1), that they in turn might teach their children (v. 10). The purpose of this was that the people of the land might be caused to say, "Surely this great nation is a wise and understanding people" (v. 6). What a commendation for them! But alas! they soon forgot the ways of God. In fact, so complete was their failure that in the days of Josiah, the Book of the law was discovered in the house of the Lord after it had been lost and forgotten during many years of departure from God's ways.

How good it is to find a man like Ezra of whom it is said, "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." This is the man who was responsible for the great Bible reading of Nehemiah 8. In "The Vocabulary of the New Testament," edited by Moulton and Milligan, another very valuable tool for the student, it is pointed out that *didasko* was the word used by a mother in congratulating her son on the completion of his education and his being now in a position where he could teach others. How good it would be to see many Ezras raised up in our time.

In Judges 3:1-4, there were nations left in the land to teach *warfare for God* to those who had known nothing of the wars of Canaan. How sad that many treat lightly the great truths that have been recovered at great cost by others of the past day! That great singer and soldier, David, when delivered from the hand of Saul and all his enemies could say, "He teacheth my hands to war" (Psalm

18:34).

In Proverbs 4:11, "I have taught thee in the way of wisdom, I have led thee in right paths (paths of uprightness)," we have teaching related to *the wisdom of God*. In contrast to this, God charges "...They have forsaken my law which I set before them...and have walked after the imagination of their own heart, and after Baalim, which their fathers taught them" (Jer 9:13, 14). I will call this *waywardness from God*. How solemn to teach spiritual adultery in the face of the fact that God hates mixtures!

Turning to the New Testament, we find that *didasko* is used of *the teaching of the Saviour*. He was the true disciple whose opened ear listened to the voice of God in the morning hours. It is no wonder that we read that He had the tongue of the learned. In Matthew 5 to 7 we have the great principles of the kingdom which He taught. These same principles are interspersed through the Epistles. This will save us from making the mistake of thinking that the earthly teaching of the Lord Jesus was only for the disciples who gathered around Him and for men of a coming day. They are abiding principles for believers of every age. In Acts 1:1, Luke records that these were the things that Jesus began to do and teach. This is a most important principle. In viewing the greatest Teacher of all, emulation came before impartation. The teaching must form our lives before we formulate it for others.

John 14:26 tells us of *the teaching of the Spirit*, "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." In John 16:13, the Lord said, "When He, the Spirit of truth, is come, He will guide you into all truth." The man in the

chariot in Acts 8:30, 31, expressed this need when he said, "How can I (understand) except some man should guide me?" May we ever seek illumination by the Holy Spirit before we ever attempt impartation to others. It is a great weakness to attempt to explain to others anything we do not rightly understand ourselves and puts us in the category of the Hebrews of whom it was written, "For when for the time that ye ought to be teachers (*didaskalos*), ye have need that one teach you" (Heb. 5:12).

Paul lays great importance on the *right teaching of the servant*. Colossians 1:27, 28, "...Christ in you, the hope of glory, Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The character of this teaching was that it was in all wisdom. The word 'perfect' is translated 'full age' in Hebrews 5:14, and refers to full spiritual maturity. To Paul, this was the labour (*kopeo*) in which he agonized (*agonizomai*).

There was great consistency to this teaching. It was, "All the counsel of God" (Acts 20:27), and he never changed its character at any time to suit circumstances. In I Corinthians 4:17 he calls it, "My ways which be in Christ, as I teach everywhere in every church." In I Corinthians 7:17 he uses identical language, "And so ordain I in all churches."

The continuation of this teaching was vital. This is made clear in Paul's words to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). This is pictured in the teaching of Moses to Joshua and in turn the teaching of Joshua to the

elders which outlived him. Joshua 24:31 describes the long-lasting effect of this principle. If testimony is to be preserved, the truth must be taught to rising generations by men who live the truth and love it.

There is a command for teaching in I Timothy 2:12. Women are not to teach publicly and yet older women are to train younger women in the personal and home spheres. Well-taught sisters are very much needed to teach in this way as Aquila and Priscilla taught Apollos in Acts 18:26.

The Word of Admonition—*noutheteo*

In the Septuagint Version of the Old Testament this word is used to describe the warning aspects of teaching. It is used in the words of the Lord to Samuel regarding the failure of Eli to admonish his sons for their wickedness (I Sam. 3:13). They should have been most solemnly admonished because their sin brought divine judgment on the whole house of Eli. *Noutheteo* is used in Job 4:3, "Behold thou hast taught (admonished) many, and thou hast strengthened the weak hands." Although these were words of warning, they were also words of support for the next verse says, "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees" (v. 4). What a wonderful character of teaching is seen in this word!

In the New Testament we will see the sincerity of admonishment. "For though ye have many instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" (I Cor. 4:15). This work of admonishment is heart work rather than merely being head work. In Paul's warning are fatherly care and intimacy, "I

write not these things to shame you, but as my beloved sons I warn (*noutheteo*) you" (v. 14). These words remind us of Paul on his knees, in Acts 20:31, as he warns the elders of Ephesus with tears. Warning saints, when it is needed, will have far greater effectiveness if it is done with the warmth of interest and intimacy.

In I Thessalonians 5:12, 13, we have the suitability of admonition, "Now we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.." It is unbecoming for novices to be engaged in ministry that requires maturity. This is a necessary spiritual requirement for shepherd work.

The Word of Discretion—*sophronizo*

This verb does not occur in the Septuagint Version and is found only in Titus 2:4 in the New Testament, "That they (older women) may teach the young women to be sober, to love their husbands, to love their children." It means to train rather than to teach and has the thought of causing the one who is trained to have a 'sound mind.' This means to cultivate sound judgment in the care and management of the home.

As we have considered these words it is easy to see how far reaching they are in their application to assembly life, personal life and home life. May the Lord raise up those who are fitted and gifted for such work. It requires much time and diligence with much sacrifice to equip teachers, but it is a most happy ministry for the Lord and a great necessity for the preservation and growth of testimony. □

Practical Studies in the Twelve Hebrew Prophets (3)

T. Bentley

Building for God

One must inquire diligently in order to ascertain the reasons why the exiles ceased building the house of God at a particular stage. There are at least three sources that offer substantial evidence: Ezra, Haggai and Zechariah. Ezra, the priestly scribe, recorded the express intent of the adversaries, those who desired to have a part in the work of reconstruction. They were Samaritans, and while they put forth a pious claim, "We seek your God as ye do," the combined leadership of the returned remnant, gave an uncompromising reply. The full text of their answer is worth pondering (Ezra 4:3). They might have said, "We will build," and that would have been good. They could have gone further and replied, "We ourselves will build," and that would have been even better, for they knew that only they had a claim to this holy task. But the complete response showed the spirit of oneness and unity that was among them. It is expressed in the key word—together. The full answer was, "We ourselves together will build unto the Lord." This supplies us with a valued principle. Only they who know submission to the Lordship of Christ both in life and in teaching can have a part in the building of the assembly of God. Paul's repeated emphasis on the Lordship of Christ in I Corinthians endorses this principle. God could have His own to be conscious of their responsibility to build, but He who ever desires His people to be a separated people will have them know that separation brings them into a godly exclusiveness when it comes to spiritual building for God. This is not all, there must be unity, 202

togetherness amongst the saints of God. This is always both good and pleasant.

The answer aroused the hatred of the professed helpers and impelled them to become avowed hinderers. This is often the case. Religious animosity because of separation is invariably of the severest grade. Local assemblies that stand apart from the ecclesiastical confusion and desist from participation in joint efforts are usually impugned. It was so in the days of the exiles and it is so today, yet we must remain faithful and totally uncompromising in our stand for truth.

Appeal was made to the political powers. Authority was sought that would insist on the termination of this exercise for God. The secular powers complied and so the directive was issued that caused the work to cease (Ezra 4:23, 24). It is both a picture and a portend. The collusion of ecclesiastical and political powers to oppose the work of God is not new, nor is it defunct. It is very much alive and active today. As the day grows older, more and more faithful companies of God's people will suffer at the hands of this ruthless amalgamation. How the Lord Jesus suffered when the chief priests appealed to Pilate, we well know. Many saints have become victims of their combined persecution, and there is more ahead.

Reading the sources supplied to us by Ezra, we can see that the work ceased through external interference. But it is just then that God in wondrous mercy raises up the prophets who speak to the remnant in the name of their God. It is encouraging to know that whatever the extenuating circumstances may be, there is always a spiritual ministry offering divine directives when the way is overclouded and

difficult.

Haggai, whose name means 'festive,' or 'the festival of the Lord,' probably was senior to Zechariah. It was possible that he saw the temple in its former glory (Hag. 2:3) and having spent the greater part of his life exiled in Babylon, he returned with Zerubbabel and Joshua the high priest in the year 536 B.C. His short writings summarize a much more extensive oral ministry, and inform us of another cause that brought the work of building to an unjustified cessation. It was necessary that the returned exiles have houses in which to live. Such interests were both legitimate and practical. Haggai made no reference to the pressure of insurgent foes, whether ecclesiastical or secular. He put his finger on the people's occupation with their own interests rather than God's. If we have read Haggai aright, it is true to say that the work of building suffered due to material influence. His challenge in the first message he gives indicates this very clearly (Hag. 1:1-15).

God never expects His people to be indolent. Every resource of energy and ingenuity is to be expended to provide for the necessities of life, but when these material interests so impose upon the child of God as to hinder his service for God in the assembly, then reproof is needed. The Lord raises up a ministry that rebukes, and sometimes saints resent it, because they feel it is an intrusion into their private affairs. Well, God is deeply concerned about my private affairs, especially if they succeed in depriving Him of His portion. Haggai talks about houses, and not merely houses, but the elaborate and decorative condition of the houses. He speaks about eating and drinking, about clothing and wages, all

exceedingly private matters. The reason is clear, the focal interest of God's purpose among them lies waste (Hag. 1:9), and He can sovereignly dispossess them of their resources without prior notice. The work ceases when material interests become so great that they take prior place in the lives of the returned exiles.

Is it not possible for the saints to overcome? Can they not withstand the threat of hostile authorities and prove God in their circumstances? Must it be that self interests replace their activity for God? Such questions press on the real cause that the building for God ceased. It is one of spiritual indifference. No one can read Zechariah and not see this. If my concept of divine truth is weak, my activity in the sphere of testimony will be weak. If I were to think that the assembly is not really the place of the name, then I will be found building other things. If I doubt that the purpose of God is to display His glory through the golden lampstand of testimony, then I will not be actively engaged in the work of the Gospel in the local assembly. A reading of Zechariah's eight visions (Zech 1:7 to 6:15) will help the careful thinker to discern how God answers the spiritual needs of the different builders.

Conditions around us today are largely composed of these three hindering features: external interference, material influence and spiritual indifference, yet God has a timely ministry for His people that will deal with those who are thus affected.

The ministry of the Word of God must be ordered. Too often it is relegated to the spasmodic, the impromptu and the fitful. A hit at random seems to some to be all that is needed. This often comes from

passages of Scripture totally irrelevant to the problem at hand or even to what is said from them. God would have His ministering servants to be wholly subject to His control. As a prelude to our study of these two mighty servants of God, consider their co-ordinated ministry. It is a Spirit-given and a Spirit-governed ministry, which is systematic, decisive and sustained. The chronology of the messages is to be noted. Then think over each message as it relates to the original recipients. The result will be a renewed appreciation for God's expressed mind and will for His people, whose spiritual grasp of divine purpose and promise is evidently weakening. It will also serve to teach us that when God joins two men in ministry, instead of theirs being competitive work, it is truly a complementary ministry. No diverse kinds are in the plough for God. He delights to use men of kindred heart and of accordant spirit, with one intent, that the saints of God may be established and the work of the assembly advanced.

The earliest message comes to Haggai. It is dated by the rule of a Gentile monarch, but in month, by the Hebrew calendar. The message received in the sixth month is contained in Haggai 1:2-11. Summarizing the message, it will be helpful to observe that they were feasting when they should have been fasting and relaxing when they should have been rebuilding.

A second message is received in the seventh month. The focal point of this communication rests on verses 3, 7 and 9 of the second chapter. They describe the glories of the temple, past, present and future. It is a strengthening word. Hearts are encouraged to rely upon the faithfulness of God to fulfill His

promise. Leaders and people alike are exhorted to be strong.

It is on the eighth month of the same year that God speaks again, but this time Zechariah is the mouthpiece of the divine message. Compare the previous message with this one (Zech. 1:1-6). How wonderfully blended are God's calls to His own! Haggai bids them to look forward, and encourages them by assurances of God's promises. Zechariah invites them to look back and warns them not to be like their fathers in disobeying God and bringing down His disciplining hand upon them. Discipline and disobedience are the salient features of this searching message from God.

Haggai 2:10-19 contains the fourth of these specific communications. It comes in the ninth month. Notice how it compares with the previous one. Disobedience in holy things is followed by discipline from God and that repentance may call forth God's intervening hand for immediate relief. These messages have a corresponding motif, disobedience and discipline. Another message, received by Haggai on the same day (Hag. 2:20-23), will be considered in a future article, God willing.

The longest disclosure of the mind of the Lord in this significant series is given to Zechariah. Eight visions are received in one night. This extended conveyance of God's revelation to His servant comes in the eleventh month. The glory of God's presence is the subject. The Lord will be the glory in the midst of His people appears to be the epitome of this message (Zech. 2:5).

Finally, two years later, on the fourth day of the ninth month, the concluding message from the Lord is received. Chapters 7 and 8 of Zechariah contain the missive. It is

unquestionably from God. Note the expression, "And the Word of the Lord came" (7:1, 4, 8; 8:1, 18). If this is not conclusive enough, number the occurrences of, "Thus saith the Lord."

What is the theme of this appealing word from God? It is evident that the long period in Babylon has given rise to innovations of one kind and another. Instead of celebrating feasts, which they could not do in Babylon, Israel can only initiate fasts. At the time of this final communication they are fasting when they ought to be feasting, full of remorse when they ought to be rejoicing. Consummate adjustment is ministered, and at the same time confirmative assurance is given that the Lord still loves Zion. The time will come, when given His rightful place among His people there, nations will acknowledge, "God is with you" (Zech. 8:23).

Let us keep on building for God! The Lord will help us to see the assembly in the light of divine revelation, so that conformed to His mind and will, we will function accordingly, and men will yet fall down before God and worship, declaring, "God is among you of a truth" (I Cor. 14:25). □

"It Pleased Jehovah to Bruise Him."

It pleased Jehovah, Christ to bruise
Though none were found that could
accuse

His Holy One of sin.

It pleased Him, but I know not why,
To bruise Him—for a wretch like I,
Completely vile within.

To bruise the best! His perfect Son,
For I, the lowest and undone,

Is such unheard of grace—
How then can not my soul adore!
—And bursting, all its love outpour
To Him in endless praise.

Ruth Shutt

The above heading to this article is taken from Daniel 12:4 and is sometimes cited to show how the Word of God anticipates 20th century travel and restlessness. Now we certainly live in the age of speed. Great distances which would have taken days, weeks or months, some years ago, can now be covered in a matter of a few hours, and if our mode of travel is five or ten minutes behind schedule, we complain. I do not think it was ever intended by God that man should live and move at the rate he does. It is one of the great drawbacks of modern society with its resultant stress and strain. Be this as it may, the idea that the angel's address to Daniel points to trains, automobiles and airplanes rushing here and there is, we believe, not to be deduced from the words of this verse. Such a notion seems so disconnected from the sense of the verse and its context.

Daniel is directed to shut up the words and seal the book. He is to preserve it and take care of it in order that it may be for the help of the people of God in future times. This certainly does not mean that believers of the present church age should not study the prophecies of Daniel, but rather that they will be understood better when read by those living at the time of the end. If we neglect to look into Daniel with the help of the Book of Revelation, we shall lose out spiritually.

What then is the meaning of the expression, "Many shall run to and fro?" Firstly, what time period is referred to here? Verse 1 indicates that it is a time of trouble, such as never was since there was a nation. It is the last three and one half years of the tribulation period prior to the second advent of Christ to the earth.

Secondly, who are the many? Clearly they are the faithful remnant of verse 3 who will exercise a ministry of teaching and witness toward unbelieving Israel in particular and to the Gentile nations in general (Compare Isa. 66:19 and Matt. 24:14). Thirdly, what will be a guide, comfort and help to them during the awful season of the great tribulation? The answer to this is, the Word of God, for this we submit is implicit in the words, "Shall run to and fro." It is not the idea of swift movement that this statement is emphasizing, but the thought of diligent study. The phrase might well be paraphrased, "Many shall scrutinize the book from end to end," or "Many shall search it through and through." Mr. J. N. Darby in his New Translation has this footnote, "Many shall diligently investigate."

Thus, the faithful remnant of the tribulation days will run through every page of God's Book with keen, studious eye. In those dark days of suffering, during which the antichrist will reign, the Jewish remnant will be greatly helped and guided, not only by the prophecies of Daniel, but by the Lord's words in Matthew 24, and John's ministry in the Revelation as well as many other parts of Holy Scripture. We must not think that the Bible will be no more after the rapture of the church. God will preserve His Word from those who would gladly destroy it. What a value the believing remnant will place upon the written Word of God! It does not appear from prophetic Scripture that they will have any supernatural revelations, or see visions. They will be cast upon the written Word and shut up to it. What comfort it will afford them! What counsel it will give them! What courage it will

instill into them!

When the Lord Jesus was speaking of the setting up of the abomination of desolation in the temple, which will be the sure sign of the commencement of the great tribulation, He adds, "Whoso readeth, let him understand!" (Matt. 24:15). This links well with Daniel 12:4. The blessed reward for those who carefully study the Scriptures is that "Knowledge shall increase." This refers to their knowledge of God and His great prophetic purposes. They will be given spiritual understanding of all that God is going to do. This will sustain them in soul and have a sanctifying effect upon them.

Reader, how is it with us? Do we love and read the Word of God? Is it the man of our counsel? Is it our daily food? Do we desire to understand God's mind as to the future? Will our testimony be for the glory of God in troublesome times? Then let us delight in the Word of God! Let us study it! Let us not only store it in our minds, but be deeply exercised over it in our souls! Only then shall we be led into a spiritual understanding of the purposes of God and be fitted to serve Him better in a hostile scene. □

Christ

He was the Overcomer in His life in the sphere of temptation (Matt. 4:1-11) and in His death He was the avenging Kinsman (Heb. 2:14). Finally, as the Prophet, He was the perfect Scholar in the school of God (Isa. 50:4-9), and the perfect Servant in the service of God (Isa. 42:1-4). Now, He is the saluted priest forever in the sanctuary of God. □

S. Maxwell

Questions Young People Face

A. J. Higgins, M.D.

Healing

Her examination was over and she was waiting for the doctor to give his assessment. "I think it is clear from your examination and tests that we're dealing with a fairly common condition known as bronchial asthma. I'd like to take a few more minutes of your time to explain it in more detail and discuss how the medication I am giving you will work."

"Doctor, you're a Christian aren't you?"

"Yes. Why do you ask?"

"Then you'll understand when I tell you that I would rather not use medication. I'm going to pray and ask the Lord to heal me. You believe in prayer don't you? And you do believe that Christ did heal people. Think of the testimony it will be! Think of the honor and glory God will get when I'm healed by faith!"

"I certainly do believe in the value of prayer and in the healing ministry of Christ, but I am not sure I can jump from agreeing with those statements to agreeing with healing today."

"I thought you were a real Christian!"

"Be patient with me and let's consider together what the Bible says. A few years ago I noticed a very interesting thing about the miracles of Christ. In every instance, the same results could not be duplicated by men. They were miraculous acts that took place when men reached the end of human ability. Remember how in John 11 the Lord raised Lazarus from the dead? He told the disciples to remove the stone, then He called forth Lazarus. Finally, He told them to loose him from the grave clothes and let him go. The Lord Jesus could

have done it all Himself, but He chose to do only what they couldn't do."

"What does that have to do with healing today?"

"If you can be helped by taking a medication, then your healing can be effected by men. Christ never used His miraculous powers to do what men could already do."

"I never thought of that, but how can you account for many people who say that they have been healed? Isn't healing part of the atonement of Christ? Matthew 8:17 says that He took our infirmities and bare our sicknesses. This was at the very time when He was healing people. Are you sure you're a Christian?"

"Yes, I'm sure that I'm a Christian. But let me answer both your questions. First, let me turn your question around and ask you something, What is more important, our experiences or the Word of God?"

"Well, the Word of God, of course."

"I agree. I may not be able to explain all the experiences of others, but I must never set up experiences as the criteria for judging what the Bible says. We must interpret experiences by what the Bible teaches. But your second question has to be answered very carefully and scripturally. There is a very subtle and dangerous corollary to your thinking. The verse in Matthew 8 does not refer to the Lord Jesus in His healing ministry bearing sickness. We should note carefully that the Lord Jesus was on the way to Calvary. Every Scripture that we have that tells us what occurred at Calvary says that His death was for sin, not for sicknesses."

"But aren't sickness and disease the results of sin?"

"Yes, and so is death. Calvary has

not exempted all believers from death has it? You see, if the atonement included healing, then we are faced with some very difficult inconsistencies. I know that you believe that man can do nothing to bring about his own salvation. He is helpless and can add nothing to the atonement. The first problem presents itself when we consider that our bodies have built in abilities to fight disease and illness. The natural body cannot 'fight' sin, and yet it can fight disease. But even more important, if the atonement assures me of healing, then it would be wrong to ever add any other method of healing to it, just as it is wrong to add anything to the finished work of Christ for sin. The last problem with this concept is that the logical, ultimate end is that Christians would be exempted from death due to illness or disease, leading to immortality in a body subject to sin."

"I really don't know what to say about your reasons, but how can you possibly deny the experiences that people have? If someone says that they are healed, how can you possibly deny that? You aren't suggesting that Satan is performing the miracles are you? Our group leader warned us that that's pretty close to the unpardonable sin."

"My responsibility is not to explain the experiences people have, but to know what the Bible teaches. Since you have brought it up though, I will try to give a little different perspective to it. I really believe that there are more than two powers at work in the world. There certainly is the power of God and the power of Satan, but there is a third power at work, the will of man. Man's will is subject to psychologic suggestion and outside influences. One of the reasons that

it is so difficult for a drug company to prove the efficacy of a new drug is the placebo factor. We know that between 15 and 30 percent of people with pain will feel better if the doctor in an enthusiastic and positive manner prescribes even the proverbial 'sugar pill.' This has been proven time and again. Add to that fact, the enthusiasm and fervor of a 'healing service' and you can begin to account for some of today's healing."

"But how can you explain verses such as Psalm 103:3, 'Who healeth all thy diseases'; or Mark 16:18, 'They shall lay hands on the sick and they shall recover'; or John 14:12, 'Greater works than these shall he do?'"

"Let's look at those verses. Psalm 103:3 is followed by the statement in verse 5, 'So that thy youth is renewed like the eagle's.' How many healers are promising to cancel old age and provide a perpetual fountain of youth? Look at Mark 16 and remember that the promises there are a group of blessings that were to be signs that accompanied believers. The handling of deadly serpents and drinking of deadly poisons, without harm following, are also included in these credentials. Sadly and foolishly, some have attempted to prove they were divine healers by doing these things willfully and lost their lives in their pride. These were not to be things through which men would tempt God, but if such things were encountered by the witnesses, God would protect and preserve them, and so He did, as you will see in Acts 28:1-6, which is just one example of this protection. As to the reference to the greater works in John 14, the Lord had just raised Lazarus from the dead. If this verse refers to greater physical miracles,

what could they be? I think you will have to admit that the Lord was referring to works greater than anything in the physical realm, they were only for time, but He is referring to work that would extend to eternity."

"All of these passages must be understood in the contexts in which they are found. The gifts of healing were sign gifts associated with the Gospel being presented to the nation of Israel. When Paul said in Acts 28:28 "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it," he was making an important statement. No longer did the Gospel go to the Jew first. Healing, as a sign gift to an earthly people, to whom were promised earthly blessings, was passing away. This becomes very clear when we see that there were many sicknesses in the later New Testament that were not healed. Epaphroditus (Phil. 2:25-30) is sick nigh unto death, and in spite of the deep concern of Paul for him, he is not miraculously healed. Trophimus (II Tim. 4:20) had to be left at Miletum sick at a time when Paul longed for companionship. Timothy is told to use a natural remedy for frequent sicknesses (I Tim. 5:23). Paul himself besought the Lord three times to remove a thorn in the flesh which gave him much trouble (II Cor. 12:7-10), but God did not see fit to heal him. Can we accuse any of these of a lack of faith? What seems apparent is that while at one time God used healing from sicknesses to exhibit His authority and power, He is now using illness and sickness as a means of educating His own. Those who claim that sickness is never according to the will of God are attempting to take from Him a chief means by which He trains,

teaches and corrects His children."

"I've never really thought about it in the way you have presented it. Now that you mention it, I know of Christians who actually thanked God for illnesses that made His presence more real to them. They said they got to know more of God in their illness than in anything else in life. I never could see what they meant before. I'd like to discuss your reasons with some friends, and then I may want to talk to you again. Would that be alright?"

"I'm very happy to discuss this with you again, but remember, we'll use the Bible as our standard for understanding human experiences. I've really enjoyed our discussion. Incidentally, before you leave, let me give you that prescription for your asthma. After you've had a chance to look over the verses we've talked about, you might just want to get this filled." □

Thou Art the Same, Hebrews 1:12

"Thou art the Same"; Thou
change not;
Oh wondrous words, beyond our
thought!
Though circumstances dark obscure
The path we tread, once so secure;
With confidence we can rely;
"Thou art the Same," none can deny.
When in the world, satanic power
Grows stronger with each passing
hour;
And men's hearts fail because of
fear,
We can look up, His coming's near.
His Word is sure, to each last jot,
"I am the Lord and I change not!"
Thus onward shall we strive to go;
"Thou art the Same!" 'Tis blest to
know.

Mabel-Jean Jassie

The Work and the Workers

James Walmsley of Venezuela

Many of the Lord's people currently refer to the work of the Lord simply as 'the work,' and frequently the Lord's servants are called 'workers,' hence the title of this article.

How a young man may be recognized as one that has the potential of becoming a worthy servant of the Lord is not yet clear to many of the Lord's people, and it is lamentable that this state of ignorance applies even to some elder brethren. Looking at this matter in its broadest aspect, that is, embracing both those who work in the 'home lands' as well as those who are called 'missionaries,' and have gone to foreign lands (a distinction that is incongruous in view of the teaching of the Word of God), we find that the ignorance multiplies.

If someone were to ask the question, "What is the first thing that you look for in a young man who aspires to the devoting of all his time to the work of the Lord?", diverse answers would be given. Many would immediately answer that 'gift' is the first thing to be sought in such a person. Contrary to what many may think, character is what should be examined first, and in a much more protracted and studious way than many brethren would think necessary. It is not possible for us to know a brother intimately, if we only know him as we see him and speak to him at various meetings. Such a casual acquaintanceship would not permit us to form correct impressions as to his character and conduct outside the assembly. One of the traits of character that should receive our careful attention is the young man's attitude toward himself. Is he selfish or liberal? A selfish attitude should, in itself, be suf-

ficient to disqualify any prospective worker. It becomes all too easy for such a person to see in the work of the Lord only that part that relates to himself, so that the work in a certain area becomes 'my work.' Such a work depends solely on 'my judgment,' and it is only spoken about in terms that will reflect favorably on 'me.' The evils inherent in such an attitude will immediately become apparent to most and, while touching on this, it would be good to point out that a 'report' of the work is, basically, a man talking about himself. He will invariably leave us with a good impression. It is good when such reports speak well of co-workers and manifest that the work is being done harmoniously, in fellowship with other workers.

Many ills have accrued to the saints as a result of unwonted zeal shown for the 'missionary' and his work, while little or no interest is shown in local efforts in the Gospel. The so-called 'missionary conference' tends to this, and it might be well to point out that such a conference is without scriptural precedence, as is any meeting when the platform is limited only to a certain segment of the Lord's servants. It should be also recognized that brethren who publish missionary reports are totally dependent on the reports they receive and in many cases may not have any more knowledge of work abroad than the average reader. It would be an error of the first magnitude to suppose that such brethren have an authoritative voice when it comes to those who labor abroad, either in the commending of workers, or in the censure of those engaged for the Lord in other lands. All of us appreciate all that is done by brethren who, in their publications, seek to help the Lord's people, but

we must recognize that this service does not elevate these men above their brethren, nor confer some special authority upon them.

Character, of course, will not be the beginning and end of our examination of any person who feels that he is 'called' by the Lord for His work. Such a person will show, by his activities, a lively interest in all that relates to the assembly, and he will love the place where saints gather simply in the name of the Lord Jesus. Many sincere believers think that Gospel interest is all that is required in one who aspires to serve the Lord, and doctrine is considered as something that will be divisive and should be of little concern to the young man in question. Some men believe that attendance to doctrine will be a positive hindrance to any who seek to win the lost. That is, they imply, if they don't openly state, that winning souls will not be achieved by one who studiously attends to doctrinal teaching. The implication is that such a young man will go about propagating doctrine to the detriment of the Gospel. This has never taken place. What has happened is that some have gone out to preach the Gospel with very little knowledge of the great teachings of Scripture, and this should be avoided, for such a person is totally unfitted for the work. Any young person who has not a definite commitment to scriptural doctrines and principles, and who would not be able to teach the whole counsel of God, and practice it himself, is not a candidate for the work of the Lord.

Room should be made, however, for a young man to develop his gift. It would be most unreasonable to expect that a young man would have the knowledge of the Word of God that can only come from a

lifetime of studying it, or to expect that he should exhibit the same ability as an experienced teacher. Taking into account that he will develop constantly as a result of care, study and fellowship with more experienced brethren, allowance should be made for his apparent limitations.

So far in this article, the character, convictions and capacity of a young man have been considered. There are, however, other aspects of the commendation of a worker that must be considered. First of all, with what work does he wish to associate? Is it a work at home or abroad? In either case, does the young man in question know exactly the character, composition and spiritual condition of the work with which he wishes to associate, and do the commending brethren know? It is necessary to ask such questions in order to safeguard against mere emotional impulses. Many young people have based their desire to serve the Lord simply on the emotional experience of hearing a stirring report concerning work in a certain area. Many such young people are now a great deal wiser and sadder, and some now realize that they were self-deceived by precipitate impressions. Others have realized too late that the work they wished to identify with was not of such a character as to gain their confidence and respect. In other cases, young people have discovered that the work to which they have joined themselves was not firmly based on the biblical doctrines that they love. These are not as uncommon experiences as many would like to believe. In order to avoid the unpleasant experience of having all euphemistic concepts blown away by harsh realities, it is absolutely essential that young

people, wishing to enter into the labors of others, know exactly what is the nature and character of their work. They should also be in possession of some knowledge of the character of the older workers with whom they may be called upon to labor. Even though our older brethren are completely honorable and entirely devoted to the work of the Lord, it may not always be easy for new workers to labor alongside these older men. A young man must be understanding in this respect and realize that the character of the older worker has been molded by the experiences, often difficult ones, through which he has passed. He must also realize that it is exceedingly difficult, almost impossible, for a consecrated older worker to 'suffer fools gladly.' Circumspection in conduct and conversation is absolutely required, and the person who must be prepared to adapt himself to all prevailing conditions is the young worker. At the commencement of his work he will possibly think of many better ways to get things done, but by the time that he graduates to the ranks of older men, he will be a great deal wiser.

These few comments will suffice to permit us to appreciate that there must be good rapport between old and young if the work of the Lord is to progress in a spirit of happy fellowship. A young person, aspiring to enter into the labors of others, should do all that is possible, prior to committing himself to such labors, to ensure that he will be able to work harmoniously with older workers who have been there years before he arrived. The breakup of homes and the proliferation of divorce in our times have given us much illustration of the incompatibility that can be evident between people. If such incompatibility in

working with others is ever evident in a candidate for commendation, it would be wise to seriously reconsider his 'call' to serve the Lord. He will almost certainly discover that he is not the man for the work he aspires to do, and the work itself will be saved from much trouble and many inconveniences.

It would be impossible to write an article of this nature without considering the responsibility of those who will ultimately put a letter of commendation into the hands of an aspirant. The concept that some have concerning this matter of commending a worker is that the sole authority for such decisions resides completely in the hands of an assembly's elders. As a result, men in one part of the world will give a letter to a young man for work in an entirely different part of the world, or in a totally different area of their own country. For them, the whole matter of that person's work has been decided in the most absolute and binding manner. This is sometimes done without elder brethren entering into correspondence with those already laboring in the area to which the young man is going. It would startle some of our readers if they knew how often this is done. What happens when, armed with a letter of commendation, a man turns up in a country where the established assemblies and the laboring brethren know absolutely nothing about him? Such circumstances are the result of so-called 'autonomy,' at the expense of true fellowship. All fallacious ideas of 'autonomy' tend to be detrimental to the proper continuance and functioning of the work of the Lord.

Ideally, commending brethren should contact those older workers in whom they have confidence, and who reside in the area to which the

young man wishes to direct his labors. The worker who receives such a letter of inquiry, will not make a totally personal, arbitrary decision about such a serious matter, but will consult with others in the field. When such brethren have a personal acquaintance with the young man in question, it will be easier for them to reach a unanimous decision. If such men are unanimous, and the elders of the commending assembly are also unanimous, his commendation could be made known with the reasonable expectancy that all will work out well, and be for the glory of our Lord Jesus Christ.

These comments obviously apply to the initial act of commending a man for the work of the Lord. As time progresses, it becomes incumbent that such a person commend himself by his diligence in labors and uprightness of character. Inconsistency, duplicity, lack of moral integrity, and many other pitfalls may lead to a brother, once respected, losing the confidence of his fellow-workers and eventually, the Lord's people. The sorrowful outcome will be that such a brother discovers he is no longer commending himself as a servant of Christ.

The work of the Lord, as it exists in other lands is, for many of the Lord's people, a fairy tale of unceasing miracles. Their comprehension of this matter is that things must be different 'over there,' perhaps even that the same simple Gospel and sound scriptural principles will not be required to the same degree. It is not our objective to enter upon a discussion of such work, except to explain that many have gone forth to work in a basic Christian manner, attending to the sicknesses of underprivileged people and to seek through love and understanding to

introduce the Gospel to them. In some areas, schools for the education of local children, especially for Christian's children, have sprung up. This is often a necessary and very valuable work. A sister who goes to help in such work is not an evangelist, nor is she going to evangelistic work. She goes simply in her capacity of nurse or teacher, to contribute to some established work to which she dedicates herself under the guidance of experienced brethren. The whole concept of a young, single sister going to a foreign country as a 'free-lance' worker, accountable to no one, would, at the least, require some demonstrable support from the Word of God. It is not unchristian for us to make known that such people will not have our support, especially as it is our endeavour in these times to do all in a way that will promote fellowship and harmony among workers, and be for the glory of Christ. Where no school or medical work exists, there are no conditions that would favour a single sister going abroad to any country to 'serve the Lord,' unless it be at the inception of such work undertaken by responsible brethren who have the confidence of the other workers on the field. □

Grace and Truth came by Jesus Christ (Jno. 1:17). A hasty and irritated spirit is not the spirit in which we are called to contend for eternal principles. A good cause can only be damaged by associating it with a bad spirit. Truth cannot have free course if it be divorced from grace. Grace and Truth came by Jesus Christ (Jno. 1:17). God hath joined these two together; and if we separate them, it can only be to our loss and confusion. □

Outline Studies of the Tabernacle

N. Lorimer

How we are going to study the tabernacle

During our studies of the tabernacle, we will be occupied with the court, the seven pieces of furniture and the tabernacle structure. For each piece of furniture, we will consider its size, shape, dimensions and position, as well as the material from which it was made.

There is much typical teaching from the tabernacle that speaks of the Person of Christ and His work. There will also be many practical lessons for each of us as believers. When we consider the tabernacle proper, we will view it as a picture of a New Testament assembly.

Its Purpose

The purpose of the tabernacle is seen in the Lord's statement to Moses, "Let them make Me a sanctuary; that I may dwell among them" (Ex. 25:8). The tabernacle was God's dwelling place among His redeemed people. In fact, it was His dwelling place for approximately 500 years.

Through the tabernacle, the Lord taught the Israelites many important lessons including the holiness of God, the sinfulness of sin, the way of approach to God and the importance of blood for remission of sin. "Whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

The Materials

Some of the important materials used in the construction of the tabernacle and what they signify are necessary to an introduction to this subject. The gold speaks of that which is divine. Gold can represent either the deity of the Lord Jesus or at times the divine nature that is

imparted to believers in Him. The silver always speaks of the price of redemption. Copper illustrates God's judgment of sin. The wood speaks of that which is human. Wood can either represent the spotless humanity of the Lord Jesus or else it can represent men.

Whenever we meet these materials, their spiritual significance will always remain as they have been described above. Each colour used in the tabernacle, such as blue, purple or scarlet, has a spiritual significance which we will consider when we come to the gate of the court. We will also leave to a later outline the significance of the curtains and the coverings.

Where did the materials come from?

There was a deep exercise on the part of Israel to bring a willing offering unto the Lord. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation" (Ex. 35:21-29).

Many of the materials were brought from Egypt. See Exodus 12:35, 36 and compare Genesis 15:14. No doubt the acacia wood came from the wilderness.

The Linen Curtains

The linen curtains were 5 cubits (7½ feet) high and totalled 280 cubits in length. There were 100 cubits on the south side, 50 cubits on the west side, 100 cubits on the north side, plus 30 cubits on the east side. This length of 280 cubits will be of special interest when we come to the inner curtain covering the tabernacle structure.

The fine twined linen was white

and represents the holiness of God and the righteousness that He demands. A person approaching the court of the tabernacle would find a 7½ foot barrier of white which would keep him out and would remind him that he had sinned and come short of the glory of God.

The white linen curtains not only tell of the righteousness that God demands, but they also tell of the righteousness that Christ has supplied. In a remarkable way, the fine-twined linen speaks to us of the Lord Jesus Christ in all His perfections, as the world saw Him as a Man on the earth.

The Pillars

There were 60 pillars in the court: 20 on the south side, 10 on the west side, 20 on the north side and 10 on the east side. The pillars stood on sockets of copper and had copper pins. They had silver hooks and were connected together by fillets (connecting rods or bars) of silver. That the pillars were not made of brass seems evident from their omission from the list of things that were made of copper in Exodus 38:29:31. Likely they were made of wood. When looked at from above, only the silver chapter (capping on the top) would be seen. Hanging on the pillars were the curtains of fine twined linen.

The pillars speak to us of believers, standing where God's judgment against sin has fallen, united to other believers by redemption and holding up to the world the moral righteousness of Christ.

Were the pillars on the outside or the inside of the curtains? If they were on the outside, Philippians 2:15, 16 is in view and the pillars are seen as believers "Holding forth the word of life." If they were on the inside, we can apply the truth of Galatians 2:20 and only Christ is

seen.

The Gate

The tabernacle was always pitched facing the east and the gate was always at the east of the court. The gate was beautifully coloured, for it was made of blue, purple, scarlet and fine twined linen. It was held up by four pillars. There were no cherubim on the gate as was the case at the east of the Garden of Eden. The gate was inviting and we could well see the four pillars as spelling the word 'come.' The four pillars may be compared to the four Gospel writers who hold up the various colours of the gate as follows. The blue is the heavenly colour and gives us the chief characteristic of John, the Gospel of the Son of God. The purple is the colour of royalty and suggests the kingly aspect of Matthew. The scarlet is the colour of blood for the word is the 'worm-scarlet' and links with Mark in his Gospel of the lowly Servant who said, "But I am a worm and no man." the fine linen tells of the moral righteousness of the perfect Man as He is seen in Luke's Gospel.

The gate was the same height as the white linen curtain and this reminds us that the Lord Jesus has supplied the righteousness that God demands. Note the force of the word 'answerable' in Exodus 38:18, "The height and breadth was 5 cubits answerable to the hangings of the court." There was only one gate. Compare the words of the Lord Jesus, "I am the door" (John 10:9) and "I am the way" (John 14:6), and in this we will see the meaning of the gate of the court.

To be continued. □

Questions and Answers

S. Maxwell

QUESTION: Can you give some help on the expression in Matthew 12:40, "In the heart of the earth?" To what place does this refer?

ANSWER: The verse referred to in the question is, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." I do not believe that the heart of the earth for the Lord Jesus was Joseph's new tomb where His body was laid. The expression refers to the place of departed spirits, 'sheol' in the Old Testament and 'hades' in the New Testament.

Jonah did not view the belly of the whale as a grave either, but rather saw it as the belly of sheol (Jon. 2:2) notwithstanding that the Revised Version margin says 'grave.' 'Sheol' is the place of departed spirits, and 'hades' is the corresponding term in the New Testament. It is literally the 'unseen place' and its use in the Old Testament must ever be the way we understand it. Jacob said, "I will go down to Sheol to my son mourning," (Gen. 37:35) and he was certainly not referring to a grave, for he thought Joseph had been torn by wild beasts and had no grave (Gen. 37:33).

The solemn case of Korah, Dathan and Abiram is very clear. "They went down alive into the pit (sheol)" (Num. 16:33). There would be great difficulty in claiming that this meant their bodies went to a grave.

There are two words in the Old Testament that are used for the place where the body goes. They are 'geber' and 'saketh.' This should be understood clearly when we are dealing with cults who deny that the soul and body are separated at

death (Gen. 35:18).

Psalm 16:10 teaches that while the Lord's body lay in the rock hewn tomb, His spirit was in 'sheol.' Some have translated this verse, "Thou wilt not abandon My soul to Sheol," and claimed that it means He would never be there. This does nothing to change the sense of the verse, to my mind. It only indicates the duration of time, not that He didn't go there, but He was not left there. This surely is in keeping with the language of Acts 2:27-31, and in particular, verse 27, "Because Thou wilt not leave My soul in hell (hades), neither wilt Thou suffer Thine holy One to see corruption." The reading of Acts 2:31 shows that David plainly understood the language of Psalm 16, the Lord Jesus was not left in Hades. It stands to reason that you cannot leave a person in a place to which he has never gone. The word leave in this verse is *enkatalipo* and means 'leave behind, desert, or forsake.'

The two compartments of Luke 16:26, divided by the impassible gulf, were the abode of both the saved and the lost. The one side of the gulf was a place of torment and the other was a place of comfort. The place of comfort was doubtless the paradise about which the Lord spoke to the saved thief (Luke 23:43).

I would judge that the descent of the Lord Jesus into "The lower parts of the earth" (Eph. 4:9) is in keeping with the expression "The heart of the earth" in Matthew 12:40.

The final statement of Scripture we need to ponder when considering this question is Romans 10:6, 7. It could not refer to the tomb where the Lord's body lay. The heart of the earth was 'hades.' We cannot say much about its location, but as to the condition or state of spirits there, the Scripture is quite clear.

Reprinted by Request

QUESTION: Do the two expressions, the kingdom of God and the kingdom of heaven refer to the same kingdom? Please answer in Truth and Tidings.

ANSWER: In interpreting these two terms, particular attention must be given to the context in which they are found. A careful reading of the relevant passages will show that the two terms refer to the same kingdom but that they are viewed from different standpoints. We can only note a few passages.

"From that time Jesus began to preach and to say, repent, for the kingdom of heaven is at hand." (Matt. 4:17) should be compared with, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel" (Mark 1:15). Matthew 5:3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" should be compared with Luke 6:20, "Blessed be ye poor; for yours is the kingdom of God." Matthew 19:23 reads, "Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven." The next verse says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." When both terms are used in the corresponding passages in different Gospels and even in the same context in the same Gospel it is very difficult to claim that they refer to two different kingdoms.

Contrary to popular belief that the kingdom of heaven refers to the sphere of profession and the kingdom of God to reality only, it will be seen by comparing the parables of Matthew 13 with the parallel passages in Mark and Luke that pro-

fession and reality are linked to both expressions. Two examples will suffice: compare the parable of the mustard seed (Matt. 13:31; Mark 4:31, 32; Luke 13:19), and the parable of the leaven, (Matt. 13:13; Luke 13:21).

Conversion must take place before entrance into the kingdom of heaven (Matt. 5:20), and the new birth is necessary before there can be entrance into the kingdom of God (John 3:3-5).

The term, kingdom of heaven, used by Matthew, is in keeping with the fact that he wrote particularly for Jewish readers, who would be familiar with Daniel 4:26, "The heavens do rule." To pagans, this statement might have many meanings, but to a devout Jew, it could refer to nothing less than the throne of God. The kingdom of heaven suggests the place of the throne, the prodigal cried, "I have sinned against heaven" (Luke 15:18). The kingdom of God speaks of the Ruler Himself (Dan. 4:32); "The Most High ruleth."

The kingdom of God is seen in its spiritual character in Romans 14:17. Paul tells of those who shall not inherit it (I Cor. 6:9, 10; Gal. 5:21). From these and many other passages of the New Testament, we learn that the kingdom has a spiritual manifestation and a public manifestation. There was a spiritual manifestation of the kingdom when the King was present on earth. Now in the absence of the King, the kingdom is seen in mystery form. When the King returns, the kingdom will be in public manifestation. The kingdom is spiritual in the hearts of his own today (I Pet. 3:15 R.V.), and we acknowledge it in the local assembly (I Tim. 1:17). □

Tidings - Canada

N. Lorimer

British Columbia

Vancouver, Following several months of happy and fruitful service on the West Coast, George Campbell left Vancouver to return to his usual sphere of labour in Newfoundland.

Saskatchewan

Arboretfield, Sydney Maxwell had a profitable visit here between the Glen Ewen and Taylorside conferences.

Glen Ewen, Eight brethren gave help at the conference, which was most profitable, with two excellent Bible Readings on the Coming of the Lord. Following the conference, Ed Doherty remained for two nights in ministry.

Taylorside, The conference was large and profitable with four Bible Readings on Philippians chapters 1 and 2, which were much enjoyed by the saints.

Manitoba

Portage la Prairie, Although numbers were somewhat smaller than last year, the conference was a happy and enjoyable time with appreciated ministry by seven full time workers and profitable Bible Readings on the Judgment Seat of Christ, the Judgment of the Living Nations and the Great White Throne. Following the conference, Norman Mellish and Jim Webb started tent meetings with a nice interest and some professing salvation.

Roseisle, Alex Wilson and Matt Murphy gave help in ministry.

Winnipeg, Three nights of ministry by Sydney Maxwell were well attended and encouraging.

Ontario

Azilda, In June, Ken Moore started tent meetings in this area.

Belmont, Larry and Wade Steers expected to commence tent meetings in July

Campbellford, The assembly enjoyed upbuilding ministry in recent visits by Brethren R. Booth, F. Krauss, J. Yocum and E. Badgley.

Clinton, The brethren are presently working on an extension to the Gospel Hall. A recent visit by Noel Burden was enjoyed.

Deer Lake, Prayer is requested for gospel meetings which Larry Steers and David Gray expect to commence on August 8.

Elmvale, Lorne Langfeld, Gary Sharp and David Gray have distributed gospel texts and Bibles from a display booth at a weekly farmer's market.

Kincardine, On June 20, George Patterson and Lorne Mitchell commenced tent meetings near Kincardine, where a few souls have previously been reached and saved.

Orillia, The saints enjoyed recent visits by E. Dellandrea, L. Langfeld, J. Yocum, T. Walker and D. Gray.

Port Arthur, Robert Boyle had a week of appreciated ministry in June.

St. Thomas, The assembly enjoyed visits by Harold Paisley and Albert Ramsay.

New Brunswick

Carlingford, Murray McCandless plans to pitch his tent in this area this summer.

Green River, Following the Green River conference in July, Larry Boute and Leslie Wells expect to commence a tent series.

Kedgwick, Prayer is requested for gospel meetings which Leslie Wells and Ivan Poirer expect to start in August.

Tracadie, The brethren have never been able to safely erect a tent in this town, but an ideal lot has come up for sale. On August 1, James Smith and Gerard Roy expect to commence a tent series on the property which the brethren are purchasing with the hope of building a hall in the near future.

Nova Scotia

Dartmouth, On July 11, Albert Hull and James Walmsley commenced tent meetings in the same place where a fruitful series was held last year. Prayer is requested for this summer's effort.

Halifax, Over 500 attended the first Bible Reading conference in Halifax in June. The Readings on the Church and the Churches were very practical and

profitable with help given by Brethren H. Paisley, N. Crawford, A. Hull, J. Walmsley, M. McCandless, W. Bingham, D. Swan, J. McCracken and F. Stewart. Following the conference, Harold Paisley had five nights of well attended and appreciated ministry on the Person of the Lord Jesus Christ.

Inverness, To follow up last year's effort, David Swan plans to pitch his tent in this area where he will be helped by local brethren.

Nineveh, James Walmsley and James McClelland had a fruitful series in the gospel. The saints were helped by the meetings and were encouraged to see some attending who formerly had never been inside the Gospel Hall.

Oxford, Following the Pugwash conference in July, William Bingham and John McCracken expected to commence gospel tent meetings six miles outside Oxford.

Sydney Mines, Good numbers have been attending gospel meetings by Murray McCandless and David Swan with some being concerned.

Prince Edward Island

Albert Ramsay and Peter Orasuk have commenced a gospel series in a tent near **Charlottetown**.

Newfoundland

Using his Bible van, Carl Payne expected to visit various parts of Newfoundland this summer.

Cornerbrook, The saints were encouraged by a good conference in June. Seven brethren took part in ministry or gospel and two souls professed to be saved. The Bible Readings were practical and profitable.

Gander, For over three years, Bible studies have been carried on in private homes. Recently, space was rented for children's meetings and gospel meetings, with Bert Joyce and Bryan Funston having an encouraging series. This summer, Gaius Goff, George Campbell, Bryan Funston, Marvin Derksen and others will have tent meetings in this area.

Tidings - U.S.A.

Washington

Arlington, Sidney and Jack Saword have commenced a gospel series in a tent.

Minnesota

Hinkley, On June 27, Robert Orr and Leonard DeBuhr started tent meetings.

Willmar, Helped by a local brother, Jim Martin is having gospel meetings in a tent in a nearby town.

Iowa

Antioch, On June 20, Paul Elliott and Steve Walvatne started gospel meetings in a schoolhouse in this area.

Garnavillo, The conference in June was very well attended with ideal weather. Eleven of the Lord's servants were present and the ministry was excellent. Some of the younger Christians in the assembly are having encouraging children's meetings in nearby towns, using a trailer that is fitted out for this purpose.

Hazelton, Bruce Collins, Victor Collins and Dale Wahls are having gospel meetings near here.

Maquoketa, Allan Christopherson and Joel Portman are putting up a tent here.

Sheffield, In a park shelter, Gavin Collins is having gospel meetings two nights a week.

Sioux City, Helped by local brethren, Bruce Collins had a short but encouraging gospel series with new contacts made among the unsaved.

Ohio

Cleveland, The assembly very much appreciated six nights of practical and expository ministry by A.M.S. Gooding on the Book of Ruth. From Cleveland, Brother Gooding expected to visit **McKeesport, PA, Indiana, PA** and **Hartford, CT** before returning to Scotland on July 17.

Clyde, On July 11, Norman Crawford commenced tent meetings on a site in the centre of the town.

Mansfield, Alex Dryburgh paid an appreciated visit here as well as **Akron, Clyde** and **Jackson, MI**.

West Virginia

Keyser, On June 27, Robert Surgenor commenced tent meetings on the same lot as last year. He was helped initially by Glen Moore, with George Graham planning to join him later in the series.

New York

Catskill, To follow up on the **Coxsackie** work, David Oliver and Paul Kember are labouring in a tent.

Massachusetts

Saugus, Helped by local brethren from the **East Boston** assembly, James Smith is having gospel meetings in the **Cliftondale** Gospel Hall.

Connecticut

Torrington, On July 4, Eugene Higgins and Walter Gustafson commenced tent meetings.

Maine

Augusta, The conference was encouraging with helpful ministry by E. Higgins, O. MacLeod, J. Smith, K. Taylor and J. Walmsley.

Tidings - Other Countries

N. Ireland

Ballyclare, T. McKelvey and J. Hutchinson had very well attended gospel meetings with some fruit in salvation.

Ballymachason, The annual conference in a large tent was profitable with good ministry by Brethren Noble, Hunter, McCullough, McShane and McBride.

Belfast, W. Armstrong and local brethren are trying tent meetings in one of the large housing estates in Belfast. Jack Hunter had ministry meetings in **Glenburn** and **Bloomfield** halls.

Castlereagh, H. Andrews is in tent meetings with some blessing.

Crosskeys, Tent meetings by J. Noble and E. McCullough are encouraging with some professing salvation.

Drum, Although smaller this year, the annual conference was profitable with helpful ministry by five brethren.

Glengormley, A. McShane had large ministry meetings, the first since his recent illness.

Martray, The annual conference on June 12 was helpful with D. Kane conducting the Bible Reading and Brethren Wells, Nesbitt, McBride and Maze giving ministry.

Mount Norris, There is a good attendance at tent meetings by S. McBride.

Plumridge, J. Hawthorne and T. McNeill saw some profess in well attended tent meetings.

Strabane, The conference on June 5 was very good with help given by Brethren J. Hutchinson, D. Kane, J. Turkington, J. McCann and T. McNeill.

General, We are deeply sorry to have to report that following heart surgery, our brother J. Turkington of Venezuela went to be with Christ. For him it is far better, but the loss is very great to his loved ones and to the work of the Lord in N. Ireland and Venezuela. A full obituary will follow next month, God willing. W. Lavery, home on a short visit, is having appreciated ministry meetings in several assemblies. W. Halliday is home from the Copperbelt area in Zambia and is giving appreciated reports and ministry. D. L. Craig, now 92, is unable to be out but is still clear in mind and interested in divine things. S. H. Moore, on furlough from S. Africa, is giving appreciated reports and ministry. N. Stewart is home from Zambia because of health and needs our prayers.

Chile

Puerto Montt, Ernest Moore and Luis Poblete had a gospel series in a rented hall with several souls showing special interest and a little blessing in salvation. This was the first gospel series in Puerto Montt, which is 110 KM south of **Osorno** and which is located at the southern terminus of the long Pan American highway which essentially continues northward to Alaska.

Costa Rica

Grecia, In a recent series of gospel meetings by David Booth and Ed Presley, three professed.

Holland

Lou Swaan has been encouraged with some interest in tent meetings. The recent conferences were very good with timely messages for the people of God.

Conferences, D.V.

Maidstone, Sask.

Oct. 9 and 10. Meetings on both days are at 10, 2 and 7. Prayer meeting on Oct. 8 at 7:30 p.m. Corr. Harry K. McLaren, Box 481, Maidstone, Sask., S0M 1M0, phone (306) 893-4193.

Chapman Valley/Parry Sound, Ont.

Sept. 25 and 26 in the Chapman Valley Gospel Hall. Prayer meeting on Sept. 24 at 7:30 p.m., preceded by supper at 5 p.m. There will be two Bible Readings on the Local Assembly, (1) its foundation and features and (2) its formation and function. A third Bible Reading will be on the conception, composition and consummation of the Universal Church. It is requested that brethren coming to minister be exercised about ministry in relation to the Local Assembly. Corr. Herb West, Lakeview Dr., Sundridge, Ont., P0A 1Z0, phone (705) 384-5280 or Russell Longhurst, R.R. 3, Grandview Dr., Parry Sound, Ont., P2A 2W9, phone (705) 746-8415.

Clinton, Ont.

Oct. 2 and 3 in Central Huron Secondary School, Princess St. E., Clinton. Breaking of Bread is at 10 a.m. Prayer meeting on Oct. 1 at 7:30 p.m. in the Gospel Hall, Joseph St. Corr. Douglas McDonald, Box 329, Clinton, Ont., N0M 1L0, phone (416) 625-3125 or (519) 565-2752.

St. Thomas, Ont.

Oct. 9, 10 and 11 in the Central Elgin Collegiate, Chestnut and First Ave. No meetings on Saturday morning. Breaking of Bread is at 10 a.m. Bible Readings will be on the Book of Ruth with its practical applications. Prayer meeting on Oct. 8 in the Gospel Hall, 1 Sunset Drive at 8 p.m. Corr. Allen McCandless, R.R. 1, Port Stanley, Ont., N0L 2A0, phone (519) 769-2472.

Sussex, N.B.

Sept. 11 and 12 in the Sussex Regional High School. Meetings on both days are at 10, 2:30 and 7:30. Bible Readings will be I Peter chapters 1, 2 and 3. Prayer meeting on Sept. 10 at 8 p.m. in the Gospel Hall. Corr. Howard Godsoe, R.R. 3, Hampton, N.B., E0G 2Z0, phone (506) 823-5896.

Cleveland, Ohio

Instead of the usual conference in October, the Monticello assembly plans Bible Readings on the third weekends in September, November and January. On Sept. 18, the subject will be The Upper Room Ministry from John chapters 14, 15, 16 and 17. The meeting will start at 2 p.m. with supper served between afternoon and evening meetings.

Note:

Kindly remember the following conferences as mentioned in detail in the July magazine:

Arnstein, Ont. - Sept. 18 and 19

Huntsville, Ont. - Sept. 11 and 12

Kenora, Ont. - Sept. 4 and 5

Sault Ste. Marie, Ont. - Sept. 4 and 5

Clementsvalle, N.S. - Sept. 5 and 6

Arlington, WA - Sept. 4, 5 and 6

Dunkerton, Iowa - Sept. 5

Hitesville, Iowa - Sept. 18 and 19

Akron, Ohio - Sept. 4 and 5

Midland Park, N.J. - Sept. 25 and 26

With Christ

Ellwood Allen Zander of **Boca Raton, Florida** on April 14, age 91. Our dear brother was born in Philadelphia, PA and born again at a cottage meeting held by H.G. McEwen 64 years ago. He was put out of his home when he told his father he was saved and was going to be baptized and gathered to the name of the Lord Jesus in Mascher St. assembly. Later he married Martha McEwen, a sister of Hugh and Sam McEwen. He was the vice president of the Longport Home in New Jersey and also was correspondent for Bryn Mawr, PA and Richmond, VA before moving to Florida.

Mrs. Maud E. Hall of **Bangor, N. Ireland** on May 14, age 88. Our dear sister was saved in 1913 in Portavogie and was received into fellowship there. For many years she and her late husband were in Ballymagarrick. Her last 18 years were at Ebenezer, Bangor and although unable to attend meetings for the past seven years, she maintained a prayerful interest in the assembly and the work of God.

Mrs. Burton (Margaret) Brown of **Merlin, Ontario** on May 20, age 66. Our dear sister was born and born again at Straffordville, Ontario. As a young girl, she heard the late T. E. Touzeau speak on the lost sheep and she found out she was lost and received Christ. Shortly after she was baptized in the Otter Creek and received into fellowship. She was associated with the Merlin assembly since her marriage in 1941. Robert Booth preached the gospel and gave words of comfort to a large company of relatives and friends.

Herbert Spring of **Livonia, Michigan** on June 5. Our dear brother was saved in 1922 after being invited to hear John Ferguson preach the gospel in Flint. For the last 35 years he was in happy fellowship in Stark Road where he will be remembered for his words of encouragement and in later years for his strong desire to attend the breaking of bread meeting despite great physical handicap.

Mrs. Judy Patten of **Brandon, Manitoba** on June 25, age 36. Our dear sister was saved in Bracondale Hall, Toronto, in 1968 and was added to that assembly shortly after. In 1971 she and her husband, Dave, moved to Brandon where they continued in assembly testimony. Judy was a happy, consistent sister, given to hospitality. Throughout her illness she bore a bright testimony and she will be greatly missed. Prayer is requested for her husband, her three children, Andrew 12, Alan 10 and Aileen 9, as well as her parents, sisters and brothers. □

Change of Address of Gospel Hall

Deland, Florida - The assembly, formerly meeting at 140 North Spring Garden Avenue, now meets at 109 Rose Hill and North Woodland Blvd., Deland.

Special Notice:

The Northern Publishing Office
29/31 Ann Street,
Belfast, N. Ireland, BT1 4EB
Available now: *Select Gospel Hymn Book (Eternity Hymn Book)*, 150 good Gospel hymns especially suitable for tent meetings, Gospel meetings and Sunday Schools, 75 pence per copy, 50 copies at 20% and 100 copies at 25% less, plus postage.

Available soon: Reprinting of good Gospel tracts, Life and Death Leaflets. For further information contact N.P.O.

New Book:

Letters to the Seven Churches of Asia by Hector Alves—available by mid-August—edited by Richard Lawford. This excellent hard cover book contains several good photographs of Mr. Alves and a history of assemblies. Send orders and payment to Richard Lawford, 36 Centrepark Drive, Ottawa, ON Canada, K1B 3C1. \$6.75 postpaid. Additional copies to one address \$6.00.

Truth & Tidings

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.**
Annual prepaid subscriptions price
\$5.50 per copy; U.K. subscriptions £2.50 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST to 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Who Art Thou, Lord?

John Mark Slabaugh

Some questions are trivial and are soon forgotten. This vital question, "Who art Thou, Lord?" is one that most of mankind has forgotten to ask. Saul of Tarsus asked this question at the moment of the greatest crisis in his life. Heaven or the lake of fire for eternity were in the balance for him as he spoke these words on the Damascus Road (See Acts 9:1-6). This could also be true at this present moment for you, dear reader.

Saul had a choice to make as he spoke. He could have retained his religion and been lost eternally. Instead, he renounced that religion and received the forgiveness of his sins. His right choice did not save his soul; only the Lord Jesus Christ can do that. His choice left him without any hope in self or religion. That is where you too, my reader, must come before the Lord Jesus saves you.

Saul's Condition

Saul had his whole heart in the Jew's religion. He was proud of Jewish history, and that God had given the ten commandments to the Jews through their revered leader, Moses. Yet, in his zeal for the outward forms and the rituals of his religion, he overlooked entirely his sinful inner state. God's law, which Saul honored and to which he tried to conform his life, condemned him and could not remove the guilt of his sin (Rom. 3:19, 20). God's law pointed forward to God's provision for guilty sinners (Gal. 3:19-25). Saul and his fellow religionists had rejected that provision, Jesus Christ, and crucified Him. Saul was bitterly opposing the truth regarding the Lord Jesus and persecuting those who preached Him.

My reader may say, "I am not that religious or that bitter." This may be true, but are you not also as familiar

with the Gospel of Christ as Saul without any corresponding benefit to you? Have you too overlooked your real problem, the guilt of your sin, while putting your heart into something else? Business or pleasure may hinder you as much as religion hindered Saul.

Saul's Confrontation

Though Saul was an enemy of Christ and would avoid Him and persecute His followers, Christ was not Saul's enemy. Christ did not avoid Saul, but confronted him on the Damascus Road. There He struck Saul down in mercy, not in wrath by the light from heaven. The bright light and the voice from heaven stopped Saul in his madness. Now Saul cries out, "Who art Thou, Lord?" and hears, "I am Jesus, whom thou persecutest." Saul's guilt is exposed to him and he lies trembling and astonished on the road with conviction in his soul.

I wish nothing better for you, my unsaved reader, than such a confrontation with the claims of the rejected, glorified Christ bringing the conviction of your lostness and guilt before God.

Saul's Conversion

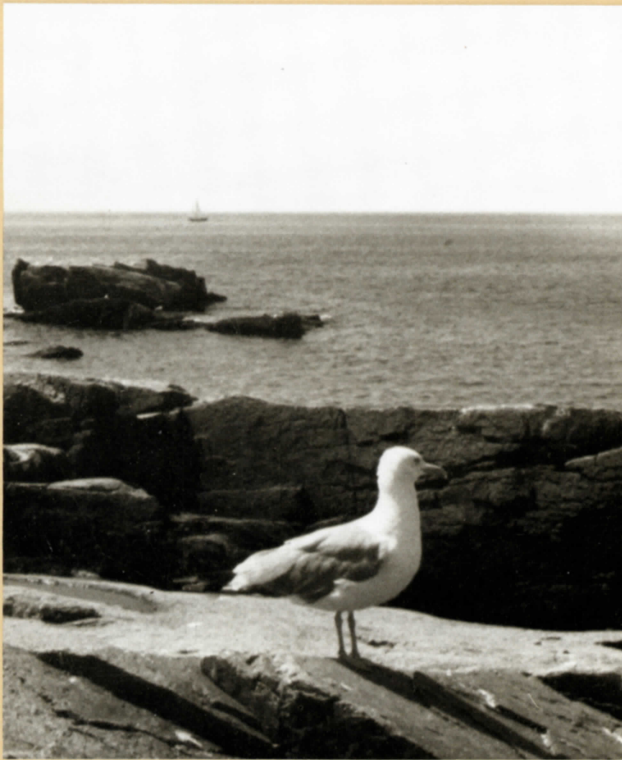
That word from heaven, "I am Jesus," was all Saul required to reveal salvation to him. Jesus means Saviour! Saul heard, "I am the Saviour," and believed Him. Now he understood that the death of the Lord Jesus was appointed by God as the means whereby God punished His sinless Son for sinful Saul of Tarsus (See Paul's testimony, II Cor. 6:21; Gal. 2:20). The change in Saul was instantaneous and permanent. Saul, the fierce persecutor, became Paul, the fearless preacher.

May some dear readers also experience the lasting joy of conversion to the rejected Christ! □

A. Losey

truth and tidings

september 1982



All scripture is given by inspiration of God,
and is profitable....

227	Joseph W. Turkington	A. McShane
229	The Message of the Prophets	T. Bentley
	<i>Expositional and practical studies in the Book of Haggai in a continuing series on the 12 Hebrew prophets.</i>	
233	Difficult Texts	A. McShane
	<i>The student will read with deep interest this exposition of Hebrews 10:20.</i>	
236	Why Do People Suffer?	R. Smyth
	<i>This clear answer from Scripture will be helpful to many a young believer.</i>	
238	Breaches	J. Ronald
	<i>Three incidents in the life of David that yield valuable lessons.</i>	
240	I Go A Fishing	J. J. Stubbs
	<i>A good explanation of an often misunderstood text.</i>	
242	Questions	S. Maxwell
244	Tidings	N. Lorimer
252	Gospel	N. Crawford

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$6.50 per year, U.K. £3. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.
Vol. 33, No. 9

Joseph W. Turkington
1918-1982
A. McShane



Joseph W. Turkington 1918-1982

Most of us who have an interest in missionary work have often heard of Mr. J. W. Turkington of Venezuela. It is with a sense of loss and sorrow that we have to record his death at the comparatively early age of 63. He was truly a 'brother beloved' for his cheerful manner, his godly sincerity and his devotion to the work. These features of his character raised him high in the esteem of all who knew him. That such a useful person should be taken from us is a fresh reminder of the sovereignty of God and our limitations in the understanding of His ways. We own His wisdom even when we fail to perceive the reasons of His doings.

Brother Joe Turkington, as he was familiarly called, was born in Lurgan, N. Ireland and was one of a family of six, all of whom are saved by the grace of God. At the age of ten, he accepted Christ as his

Saviour. Being reached in his boyhood days meant that he was 53 years in Christ at the time of his home-call, so he was allowed more than half a century of service to the Lord he loved, a much longer period than most. His early Christian experience was with the Baptist fellowship, but, as he developed spiritually, he learned the truth of gathering to the Lord's name and was received into the Lurgan assembly. He had the joy of seeing his two brothers saved, one of whom, Norman, serves the Lord full-time in the Gospel.

We are not sure when our brother became exercised about the need of Venezuela, but in 1947 he made his burden known to the brethren in Lurgan, and with their hearty fellowship, ventured out at the end of that year to what was to be the field of his labour for some 34 years.

He spent his first year in Vene-

zuela with Mr. E. Fairfield, learning the language and something of the characteristics of the Venezuelan work. Shortly after his marriage in 1949 to Ruth, daughter of our missionary brother, Mr. S. Saword, he was led to set up his home in San Carlos, in the State of Cojedes where he continued until his home-call. All are agreed that his field of labour was a difficult one, not only because of its trying climate, but also because the people in the area were slow to respond to the Gospel. However, God blessed his labours, and now there are six assemblies in those parts, as well as a good many centres opened for Gospel work, some of which may yet, in the will of God, become assemblies. Like the other missionaries in Venezuela, he travelled extensively, giving help, not only in preaching, but in the erection of halls. He was a tireless labourer who spared neither mind nor muscle in the service of the Lord. Even when on furlough in N., Ireland, he engaged in special Gospel efforts, and had the joy of reaping in his home-land.

When it was learned that his health was impaired and that he needed heart surgery, the saints were deeply concerned for his recovery. Every effort was made to obtain the services of the best surgeons to perform the intricate operation required, but to the consternation and grief of all, he failed to recover and was called to heaven on Lord's day, the 11th of July.

The funeral from Lurgan Gospel hall was exceptionally large. Mr. James Walmsley, a fellow missionary from Venezuela, flew from Canada to share in the service. He spoke first and was followed by A. McShane, who spoke words of comfort to the bereaved family. J. Thompson closed the service with

prayer. At the grave, S. Ferguson showed the blessed portion of the saved and gave words of warning to the unsaved. W. J. Wells, formerly of Venezuela, closed in prayer.

The hearts of all go out in sympathy to his dear wife, his sons, his brothers and sisters in this their time of trial and bereavement. The saints in N. Ireland, and doubtless, in Venezuela, also feel keenly the parting with one who had endeared himself to them, and will cherish sweet memories of him while life lasts. His record is on high, so we can wait the Day when the Master will reward His servants for all their labour.

The entire family circle can call upon the prayers of the saints that the Lord's help and guidance will be granted in the many decisions to be made, that the six sons will soon be joined by their youngest brother, William, in assembly fellowship, and that all of them will prove to be men of God. □

At Home

At home with Christ,

The path for us grows shorter.
We look for his appearing,
Glorious day!

The dead in Christ,
The living saints united
Where He Himself shall
Wipe all tears away.

At home with Christ,

May we press ever forward;
To witness always,
Faithful unto Him.
The time for service
And for suffering passes;
Then HOME, where His eternal
Glory ne'er grows dim.

Mabel-Jean Jassie

The Major Message of the Prophets

T. Bentley

Haggai

The Person: Haggai's name is mentioned only in this book and in Ezra 5:1 and 6:14 and probably means 'festal,' or is, perhaps, an abbreviation of Haggiah, meaning, 'The festival of the Lord.' No genealogy is attached to his name. It is possible that he is a survivor of the days when Nebuchadnezzar carried away the captives of Israel to Babylon, and he has now been favored to return to the land. That he is a returned captive, there is no doubt, even though he is not listed among the leaders of the first return under Zerubbabel.

The Place: Both Haggai and Zechariah are mentioned in Ezra 5:1 and 6:14 as the prime movers in the restoration of the temple. Haggai comes to Jerusalem preaching with zeal and enthusiasm. He speaks encouragingly to the leaders: Zerubbabel, the governor, and Joshua, the high priest, and earnestly calls on the remnant that have returned from Babylon to devote themselves to the holy task of rebuilding the temple, which work has ceased temporarily.

The Period: This is the first of the twelve Hebrew prophets so far whose ministry is dated by the reign of a Gentile king. Jewish months and a Gentile monarch's reign compose the time setting. Haggai ministered in 520 B.C. His messages, as we have seen in the previous article, are clearly dated and form an immediate division of his book.

The Purpose: The purpose of his ministry is to revive the hearts of the people that they may commence the building of the temple. Enemies have been largely, but not totally, responsible for the temporary pause in the building. Haggai shows that sloth and personal interests have

also been hindrances. That he, and his younger contemporary, Zechariah who reinforced him, were effective in their ministry can be concluded from the fact that by 516 B.C. the temple was dedicated.

The Pattern: The pattern of the messages of Haggai can easily be traced. His first message was a challenge and a call (Haggai 1:1-11) and produced a response and a reaction (1:12-15). The second message gave comfort and confirmation (2:1-9). The third message could be titled contagion and consideration (2:10-19). I have called the fourth message convulsion and covenant (2:20-23).

1) A Message of Admonition and Appeal (1:1-11)

(a) *The Exhorter* (v. 1). When God requires a message to be given to His people, He always has a vessel prepared. Our God, who is sovereign, is never taken in an emergency. Political change and upheaval never disturb the power and stability of God's dominion. He still rules supreme among the kingdoms of men. "The king's heart is in the hand of the Lord" (Prov. 21:1). Available to the hand of God for such a time as this is a man called Haggai, of whom we know very little, but some insight is given of his consciousness of being the divine mouthpiece in his words, "Then spake Haggai, the Lord's messenger in the Lord's message...."(1:13). He uses his responsible calling to the utmost; he is a man faithful in the delivery of the Lord's message, whether it is to the leaders or to the people.

(b) *The Excuse* (v. 2). God's people often attempt to give an excuse to God, especially when He rebukes. This will occupy our attention more fully when we study

Malachi, if the Lord will. Revelation 3:17 is an example of this, "Because thou sayest, I am rich and increased with goods and have need of nothing and knowest not...." Is it not true that we can always reach for an excuse when the Word of God reveals our failure and we stand rebuked before him? It was true that two years out of the seventy years of captivity had yet to pass, so the people encouraged themselves by saying, "The time is not come, the time that the Lord's house should be built" (1:2). The rebuilding of the temple was part of the promise of the return, so they were saying they were under no obligation to recommence the work yet.

(c) *The Inquiry* (vs. 3, 4). How exact God is in His timing! He knows our thoughts. He hears every word we utter and sends His message on time, hence the significance of one of the Bible's great 'thens.' The prophetic nature of God's Word is displayed in its suitability for the moment of need. Repeating the word 'time,' which is used twice in verse 2, the prophet makes an inquiry, full of meaning and cogency, to those whom he addresses. The descriptive term he employed relates not merely to the ceiling of their houses, but extends also to the walls and their expensive coverings which were used for comfort and ornamentation. Time, energy and resources have been put into such construction, while the house which they have only begun, lies unfinished. The reproof of Haggai is well deserved. He expects them to have something of the feelings of David when he said, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains" (II Sam. 7:2).

(d) *The Exhortation* (vs. 5, 6). In

this prophecy, the key word, consider, opens up the significance of the Lord's message. It is a matter of how they think. How and upon what do their minds function? Our state of mind is simply the condition of our spirituality. It is an expressive appeal and it is followed by divinely supplied evidence that ought to have caused them to ponder their ways long before. The five-fold summary simply reveals fruitless activity. Generally speaking, no business can survive in endless activity which leads to no profit or gain, yet in assemblies of the Lord's people, we can go on for years without concern even though there are no signs of fruitfulness. God appeals for a sober reconsideration of our ways.

(e) *The Enterprise* (vs. 7, 8). The prophet, having outlined their fruitless activity, now urges fervent activity, but not before there is a thorough examination of their ways. They must initiate the work and carry its full expense that the building of the temple may prosper. Anything invested in heaven will produce treasure beyond the value of the earth's wealth. This work requires spiritual energy, "Go up." It demands spiritual elevation, "Go up to the mountains." It involves spiritual exercise, "And bring wood." It invites spiritual enthusiasm, "And build the house," All these will be rewarded. The Lord promises His presence, His pleasure and His power.

(f) *The Explanation* (vs. 9-11). Self-indulgence is rebuked and exposed. God can blow upon our self interests. Even the small crop that was reaped had no sooner been gathered when it was used up. A neglected house resulted in a stayed heaven, and this was for their own sakes (v. 10). World-wide recession has its effects upon believers. There

is cause for consideration even in these things. No famine of any kind was ever permitted by God without cause. To let it pass without asking why is a serious mistake.

2) A Report of Response and Reaction (1:12-15)

(a) Verse 12 describes the leaders, those who are led, the sender and the sent. There is obedience and reverence in the response, reverence for the God who spoke and obedience to His Word. Nothing could cause the prophet to be more thoroughly conscious of his divine mission and message. It must have cheered his heart to witness the spiritual response to the Lord's message. It still cheers the heart of God's messengers when ministry given at conferences, ministry meetings and Bible readings meets with such response. We should examine our own response to words that are given from God.

(b) Verse 13 describes the messenger as being the Lord's own and the message is a cheering promise to encourage the people along the path of obedience.

(c) Verse 14 tells that the Lord Himself stirred their hearts and activated them to willing service. The Lord so inclined the hearts of His people that they were now able to pursue the work. The comparable passage that will illuminate what the Lord has done in their hearts is found in Ezra 1:1-5. Twenty-four days elapsed before the work began. Time is required to count the cost of obeying the ministry. The fruit that springs up without root quickly disappears. Prayerful recourse to the Word, an opening of the heart before God with true repentance that the sense of His commissioning touch may be upon our spirits, are both wise and essential.

3) A Message of Succor and Support (2:1-9)

(a) Past glory is mourned (2:1-3). This communication was delivered almost a month after the rebuilding of the temple began, and was evidently intended to dispel the despondency with which some of the people performed their service. The disparity between the two temples is vast, and for those who had seen Solomon's temple in its glory, this house is very inferior, but this must not be allowed to hinder the present work of construction. Neither can we desist from responsibility in building the assembly for God, even though the present testimony does not compare favorably with the past.

(b) Divine presence is assured (2:4, 5). The point of the comparison is not to discourage. It is the ground on which an appeal is made to be strong and resolute. Their covenant keeping God will not forsake them, but He will exercise His prerogatives and present Himself among them.

(c) Divine power is exerted (2:6, 7). There is assurance for the remnant in these two verses that encourages them to proceed with vigor in the work. Jehovah, as sovereign Lord, will manifest His almighty power in causing such convulsions in the kingdoms of this world that He will establish the Messianic kingdom. This prophecy employs the figurative language of a disturbance of the physical universe, and then, literally, an upheaval of the nations. There is immediate consolation ministered to the faithful remnant as they witness the overthrow of the usurper.

(d) Divine possessions are announced (2:8). The resources of God are ever at the disposal of those who serve Him. Haggai 2 describes

the provision of material things that are required to build the house of God. The supply is spiritual for us. In the power of the indwelling Holy Spirit, all that is requisite for spiritual development, both personally and corporately, is freely available.

(e) Future glory is anticipated (2:9). The coming glory that was hinted at in verse 7 is now fully declared in verse 9. Writers miss the point and endlessly compare the structure and architecture of Herod's temple with the temple of Solomon. The prophet extends his words to embrace the days of Messiah's glory. Note that it is the glory that exceeds and excels. Then, in this place, Jerusalem, the city of the great King, shall be the joy of the whole earth (Psa. 48:1, 2).

4) A Message of Reason and Reward (2:10-19)

Two months elapsed and the prophet received another message for the people. Right conduct is of exceptional concern to God. No amount of compliance with duty will dissolve responsibility in moral, or, as here, ceremonial carelessness.

(a) An inquiry with an application (vs. 12-14). It is a question of influence. The healthy cannot communicate their health to those who are sick, but the sick can pass on their disease to others. It is a holy privilege to partake of the work of Christ and be made holy in Him. My holiness, if any, is mine and is not transmissible. But defilement can be transmitted and the Lord would have His people remember that this marked them when they neglected their responsibility in building the temple. The message is designed to guard against the danger of their falling back into the same state. Note that it is the priest's responsibility to

interpret the law and the work of the prophet is to apply it.

(b) An appeal for consideration (2:15). Again the key word, consider, occurs as the builders are earnestly exhorted to reflect upon the state of their affairs during the period in which the building had been discontinued.

(c) An inquiry with an affliction (2:17, 17). It is a question of indifference. Despite divine government, the people pursued their way of life, totally insensitive to the dealings of God among them. Numerical reduction and lack of blessing in an assembly is often credited as being merely circumstantial. Few ever think that it may be the result of divine government due to unjudged sin and past inconsistency.

(d) An appeal for consideration (2:18). Reflection upon the past fifteen years will reveal how long the hand of God has been upon them.

(e) An inquiry with a confirmation (2:19). It is a question of introspection. The answer to the question, "Is the seed yet in the barn?" would be no, for the production was so low that they had eaten all that was grown and there was no seed left for the next crop. But seeing they were now obedient, from this very date and time (v. 18), their fortunes would change and God would bless them abundantly. Nothing can equal simple obedience to God's mind at all times. It pays endless dividends. □

Difficult Texts Discussed

A. McShane

"By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:20).

Quite a number of difficult texts occur in the epistle to the Hebrews, any one of which would require diligent attention, but we have chosen Hebrews 10:20 as the one which appears to us as being the most confounding of all. A look at the various writers on this epistle will show how they differ in their understanding of this verse, and confirm the fact that it is far from simple. Indeed, some of them admit that the explanation they give does not satisfy themselves, but is the best they can offer.

All are agreed that the great privilege of entering into the holy place by the blood of Jesus, as mentioned in verse 19, is further developed in verse 20. It is clear from chapter 9 that the second compartment of the tabernacle, the most holy place, could not be entered by the priests while they were engaged in their service. This was a privilege reserved for the high priest and limited to once a year. Under the new covenant all is changed, for our High Priest is permanently in the sanctuary and we as priests have boldness to enter in through the blood of Jesus, as chapter 10:19 shows. While so doing we are treading a path unknown to the priests in a past age.

This way is described in a three-fold manner. Firstly, it is new. The word 'new' originally meant newly slain, but most believe that in the course of time the idea of 'slain' dropped out, so it came to mean simply 'new.' Some give the thought as 'fresh,' others as 'new' in contrast to the old way in the tabernacle,

while a third view is that it is 'new' in that it never existed before. The third view is perhaps the best.

The second word describing the way is 'living.' Here again we are faced with great differences of opinion. Some look at 'living' as the effect it has upon all who tread it. Others think of the word as descriptive of the difference of the present way from the dead formality of the old system. A third view is that death was sure if any other than the high priest went into the sanctuary, but now life, not death, is assured to all who venture inside. Perhaps the best way to think of this word is that the 'way' partakes of the character of Him who opened it, for He is living and all who tread this way are linked to Him.

The third descriptive word is 'consecrated,' or 'dedicated.' Happily there is more agreement about this word, for almost all see it as meaning initiation. The Lord has opened up the way and put it into use for us.

The next clause, "Through the veil, that is to say, His flesh," is the most difficult to explain and so confounding that it would be impossible to give all the various meanings which have been suggested for it. The word 'through' can be either local, as in John 10:2 "But he that entereth by (through) the door is the shepherd of the sheep," or instrumental as in John 10:9, "By (through) Me, if any enter in, he shall be saved."

Those who think of the veil as instrumental, take the words to mean that through the rending of the veil, that is, the death of Christ, we are allowed into God's presence. In this way the veil of the sanctuary, instead of being a barrier to entering God's presence, becomes the means of access. Those

who view the word 'through' as local, see the veil as passed through by all who enter the sanctuary. Some try to keep both thoughts in mind and claim that the veil through which we pass has become our means of passing.

The majority of commentators connect the veil here with the veil in the temple, which according to Matthew 27:51, was rent in twain from the top to the bottom. In their minds, the rending of the veil was typical of the death of Christ. Although all agree that the veil foreshadowed the humanity of Christ, all cannot see how His humanity can be seen to shut us out from the sanctuary, as the tabernacle veil, according to Hebrews 9:8, undoubtedly did. Nor can they reconcile in their minds how the One of whom it is written, "Not a bone of Him shall be broken" can be thought of as "Being rent from the top to the bottom."

A view that has a fair measure of support is that the flesh of Christ on earth was evidence that there was no way back to God, so it, like the veil, must be removed by death in order to open up a way to Him. A few have suggested that the flesh of Christ, like the veil, concealed His divinity, and only when He died could the glory of God in Him be revealed. Having covered all this, we are not surprised that those who think in these various ways are dissatisfied with their exposition of the clause. Indeed, many of these ideas are so contrary to logic and revealed fact, that only those who are in straights for a solution would suggest them.

As we see it, the major blunder in all the interpretations mentioned above is made by bringing into the verse that which is not there, namely the rending of the veil. Two

facts have to be remembered if we are to understand this verse. The first is that the Book of Hebrews has the tabernacle, not the temple, as its typical background, and the second is that never once in the epistle is there even a hint that the veil is rent. No such happening occurred in the tabernacle, so it is fitting that the writer should omit it in this epistle. Inside the veil, according to him, is in the presence of God and not in a position where all is open to view, as would be the case if the veil were rent. Nothing happened to this veil, other than pulling it aside when Aaron and his successors went inside, and we can reasonably assume that when they entered, the veil dropped into its original place and so shut them inside. According to Hebrews 6, our Hope and Anchor has gone inside the veil and we are sure it was not rent in order for Him to do so. To be inside the veil for Him, meant, according to Hebrews 4:14, to pass through the heavens and to take His seat on the throne. It follows that we too, in spirit, as the result of His shed blood and the sacrifice of His flesh, pass through the same veil and commune with God at the throne of grace, and neither He, nor we pass through a rent veil. Indeed, 'inside a rent veil' is bordering on the illogical, for if it were rent there would be no need to go inside of it.

Another cause for the difficulties encountered in our text arises from connecting the closing words 'His flesh' with the word 'veil' and not with the word 'way.' It is important to note that the phrase, 'That is to say' occurs six times in this epistle. In the other five, it refers to the main thought expressed and not to the word immediately preceding it. In Hebrews 2:14, for example, "He destroyed him that had the power of

death, that is the devil," no one imagines that death is the devil. It follows therefore that in our text, we must look carefully to find out what is the subject that connects with His flesh. If we connect verse 19 with verse 20 we will be in no doubt that the theme is our entrance to the presence of God. In verse 19, we go into the sanctuary by virtue of the blood of Jesus. We reach the same place in verse 20 by way of His flesh, and in keeping with the type, to do so, we pass through the veil. When the Lord's blood and flesh are mentioned in the same context, the reference is not only to His humanity, but also to His sacrifice on the cross. See for example Colossians 1:20 and 22, John 6:53, Ephesians 2:13 and 15.

A modern translation of Hebrews 10:20 reads, "By the new, the living way which He has opened for us through the curtain, the way of His flesh." Although this is more of an explanation than a translation, it does bring out the correct connection to the words 'His flesh.' The way is through the veil, not in the sense of its instrumentality, but through it in a local sense, as one passes through a door. The veil through which we enter is the veil through which Christ Himself passed, and according to Hebrews 4:14, this was the heavens.

In explaining Hebrews 10:20 as we have done, we are not denying that the veil of the tabernacle was a type of the humanity of our Lord. Almost all commentators see Him not only in the veil, but in the entire structure. Neither do we overlook the import of the rending of the veil in Matthew 27, for this miraculous act implied that the death of Christ brought ruin to all the ritual of a past economy. However, we are far from satisfied that, if an ordinary

priest had dared to enter the most holy place, even with the veil rent, he would have escaped the judgment of God.

It is contrary to Scripture to teach that Christ's manhood was a barrier which had to be removed by death in order to allow us access to the presence of God. We dare not imply that since He died He is no longer in the flesh, for His humanity is as real upon the throne as when He tabernacled among men. We might further add that in chapter 6:19 it would be impossible to introduce the idea that His flesh is the veil. □

"For Such a Time as This" Esther 4:14

I wrote this poem after hearing Mr. L. McBain speak on this verse at Bryn Mawr in November, 1970. M.J.J.

It was not chance that led
Queen Esther to the throne;
But God who placed her there
To make deliverance known.

Her intercession caused
Proud Haman's plot to fail;
Though Mordecai he would kill,
God made him to prevail.

It is not chance that leads
The Christian day by day;
But Christ upon the throne
Who guards and guides his way.

"For such a time as this,"
No matter then how drear,
Our Saviour's all-prevailing grace
Can calm our trembling fear.

"For such a time as this,"
Whate'er the crisis be;
Take courage from His faithful Word
And His deliverance see.

Mabel-Jean Jassie

Questions that Young People Face

Ross Smyth, Vancouver, Canada

Why Do People Suffer if God is Merciful and Loving?

The following is a supposed dialogue between a cynical unbeliever and a Christian.

"Rick, could you come here a minute please? Jason and I were having a conversation about why people suffer. Does your Christian faith have an answer?"

"That is a very old and difficult question. The oldest book in the Bible, the Book of Job, was written to answer it. Some of the greatest minds in the world have grappled with it. Let me first ask you why you believe people suffer?"

"Suffering is due to disease, lack of hygiene, poor environment, man's cruelty to his fellows and many other things which are beyond the control of the sufferer. If God is the Creator of all things and He is loving and is all-powerful, why doesn't He put an end to it?"

"If God were responsible for creating the world in its present state, you might have a basis for your argument. The Bible states, however, that God made the heavens and the earth in six days and declared that all was good. Man, created with a free will, chose to disobey God and brought sin, death and suffering into the world (Rom. 5:12). The Bible says that all suffering is the result of sin. Before sin entered into the world there was no suffering and Genesis describes such a world. The last book of the Bible tells of a day when sorrow and suffering are forever past and sin has been banished from the universe (Rev. 21:4).

"Aren't you going a little too far to blame present day suffering on Adam's sin? What about innocent victims and babies that suffer?"

"But the Bible does not teach that Adam's sin was confined to him. It says, 'We have turned every one to his own way' (Isa. 53:6), so that the present moral choices that are made and the present attitude of people toward God and the Bible confirm that not only did Adam go astray, but, 'All we like sheep have gone astray.' The suffering of innocent babies is the most difficult part of this question. The innocent suffer because of the wrong choices of mankind. The Bible describes the drowning of Jewish male infants under Pharaoh, and the ruthless slaying of the infants in Bethlehem in the days of Herod. Mankind has fallen into sin and brought upon himself and his children the evil results of his choice."

"Well then, why didn't God create man so that he couldn't sin?"

"I have to admit that there was a time when I asked the same question. The answer is that God created man as a moral being in His own likeness rather than making man like an assembly line, computer operated machine. We don't know all the reasons, but it is not difficult to understand the infinite superiority of a moral being who has a choice, over a programmed machine that automatically does that for which it is programmed. God's ultimate desire is to bring man into a worshipping relationship with Himself. Worship cannot be programmed. One of its chief ingredients is that it is voluntary. In fact, even love cannot in any way be programmed, so that meaningful human relationships

would be impossible if we were not moral beings. God cannot give man a choice and then withdraw it if man makes the wrong one.

“But why doesn’t God just eliminate suffering right now? Doesn’t the claim that He is all-powerful mean He is able to do anything? If He is all-loving, doesn’t it mean that He is always seeking the good of others? How can God be both all-powerful and all-loving and still allow suffering to continue?”

“God will remove all sorrow and suffering from the world (Rev. 21:1-4), but when He does that He will remove sinners too. You are supposing that suffering serves no present purpose. Think of the great value to mankind of the sensation of pain! Without it we could suffer serious internal and external injuries and be without warning. None of us likes pain, but it has been given to us by God to draw attention to a deeper and more serious problem. The pain of appendicitis alerts the patient to what might be a life-threatening condition and leads to preventive care. This is only an illustration of the value of suffering. If God removed suffering from the world, He would be depriving man of one of his greatest warning signs. So suffering and sorrow are signals from God that something is drastically wrong with our world. It should turn our attention to the cause of it all, sin. This is the conclusion of Job 33:19-30. A modern writer has put it like this, ‘God whispers to us in our pleasures, speaks to us in our consciences, but shouts in our pains. It is His megaphone to rouse a deaf world.’

“Even more basic to the problem is that since sin is responsible for suffering, to remove suffering from

the world, God must deal with the cause, that is, He must remove sin. How can God remove sin without removing sinners? He is not willing that any should perish (II Pet. 3:9). Viewed from this standpoint it will be seen that suffering allowed in the world is an evidence of God’s love and patience with men. He does not remove suffering because it would require the removal of sinners in judgment. He does not immediately remove sinners in judgment for He is waiting patiently so that men may be brought into a saving relationship with Him (I Tim. 2:4).

“Think as well of the consequences of this impossible situation that men demand of God. If man is allowed free will, that is, to have his own way, and yet be freed from any consequences of his wrong choice, it would make a mockery out of righteousness. What men are really saying is that they want to sin and yet not have to face any consequences in their own future or in the lives of others. Men actually impugn the existence of God because there are consequences of their wilful sin. In many cases it is only an awareness of the results of sin that keeps men from doing wrong. A husband could leave his family because God would see to it that the innocent children did not suffer. A man could embezzle money because the innocent would be kept from sorrow and loss. An aggressive nation could ruthlessly advance its policies because only the guilty suffer, not the innocent. The world is morally very wrong as it is. It would be much worse under the principle that there are no evil consequences for evil acts. The point is that if man is not responsible for his actions the universe would be without a standard of righteousness and without morality.”

"Your arguments are well taken, but could God not do something about sin without destroying sinners?"

"This is exactly what God has done in the giving up of His Son to suffer on the cross at Calvary. It was the ultimate act in dealing with sin. He gave His spotless Son to suffer for the sins committed by others. The Bible speaks of the Just suffering for the unjust (1 Pet. 3:18). If Christ were not God, you might well ask if this is not just another case of the innocent suffering for the guilty, but Christ is God incarnate. He was not only sinless, but perfectly holy and morally perfect. He alone could satisfy the claims of righteousness against sin. Those who receive Him as their own Saviour are saved from the future consequences of their own sin, and receive power over sin in their lives now."

"I don't profess to be able to explain all the world's suffering. Christians sorrow and grieve for the world's suffering. We are not callous escapist hiding behind a self-righteous screen and saying that the world is getting what it deserves. We have many unanswered questions, just as you do. We do however have confidence in God and His ultimate justice. Remember the Book of Job that I referred to in the beginning? The most remarkable thing about it is that Job himself never knew why God allowed Him to pass through such an ordeal. We understand the cause of his sufferings far better than he did because we are privy to what went on behind the scenes and are allowed to listen in to the conversations between God and Satan. Job did not learn all the answers, but he did learn God. As a believer, I am willing to leave the unanswered with God." □

In the very early part of the reign of David, after being appointed king over all Israel, the Bible speaks of three breaches, that is, a breaking forth, which are worthy of note. The first was a breaking forth of fleshly rashness, the second was divine judgment and the third was a triumphant victory.

The first was a breach of failure. The ark of God had been absent from Israel for a long time. It had been left in the house of Abinidab and Saul never even inquired about it (1 Chron. 13:3). We read, "The time was long," a time span that actually continued for over 100 years. During this period, little blessing was known in Israel, and the ark was almost a forgotten emblem of God's presence in the midst of His people.

However, there was at least one person in Israel whose heart longed for it, and he vowed that if the opportunity were given to him, he would see it returned to its rightful place (Psa. 132:1-8). As soon as David was king over Israel, he sought out the ark, found it, and brought it to Jerusalem. David's desire was right, and he had a good purpose in his heart, but he failed to recognize divine order in its return. In 1 Chronicles 13:2, we read, "Let us send abroad (break forth) to our brethren." Instead of seeking the advice of priests and Levites, David turned to his captains and leaders. Being a man of war, this may have seemed to him to be the natural thing to do. However, in doing so, he disobeyed the plain Word of God, and God's blessing could not accompany such an act. Is this not too often the case with us. Instead of a "Thus saith the Lord," we turn to convenience or custom. "Teaching

them to observe all things whatsoever I have commanded you," is still the divine pattern, and no 'breaking forth' from this pattern can expect to receive the blessing of God now, nor His well done in a coming day.

The second was a breach of folly. Following the method used by the Philistines, David used a new cart to bring up the ark. This is the modern way, so why not use it? The two sons of Abinidab were there to drive the oxen, and all went well until they stumbled. In order to save the ark from a fall, Uzza put out his hand to hold it, and the anger of the Lord was kindled and Uzza was smitten. David was displeased because the Lord had made a breach (breaking forth) upon Uzza. Many today seem to share David's feelings about this, and feel that the judgment of God on Uzza was unnecessarily harsh. There is a great lesson here. The Philistines must have handled the ark without being smitten, but Israel, God's people, who had received the law, the very oracles of God, have responsibility to obey them. Revelation from God brings with it deep responsibility. We must answer for what we know. Failure to inquire of the Word of the Lord was the root cause of this breach upon Uzza. It left behind an unhappy memory, marking sad failure on David's part.

The ark was left in the house of Obed-edom for three months. During this time the household enjoyed the blessing of the Lord because of its presence. This lapse of time, and the blessing upon Obed-edom's house brought happy results. David was deeply concerned about the cause of the failure and turned to the Word of God to find how the ark should be carried. He learned "None ought to carry

the ark, but the Levites" (I Chron. 15:2). Then, instead of captains and leaders, priests and Levites were sought and the divinely given order is carried out, resulting in the blessing of the Lord resting upon the return of the ark.

The words of David, "None ought to bear the ark but the Levites," would remind us of the offering of oxen and wagons, in Numbers 7, to assist in the moving of the tabernacle. This was not a disobedience to any command of God concerning the moving of the furniture of the tabernacle. But Numbers 7:9 says, "But unto the sons of Kohath he gave none (no wagons); because the service of the sanctuary, belonging unto them was that they should bear (it) upon their shoulders." This would teach us that there are principles linked with the believer's worship that cannot be supplemented in any way. Different means may be used to the glory of God in the spread of the Gospel, such as advertising, providing transportation and whatever would not be contrary to the Word of God. But when it is a matter of spiritual worship, praise and prayer, additional means would only retard the working of the Spirit. Personal spiritual power has no substitute and can only spring from fellowship with God and His Word. Oh to know more of this in our assembly gatherings today!

The third was a breach of favor. No sooner had the Philistines learned of David's anointing over all Israel, than they came up to seek for him, and not with any good intention toward him, we can be sure. Though a mighty warrior, David wisely sought divine instruction before going forth against the foe. Saul had been raised up to deliver Israel from the oppression of the Philistines (I Sam. 9:16), but had

sadly failed. David was then used by God and victory resulted.

The war-like Philistine nation had entered the land of Canaan, not as Israel, by way of the Red Sea, the wilderness and the Jordan, but rather by the easy way. They had followed the coastline and settled in some of the best of the land. This would speak of those who are merely professing Christians occupying that which belongs only to the people of God. Such were under the curse of God and were to be given no place whatever. After the victory, David gave honor to God as being the true reason the Philistines had been defeated, "God hath broken in upon mine enemy" (a place of breaches I Chron. 14:11).

Every enemy both in and around the land of Israel pictures to us our spiritual foes that would rob us of our spiritual blessings that are found only in Christ. If we are to be victors, we need to take unto us the whole armor of God (Eph. 6:10-19), and not forgetting the fortress of prayer, "Praying always with all prayer and supplication." The spiritual forces of the darkness, the flesh within us and the world system are foes too great for us without the whole armor of God to combat them. Victory will only result if we are simply depending on Him. May we, like David, know something of this breach of favor from God and may we not fail to give honor to Him, to whom all honor is due! □

Fault has often been found with the apostle Peter for saying to the six disciples gathered in Galilee, "I go a fishing" (John 21:3). These words prove, say a good many, that Peter was in a backslidden state and showed a disposition to return to the world to follow his worldly calling once more. We feel that poor Peter has been wrongly criticized.

One writer, commenting on this some years ago, made the following application, "Failure is certain apart from the Lord. The word had been given to wait until they were endowed with power from on high. The impetuous Peter found this too difficult and once again acted with human rashness." How true is the first part of this statement, that failure is certain apart from the Lord! But the writer is wrong when he cites the Lord's words, in Luke 24:49, as to the disciples waiting in Jerusalem for the coming of the Spirit, simply because these words formed the last message of the Lord to his own just before He was parted from them. They were spoken subsequent to the incident by the sea in John 21. Had the writer taken note of this in his interpretation, his comments would have been far different.

Again, from another source, the present writer recently read the following, regarding John 21:3, "That night they caught nothing. The word 'that' is emphatic, for that night they had neither His precept, His promise, nor His presence." It is certainly correct to say they did not have His presence, but to say they did not have His precept or His promise is incorrect. Had not the angel said to the women in Matthew 28:7, "He goeth before you into Galilee; there shall ye see Him?"

This message was repeated and endorsed by the Lord Jesus in Matthew 28:10, where He turns it into a command and a promise, "Go tell My brethren that they go into Galilee and there shall they see Me." So, contrary to Peter acting apart from the precept and promise of the Lord, we see the very opposite is true. Peter had gone back to Galilee according to the Lord's command.

In the light of the preceding, we suggest that what Peter did was quite understandable. It is very likely that it was necessity which sent Peter and the other disciples on their mission of fishing. They would require food. We should also bear in mind that Pentecost, when the Holy Spirit was given, had not yet taken place. Moreover, Peter would not know exactly when they would see the Lord, for during the forty days between the resurrection and the ascension, the Lord appeared suddenly, on various occasions to the disciples and then for periods of time was not seen by them. In His risen state He had a glorified body that was visible or invisible to the disciples according to His will. This is illustrated by the experience of the two disciples on the road to Emmaus (Luke 24:15-31), and a little later to the disciples gathered in Jerusalem (Luke 24:36).

What was Peter to do while in Galilee? Was he to remain inactive and to do nothing? Had this been the case, he might have been charged with idleness. Instead of this, the record is simple and natural and shows Peter engaged in an honest occupation.

One other point which favors the view that Peter's course of action was not failure on his part is the fact that the Lord had appeared to him already (Luke 24:34). Careful study

of the order of the resurrection appearances will reveal that the Lord was seen by Peter before and not after his experience in John 21. Therefore, we can hardly think that "I go a fishing" from the lips of Peter proves that he had back-slidden so soon after such an experience. What passed between the Lord and Peter at that first meeting after the resurrection is not revealed. When Peter said, "I go a fishing," he was already fully conscious of the great reality of the resurrection.

The lessons of the miraculous draft of fish that followed are very clear. Christ is the Master of every circumstance and the Supplier of every need. Peter may have been using his long years of experience as a fisherman on Galilee to assure that he was fishing at the right time and at the right place, but that night Peter had to confess that they had caught nothing. He learned that in addition to his skill and knowledge, he needed the Word of the Lord to direct him. Hence the words of the Stranger on the shore, "Cast the net on the right side of the ship, and ye shall find" (v. 6). May we too be quick to learn the same lesson! All our service must be regulated by His commands. □

"Lord we are Thine;

Thy claims we own,
Ourselves to Thee

we humbly give;

Reign Thou within

our hearts alone,

And make us to

Thy glory live.

Here let us each

Thy mind display,

In all Thy brilliant

virtues shine;

And haste that long

expected day

When Thou shalt own

that we are Thine."

Questions and Answers

Send all questions to
Sydney Maxwell

QUESTION: In Matthew 18:20, do we have the thought of being continually gathered in (or unto) the name of the Lord, or only when we gather for a meeting?

ANSWER: We should never attempt to interpret any verse of the Bible without carefully considering its context. Neither in Matthew 16 nor 18 has the last word been said about the church. In these two chapters we have a predictive ministry, as no church in either character yet existed. We will make a mistake if we attempt to interpret these passages without referring to the many other passages in the New Testament that deal with the church in its widest aspect (Matt. 16:13-20), and its local aspect (Matt. 18:15-20).

The two or three mentioned in Matthew 18:20 were, no doubt, responsible brethren in the particular assembly that the Lord is describing. They are gathered together for the purpose of praying about the discipline problem they are handling (v. 19).

We know that the New Testament makes it clear that a believer who has been received into a church of God—an expression that always refers to the local aspect of the church—is associated and identified with that assembly seven days of the week. This is true even when he is on a journey and not attending the meetings of his own assembly (Rom. 16:1, 2).

It will be seen in such passages as Acts 14:26-28 that a gathering together is when the assembly is actually meeting. When Paul and Barnabas returned to Antioch, after fruitful service in the Gospel, they gathered the church together to rehearse all that God had done with them. Although they were the

church at Antioch, a called out company, they still had to be gathered together for the purpose of this report.

In I Corinthians 5:4 the church at Corinth was gathered together for the purpose of carrying out discipline. The language of this verse relates it very closely to Matthew 18:20, "In the name of our Lord Jesus Christ when ye are gathered together, and my spirit, with the power (authority) or our Lord Jesus Christ...." In I Corinthians 11:17, "...that ye come together, not for the better, but for the worse..." we have a gathering for the breaking of bread. In I Corinthians 14:26, "...when ye come together..." is a gathering where the gifts are to be exercised. In each case there is a permanent called out company of believers, but these verses describe a gathering together of an assembly, or we would refer to them as meetings of the assembly.

Although we are permanently associated with a local assembly, we are not always gathered together. Every gathering of the assembly is in association with His name and under His authority. It should be clear that the word 'gather' is used in these passages as a verb of action and not an adjective of description. It is the blessed privilege of every believer in an assembly to gather with the saints unto the name of the Lord Jesus Christ. Such a gathering of the assembly is a testimony to the Lordship of Christ. The experience of the two or three of Matthew 18:20 is the portion of every assembly for every gathering of the assembly. For those who are interested in the exact grammatical construction that is used in Matthew 18:20, it can be found in John 20:19, Acts 4:31 and Acts 20:8.

QUESTION: I have a question to ask about John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I would appreciate it if you would explain the meaning of water.

ANSWER: The literal reading of this verse is, "Except a man be born of water and Spirit...." Verse 6 says, "That which is born of the Spirit is spirit," without any reference to the water. In verse 5, the two nouns Spirit and water are joined by the conjunction 'kai,' which often, in such a construction has the meaning of 'even.' I believe this is its sense here, "Except a man be born of water, even the Spirit...."

This identical construction is found in such passages as Matthew 21:5, "...sitting on an ass, and a colt, the foal of an ass." The Lord Jesus was not sitting on two animals, but He was "sitting on an ass, even a colt...." The same thing can be seen in Titus 3:5, "...the washing of regeneration, even the renewing of the Holy Ghost." Here the washing is linked with the Spirit and in John 3:5 the water is linked with the Spirit.

It will also be helpful to note that the Lord interprets water in John 7:38, 39 as being a symbol of the Holy Spirit. In this section of John's Gospel there is no thought of believer's baptism in the Lord's references to water as a symbol (ch. 3:5, 4:1-26, 7:37-43).

There are excellent teachers who see the Word of God as symbolized by the water in John 3:5. We readily acknowledge that the Word of God is used by the Spirit of God to bring about the new birth as James 1:18 and I Pet. 1:23 clearly teach, but it should be remembered that in these passages the Word of God is looked

upon as seed and not water.

In Ezekiel 36:25-27, we have water and the Spirit mentioned together. In this wonderful prophecy we have the nation cleansed with pure water (v. 25) and then the Holy Spirit is given (v. 27). In Ezekiel 36, it is the cleansing of Israel in a coming day that is in view, but in chapter 37 it is their rebirth. In 37:14, the Holy Spirit indwells them and no reference to water is made.

It satisfies the present writer that the water of John 3:5 is a reference to the Holy Spirit. It seems to me that this interpretation is strengthened by the fact that it does not confuse a literal statement with a figurative one in the same sentence. The Lord explains the use of the figure, water, by telling us that it is the Spirit. □

Subscription Increase

We regret the subscription increase from \$5.50 per copy to \$6.50. At the same time the subscriptions for the U.K. must be raised to 3 pounds. Since January, 1982 our postal costs have increased by 120% for Canada and over 75% for the U.S. The costs of printing and mailing the magazine take up the full amount received from subscriptions. The overhead expenses are paid by the staff. There are likely people on pensions who feel they cannot afford the present increase. To any like this, we will be glad to send you the Truth and Tidings free. Please let us know.

The editors.

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Kamloops, Prayer is requested for gospel meetings which Sydney Maxwell and David Richards expect to commence in September.

Vancouver, After returning from the Prairie conferences, Sydney Maxwell gave much appreciated help in ministry and Bible Readings in various city and area assemblies. James Campbell and Hans Bouwman, both of Japan, as well as Lou Swaan of Holland are also giving help in the area. Prayer is requested for a gospel series by Bert Joyce in Woodland Drive commencing September 12.

Manitoba

Brandon, Robert Boyle is doing door to door visitation in a number of towns south of Brandon.

Ontario

Azilda, God was very gracious during six weeks of tent meetings by Ken Moore in this community near Sudbury and a good number of souls professed salvation.

Campbellford, The saints recently enjoyed timely ministry by Brethren William Metcalf, Sam Patton and David Adams.

Cochrane, Murray Pratt, Bruce Rodgers and David Rodgers are busily engaged in a tent effort here as well as helping in the regular meetings at Kapuskasing.

Collingwood, The assembly was encouraged by a recent visit by John Gray.

Deer Lake, On August 8, Larry Steers and David Gray commenced tent meetings.

Grand Bend, In a large tent here, Harold Paisley and Paul Kember started gospel meetings on August 1 with a very good turnout.

Kenora, A recent week of ministry by Andrew Adams was enjoyed by the saints.

Kitchener, Timothy Walker and Philip Turner had children's meetings in a tent for two weeks with an excellent turnout. In the same tent, Timothy Walker and Bill Aiken had a two week gospel series with several outsiders present.

Lake Shore, On July 31, eight of the Lord's servants were present at afternoon and evening meetings. The ministry was excellent and the meetings were very well attended.

Lindsay, William Metcalf and Don Nicholson commenced gospel tent meetings on August 8.

Newmarket, Prayer is requested for gospel meetings which Jack Noble and Eric McCullough expect to commence on September 12.

Thunder Bay, In this rather isolated part of Ontario, the assembly greatly appreciated recent visits from a number of the Lord's servants, including a week of ministry by Robert Boyle, a report on the work in South Africa by Robert Neill, a report on the work in Southern Ireland by Gilbert Stewart as well as brief visits by James Thomson, Timothy Kember, Lorne Langfeld and Paul Kember.

Toronto, Monthly united prayer meetings continue in various assemblies in view of the city wide gospel effort in Seneca College commencing on October 31 by Norman Crawford and Harold Paisley.

Unionville, During one week of children's meetings by Timothy Walker, there was an excellent response from the boys and girls as well as some parents present also.

Valens, On August 8, Robert Booth and Timothy Walker started gospel tent meetings.

Wardsville, Some outsiders professed salvation at encouraging gospel meetings by Jim Beattie and David Gray.

Wallaceburg, A number of strangers attended tent meetings by William Metcalf and Don Nicholson and some souls professed to be saved.

Quebec

Albert Grainger paid appreciated visits

Tidings cont.

to **Farnham** and **Valleyfield**. He also joined Vincent Davey in visitation work in the Montreal area.

New Brunswick

Murray McCandless pitched his tent in **Beechwood**, which is in the Carlingford area.

Green River, The conference in July was very good with help given by Brethren V. Davey, L. Buote, D. Kember, T. Kember, M. McCandless, D. Swan and J. Walmsley.

Plaster Rock, Timothy and David Kember are holding tent meetings and have had several good visits in homes in the area. Some newcomers are attending the meetings and others who attended last fall have returned this year again.

Sussex, Three obeyed the Lord in baptism in July. Two who attended the gospel meetings for the past five years have recently professed. Murray McLeod had appreciated meetings with the assembly seeking to help the young converts who professed last winter.

Nova Scotia

Cape North, Brethren from the small assembly here hold three or four open air meetings each Lord's Day afternoon in fishing villages on the coast.

Dartmouth, Albert Hull and James Walmsley have commenced a gospel tent effort and have seen some encouragement early in the meetings.

Inverness, With the help of the River Denys assembly, David Swan, Fred Holder and Joe Burnon are preaching nightly in a tent using a public address system which reaches people outside the tent.

Oxford, In a tent in a country area near here, well attended children's meetings are being held by William Bingham helped by local brethren as well as nightly gospel meetings by John McCracken and William Bingham.

Sydney Mines, Seven weeks of gospel meetings by Murray McCandless and David Swan were encouraging with some professing salvation and a number of townspeople coming to the Gospel Hall during the series.

Wilmot, James McClelland and Paul Potter have commenced children's meetings and a gospel effort.

Prince Edward Island

Bedeque, To follow up some interest they saw in meetings at Crapaud last fall, Noel Burden and Arnold Gratton expected to pitch a tent here during the summer.

Rosebank, Albert Grainger expected to join Larry Buote in tent meetings here in August.

Newfoundland

English Point, A new Gospel Hall was recently opened with a good number of saved present at the opening. The saints pray that the new building will be the birthplace of many precious souls.

Gander, In this town of 11,000, a concerted effort is being made this summer by five of the Lord's servants with door to door visitation, children's meetings, mall displays, open air meetings and nightly gospel tent meetings. The brethren are looking to the Lord to establish a testimony to His name in this place.

Tidings - U.S.A.

Washington

Arlington, The tent was well filled, the Christians were stirred up and the Lord gave blessing in salvation during gospel meetings by Sidney and Jack Saword.

Raymond, In this new area, Tom Hoy and John Klein had two weeks of gospel meetings.

Tacoma, John Abernethy and Dick Robertson had three weeks in the gospel with some outsiders attending.

California

Los Angeles, Minor Hawk was expected to begin a gospel series in late July at the Y.M.C.A. in **Downey**, in fellowship with four assemblies in the area (Arizona Avenue, Culver City, Long Beach and Monrovia).

Iowa

Dunkerton, Using a trailer that is fitted for the purpose, Fred Krauss is having up to three children's meetings a day in different towns in this area.

Garnavillo, The saints enjoyed recent visits from Norman Mellish and George Campbell.

Hazleton, There has been a little fruit in tent meetings by Bruce Collins, Victor Collins and Dale Wahls.

Manchester, Norman Mellish, Paul Elliott and Joel Portman shared the ministry at an all day meeting in July.

Maquoketa, In this new area a tent has been erected by Joel Portman and Allan Christopherson. The morning children's meetings are well attended and some have been out to the gospel meetings.

Mt. Pleasant, A few strangers have attended gospel meetings held by two young brethren from the Marion assembly.

Nashua, In a schoolhouse near here, Paul Elliott and Steve Walvatne had a number of weeks of gospel meetings with some strangers attending.

Sioux City, The all day meeting on July 18 was a very refreshing time with an excellent Bible Reading and profitable ministry.

West Union, The all day meeting on the fairground was well attended with good ministry given by George Campbell, Paul Elliott, Joe Clarquist, Fred Krauss, Roy Weber, Allan Christopherson and Victor Collins.

Wisconsin

Blue River, Three weeks of gospel meetings by Talmage Southard were encouraging with a little blessing. A visit by Norman Mellish was much appreciated.

Arkansas

Alpena, A. Shutt of the Williamston, MI assembly has spent a number of years working in Arkansas. He is presently living there in a mobile home, preaching the gospel in very needy areas with some fruit to the glory of God.

Michigan

Deckerville, On August 8, James Beattie commenced gospel tent meetings helped by Larry Perkins. Three young people were recently baptized, giving much joy to the assembly. The correspondent writes that since the first of the year, they have enjoyed visits from four preaching brethren.

Jackson, Louis Smith, helped by other local brethren, is holding children's meetings and nightly gospel meetings at Springport, 20 miles from Jackson. A children's work has been carried on by local brethren for several years in this area.

Ohio

Clyde, Tent meetings by Norman Crawford during July resulted in several souls professing salvation. Attendance at the meetings was the best it has been here since the early days of the assembly.

Mansfield, Prayer is requested for a gospel series which William Lavery and William Metcalf expect to commence on September 26.

Toronto, John Slabaugh, helped by Charles Vaughan of the Mansfield assembly, had a fruitful gospel tent series seven miles from the town. The assemblies at Toronto and Steubenville were cheered by this faithful effort.

West Virginia

Keyser, Robert Surgenor has laboured hard this summer, his second tent season in this area. Attendance was good with some blessing in souls saved.

Virginia

Matoaca, On August 15, Oswald MacLeod and David Oliver expected to commence a series of gospel tent meetings.

New Jersey

Cherry Hill, On August 8, Paul Elliott and Eugene Higgins commenced tent meetings.

New York

David Oliver and Paul Kember were together again in the **Coxsackie** and **Catskill** area. It is almost four years ago

that our brethren first went there and God has given them enough encouragement to keep going back. Although none professed during this summer's tent effort, some good contacts were made and our brethren expect to return in the fall.

Massachusetts

Cliftondale, It pleased the Lord to bless His Word in the recent gospel series by Jim Smith helped by local brethren from the East Boston assembly. A nice number of souls professed to be saved and the assemblies in East Boston, Methuen and Byfield all saw souls from amongst them reached at this time.

East Boston, The assembly enjoyed a brief visit by George Campbell in July. Also Ken Taylor visited here and other assemblies in New England on his return to Dominica.

Springfield, The assembly here was cheered in seeing the Lord's hand in salvation amongst them recently. James Smith paid a short visit and the Lord delivered two souls that Lord's Day evening.

Connecticut

Manchester, Norman Mellish visited Manchester, Byfield, Methuen and East Boston before leaving for England on July 29.

Terryville, The assembly had the great joy of baptizing four believers, a husband and wife and their two sons on July 18. This is part of the fruit of the 1981 tent work in Terryville. The Hall was filled with a large number of the family's friends and relatives. Walter Gustafson and Eugene Higgins preached the gospel and gave ministry on the subject of baptism.

Torrington, There was blessing in salvation during tent meetings by Walter Gustafson and Eugene Higgins in July.

Maine

South Solan, In fellowship with the Madison assembly, Walter Gustafson is having gospel meetings here.

Tidings - Other Countries

Ireland

On July 12, well attended and good conferences were held at **Ahorey, Kingsmills, Ballybollah and Dunmullan**. On July 13, **Ballymagarrick** and **Bleary** had their annual meetings and both were very large and helpful.

Ballykeel, The small assembly here has erected a lovely new hall costing over £20,000. They were able to announce at the annual conference that it was all paid. The conference was large and a time of happy fellowship with Brethren McShane, Hutchinson, Kane, Gracey and Wishart ministering to profit.

Bushmills, D. Kane helped by others is having Bible Readings on Ephesians.

Cookstown, Tent meetings by J. Allen were well attended with some fruit.

Crosskeys, J. Noble and E. McCullough were encouraged in a gospel tent effort with a number professing.

Donemana, In this needy area, T. McNeill has commenced gospel meetings.

Loughall, W. Nesbitt was joined by J. Stewart of Trinidad in tent meetings and God gave a little blessing.

Maze, In this difficult place, E. Wishart expected to commence a series in the gospel.

Sion Mills, The annual conference on June 26 was large and profitable with Brethren Nesbitt, Aiken, Gracey, McShane and Wishart giving help.

Stonewall, The small assembly was encouraged to see their hall packed for their annual conference on July 1. God gave His presence and help as Brethren Nesbitt, Kane, Hutchinson, Wells and Ferguson took part.

El Salvador

San Salvador, On July 26, George Trew wrote, "In May we were present at two baptisms, one in the river where six Christians were baptized and another in a public swimming pool near Izalco when five believers obeyed the Lord. More recently five Christians were baptized in the city assembly and eight

were received into the fellowship." Prayer is valued for this country where there is violence with intense fighting in certain areas.

Egypt

On July 22, J. G. Hutchinson left N. Ireland to spend a month in this country where there are 26 assemblies. Brother Hutchinson expected to give help at a number of conference meetings.

South Africa

Port Elizabeth, Since returning from furlough in late May, Robert Neill has been busy in door to door visitation. He expected to commence gospel meetings in the mobile home at **Graff Reinet**.

Uruguay

Montevideo, Brother William Goodson writes of interest and blessing among his neighbors for whom he had been praying. He also mentioned that his wife had been ill in hospital but she is recuperating at home now.

Venezuela

Valencia, J. E. Fairfield has laboured in Venezuela for 48 years. When he first arrived there were only 15 assemblies whereas there are now over 80 assemblies.

Conferences, D.V.

Vancouver, B.C.

Oct. 9, 10 and 11. Meetings in Victoria Drive Gospel Hall are prayer meeting on Oct. 8 at 8 p.m. and Breaking of Bread on Lord's Day at 10 a.m. All other meetings are in Killarney Secondary School, 6454 Killarney at 49th Avenue. On Saturday, ministry is at 10, 3 and 7:30; on Lord's Day, ministry is at 2:30 and Gospel at 7:30 and on Monday, ministry is at 10 and 3 with Gospel at 7:30. Bible Readings on Saturday and Monday at 1 p.m. Corr. Tom Barr, 935 Gatensbury St., Coquitlam, B.C., V3J 5H9.

Brandon, Manitoba

Oct. 10 and 11 in the Gospel Hall. Prayer meeting on Oct. 9 at 7 p.m. Meetings on Lord's Day are Breaking of Bread at 10:30 with Ministry at 2:30 and

Gospel at 7. On Monday there are Bible Readings at 10 and 1:15 with Ministry at 3 and 7. Corr. Alan Ritchie, 23 Creighton Blvd., Brandon, Man., R7B 0Y1, phone 727-4971.

Swan River, Manitoba

Oct. 16 and 17 with Prayer Meeting on Oct. 15 at 8 p. m. Meetings on Saturday are Bible Reading at 10 and Ministry at 2:30 and 7. On Lord's Day, Breaking of Bread is at 10:30 with Sunday School at 1:15, Ministry at 2:30 and Gospel at 7. Corr. Willard J. Haverson, Box 1528, Swan River, Man., R0L 1Z0, phone 734-2814.

Deer Lake, Ontario

Nov. 5, 6 and 7 in the Gospel Hall, Deer Street, Port Sydney. Bible Readings on Philipians on Friday at 7:30 p.m., and Saturday at 10, 2 and 7:30. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2:30 and Gospel at 7:30. Corr. A. Grainger, Jr., Box 380, Port Sydney, Ont., P0B 1L0, phone (705) 385-2326.

Lindsay, Ontario

Oct. 16 and 17 with Prayer Meeting on Oct. 15 at 8 p.m. On Saturday, there will be a Bible Reading on I Timothy 3 at 10:30 with Ministry at 2:30 and 7. On Lord's Day, there will be a Bible Reading at 8:45 on the attributes of Christ's Priesthood in Hebrews, with Breaking of Bread at 10:30, Ministry at 2:30 and Gospel at 7. Corr. T. Nicholson, 2 Colborne St., W., Apt. 403-C, Lindsay, Ont., K9V 5B6, phone (705) 324-5826.

Orillia, Ontario

Oct. 9, 10 and 11 in the Park Street Collegiate, commencing on Saturday with a Prayer meeting at 2:30 p.m. On Lord's Day, Breaking of Bread is at 10 a.m. There will be Bible Readings on Lord's Day and Monday at 1 on Matthew 13. Other meetings on Monday are at 10 and 2:30. Please note the new location. Corr. R. J. Pears, 446 West St., N., Apt. 203, Orillia, Ont. L3V 5E8, phone (705) 326-4492.

Pickering, Ontario

Sept. 25 in East Shore Community Centre, Liverpool Road South, Pickering. Ministry meetings are at 2:30 and 6:30.

Corr. Don Morley, Unit 35, 765 Oklahoma Dr., Pickering, Ont., L1W 3C9.

Wallaceburg, Ontario

Oct. 31 in the Gospel Hall, corner of Minnie and Gillard. Meetings are Breaking of Bread at 10:30, Children's meeting at 1:15, Ministry at 2:30 and Gospel at 7. Corr. Clarence Kerr, RR 5, Wallaceburg, Ont., N8A 4L2, phone (519) 627-4875.

Cape Breton, Nova Scotia

Oct. 10 and 11 with Prayer meeting on Oct. 9 at 7:45 p.m. All meetings in Memorial High School, Sydney Mines, phone (902) 736-6233. Meetings on Lord's Day are Bible Reading at 9, Breaking of Bread at 10, Sunday School at 1:15, Ministry at 2:30 and Gospel at 7. On Monday, meetings are Bible Reading at 9, Ministry at 10:30 and 2:30 with Gospel at 7. Corr. R. Kaiser, phone (902) 539-4078 and N. MacQueen, phone (902) 736-9690.

Blue River, Wisconsin

Oct. 16 and 17 in the Blue River High School with Prayer Meeting at 8 p.m. on Oct. 15. First Ministry meeting on Oct. 16 is at 10 a.m. On Lord's Day, Bible Reading on the High Priestly Ministry of our Lord Jesus Christ in Hebrews at 9, with Breaking of Bread at 10:30. Corr. James C. Frazier, Rt. 2, Muscoda, WI 53573, phone (608) 537-2977.

La Crosse, Wisconsin

Oct. 23 and 24 in the Pertzsch Elementary School, 524 Main St., Onalaska, WI, phone (608) 783-5644. Please note this new location, which is about 1-1½ miles north of I-90 on Hwy. 53. First meeting on Saturday is for Ministry at 10 a.m. and on Lord's Day, first meeting is a Bible Reading at 9 a.m. Prayer meeting on Oct. 22 in the Gospel Hall, 812 Clinton St., La Crosse, at 7:30 p.m. Corr. Ronald Martinmaki, Route 3, La Crosse, WI 54601, phone (608) 788-2693.

Livonia, Michigan

Nov. 6 and 7 with Prayer meeting on Nov. 5 at 7:30 p.m. Ministry meetings on Saturday are at 10, 2:30 and 7:30. On Lord's Day, Breaking of Bread is at 10, Sunday School is at 12:30, Ministry

at 2:30 and Gospel at 7. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167, phone 349-4258.

Note:

Kindly remember the following conferences as mentioned in detail in the July or August magazines:

Maidstone, Sask. - Oct. 9 and 10

Arnstein, Ont. - Sept. 18 and 19

Chapman Valley-Parry Sound, Ont. - Sept. 25 and 26

Clinton, Ont. - Oct. 2 and 3

Huntsville, Ont. - Sept. 11 and 12

Kenora, Ont. - Sept. 4 and 5

Sault Ste. Marie, Ont. - Sept. 4 and 5

St. Thomas, Ont. - Oct. 9, 10 and 11

Sussex, N.B. - Sept. 11 and 12

Clementsvalle, N.S. - Sept. 5 and 6

Arlington, WA - Sept. 4, 5 and 6

Dunkerton, IA - Sept. 5

Hitesville, IA - Sept. 18 and 19

Akron, OH - Sept. 4 and 5

Midland Park, NJ - Sept. 25 and 26

Address Changes and Notices

To make these items easier to find, we are reserving this section of each issue for this purpose.

Change of Address

Bruce Cottrill, Poste Restante, Rasinkatu 14, 01360 Vantaa 36, Finland.

Jack Gould, Box 855, Castries, St. Lucia, W.I.

Ken Taylor, Box 370 Roseau, Dominica, W.I.

Change of Address of Correspondent

Deckerville, MI, Barry Brinker, 4800 Shabbona Road, Deckerville, MI 48427.

With Christ

James Ferguson of Bryn Mawr, PA on July 5, age 83. Our dear brother was born and raised in Moneymore, County Tyrone, N.I. Just after his 21st birthday he was saved at meetings conducted in that district by Mr. Curran. He was in association with the Bryn Mawr assembly for almost 50 years and leaves six children and twelve grandchildren, some of whom are saved. The funeral service was taken by William Oliver and the simple gospel that our brother always enjoyed was proclaimed.

Elinor Stewart of Culver City, California on July 7 after 70 years in Christ. Our beloved sister was predeceased by her husband, George, (brother of Archie T. Stewart) in 1968. She was a bright testimony in the nursing home until her homecall.

Joseph Trimble of N. Ireland on July 12, age 81. Our dear brother was saved in 1913 when Brethren Gould and Poots had the first series in the original hall in Gransha. For many years Mr. Trimble was an esteemed member of Banbridge assembly where he was a quiet, consistent brother with a real interest in the gospel and the work of God. Brethren McShane, Brown and McNeill shared the large funeral services.

Mrs. McKee of N. Ireland on July 12, age 79. Our dear sister was saved in early life and was in the Kilkeel assembly for many years. Latterly, she went to live in Newtownards. The large funeral, which was a testimony to the esteem in which she was held, was taken by Brethren Ferguson and Lennox, both speaking of her Christian graces as well as giving plain gospel truth.

Virgil Cocklin of Akron, Ohio on July 17, age 62. Our dear brother was saved on May 15, 1968, when Brethren Dobson and McCullough were having meetings in the Akron Gospel Hall. Please pray for son, Douglas, wife, Sandy and daughter not saved. The funeral service was taken by N. Crawford at the funeral home with J. Slabaugh praying at the cemetery.

Donald Robson of Toronto, Ontario on July 22, age 88. Our dear brother was saved at gospel meetings by Albert Joyce

and Harold Paisley at Pape Avenue in 1956. His wife was in Christ before him and prayed for his salvation. She also went to be with Christ before him. Mr. Robson was a quiet, consistent brother in Pape Avenue for many years before going to Bethany Lodge a year ago. Harold Paisley spoke a faithful word at the funeral service.

Haskell Paul Sims of Deckerville, MI on June 4, age 73. Our brother's homecall leaves a large family to mourn his loss. As James Beattie spoke at the funeral service, one of his daughters professed to be saved. The burial was at Cadillac where brother Sims had lived for some years before moving to the Deckerville area.

John E. Bottke of Hatboro, PA on June 15, age 90. Mr. Bottke was saved while on his lunch break at work. In future years, due to his reading of the Word of God during his break and his bright testimony to his fellowworkers he became known as the "lunchtime preacher." He was in fellowship for over 60 years, first in the Mascher St. assembly and then for over 52 years in Hatboro. His wife predeceased him by four years and Mr. Bottke spent the last three years of his life in Longport. He was a faithful, godly and consistent elder. The funeral service was shared by H. Coleman, E. Richards and E. Higgins.

Mrs. Tillie Hobourn of Parry Sound, Ontario on June 16, age 67. Our dear sister was saved when a young girl of 13. She was baptized and was in fellowship for many years. Although she suffered in the hospital for years with the crippling effects of arthritis, she maintained a good testimony and was a cheer and a source of encouragement to all who came to visit her. Arnold Adams spoke a faithful word at the funeral.

Mrs. Lily Rodgers of Bethany Lodge, Unionville, Ontario on June 22. Our sister was in happy fellowship in the assembly meeting in the old Charlton Gospel Hall back in the 1940s, as she lived directly opposite the Hall. A recent resident of Bethany Lodge, she frequently visited her son Walter and his wife near Newmarket. She loved the Lord and His gospel, which was preached at the funeral

With Christ

Truth & Tidings

service held in Newmarket Gospel Hall. Prayer is requested for some relatives for whom she prayed who are not ready to meet the Lord.

James McNally of **N. Ireland** on June 24. Our dear brother was saved in 1942 when John Hutchinson had fruitful meetings in Pargate assembly. He was in happy fellowship ever since in Bloomfield assembly where he was responsible to lead the singing. In every way, he was consistent and a help. J. Hawthorne and J. Hutchinson were responsible for the funeral services.

Miss Gaston of **N. Ireland** on July 4, age 90. Our dear sister was saved as a girl of 12 when S. McNeely had meetings in a barn near Clough, Co. Antrim. She was in Clough assembly where she was highly esteemed. T. McKelvey and J. Hutchinson shared the funeral services.

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$6.50 per copy; U.K. subscriptions £3 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Divine Impossibilities

N. Crawford

Scoffers and even believers are sometimes heard to say, "If God is all-powerful, He can do anything and everything." This is a nonsense statement and "Nonsense remains nonsense, even when we talk it about God." There are things that God cannot do.

There are those who will immediately say, "But, is it not written, 'For with God nothing shall be impossible'" (Luke 1:37)? Yes, and this is the unerring Word of God, so there cannot be an argument against this plain statement. How then do we dare to say that there are things that God cannot do? In every statement of the Bible where we are told that God is omnipotent, He is acting in keeping with His own character of holiness, justice, truth, grace and love. God cannot act out of keeping with His own truth and contrary to His own purposes. There are mysteries in this that reach far beyond our limited understanding, but there is nothing in it that contradicts reason.

Black is opposite to white. God cannot make them the same thing. No, not without producing chaos, and God is not the author of chaos. Sin is opposite to holiness and God will never confuse them or mix them in any way. Heaven is opposite from hell and God cannot make them the same place. These are absolute impossibilities, they are self-contradictory, true opposites. God Himself divided the light from the darkness and He is not self-contradictory in His holy decrees.

Satan is working so hard to make day and night, right and wrong or truth and lies the same things. This is impossible, so a moral chaos is the result. It is true that Satan has succeeded in so mixing light and darkness that we have a moral twilight where truth is obscure and

many are confused and led astray by phantoms and fables (II Tim. 4:4). Isaiah describes such a day, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness...." (Isa. 5:20). It would be difficult to find a more accurate description of the moral climate of our day.

What can God not do? Let the Bible answer. God cannot overlook sin (Hab. 1:13). Every sin will be brought into judgment. The sins of believers were righteously judged at the cross. The sins of unbelievers will be righteously judged for eternity.

God cannot impose His salvation on those who will not have it. The Saviour said of those who rejected Him, "Ye will not come to Me that ye might have life." They might have had life, but they would not receive it.

"God cannot lie" (Titus 1:3). The believer's eternal security rests on this blessed scriptural 'cannot.' Every Word from God is true. "The Scriptures cannot be broken," said the Lord Jesus. He also said, "He that heareth My word and believeth on Him that sent Me, hath everlasting life" (John 5:24). God will never recall His promise, it is settled in heaven that all who take God at His Word by a simple act of faith 'have everlasting life.' God cannot let such a soul perish. His unchangeable character and His unbroken Word are the guarantees.

It is good to remind the heart of each reader that there are things God has said you cannot do. "They that are in the flesh cannot please God" (Rom. 8:8). "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Are you born again? ☐

D. Lacey

truth and tidings

october 1982



All scripture is given by inspiration of God,
and is profitable....

- 255 Zacharias and Elisabeth J. Norris
A spiritual study of a godly couple with many practical lessons.
- 258 Purity S. Maxwell
Three synonyms for purity are carefully compared. This is a vital subject for a day of moral chaos.
- 262 Difficult Texts A. McShane
A clear interpretation of a verse widely used by cults to support their false teachings.
- 265 Questions that Young People Face L. Parks
The eternal security of believers is clearly taught from the Word of God.
- 269 Outlines on the Tabernacle N. Lorimer
A continuing series of helpful studies.
- 271 Questions S. Maxwell
- 273 Tidings N. Lorimer
- 280 Gospel L. E. McBain

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$6.50 per year, U.K. £3. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Vol. 33, No. 10

Zacharias and Elisabeth

John Norris

Luke chapter 1

After writing the preface to his narrative (vs. 1-4)), Luke makes mention of this quiet, godly couple. They lived when the wicked Herod sat on the throne of Judea. He was the king who tried to kill the child, Jesus (Matt. 2:6). They were both descendants of Aaron. Zacharias means 'the Lord remembers,' and Elisabeth means 'God's oath.' Their names would suggest to the aged couple that God would not forget His promise to send the Messiah.

Their Piety

"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (v. 6). They were righteous in God's eyes, not merely in appearance or according to the judgment of men. In the general use of the two words, commandments and ordinances, the first refers to the moral law and the second to the ceremonial law. They were blameless regarding both, not sinless or without blemish, but correct in all their ways. Even deeper than this, their motives were right and they sought to please God in a life of obedience. They were advanced in saintliness as well as in years. Although the days we live in are evil, God is still able to give grace to live godly lives. Christian couples who live like Zacharias and Elisabeth will be richly blessed of the Lord and live in harmony.

Their Problem

"They had no child because Elisabeth was barren" (v. 7). They were not granted the much cherished blessing of children. This was a tragedy in the eyes of devout Jews.

In the mind of every devout Jewish mother, there was the longing that she would be the mother of the promised Messiah. Now that they were advanced in their days, they had given up any hope of having children. The grace of God exempts no one from trials. Their disappointment did not weaken their resolve to live godly lives, nor did they lose their confidence in God.

Their Prayer

"Thy prayer is heard (or thy request is granted) and thy wife Elisabeth shall bear thee a son" (v. 13). God granted the request of many years. Answers to prayer may be delayed, and we may not know of some prayers being answered until we reach heaven. It is not for us to say how or when our prayers should be answered. Christian parents, do not cease to pray for that unsaved son or daughter, even though the answer may be delayed. The wonderful story of the way God answered their prayer is recounted in the verses that follow.

Their Privilege

"Elisabeth shall bear thee a son ...he shall make ready a people prepared for the Lord" (vs. 13, 17). They were not only to have a son, but he was to be the forerunner of the Messiah. In his priestly service, Zacharias was chosen by lot to burn incense upon the golden altar. No priest had this privilege more than once in a lifetime and some never did. When he was burning incense, the angel of the Lord appeared to him. As far as we know, no person living at that time had ever seen an angel. It was believed that if he did, he would die. No wonder Zacharias was startled and gripped with fear (v. 12). There had been 400 silent years during which God had not

spoken to a man either directly or through an angel. Gabriel broke that silence when he stood on the right side of the altar, the place of favor (Matt. 25:33, I Kings 2:19), and said, "Fear not Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (v. 13). The son to be born would be a joy and delight to his parents, and many (the godly remnant) would rejoice at his birth (v. 14).

Their son was to be great in the sight of the Lord (v. 15), not only because he was to be the forerunner of the Messiah, but also because of his beautiful moral character. This son, when he developed to manhood, proved to be a humble man, for John spoke of himself as a voice, which is heard, but not seen. Christ was the Word, but John was the voice. He was also a self-effacing man who said, "He must increase, but I must decrease" (John 3:30). To be great in the sight of the Lord is the greatness that really matters.

He was a Nazarite from birth (v. 15), characterized by special separation and devotedness to the Lord. He was filled with the Holy Spirit from his birth (v. 15), to prepare him for his work. This Elijah-like reformer was raised up by God to make ready a people, prepared for the Lord (v. 16). The promise concerning him, given to his father that day at the altar, included the fact that he would turn the hearts of careless parents to have a deep spiritual concern for their children, and disobedient children to the wisdom of the just (v. 17).

It all seemed too good to be true! How could he be sure of this? He doubted the word spoken by the angel. Unbelief was at work when God was about to answer the prayer of years. Did he want a sign that

God would do this? He would have one, for he was to be unable to speak to anyone and unable to hear anyone speak to him (v. 62) until the promise was fulfilled. Unbelief closes the mouth and takes away our song. Zacharias was not equal to his prayers. Do we doubt the promises of God? When he had completed his two weeks of priestly service in the temple, he went home (v. 23). After those days, Elisabeth conceived and for five months remained in seclusion, presumably until the event was beyond doubt.

The Praise of Elisabeth

"Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men" (v. 25). She owned the goodness of God in granting her such a privilege. Elisabeth spoke with a loud voice when Mary came into her house, "Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me...? And blessed is she that believed, for there shall be a performance of those things which were told her by the Lord" (vs. 42-45). Looking deeper into this song to Mary, we can see homage to, and adoration of the Lord. Elisabeth recognized the loftier calling of Mary without envying her. We should never envy the superior gifts or privileges of others. She perceived the divine nature of the coming Messiah, calling Mary, "The mother of my Lord."

The Prophecy of Zacharias (vs. 67-79)

When John was to be named, the neighbors and kinsfolk thought it was a foregone conclusion that he would be called Zacharias, but his father "asked for a writing table,

and wrote saying, his name is John" (v. 63). Immediately his tongue was loosed and he began to speak, praising God. If he had been slow to believe, he wasn't slow to obey. The angel had told him to call his name John and he obeyed. The silence of unbelief was exchanged for a song of praise. Praise was the first word to leave his lips when his speech was restored, "Blessed be the Lord God" has been translated, "Praise be to the Lord God." John means the grace of God, and Zacharias magnified God's grace in his prophecy. He sang of the Saviour (vs. 68, 78), salvation (v. 71) and the knowledge of salvation (v. 77). Is there a sweeter song than the song of salvation? He laid stress on God's faithfulness in fulfilling His promises.

The Personal Advent of the Saviour

He spoke in faith of the coming of Christ as if He had come already, and truly He had, for He was already in the womb of Mary, "He hath visited and redeemed His people" (v. 68), and again, "The Dayspring from on high hath visited us" (v. 78).

The Power of the Saviour

"And hath raised up an horn of salvation for us in the house of His servant David" (v. 69). The horn is a metaphor for power (II Sam. 22:3). He was the all-powerful Saviour of the royal line of David.

The Promise of the Saviour

His coming had been foretold by the prophets of long ago (v. 70), and it was to fulfill the unconditional covenant that God made with Abraham (vs. 72, 73). His coming had the outward blessing of delivering Israel from the hand of their

enemies and the inward blessing of producing service for God in holiness and righteousness of life. Doubtless, his song embraces the two advents and looks on to the millennial reign of Christ.

The Preparation for the Coming of the Saviour

"And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation unto His people by the remission of their sins" (vs. 76, 77). John was to prepare the hearts of Israel for the reception of the Messiah, proclaiming salvation and the forgiveness of sins. The coming of the Saviour is likened to the sunrising of a new day. "Whereby the Dayspring (sunrising) from on high hath visited us, to give light to them that sit in darkness, to guide our feet into the way of peace" (vs. 78, 79) "God is shining on men in the Lord Jesus to take us out of darkness and the shadow of death, and to guide our feet into the way of peace, a way which naturally we do not know" (C.A. Coates).

Zacharias was a man who was much occupied with the Old Testament Scriptures, since in his song he frequently referred to the Messianic prophecies. To be a truly godly man it is necessary to daily feed and meditate on the Word of God. We should be as full of praise over Christ's second advent as Zacharias was over the first advent. □

Come quickly, Lord, and break our
bonds

At last, and set us free,
And soaring, we shall rise, and dwell
Forevermore with Thee.

Sydney Maxwell

The subject before us in this article is an important one. In this word study we will examine three synonyms for purity. An understanding of them will enlighten our minds about God's standards of purity. This is essential when we think of the moral climate of the age. A veritable Sodom is around us, so we do well to ponder the path of our feet (Prov. 4:26).

Eilikrinia, eilikrines

The first of these two words is a noun and the second is the adjective form. The meaning, in its full sense, is 'tested by the light of the sun.' This is the meaning that Kittel gives to the word in his massive dictionary. Mr. W. E. Vine gives the same meaning and refers the student to the work of Cremer. Abbot Smith interprets it as unalloyed, pure, with which Mr. Vine also agrees. There is a general agreement of scholarship as to its meaning. The noun form is used in only three passages of Scripture, and we will look at them in order.

The Sanctity of Their Position

The first use of the word is I Corinthians 5:8 where it is translated 'sincerity,' "Therefore let us keep the feast...with the unleavened bread of sincerity and truth." There had been an outbreak of moral evil in Corinth, a form of evil not practiced among the pagan people of the wicked city. It was incest, and the careless attitude of the assembly in not judging it called for Paul's authority as an apostle in dealing with the guilty man. This sobering act of Paul's (v. 5) did not absolve the assembly from dealing with it at a special gathering for this purpose.

They must put away from among themselves the wicked person (v. 13). It is against this background that our word is used.

The apostle exhorts them to be in practice what God has made them positionally, hence the injunction, "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened" (v. 7). This is a necessity because the spiritual link between the feast of unleavened bread and the passover demands it, "For our passover also hath been sacrificed, even Christ" (Revised Version). In the keeping of the passover in Israel, leaven was to have been removed from their borders and their habitations (Ex. 13:8). The words of I Corinthians 5:8, "Therefore, let us keep the feast..." refers to the keeping of the Feast of unleavened bread, not as a ritual, but in reality. As Israel was to eat unleavened bread for seven days (Ex. 13:7), so the believers in Corinth are to put away all evil from their lives. This expression, "Let us keep the feast" should be seen in this moral way and not confused with the actual breaking of bread at the Lord's supper. The unleavened bread is viewed typically of the character of life which is described as being in sincerity and truth, pure and unalloyed. This should be the continuous practice of the children of God every day of our lives.

The Spirituality of the Preacher

The second time the word is used is in II Corinthians 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation (behaved ourselves) in the world, and more abundantly to you-ward." The word translated simplicity is

sanctity or holiness and is so translated in the Revised Version. Arndt and Gingrich, in their excellent lexicon say, "Simplicity refers to the moral purity of Paul's conduct and sincerity refers to the genuineness of his motives." Sanctity and sincerity are twin features of a spiritual man. Paul's life and labors could stand the test of the sunlight. His conduct was ever before the eye of his God.

The Sincerity of the Preaching

The third reference to our word is in II Corinthians 2:17, "For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Verse 16 mentions the solemn outcome of eternal salvation or damnation as the result of the preaching of the Gospel, and calls from Paul the exclamation, "Who is sufficient for these things?"

We should notice that there is no real doubt in Paul's mind about the answer to this question, "Not that we are sufficient of ourselves, to think anything of ourselves, but our sufficiency is of God" (II Cor. 3:5). In speaking of corrupting the Word of God in 2:17, Paul uses a word that originally meant a peddler or a hawker. Abbot Smith links it with making merchandise of the Word of God. Alford and Plummer favor the translation 'to adulterate' and with them Arndt and Gingrich agree. It is a solemn thing to handle the Word of God in preaching the Gospel or teaching believers. May all of us who handle God's Word, speak with all sincerity, as of God, in the sight of God, tested by the light of His presence.

The Prayer of the Servant

The adjective form of our word, *eilikrines*, appears only twice in the New Testament. The first occasion

is Philippians 1:10, "That ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ." This is a sincerity that reveals an inner condition. Being without offense refers to the corresponding outward evidence of this godly character that Paul desired to be displayed in the Philippians. The Day of Christ refers to the judgment seat of Christ when all our motives will be tested. The words of E. Grimley come to mind,

That face, once so marred,
we shall gaze on at length,
And fearless behold,
as the sun in its strength;
Those eyes, flames of fire,
that so searching we prove,
Shall beam on us then
inexpressible love."

The Pursuit of the Shepherd

Peter uses the adjective form of *eilikrines* in II Peter 3:1, "I stir up your pure minds by way of remembrance." The Revised Version translates pure as sincere. Purity and sincerity are never far apart. This purity is in contrast to the minds of the false teachers of chapter 2. In Romans 1:28, Paul speaks of men that God has given over to a reprobate mind. The pure mind is in keeping with the spiritual mind (Rom. 8:6) and the sober mind (Tit. 2:6), but in contrast to the carnal mind (Rom. 8:6) and the high mind (II Tim. 3:4). In II Peter, the remembrance of the words from God, spoken by the prophets will prove to be a great blessing to the pure mind. This is the purpose of Peter as he confirms them in the truth of the promise of the coming Lord (3:4). The result of looking for Him is a present life of holiness (3:11).

Katharos

This often used word, means to be pure, as having been cleansed. The cleansing has freed us from anything that would soil or stain. The verb form is *katharizo* and is used of the cleansing of the leper (Matt. 8:2; 10:8; 11:5). The Lord reminds Peter in Acts 10:15, when he saw the sheet let down from heaven, "What God hath cleansed, that call thou not common." It is used of the church in Ephesians 5:26, "That He might sanctify and cleanse it, by the washing of water by the Word." In II Corinthians 7:1, we are exhorted to "Cleanse ourselves from all filthiness of the flesh and spirit." It is also used of the cleansing value of the precious blood of Christ in I John 1:7.

In dealing with *katharos*, we should remember that an adjective is a descriptive word. It is used in very interesting contexts in the New Testament.

The Burial of the Saviour

"And when Joseph had taken the body, he wrapped it in a clean linen cloth" (Matt. 27:59). How descriptive and how in keeping with that body that it should be wrapped in a clean linen cloth! His body would never see corruption (Acts 2:41), and would be laid in a new tomb wherein was never man yet laid (John 19:41), that is, the tomb was not contaminated with a dead body. There was not even the smell of death in that tomb and He left it as He found it, still undefiled. This is in great contrast to the tomb of Lazarus (John 11:39).

The Basin for the Saint

In John 13:10, the Lord had washed the disciples' feet. What humility! And He says, "He that is

washed, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." The purity the Lord speaks about when He says, "Ye are clean," refers to the regenerating power of the Holy Spirit, which Judas had never known.

The Body of the Saint

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). The context reminds us of the priests, on the day of their consecration, when their bodies were ceremonially washed, a thing that was done once for all (Lev. 8:6). This answers to Titus 3:5 in the New Testament where it is called the washing of regeneration. However, the priests were required to constantly wash at the laver before going in to serve in the holy place (Ex. 30:17, 21). The once for all washing and the daily washing at the laver are both included in the words of the Lord Jesus in John 13:10, mentioned above.

The Beauty of the Spouse

"And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness (righteous acts) of the saints" (Rev. 19:8). How appropriate is the attire of the spouse! We will be allowed to wear then what we weave now. May we watch our actions and judge our motives! Every stitch in the garment counts and none can be removed without inadvertently spoiling the beauty of the pattern. The way we look in that day will tell the full story of what has taken place at the judgment seat of Christ.

Amiantos

The final word in this trio of synonyms is translated by the English word undefiled in every passage where it occurs in the New Testament. It is distinctly ethical in character and describes that which is far removed from any kind of contamination.

The Character of a Man

“For such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:26). He represents us in the presence of God and nothing can ever contaminate His holy Person.

The Character of Marriage

“Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge” (Heb. 13:4). The marriage bed is the only one that is morally undefiled. Let us not lower this divine standard and recognize that any other bed outside the marriage union is unclean and must be judged.

The Character of Ministry

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted by the world” (Jas. 1:27). The word religion has the thought of ministry in it. It is a ministry or service that is not only loving and merciful, but undefiled. In doing this kind of service the servant must be kept unspotted (*aspilos*). This is the same word that is used in the charge to Timothy (I Tim. 6:14); it is used of the unspotted Lamb of God in I Peter 1:19 and of saints awaiting the coming of the Lord in II Peter 3:14. It is the thought of being unstained.

The Character of our Inheritance

Peter says we are called “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (I Pet. 1:4). It is untouched by death, that is, it is incorruptible. It is untainted by evil, that is, it is undefiled. It is unimpaired by time, that is, it will fade not away, and it is reserved in heaven for us. It is being kept, which is a perfect tense verb. It has been kept and is being kept, and we are guarded now so that we will be able to enjoy it then. We are not guarding ourselves for the verb is passive and describes the almighty power of God. We are travelling to it and will soon be there (Heb. 10:37). □

In Perfect Peace (Isa. 26:3)

In perfect peace,
I'm kept through every day,
Without a fear,
assured that all my way
Is known to Him
who plans so carefully,
And orders always
what is best for me.
Without a doubt,
relying on the Word
Of promises from
an unchanging Lord,
Whose mercies every morning
are renewed,
Whose faithfulness is great,
as daily proved.
Without a dread
of any future ill,
I rest in faith,
believing that He still
Leads as a Shepherd
those for whom He died;
So, surely for my need
He will provide.
Each day, Lord Jesus,
may my trust increase;
Stayed on Thee thus,
I'm kept in perfect peace.

Mabel-Jean Jassie

Difficult Texts Discussed

A. McShane

Leviticus 16:8

We would scarcely expect to find a difficult text in the well known chapter of Leviticus 16, for the ritual of the day of atonement, with which it deals, is not only the most familiar ceremony of the law, but also the one upon which many other Scriptures are based. If we look, however, at some commentators who expound this chapter, we will soon discover that there is much disagreement among them, mainly over the two goats mentioned in verse 8. The questions which need to be answered concern, firstly, the casting of lots, secondly, the precise meaning of 'scapegoat,' and thirdly, the role of a 'fit man,' for in no other ritual of the Mosaic economy do any of these three appear. It should be noted that when unusual matters such as these occur in Scripture, they often give rise to speculation, which in turn can lead to strange interpretations being circulated.

The idea of two victims is not new. In Leviticus 14, two birds are introduced when the leper was cleansed. In this instance, one bird was insufficient to set forth both the death and resurrection of Christ. Having been influenced by this obvious interpretation of chapter 14, some have concluded that the two goats in our text symbolize the same two truths. One of the most serious weaknesses of this interpretation is that it implies that the Lord was bearing sins after He died, and that His resurrection was the means of putting them away. A similar error is found in the words of the hymn, "Buried, He carried my sins far away." When two victims are required by God, we can be sure that they combine to set forth two aspects of the work of Christ. This

can be traced as early as Genesis 22, with the offering of Isaac, an only son, and the provision of a substitute in the form of a ram.

In our text, the unusual idea of 'lots' is introduced as the means of deciding which goat was to be kept alive and which was to be slain. Humanly speaking, either goat would have done for slaughter, for it is highly improbable that there was any real difference between them. On this occasion, however, a higher mind than that of man made the choice. In Proverbs 16:33, Solomon reminds us that, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." In this method of selecting which goat should die and which should live, we are taught, concerning the death of Christ, the truth that Peter so well expresses in Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God..."

Much difficulty in our text seems to arise from the little word 'for.' One goat is said to be 'for the Lord' and the other 'for a scapegoat.' The fact that one goat was for a person (the Lord) has led some to conclude that the other goat was likewise for a person, so in the light of this, they leave the word commonly translated 'scapegoat' as the proper noun, 'Azazel' (See Revised Version). Their reason for this is that they can see no sense in a 'goat for a goat' and argue that if the Lord accepted the slain goat, then it follows that the live goat was accepted by Azazel. The inevitable question for such expositors to settle is the identity of Azazel. Some suggest that it is the evil spirit of the desert, others that he is Satan himself. The reasoning behind this is that sin originated with Satan and that here it is seen to return to its source. This

theory is contrary to the teaching of the passage, for it is clear that both animals were offered to the Lord. Furthermore, nowhere in Scripture have we even a hint that any sacrifice should be offered to Satan. We cannot imagine God condoning, much less authorizing such an idolatrous practice.

Another interpretation of Azazel is that it is the name of a place in some remote part of the desert, but this would be impractical since the camp was constantly moving and would quickly be beyond the reach of Azazel. A third possibility is the one used by both the Authorized Version and the Septuagint, that the word Azazel means 'the goat that escaped,' so they translated it scapegoat. To them the word teaches that this goat was spared the fate of its fellow, but it must be questioned whether its future was any more secure, especially if we take into account the presence of wild beasts in the uninhabited region to which it was to be brought.

Not a few scholars take Azazel to mean 'removal' or 'departure' and to them it refers to the evident fact that the goat was to be the remover of the sins of the nation. Although the word Azazel does not include the thought of sins, it is clear that sins are in the context. In order to obtain this meaning, translators give the second 'for' in the text as 'to be,' so removing from the verse any idea of a person accepting the live goat. Thus, when Israel saw the departure of the laden animal, they beheld, in type, their sins which had been laid upon it, go away forever.

This last interpretation of the verse is in keeping with many Old Testament Scriptures, such as Isaiah 53:6, "The Lord hath laid on Him the iniquity of us all," and verse 11,

"He shall bear their iniquities." The thought of sin being removed is the subject of many passages of Scripture, such as Psalm 103:12, "As far as the east is from the west, so far hath He removed our transgressions from us." The words of Micah also tell the same story, "He will cast all their sins into the depths of the sea" (Micah 7:9). In the New Testament, Peter expresses the same truth in the well known words, "Who His own self bear our sins in His own body on the tree."

Assuming this to be the correct interpretation, its typical significance is that Christ as the victim not only puts away sin from before God, but also removes it from the consciences of His people. Two statements from Hebrews 9, which has the great day of atonement as its background, will sum up the teaching of the two goats. In verse 26 "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," we see the slain goat. In verse 28, "So Christ was once offered to bear the sins of many," we see the live goat. With such a work done by Christ on the cross, the sin question has been settled to God's entire satisfaction, so that He can say regarding His own, "Their sins and their iniquities will I remember no more" (Heb. 10:17).

There are at least two errors to be avoided when dealing with the subject of atonement. The first one is the idea that only during the last three hours on the cross were the sufferings of Christ atoning. Even though we can distinguish between what men did to Him and what God laid upon Him, we have no authority from Scripture to divide the two. To use our type, the blood shedding of the one goat was as vital to atonement as the load laid upon the

other. It follows, therefore, that although the blood of Christ was shed by man, it was none the less atoning blood, and the sufferings entailed in its shedding were atoning sufferings.

The second error to be avoided is the suggestion that His work of atonement extended beyond His death. We must ever hold that although the burial of His body was needful as proof of His death, and that the resurrection was essential to prove that His work had satisfied God, neither added to His finished work. Nor is it right to say that He could have come down from the cross after He cried "It is finished." Nothing less than death would meet the demands of justice, so He must die, but having done so, all that concerned atonement was complete.

Although the 'fit man' is not mentioned in Leviticus 16:8, he is closely associated with the live goat and played a unique part in the ritual of the day of atonement. Whether he was a priest, a Levite, or a common Israelite, we are not told. All that is made plain is that he was near at hand and ready when the time came for the goat to be led away. Under his control it was brought to an uninhabited part of the land. He was the last to see it, and when he returned without it, the nation knew that their sins were removed for another year. He may typify the power of the Spirit through which Christ offered Himself to God, or possibly those faithful few who witnessed the actual death of Christ at the cross, and were enabled by the same Spirit to testify of what they had seen. Some take a different view and associate the fit man with the goat, using Hebrews 9:28 as a text, they see both the goat and the fit man as

types of Christ, "Bear the sin of many" being the live goat and "Appear the second time without sin," being the fit man.

The two goats, brought together before the Lord, had a common end, for both were ultimately in the outside place. The carcass of the slain goat was consumed by fire outside the camp, but what befell the live goat, no man was allowed to know. □

The Bible

The Bible is a vein of pure gold unalloyed by any earthly substance. It is a star without a speck; a sun without a blot; a light without darkness. It cannot be said of any other book that it is perfect and pure but of the Bible we can declare all wisdom is gathered up in it without a particle of folly. It is the judge that ends the strife where wit and reason fail. It is untainted by error; composed alone of pure and perfect truth.

C. H. Spurgeon

Homesick for Heaven

Have you ever been homesick for heaven,
When pressed by the stress of the day?
When sorrowing over the Homecall
Of a dear one you've loved on life's way?

Have you ever looked up to the Saviour,
And whispered, "O Lord, then how long
Wilt Thou not return and to Glory
Take all Thy redeemed ones along?"

Have you ever cried out in deep anguish,
"Lord Jesus, my soul thirsts for Thee,
And today I am earnestly longing
Thy face in its radiance to see?"

"Behold I come quickly!" He answers;
His words of assurance and peace
Are filling my heart with sweet comfort,
And bidding life's conflict to cease.

Mabel-Jean Jassie

Questions that Young People Face

Dr. Lindsay Parks

The following dialogue takes place between a Christian and a person who believes a person who has been saved may yet be forever lost.

"I understand that you are a Christian who believes in what is called eternal security. How can you believe that once you are saved, there is no possibility that you could be lost?"

"The Scriptures plainly teach the great truth of eternal life as a gift from God. Salvation, received by faith is based on the finished work of the Lord Jesus on the cross. My faith is only as good as what I believe in and I am resting on what the Lord Jesus has done for me at Calvary in dying for my sins, all my sins, past present and future. God says that I have eternal life and that I won't perish."

"Now wait a minute! What about a Christian who falls from grace, and turns his back upon what he believes? Do you mean that he will still get to heaven one day?"

"I am aware that there are Christians who believe and teach a 'falling away doctrine.' I do not believe that the Scriptures, when carefully studied, support such a teaching. There is not a single example in Scripture of a true believer who was eventually lost. There are many examples of believers who had serious sins in their lives, such as Noah, Moses, Samson, David, Peter and numerous others, yet there is no suggestion of any of them losing their salvation. In Corinth there was a man guilty of sin that was not even named among

Gentiles, yet his spirit was to be saved in the day of the Lord Jesus (I Cor. 5:4). David is a classic example of a believer who fell into the great evils of adultery and murder, yet in Psalm 51, he prays that God would restore to him the joy of his salvation. He lost the joy, but not his salvation. In Psalm 28, he prays that the Lord will not be silent to him or he would be 'like' those who are going down to the pit, but not one of them."

"But what about Judas? He was a disciple and followed the Lord for three years. Surely he is the leading example of a child of God who lost his salvation?"

"No, he's not. The Lord spoke about Judas in John 17:12 as being the son of perdition, which very solemnly means one that is doomed to destruction. In John 13:10, 11, the Lord said that Judas was not a regenerate man, and this was before he had betrayed the Lord."

"But, I personally know people who have answered altar calls and have given their lives to Christ, and then later have completely left following him. What about them?"

"Many of those you refer to, probably in an emotional or pressure packed moment, answered the call of an evangelist to stand, raise their hand, or come down to the front of the gathering, as hundreds of others were doing. This is very far removed from the repentance toward God and faith in our Lord Jesus Christ that the Bible describes as being true salvation. Many profess to receive Christ who have never been convicted of their sins and have not been brought to repentance, and have never been

saved at all.”

“Perhaps that is true, but there are many passages in the Bible that I know are written expressly against falling away and losing your salvation. For example: Christ’s words in John 15:6 about the branch that did not abide in him, being cast into the fire and burned, the warning in I Timothy 4:1 about those who depart from the faith, the warning in II Peter 2 about those who turn from the holy commandment, and whose end is worse than their beginning, and the section in Hebrews 10 about those who tread underfoot the Son of God after having tasted of the good Word of God and been partakers in the Holy Ghost. How can you say these don’t refer to a Christian losing his salvation?”

“It is of the greatest importance to read and understand the Word of God in its context. The words of the Lord Jesus in John 15 refer specifically to false professors. This can be seen by comparing verse 3 with the same words of the Lord in John 13:10, 11. Those who were not clean were literally not washed, or not cleansed. They were not saved, and it is these false professors who are gathered and burned. I Timothy 4 refers to apostates who outwardly held to a form of godliness, but had no inner reality and even denied the power of godly living. These people were never born again. The same can be said of the people described in II Peter 2. They had ‘known the way of righteousness’ and had escaped the pollutions of the world through the knowledge of the Lord. Notice that it says that it has happened unto them according to the true proverb, the dog and the sow are very different than sheep (II Pet. 2:22). These words can truly be

said of many who have been raised in Christian homes or have been under Christian influence. Their lives showed they were not saved. The words of the Lord Jesus are always the final test of reality, “By their fruits ye shall know them.” It can never be said of a believer that the latter end is worse than the beginning. Ephesians 2 teaches that for believers the very opposite is true. We began as dead in sins and are now living stones in a glorious building. In the ages to come He will show the exceeding riches of His grace and His kindness toward us through Christ Jesus. The end for the Christian is incomparably better than the beginning. This eternal blessing is all linked to the value of the blood of Christ, and not to any faithfulness or fruitfulness on the part of the saved sinner (Eph. 2:13).

“But what about Hebrews chapter 6 and chapter 10?”

“I do not believe that these two chapters refer to true believers. When he is referring to those who are lost, the writer uses the pronouns, they, those and them, but when he is writing about the true believers he uses we, you and us. Nowhere is this contrast more clearly seen than in verse 9. He has shown the awful damnation of those who turn from Christ after having known about Him, and he says, “But, beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak.” One can taste and not swallow, can go along with the Holy Spirit, but without being sealed and indwelt (Eph. 1:13, 14). If Hebrews 6 really taught that a believer could fall away from Christ, then it is impossible for such a person to ever be saved (v. 6). This

chapter does not support the falling away doctrine, for almost all who teach it say that such a person can again be recovered.

"But Hebrews 10:26 says that people will perish after they have received a knowledge of the truth, if they sin willfully."

"If you read the entire context of this verse you will see that these people have turned away from Christ after they received a knowledge about Him (v. 25), they have trodden underfoot the Son of God, put Him to an open shame, have counted His blood unholy and have insulted the Spirit of grace. The word apostasy applies to such people, those who willfully turn away from Christ because they love their sin and despise His grace. Apostates were never true believers even though they have had a knowledge of the way of salvation. Such people deny that Christ is God, or they may deny that He has ever come as a true man (II John 7).

"So then, I can just go ahead and sin! Why should I care to live a good life, if I cannot lose my salvation no matter what I do?"

"The motive for living a pure life is not to gain salvation, but because there is an inner desire to please God and live for the good of others. A gift is not obtained by working, but by receiving. Grace has saved me and grace teaches me how to live righteously (Titus 2:11-13). We do not continue in sin that grace may abound, but rather we walk in newness of life, because a new life has been put within us (Rom. 6:1-4). The believer has a heart that has been captivated with love to Christ and he gladly obeys the Lord's call

to commit his mind and soul and body and all that he has to the Lord Jesus (Rom. 12:1-3). Then there is to be a reward for all that has been done out of love to Christ. That reward is not eternal life but a place of honor in Christ's coming kingdom (I Cor. 3:10-15). Verse 15 of this chapter says that even though much that the believer does may be burned up and he will suffer loss, yet he himself will be saved. So, as a Christian, you can't just go ahead and sin."

"So you are saying that reward or loss at the judgment seat of Christ is the deterrent against sin in the life of a Christian?"

"But that's not all. We are now children of the Father in heaven and "He judgeth according to every man's work" (I Pet. 1:17). This is a present judgment and as the rest of the verse says, it causes us to recognize that we are only here for a short season and that God's eye is upon us at every moment. This fear of the Lord is not the thought of fearing His wrath, but rather fearing to grieve the heart that loves us so much or fear of dishonoring the name by which we are called. Paul writes to the Corinthians to condemn the moral sins into which they had fallen. Many were sick among them because God's judging hand was on them for their sins, and some had fallen asleep, had died physically. Even though they died because of their sins, they did not perish, for the word used about their death is used about 12 times in the New Testament, and always for the death of one who has gone to heaven."

"There is yet another factor, perhaps the most important one. The Holy Spirit is a real Person and Romans 8:9 simply says that if any

man have not the Spirit of Christ, he does not belong to Christ. Conversely, the one who belongs to Christ has the Spirit indwelling him. The instant a sinner rests on what Christ did at Calvary, he is sealed with the Spirit (Eph. 1:13), indwelt with the Spirit (II Cor. 1:22; Gal. 3:1-3), able to reckon the flesh as having died through the Spirit (Rom. 8:12, 13), sanctified by the Spirit unto obedience (I Pet. 1:2), witnessed to by the Spirit (Heb. 10:15-17; Rom. 8:16) and led by the same Holy Spirit (Rom. 8:14)."

"I agree with you up to a point. I can see if the Spirit dwells in a person, He will produce holy living, but I still say that the people in Heb. 6:4 were partakers of the Holy Spirit, and then fell away."

"But are you not then concluding that such people can never be saved at all? Many people have been brought to a knowledge of God and of salvation. This is a revelation of the Holy Spirit. Up to this point they have partaken of the work of the Holy Spirit. They were sharers in the Holy Spirit. They may have even been brought to the point of repentance, for it speaks of renewing them again to repentance, but they in some way missed the other essential. Acts 20:21 says clearly that salvation is repentance toward God and faith toward our Lord Jesus Christ. I do not believe that these people were ever indwelt by the Spirit.

It is possible for a true Christian to grieve the Holy Spirit (Eph. 4:30) or to quench Him in His operations (I Thess. 5:19). We can grieve Him by fleshly lusts, actions, emotions or words, but the very verse that tells us that we can grieve Him makes it clear we cannot grieve Him away,

for we are sealed by the Spirit until the day of redemption, that is the day when even our bodies will know the blessings of redemption. To quench Him means to extinguish His guiding voice in our lives. It is sad, but possible, that a true believer can outwardly become like them that go down to the pit, no mention is ever made, however, of the Holy Spirit being taken from them. Even the immoral sins listed by Paul against the Corinthians (I Cor. 6:12-20) did not cause Paul to write to them about how to get the Spirit back again. In contrast, he reminds them that their bodies are the temple of the Holy Spirit, and then tenderly but forcefully reminds them that they are not their own because they have been bought with the price of the precious blood of Christ. For this reason the Spirit enables us to glorify God in our bodies."

"Well this is unbelievable. All my life, and especially since I have been saved, I have been taught that I could fall away and lose my salvation. I've been working hard each day to make sure I didn't lose it."

"Let me ask you a question then? If you were to have a heart attack right now, right where you stand and you knew you had five minutes to live, how would you die? Would those be five minutes of fear, wondering whether you had met God's standards and expectations, and worrying away your last minutes on earth hoping God would weigh your good deeds as a Christian and find they outweighed the bad? Or would you quietly breathe your last breath, knowing deep in your soul that all was well, resting on the finished work of Christ alone, rather than on your unfinished

works? Paul says, "God forbid that I should glory except in the cross of the Lord Jesus Christ" (Gal. 6:14). If God were to smile on you in your final moments and allow you entrance into heaven, wouldn't you be partly glorying in your obedient life, in your deeds of merit, in addition to the cross?"

"I just don't know. Now that you say it that way, I might be just as worried as if I were an unsaved person."

"Before I leave for class, let me say, that you and I know it should not be that way at all. I feel truly sorry for you if your salvation rests on uncertain hope, worry, fear and needless doubts. We have not received the spirit of bondage again to fear (Rom. 8:15). Philippians 4:6 exhorts believers not to let anything bother their peace of mind. You would be a happier, more confident Christian if you realized the full impact of God's grace in salvation. It is an eternal salvation, the gift of God, based on the conditions of repentance and faith only. It is sealed by the blood of His dear Son and He has satisfied by His own suffering and death all the righteous claims of a holy God. It is accompanied by the gift of the Holy Spirit, who can never be taken away. Best of all, salvation does not depend on our efforts, but upon Christ's perfect work at Calvary. The simple truth is that God has promised eternal, everlasting, never-ending life to all who truly believe on His Son, and God cannot lie." □

N. Lorimer

(See August Truth and Tidings)

The Altar of Burnt Offering

The word 'altar' means 'the place of slaughter,' and although multitudinous offerings were placed upon the altar, it is called the altar of burnt offering, not offerings, for it typified the one great sacrifice of the Lord Jesus, when He offered Himself without spot to God (Eph. 5:2).

Its Position

The altar was placed within the court, just inside the gate. There were to be no steps up to the altar (Ex. 20:26), yet we read that Aaron came down from offering at the altar (Lev. 9:8, 22). There may have been a sloping ramp up to it.

Its Materials

Only two materials were used in making the altar, acacia wood, overlaid with copper. Acacia wood speaks of the sinless, spotless humanity of the Lord Jesus and copper speaks of God's righteous judgment on sin. From the materials, we see that the altar points forward to the Man, Christ Jesus, being enveloped with God's judgment for sin at Calvary. Copper withstands great heat, and reminds us of the intensity of the sufferings of Christ on the cross. Acacia was a white wood and had a fine texture and even grain. It was almost indestructible. The translation in the Septuagint says it is incorruptible. "Nature armed it against decay" (H. Alves).

Its Importance and Dimensions

The importance of the altar of burnt offering cannot be over-emphasized. Its size reflects its importance. It was 5 cubits long and

3 cubits high, and was very much larger than any other piece of furniture related to the tabernacle. The altar was foursquare, telling us that God's ways are equal and that He does not respect persons.

The Fire

The fire burned on the grate in the midst of the altar and reminds us that the Lord Jesus did not bear the fires of divine judgment in an external, superficial way, but that He felt the fierceness of the fire in His inmost being (Lam. 1:13), Psa. 22:14). The fire was lit from heaven (Lev. 9:24) and was never to go out (Lev. 6:13), suggesting His unswerving purpose to fulfill the will of the Father.

The Grate

Concerning the grate we read, "That the net be even to the midst of the altar" (Ex. 27:5). The Septuagint reads, "Now the grate must be half way up the height of the altar." This means that the grate was one and a half cubits high, the same height as the table of showbread and the ark on which the mercy seat rested. These three equal heights suggest to us that God's righteous judgment against sin, God's mercy to sinners and God's fellowship with His people are all based upon the same righteous standard (Psa. 85:10). Only the infinite value of the work of Christ on the cross can give us an approach to God and is the ground of our fellowship with Him.

Its Horns

There were four horns pointing in four directions. The value of the sacrifice of Calvary extends to the four corners of the earth. The sacrifices of old were bound with cords to the

horns of the altar (Psa. 118:27). Cords of love bound our Lord Jesus to the cross. Horns speak of strength and power and remind us that He was able to lay down His life and take it again (John 10:17, 18).

The Ashes

The ashes were placed at the east side of the altar (Lev. 1:16) so they would be readily seen as the altar was approached. Ashes speak of accomplished and accepted sacrifice. The prayer of Psalm 20:3 is that God will, "Remember all thy offerings, and accept (turn to ashes) thy sacrifice; Selah." Finally, the ashes were carried by a clean man outside the camp to a clean place (Lev. 6:11).

What Happened when a Burnt Offering was Offered?

Leviticus 1 gives details of the part the offerer performed (vs. 3-6, 9), and the part done by the priest (vs. 5-8, 9).

Its Covering on the March

Numbers 4 describes the various coverings that were placed over the vessels and furniture of the tabernacle on the march. A blue cloth was placed upon the ark (vs. 5, 6), the table (v. 7), the lampstand (v. 9) and the golden altar (v. 11). However, when we come to the altar of burnt sacrifice, the covering was not blue but purple, the colour of royalty. The purple cloth on the altar shows us the close link between the sufferings of Christ and the glory that shall follow. □

In this series the writer acknowledges help received from the ministry of Mr. Hector Alves, given many years ago.

To be Continued.

Questions and Answers

**Send all questions to
Sydney Maxwell**

QUESTION: Would you please give help on the difference between grieving the Holy Spirit in Ephesians 4:30 and quenching the Spirit in I Thessalonians 5:19?

ANSWER: It will help to answer the question to see the cause of the grieving in Ephesians 4. The causes are listed as being lying (v. 25), anger (v. 26), stealing (v. 28) and corrupt speech (v. 29). In verse 30 it is of interest that the divine Person mentioned is given His full title, He is the Holy Spirit of God. There is a great contrast between the unholy things that grieve Him and His holy nature, so it is thoughts and acts of sin that cause Him grief.

Wm. Cowper, the hymn writer, failed to understand the meaning of this verse when he wrote:

‘Where is the blessedness I knew,
When first I knew the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?’

This is a spiritual condition that results from grieving the Holy Spirit. Cowper seemed to think he had grieved the Spirit away for he wrote:

“Return, O holy Dove return,
Sweet messenger of rest,
I hate the sins that made Thee
mourn,
And drove Thee from my breast.”

These are true words of contrition, but his theology was unsound. The Lord Jesus said that the Holy Spirit will abide with us forever (John 14:16). We can grieve Him by sin, but we need never pray as David did, “Take not Thy Holy Spirit from me” (Psa. 51:11), for we cannot grieve the Holy Spirit away. This is clear from the very verse that

teaches how He is grieved, for He has sealed us unto the day of redemption. This is the future day when even our bodies will know the full salvation purchased for us in redemption. Sin causes that gentle Guest within us to have grief, but never causes Him to depart.

The context of I Thessalonians 5:19 is that the saints are gathered together. It should be seen that the exhortations that begin “Rejoice evermore. Pray without ceasing. In everything give thanks... Quench not the Spirit. Despise not prophesyings. Prove all things. Hold fast that which is good...” are all applicable to when the believers have met together as an assembly. Improper conduct at such a time can quench the operations of the Holy Spirit in another believer and even worse, can quench His gracious leading and power in the company.

The intrusion of the flesh in spiritual exercise, where we do need the power of the Spirit, will surely quench His gracious energy. If I am responsible for quenching the Spirit in the company, I will have grieved the Holy Spirit in myself. So we need to constantly be on guard that we do not quench the Spirit in another or in the assembly, and that we do not grieve the Spirit in ourselves.

Bound Volumes

Harold Margerison, 106 Sciberras Road, Unionville, ON L3R 2J6, has available a few Bound Volumes for the past years, 1966, 1970, 1975, 1976, 1977, 1980 and 1981. They may be obtained from him at \$7.00 per volume postpaid.

Subscriptions for 1983

Subscription Increase

It is time to renew your subscription for the magazine. An envelope is provided. Please print your name and address clearly and give your postal code. All subscriptions for Truth and Tidings in Canada and the United States should be sent to Truth and Tidings, 30 Caronridge Cres., Agincourt, Ontario, Canada M1W 1L2. United States subscribers should pay in U.S. funds.

Northern Ireland Subscriptions

All subscriptions to N. Ireland should be sent in pounds to Elwood Russell, 14 Toberhewny Lane, Lurgan, Craigavon, N. Ireland, BT66 7EE.

We regret the subscription increase from \$5.50 per copy to \$6.50. At the same time the subscriptions for the U.K. must be raised to 3 pounds. Since January, 1982 our postal costs have increased by 120% for Canada and over 75% for the U.S. The costs of printing and mailing the magazine take up the full amount received from subscriptions. The overhead expenses are paid by the staff. There are likely people on pensions who feel they cannot afford the present increase. To any like this, we will be glad to send you the Truth and Tidings free. Please let us know.

The editors.

U. S. Postal Service
Statement of Ownership, Management and Circulation
(Required by 39 U.S.C. 3685)

1. Title of Publication: Truth and Tidings (A) Pub. No. 526330
2. Date of Filing: August 29th, 1980.
3. Issued monthly. (A) Twelve times per year (B) \$6.50 annual subscription price.
4. Office of Publication: 2148 Creglow Dr., Jackson, MI 49203.
5. Office of Business: 2148 Creglow Dr., Jackson, MI 49203.
6. Publisher: Assemblies of Christians,
Editor: Norman W. Crawford, 2148 Creglow Drive, Jackson, MI 49203.
Managing Editor: Same.
7. Owner: Assemblies of Christians, 910 Bennett St., Jackson, MI 49201
(Local Assembly).
8. Known Bondholders, etc.: None.
9. The purpose and function of the Truth and Tidings and its nonprofit status for Federal Income Tax purposes has not changed within the last twelve months.
10. Extent and Nature of circulation:

	Average per mo.	Actual No. for Sept.
A. Total No. of Copies Printed	5,750	5,760
B. Paid Circulation through Vendors	none	none
Mail Subscriptions	5,410	5,410
C. Total Paid Circulation	5,410	5,410
D. Free Distribution by Mail	140	140
E. Total Distribution	5,550	5,550
F. Copies for Office Use and Bound Volumes	200	210
G. Total	5,750	5,750

I certify that the statements made by me above are correct and complete.

Norman Crawford, Editor

In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the phased postage rates presently authorized by 39 U.S.C. 3626.

Tidings - Canada

N. Lorimer

British Columbia

Kamloops, A conference was planned for September 11 and 12, with Sydney Maxwell and Dave Richards to commence a gospel series on September 12.

Vancouver, John Frith of Venezuela is visiting in the area. On September 12, Bert Joyce and Tom Baker were expected to start gospel meetings in **Woodland Drive**.

Alberta

Sherwood Park, Doug King and Paul Gould expected to start a series of gospel meetings.

Saskatchewan

Maidstone, In August, Dick Robertson had two weeks of children's meetings in the morning with gospel meetings in the evening with a little blessing in salvation. Following this effort, Brother Robertson helped by Jim Webb had similar meetings in **Mervin**, where a little blessing was also seen.

Manitoba

In early August, Sidney Saword and Jack Saword gave reports in several assemblies in Manitoba concerning the work in Venezuela and El Salvador.

Swan River, Peter Simms is having cottage meetings.

Ontario

Sidney Saword of Venezuela and Danny Ussher of Trinidad visited a number of assemblies in Southern Ontario, giving interesting reports of the work of the Lord in their fields of service.

Cochrane, Six adults professed salvation from mid-March to late June as a result of house meetings by Murray Pratt and Bruce Rodgers. During the summer our brethren had 3½ weeks of tent meetings with a few strangers attending. Brethren Pratt and Rodgers expected to start house meetings again in September and will value prayer for God's further blessing in this area.

Collingwood, The saints enjoyed recent visits by Frank Pearcey, Arnold Adams and Ed Doherty.

Deer Lake, God's hand in salvation was seen on the closing night of a tent series by Larry Steers and David Gray.

Grand Bend, A nice number professed at well attended tent meetings by Harold Paisley and Paul Kember.

Lindsay, Tent meetings by William Metcalf and Don Nicholson were well attended and a little blessing was seen.

Newmarket, During the last week of August, Gary Sharp had a week of children's meetings with 140 children present. On the closing night, 57 unsaved parents heard the gospel preached. The good response encouraged the saints who were looking forward to a gospel series by Eric McCullough and Jack Noble which was scheduled to commence on September 12.

Niagara Falls, There was a good response by children and parents during two weeks of children's meetings by Murray McLeod in August. A visit by John Norris was much appreciated.

Thunder Bay, Prayer is requested for gospel meetings which Ken Moore and James Thomson expect to commence on October 3.

Toronto, Prayer is requested for a series of gospel meetings from October 31 to November 21 D.V. by Norman Crawford and Harold Paisley in the Minkler Auditorium of Seneca College, 1750 Finch Ave. E. The auditorium seats 1200 people and these meetings are being convened by 11 assemblies in the city. Pray that many in Toronto and the surrounding districts will attend and that God will be glorified in the salvation of souls.

Valens, A little blessing in salvation was seen during tent meetings by Robert Booth and Timothy Walker.

Quebec

Vincent Davey has given appreciated help in the regular meetings in **Point-aux-Trembles**, **Farnham** and **Valleyfield**. Brother Davey also had an interesting visit with the saints in **Madawaska, Maine**.

Tidings

Farnham, Prayer is requested for Brother John Spreeman, who has faithfully laboured in Quebec for more than 55 years. He is not able to attend the meetings because of bodily weakness.

Pointe-aux-Trembles, The believers of the Point-aux-Trembles assembly are moving closer to the centre of Montreal, using a school gymnasium, as they wish to spread the gospel in that area. Little success was obtained in the Pointe-aux-Trembles district in that regard.

Nova Scotia

Cape Tormentine, Floyd Stewart and J. Stewart were encouraged by some professing during a series in the gospel.

Dartmouth, Many strangers heard the gospel and a nice number professed faith in Christ during five weeks of tent meetings by Albert Hull and James Walmsley. The tent was in the same location as last year and because of blessing both years, our brethren plan another effort next year in the will of the Lord.

Hansford, Several professed salvation during tent meetings by William Bingham and John McCracken.

Wilmot, Helped by local brethren, James McClelland had gospel meetings in the Community Hall with interest.

Prince Edward Island

Searltown, A good number professed faith in Christ during tent meetings by Arnold Gratton and Noel Burden.

Newfoundland

Jon Procopio used his open air trailer throughout the summer and had especially well attended open air meetings for two weeks in **Fogo Island**.

Corner Brook, Local brethren from Corner Brook held a series of tent meetings on the Corner Brook North Shore. The meetings were well attended and some souls professed to be saved.

Gander, Tent meetings were blessed with a number of adults from Gander professing to be saved. A number of new contacts were made for future follow-up work. Following the meetings, five were baptized and another baptism is planned for later on. The brethren

expected to see an assembly established in early September.

Tidings - U.S.A.

Washington

Arlington, The conference was very good and well attended. A variety of ministry was given by Brethren Maxwell, Frith, Robertson, Bouwman, Campbell, Abernethy, Wilson, Howard, Swaan and Murphy. The Bible Readings on I Timothy 3:15 were excellent.

Oregon

Forest Grove, Sydney Maxwell had a week of ministry on I Thessalonians with a good attendance and interest. Brother Maxwell then had appreciated and well attended ministry meetings at **Salem** on the Epistle to the Colossians.

California

Los Angeles, The gospel campaign sponsored by four area assemblies at the Downey Y.M.C.A. with Minor Hawk as speaker was profitable and encouraging to the saints with blessing in the salvation of a nice number of souls.

New Mexico

Albuquerque, John Gray expected to have ministry meetings here in October. Brother Gray expected to have further ministry meetings at Sunnyslope in Arizona and Monrovia in California.

Iowa

Garnaville, Jack Saword paid an appreciated visit, giving a good word in ministry and an interesting report of the work in El Salvador.

Manchester, At the monthly ministry meeting in August, help was given by Brethren A. Christopherson, F. Krauss, W. Lavery, J. Martin, J. Slabaugh and T. Southard.

Marion, A good number attended the annual open house of the Home for Aged Christians on August 7 and William Lavery gave an encouraging word for all present. There are now 23 residents in the Home.

Tidings

Readlyn, Good numbers are attending tent meetings by William Lavery and Fred Krauss.

Stout, Five were recently baptized, giving joy to the saints.

Wisconsin

Boscobel, Jim Martin and Talmage Southard saw some fruit in a series of tent meetings.

Humbird, Joel Portman is doing visitation work and keeping in touch with some who have shown an interest in past meetings in this district.

Onalaska, Some strangers are attending tent meetings by Robert Orr and Dick Bruley.

Michigan

In July, John Gray paid appreciated visits to **Saginaw, Deckerville** and **Cass City**.

Deckerville, James Beattie, helped by Larry Perkins, had very good tent meetings resulting in several good cases of conversion, greatly cheering the little assembly.

Livonia, The first area Bible Reading of the winter season was planned for September 25 at the Stark Road Gospel Hall with the second reading planned for November 27, D.V.

Ohio

Akron, The conference was one of the largest ever held here with excellent weather and spiritual, practical ministry.

New Jersey

Woodbury, Eugene Higgins expected to have gospel meetings two nights a week in a rented building.

New York

Following brief visits to several assemblies on the East Coast, Sidney Saword left New York on September 8 to return to Venezuela.

Tidings - Other Countries

N. Ireland

Ballyduff, Tent meetings are being conducted by A. McShane and J. Hawthorne with an encouraging attendance and interest.

Ballymena, T. McKelvey and J. G. Hutchinson expect to commence gospel meetings in an old school house near here.

Belfast, Brethren Maze and Eadie have commenced in a portable hall in the Ormeau area, a needy and difficult place.

Clones, The conference was large with help given by Brethren Duff, Nesbitt, Hawthorne, Maze and Turkington.

Derraghey, Brethren Ferguson and Turkington are in tent meetings with good numbers and some interest amongst the local folk.

Donema, T. McNeill has commenced gospel meetings in the hall. Of late years the assembly has become small and the saints look for the hand of God to be seen as in former years.

Fintona, The hall was full at the conference and ministry was given by Brethren Fairfield, Ferguson, Nesbitt, McCann, Wells and Stubbs.

Kilmore, The conference was well attended with ministry from Brethren McShane, Turkington, McBride and Nesbitt.

Loughall, W. Nesbitt and J. Stewart had several weeks in a tent with a little blessing in well attended meetings.

Mount Norris, S. McBride continues in the gospel with one lady professing and her husband concerned.

Angola

"The hospital work is keeping us busy. We have very large outpatient clinics and a lot of maternity patients. The gospel is preached to all attending before each clinic. We are pleased to say that the children literally flock to Sunday School. Some walk four or five miles. We have so many children we can hardly cope. Please pray for the preservation of the saints. There are some false doctrines coming across the border and no male missionaries here to teach the truth. Also pray for the 1,000 children in the Sunday School for many to be saved while young." (Marion Wilson).

Tidings

Costa Rica

Grecia, Two were recently baptized. Since the special meetings earlier this year by David Booth and Ed Presley, three have professed in regular meetings.

Egypt

"J. Flynn and I were invited out to give help in the annual united conferences of the 26 assemblies in this very needy land. There was a week in Kalube with two meetings per day, then another week in Assuit with the same number of meetings. As well we had a week in Cairo and Alexandria. The attendance was very good and appreciation of the Word most encouraging. There is liberty for indoor meetings and quite a number of unsaved attend. During the meetings four married folk professed to be saved. There are no missionaries in the land, but there are five evangelists, one now aged and unable to do much. The other four are younger men, and active in the gospel. They greatly need the prayers and interest of the Lord's people. They speak with appreciation of the visits in earlier years of Messrs. McClure, Bunting and Moneypenny" (James G. Hutchinson).

Finland

Prayer is requested for our Brother Bruce Cottrill who arrived in Finland on June 21. He is currently studying the language at the university in Helsinki.

Malaysia

Brother Tom Bentley reports that the conference was the largest they have ever seen there. Two souls professed to be saved during the conference. Jack Gamble of Glasgow gave much help in the readings on Peter's epistles and gave deeply appreciated teaching on the Shepherd ministry of the Lord Jesus. He also made visits to Kelang, Malacca and Paramount.

Netherlands

Cap van de Wetering had gospel tent meetings in four different locations this summer with good numbers of unsaved attending at three of these locations. At the last meetings, the tent was full with 130 present including 30 unsaved. In

August, Brother van de Wetering had a stand with books and Bibles for one week in Dedemsvaart.

St. Lucia

"Here in St. Lucia, we have been much encouraged of the Lord. Two new assemblies have been formed recently. In the town of Soufriere, where we have been living and working since the end of October, 1981, the saints met to break bread for the first time in assembly capacity on June 6. To the north of the island, in Forestaire Village, where brother Jack Nesbitt has been working, the assembly was formed on July 4. In both of these new assemblies the saints are growing spiritually and gift is being developed. The young brethren are keen to take part in the meetings, and show a willingness to accept responsibility, which is so very important if the work is to prosper and progress" (Brian Owen).

Uruguay

Trinidad, In April, Tom Lutley had tent meetings six blocks from where he lives. Because of an interest, he commenced on a weekly basis in a building just one block from where the tent was pitched. In addition to a small Sunday School, he has an evening gospel meeting with the numbers ranging from five to seventeen, mostly unsaved.

Conferences, D.V.

Oil Springs, Ontario

Nov. 13 and 14 in the Community Hall. First meeting on Nov. 13 is for ministry at 10:30 a.m. On Lord's Day, Breaking of Bread is at 10:30 a.m. Bible Readings at 1 p.m. each day on I Timothy chapters 3 and 4. Prayer meeting on November 12 in the Gospel Hall at 8 p.m. Corr. Art Whitton, R.R. 3, Oil Springs, Ontario, N0N 1P0.

Avonport, N.S.

Nov. 13 and 14 with Prayer Meeting on Nov. 12 at 8 p.m. All meetings are in Windsor Regional High School, Windsor, N.S. Meetings both days are at 10, 2 and 7. Bible Readings will be on Colossians. Corr. Hugh Kelly, R.R. 3, Wolfville, N.S., phone (902) 542-7374.

Tidings concl.

Phoenix, Arizona

Nov. 25, 26, 27 and 28. Meetings on all four days are at 10:30, 2:30 and 7:00. Prayer meeting on Nov. 24 at 7:30 p.m. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008, phone (602) 267-9239. Gospel Hall phone is 253-4932.

Garnavillo, Iowa

Nov. 25, All day meeting commencing at 10:15 a.m. with gospel at 7:30 p.m. Corr. Robert Brandt, Garnavillo, Iowa, 52049.

Stout, Iowa

Nov. 25. All day meeting with ministry at 10 a.m. and 2 p.m. with a gospel meeting in the evening.

Kansas City, Missouri

November 13 and 14 in Troost Ave. Gospel Hall, 2814 Troost. Prayer meeting on Nov. 12 at 7 p.m. First meeting on Nov. 13 is a Bible Reading on II Timothy 1 at 10 a.m. On Lord's Day, Breaking of Bread is at 11 a.m. Corr. Leon Scott, 3843 Agnes, Kansas City, MO 64128, phone (816) 923-4037.

East Boston, Massachusetts

December 4 and 5 in the Masonic Hall, 47 Adams Avenue, Saugus, MA. On Saturday, ministry at 10:30 and 2:30 with gospel at 6:30. On Lord's Day, Breaking of Bread at 10, ministry at 2:30 and gospel at 6:30. Prayer meeting on December 3 at 8 p.m. in the Gospel Hall, 35 Putnam Street, East Boston, MA. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. Phone (617) 322-3274. Masonic Hall telephone (617) 233-9804.

Note:

Kindly remember the following conferences as mentioned in detail in the August or September magazines:

Vancouver, B.C. - Oct. 9, 10 and 11

Maidstone, Sask. - Oct. 9 and 10

Brandon, Man. - Oct. 10 and 11

Swan River, Man. - Oct. 16 and 17

Clinton, Ont. - Oct. 2 and 3

Deer Lake, Ont. - Nov. 5, 6 and 7

Lindsay, Ont. - Oct. 16 and 17

Orillia, Ont. - Oct. 9, 10 and 11

St. Thomas, Ont. - Oct. 9, 10 and 11

Wallaceburg, Ont. - Oct. 31

Cape Breton, N.S. - Oct. 10 and 11

Blue River, WI - Oct. 16 and 17

La Crosse, WI - Oct. 23 and 24.

(Please note that the conference location has been changed to Onalaska Middle School, 711 Quincy St., Onalaska, WI, phone (608) 783-5366.)

Livonia, MI - Nov. 6 and 7

Address Changes and Notices

Hans Bouwman, 7487 Holly Street, Burnaby, B.C. V5E 2C3

Ernest Moore, Route 6, Box 35, Statesville, NC 28677

Paul Poidevin, P.O. Box 88, Kabompo, Zambia

Change of Correspondent

Culver City, CA - Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027, phone (213) 663-5905.

Book Notices

Training for Reigning

The excellent book, *Training for Reigning* by the late Mervin Paul, has been republished by our brother James Beattie. The cost of \$5.00 includes the shipping charges. For Canada, send orders to David Cooper, P.O. Box 312, Bothwell, ON N0P 1C0. Orders in the U.S. should be sent to Henry Wahls, Garnavillo, Iowa, 52049.

The Person of Christ

Some copies of this book are still available for \$5.00 postpaid from Truth and Tidings, 2148 Creglow Drive, Jackson, MI 49203.

Thirty-Two Year Index

The Index of the Truth and Tidings is now available from Harold Margerison, 106 Scriberras Road, Unionville, ON L3R 2J6. The price is \$10.00 per copy.

With Christ

E. Lindsay Robinson of Brisbane, Australia on July 12, age 70. Our dear brother was born again at age 16 and was received soon after into the assembly at Milton, N.Z. In 1966, he came to Australia and at Conference Hall, Brisbane enjoyed the fellowship of the saints for whom he took shepherd care. He paid several visits to Malaysia where in happy fellowship with Brother T. Bentley his ministry was much appreciated. Brother Robinson will be greatly missed. Remember his wife and four daughters, all in assembly fellowship.

Fred Luck of Stout, Iowa on July 24, age 88. Our dear brother was saved in tent meetings by Oliver Smith and Paul Elliott at New Hartford, Iowa. He was not ashamed of the gospel and spoke to many about their souls and bore a good testimony. His beloved wife remains, cheered to know it is only till He comes. Richard Van Mill and Paul Elliott preached the Word at the large funeral in the Stout Gospel Hall.

Mrs. Clarence (Lydia) Zirbes of LaCrosse, Wisconsin on July 27, age 79. Our beloved sister was saved in 1920 through the preaching of Sam Hamilton and was received into fellowship the same year. She was unable to attend meetings of late because of failing health and because she had the care of her husband who is afflicted by blindness. He needs our prayers as well as their four children. Paul Elliott conducted the well attended funeral.

Dona D. Wiseman of Jackson, MI on August 9. Our dear sister was beloved of all who knew her. She was kindly and gracious and through many years she maintained deep interest in the assembly and in gospel work. The closing years of her life were spent nursing an aged sister in the Lord in Detroit. N. Crawford took the funeral service with Louis Smith speaking at the grave.

Mrs. Clelah M. Werner of Jackson, MI on August 9. Our dear sister is much mourned by her loved ones and the assembly. She was saved in 1955 through hearing the testimony of Martin Prins of Sarnia. Her life and testimony were faithful and steady. She leaves an unsaved husband for whom prayer is requested. Services were taken by N. Crawford.

George Fuller of Brock Avenue, Toronto, Ontario on August 16, age 93. Our dear brother was saved in Lake Shore over 75 years ago and was in fellowship all those years. He was ever faithful to the Lord, loved the truth of the assembly and bore a good testimony. Prayer will be valued for his wife who is in a nursing home. At the large funeral in Forest, the gospel was preached by Harold Paisley and Frank Pearcey.

Mrs. Lillie H. Lail of Hickory, N.C. on August 31, age 81. Our dear sister was the oldest one in the assembly. In the late summer of 1951, she was awakened during tent meetings and was saved a few weeks later in a portable hall. She was a quiet unassuming sister who loved the assembly and was very faithful in attendance so long as health permitted. At the funeral service Oswald MacLeod presented the gospel to a good number of relatives and friends.

At Home

At home with Christ,
Life's journey now has ended;
The pain, the suffering
Doth forever cease.
Across the sea of life
To heaven's harbor;
No turmoil now,
Just His eternal peace.

Mabel-Jean Jassie

Truth & Tidings

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$6.50 per copy; U.K. subscriptions £3 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

From the Electric Chair to the Everlasting Glory

L. E. McBain

While engaged in evangelistic meetings in Fremont, Ohio, in the summer of 1955, I accompanied a friend in his visitation of prisoners in the county jail, and there I met Samuel Tannyhill who was awaiting trial on the charge of murdering a waitress.

I was impressed with his desire to hear the Word of God, and had the joy of telling him God's way of salvation through faith in the Lord Jesus Christ.

His state of mind at that time was expressed in a letter in which he wrote, "I try to sleep, but I see the faces of those I have wronged. I wake up at every noise; the time has come when my nerves have gone, and I am in a sad state of mind. This is how I feel since I have taken a life, and my hands always feel as if they are warm and wet with the blood of a human being. Even in this state, no one wants to die, but, in reality, one dies, not once, but many times every night alone in the darkness where there is not a ray of light or hope."

After his trial he was sent to the state penitentiary at Columbus, Ohio, and placed in a cell in death row to await execution, and it was there under the shadow of death that he found forgiveness and salvation in Christ. One night, while on his knees in confession of his sinful state before God, the great truth that Christ had borne the penalty of his sins upon the cross was revealed to his soul and he wrote to a Christian of this experience.

"I wanted to shout it to the world as fear and hatred vanished and the love of Christ filled my heart. I am in a cell in death row, but I am more free here than I ever was in the streets. I have no fear of death

for it is a step into the presence of my Saviour. All my life I have searched for one thing and this I have found under the shadow of the electric chair."

He was granted a stay of execution which allowed him sufficient time to prove the reality of his faith in Christ. Finally, he came to the morning when he must pay his debt to the law and as he ate his last meal, he said to the guard, "This is good food, but soon I'll be feasting on something more wonderful than this. I realize that for me the next voice I hear will be the voice of the Lord Jesus." Shortly afterward he entered the death chamber with a smile on his face and a prayer on his lips, and in a few moments he was with the Lord who died for him.

Perhaps the reader will be wondering how a sinful man like this could have assurance of salvation without any merit or works of his own. The answer is simply, "By grace (unmerited favor) are ye saved through faith...not of works, lest any man should boast (Eph. 2:8, 9). No one will ever reach heaven on human merit, but solely on the merits of the blood of Christ, as the poet expressed it:

"Upon a life I did not live,
Upon a death I did not die,
On Another's life,
On Another's death,
I stake my whole eternity."

There is one salvation for all, the best living person or a murderer like Samuel Tannyhill can only be saved through the precious blood of Christ.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John 3:16). □

D. Losey

truth and tidings

november 1982



All scripture is given by inspiration of God,
and is profitable....

- 283 Glory S. Maxwell
It is very difficult to define 'glory.' Our brother has given us a heart-warming scriptural definition.
- 287 Questions that Young People Face Dr. P. Robinson
Moral absolutes are under constant attack. We urge the careful reading of this well-written dialogue.
- 290 The Devoted Three Jas. Ronald
Biographical sketches that exemplify true devotion to our heavenly David.
- 291 Every Star Differeth J. J. Stubbs
The correct interpretation of a verse that is often misapplied.
- 292 The Face of Jesus Christ D. Shutt
A study that should move every believing heart.
- 294 Zechariah T. Bentley
A deeply spiritual examination of the first two chapters of this book.
- 294 Outlines on the Tabernacle N. Lorimer
A continued study by our news editor.
- 299 Questions S. Maxwell
- 301 Tidings N. Lorimer
- 308 Gospel From a Gospel Tract

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$6.50 per year, U.K. £3. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203.

Canadian Mail Registration No. 9376.
Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Vol. 33, No. 11

Glory

S. Maxwell

The subject of glory is a happy meditation, seeing it is linked with the God of glory (Acts 7:2), and the Lord of glory (I Cor. 2:8). The three synonyms we will be looking at in this study are *doxa*, *timee* and *epainos*. A study of the way they are used in the New Testament will yield valuable lessons to the diligent student.

Doxa

Doxa originally meant an 'opinion.' The noun comes from the verb *dokeo* which means to think. It is only natural then, that the noun should convey the thought of an opinion. However, *doxa* later acquired the sense of reputation, glory, brightness or radiance, and this will be evident as we look at its use in Scripture. *Doxa* is not used in the sense of being an opinion in the New Testament.

The Old Testament word *kabod* is usually translated by *doxa* in the Septuagint. In both Young's and Strong's Concordances, *kabod* is given the meaning of splendour and honour, with the added thought of weight. The relationship of *kabod* and *doxa* can be seen if the Septuagint translation of Genesis 31:1 is consulted. Jacob heard Laban's sons say, "Of that which was our father's hath he gotten all this glory." The word is used in this case of the prosperity of a man. In Genesis 45:13 it is used of the position of a man. Joseph says to his brothers, "And ye shall tell my father of all my glory in Egypt." Isaiah 8:7 uses the same word to indicate the power of a man, "The king of Assyria and all his glory." In Psalm 24:7-9, it is used about the prospect of a Man. In this wonderful

prophecy concerning the Lord Jesus, He is described as the King of glory, coming to the city of Jerusalem to take the throne of His glory, and to this Matthew refers in his kingly Gospel (Matt. 19:28; 25:31).

We come into the New Testament to gaze upon that One who is described as the Lord of glory (I Cor. 2:8; James 2:1). It is in this wonderful Person that God has been pleased to reveal His glory. The writer to the Hebrews tells us that He is the brightness of His glory (Heb. 1:3). The Revised Version says effulgence, which we understand to mean the shining forth of the divine glory. This is the glory of Deity expressed and manifested in a Man, the Man Christ Jesus.

If we think now of Isaiah 6, where Isaiah said, "I saw the Lord, high and lifted up and His train filled the temple...the whole earth is full of His glory" (Isa. 6:1,4), and link this passage with John 12:41, we are assured that the glory that Isaiah saw was the glory of our Lord Jesus Christ in heaven before He ever came as a Man to earth. We should always remember that in becoming Man, He took a permanent form, for He will never relinquish His Manhood. In this blessed Man there is displayed now the glory of Deity.

Luke, the historian, in his wonderful Gospel reminds us that the disciples saw His glory (Luke 9:32). Peter was an eyewitness on that occasion, years afterward he wrote, "We were eyewitnesses of His majesty, for He received from God the Father honour and glory..." (II Pet. 1:16, 17). We want to think of this as the glory of His sovereignty. This was the outshining of the inherent glory of His Person. Well might Peter describe it as majesty. In the mountain, they looked not only at the Saviour, but

also at the Sovereign.

In John 1:14, John says, "And we beheld His glory, the glory as of the only begotten of the Father." This is *the glory of His personality*. The Revised Version margin says, "As of an only begotten of a father, full of grace and truth." These men had the great privilege of seeing beyond the veil of His flesh and discerned His glorious Person in relation to the Father (Matt. 16:16, 17). We should remember that the term 'only begotten' does not relate to time because John 1:18 tells of the only begotten One in the intimacy of an eternal unchangeable relationship. A relationship that could not even be changed by incarnation, for He walked on earth and yet at the same time was in the bosom of the Father. If we understood this properly, it would keep us from ever speaking of the Lord Jesus as leaving the Father's bosom. It is not viewed as a place He left, but as an intimacy that He enjoyed. May we worship as we contemplate the glory of this wondrous mystery!

We want to refer now to *the glory of His authority*. This can be seen in His miracles, for they were manifestations of His glory (John 2:11). He turned the water into wine (John 2:9), and He raised the dead and manifested His own glory and the glory of the God who sent Him (John 11:40-44). In both these cases, his miracles produced belief in His Person.

There is another reference to the glory of the Lord Jesus that we should consider. I will call it *the glory of His humanity*. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (II Cor. 3:18). We have traced the eternal glory of the Lord in Isaiah 6, and looked at His

personal glory in John 1:14; we are looking now at His moral glory. It was this glory that Edward Denny had in mind when he wrote: "What grace, O Lord and beauty shone, Around Thy steps below, What patient love was seen In all Thy life and death of woe."

How delightful He was to God in the hidden years (Matt. 3:17)! And no less a measure of delight was given to His Father in the public years (John 17:4). We cannot reflect in our lives His eternal and personal glories, but we can, by occupation with Him, reflect His moral glories. We can be changed into the same image, from glory to glory, as the Holy Spirit produces likeness to Christ in us.

We should now refer to His official glories and call them *the glories of His ministry*. In Hebrews 2:9, as a result of the sufferings of death, He is crowned with glory (*doxa*) and honour (*timee*). In I Peter 1:21, God has raised Him from the dead and given Him glory. The glory of His ministry is seen in His priesthood and it is after the order of Melchizedek (Heb. 7:25-27). His official glories are also displayed in His headship. This is clearly indicated in Ephesians 1:20-23.

To conclude our study of *doxa*, we have seen it expressed in a Man, the Man Christ Jesus, and in a message, for it is the Gospel of the glory of the blessed God (I Tim. 1:11). May we preach it with dignity! The use of worldly slang or human embellishments only detract from its unique glory. Let us use scriptural expressions and language in keeping with its grandeur. The glory is also linked with the mystery of the presence of Christ in the believer (Col. 1:27), and the mystery of the presentation by Christ of the church

to Himself (Eph. 5:27). Finally, *doxa* is associated with the manifestation of Christ in the day of His glory (Col. 3:4). What a glorious day, when He shall be manifested and we shall shine with Him in glory!

Epainos

The Abbot-Smith Lexicon gives the meaning of *epainos* as praise. Other lexicons are in agreement. It is translated praise the eleven times it is used in the New Testament. The classical meaning of the word was recognition or approval, but this meaning is rare in the New Testament. Its use in the Septuagint is interesting. It is found in II Chronicles 21:20 concerning the death of King Jehoram, who departed without praise. The Hebrew says, "Without being desired," a sad way to leave this life. The two words *doxa* and *epainos* are used together in I Chronicles 16:27 when the ark was brought up to Jerusalem. David sang, "Glory and honour are in His presence, strength and gladness are in His place."

We will refer to a few of the uses of *epainos* in the New Testament. In Romans 13:3 and I Peter 2:14, it is used of the favour of the authorities in the land. The child of God is expected to behave himself in such a way that he has no fear of those in authority, but rather, his manner of life will earn their praise (*epainos*). The saints have their citizenship in heaven (Phil. 3:20), and Peter tells us that we are pilgrims and strangers in the world (I Pet. 2:11), yet we have responsibility to obey the laws of the land. In fact, our heavenly citizenship makes us entirely different from the worldling, and we should never be lawless.

Epainos is used in II Corinthians 8:18 of a fellow-worker in the Gospel. We cannot say for sure who

he was, but he had spiritual qualifications; his praise was in the Gospel, and yet he was also suited to perform a secular task. This reminds us of Stephen and Philip who had spiritual gift and yet served tables (Acts 6:1-10). The unnamed man, whom Paul calls a fellow-worker, had the gift of an evangelist to such a degree that praise was due to him throughout all the churches. It is good for a man to rightly assess the gift that God has given him and to use it for the glory of God. We will have little praise if we are trying to work at something for which we are not fitted. This principle applies whether we are attempting to preach the Gospel or teach believers.

In I Corinthians 4:5 and I Peter 1:7, *epainos* is used to express the findings of the *bema* from two different standpoints. The Corinthian passage is linked to the secrets of the heart, and Peter's words refer to suffering for righteousness sake. The first warns us that we are unable to judge before the time, that is, we cannot now judge motives. In that day the Lord Jesus will make manifest the counsels of the heart and THEN (this is the emphatic word of the sentence) shall every man have the praise that is due to him from God. In Peter, it is the trial or testing of faith through suffering that earns a reward. At the *bema* it will be found unto praise (*epainos*) and glory (*doxa*) and honour (*timee*), so the three words of our study are used together in this context.

Timee

We complete this study with a few references to our final word in the group. In classical Greek, this word had the sense of honour and praise. In the Septuagint it has the same sense. When the Lord chal-

lenged Job's self-righteousness, He said, "Deck thyself now with majesty and excellency, and array thyself with glory (*doxa*) and beauty (*timee*)" (Job 40:10). It is used of man's place in creation, "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. 8:5).

The Septuagint meanings are carried into the New Testament, where *timee* is used about 42 times, so we can only look at a few of the occurrences. It is used of the price of blood in Matthew 27:6. Judas received thirty pieces of silver as the price of the Lord Jesus and fulfilled the prophecy of Zechariah 11:13. He, who was the Son from Eternity sold for the price of a slave. How meager a price for Him whose glories far exceed all human appreciation. In I Corinthians 6:20, *timee* is used for the price at which saints have been purchased. We can no longer live as we like, we belong entirely to another. Do we appreciate the purchase of saints, and contemplate the tremendous price that was paid, the precious blood of Christ (I Pet. 1:18, 19)?

Timee is used in II Timothy 2:20, 21 of the purging of vessels. We must purge ourselves from teachers and teachings, and practices and associations that would render us unfit as vessels unto honour (*timee*), sanctified and meet for the Master's use. These exhortations are seasonable to us in this day when there is so much to defile us in the moral and religious realms.

We close with a reference to the praise of heaven. "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour (*timee*) and glory (*doxa*) and blessing" (Rev. 5:12, 13). What acclamation to our glorious Lord! He is seen as the

standing Lamb in the midst of the throne (v. 6) as if He had been slain. Memories of Calvary will be treasured forever. It may not be long, a very little while (Heb. 10:37), and we shall mingle our voices with that unnumbered throng. What a prospect! May we be found bringing glory and honour to Him even now! He is worthy to be honoured, glorified and adored.



The Excelling Glories of Christ

Submitted by H. S. Paisley
(From 'The Latter Rain' 1871)

"I have heard Him and observed Him,"
Seen His beauty, rich and rare,
Seen His majesty and glory,
And His worth beyond compare.

I have marked the angels bowing
At His feet, a goodly throng,
Listened to the choirs of heaven,
Praising Him with harp and song.

I have heard the voice that speaketh
Sweetest music to mine ear,
Words of power, and love, and mercy,
Ah! none other half so dear.

I have known the secret purpose,
Dwelling in the heart of love,
To redeem His scattered members,
Join them to Himself above.

"What have I to do with idols,"
When such visions fill mine eye?
How be occupied with shadows,
When the Substance passes by?

Shine the moon's fair beams at noontide?
Can the stars be seen by day?
Nay, beside excelling glories
Lesser beauties fade away.

Questions that Young People Face

Dr. Paul Robinson of Toronto

"Good morning, Brian!"

"Good morning Rodney! Did you hear the latest? Susan and I are getting married when we graduate next year."

"Congratulations! That's great!"

"Thanks! Yeah, as a matter of fact, she moved in with me on the weekend. We feel that over the next year we'll be able to tell if we're really suited to each other. We certainly don't want a marriage that will end up in the divorce courts."

"Oh, Oh, Brian! That's not so great after all."

"What do you mean?"

"Well, I cannot direct your life and apply my Christian ethics to you, but the idea of living together as though you were married when you're not is not great, in fact, it's dead wrong."

"But Susan and I really love each other and feel right about what we are doing. Besides, Rodney, on what do you base such a judgment?"

"On the Bible. It plainly calls such an arrangement fornication and says, 'Flee fornication' (1 Cor. 6:18). In 1 Corinthians 7:2, it says, 'To avoid fornication, let every man have his own wife.'"

"Come now, Rodney! You Christians are living in the past. You're forever quoting from the Bible, saying that this is right and that's wrong. Don't you realize that this is 1982 and the world's values have

changed? People are free to live by their own consciences, not by the dictates of some early primitive society. What's right for me may not be right for you, but the converse is also true, and yesterday's values may not be applicable today."

"It's still wrong Brian."

"How can you have absolute right and wrong? It's impossible!"

"Just a minute, Brian, you used the word 'impossible,' a term of absolute. Doesn't that contradict your logic?"

"Well, anyway, I believe it's necessary to weigh each situation on its own and judge the morality of actions in the light of circumstances and available facts."

"But surely you would agree that there must be some overriding principle or ethical code that governs or guides society, without which anarchy and chaos would reign! Imagine driving a car in the rush hour in any North American city without a traffic code to designate which side of the road to drive on, when to stop, where to park, etc."

"But that is just the point. Another part of the world uses a different traffic code than ours because they feel it is best suited to the characteristics of their own society. We have no right to condemn their code and condone ours just because they don't agree with us. My argument is that morality depends upon the situation. It has no inherent value of its own, but derives its value extrinsically from the situation on which it is brought to bear."

"Brian, perhaps you would tell me what guidelines you apply in any given situation in order to assign moral values to your action? In other words, just how do you differentiate right from wrong?"

"Well, I refrain from a list of commandments. Rather, I subscribe to the concepts of Joseph Fletcher. The supreme virtue is love; it is the only absolute. I believe that even the Bible states that love is the fulfilling of the law. So that to be judged morally right, an act must be motivated by love."

"I see difficulties there, Brian. If your ethical system has only one absolute, what criteria do you use to decide that it is the best absolute? And, who makes that decision? Then, who decides what is love and what is not love? For example, a baby is born severely malformed. One Pediatrician looks at it and says that the most loving thing to do is to spare it a life of suffering and hardship by allowing it to die. Another looks at it and says that the right response of love is to feed, care and support the infant because it has a legitimate right to live no matter what the quality of that life may be. Which one is right or wrong? Obviously, even in life situations which are happening every day, there are differing opinions on what is love in any given situation. Unless love is defined by some universally agreed rule, it really can't be used to make a moral decision."

"I believe that love can be defined in utilitarian terms, Rodney. That is, does an action contribute the greatest amount of good or pleasure to the greatest number of people?"

"Yes, I've heard that before. But then, the gunman who assassinates the president should not be tried for murder if his successor is better able to direct the affairs of state for the well-being of America, in fact, he should be made a national hero. In other words, any act can be made acceptable without the establishment of fixed principles, so that, in certain cases, even murder may not only be undefinable, but be right and justified."

"But you would admit, Rodney, that if the outcome of an action is good, then the means of accomplishing it must not be arbitrarily wrong."

"You are really saying that the end justifies the means, and therein lies a flaw of situationism. You would have to know all the ramifications of the outcome of an action to determine that the majority of the people are truly benefitted in any permanent way. You cannot rely on experience in other places or at other times, because according to your own reasoning it may not be relevant to the present situation. A man finds himself in dire financial distress; he plans a bank robbery. He thinks, 'If I'm caught, I'll go to prison; I'll bring embarrassment to my wife and family; I'll never recover from the disgrace, but if I'm successful, I'll pay off my debts; my wife and children will lead a more comfortable existence; I'll keep my home. No one will be the loser from my action for the bank loss will be covered. However, how will I feel when I see a policeman?' Will the outcome of his action determine whether it is right or wrong? Is an action right or wrong depending on whether the person is caught?"

"Well, explain to me how there can be any rationality to your outdated, legalistic morality, and then we'll see about flaws."

"What I am trying to point out, Brian, is that an act must be morally right or wrong in itself, and that this must be based, not on human experience, but on a fixed, unchangeable principle outside the realm of human experience, and that it is applicable to all people at all periods of history and unaffected by the recurrent, transient upheavals in society. The helmsman guiding his ship across the trackless ocean in storm or calm, relies for guidance, not upon some fixed point on the bow of his own vessel, but on a constant celestial body that is unaffected by the wind and waves. I am also attempting to show you that the ethic you are proposing, if it were to work at all, would require omniscient judgment to be able to tell all possible results from any given action before it could be determined to be truly righteous. Only God is omniscient, so only He can infallibly determine what is right."

"Your idea of a moral absolute is really saying that the person who loses control of his automobile and accidentally hits another, taking a person's life, is guilty of the same crime as the murderer who is convicted for killing with a gun. After all, they both took a human life."

"No, I'm not saying that. The Bible, you call old fashioned, establishes a system of ethical absolutes which are not only adequate to live by, but provide logical and practical answers to the dilemma of life. God is revealed as the self-existent One. His very title is, 'I am,

that I am.' And He is revealed to be the God that inhabits eternity. He is separate and distinct from all else that has being. He is free from all limitation and imperfection. He is His own standard. No independent standard of goodness exists by which God can be measured. The moral law outlined in the Bible is a reflection of God's own character. Under this divine standard our actions are judged. But external adherence to God's moral code must be accompanied by inward motivation, so that a good intention is one that harmonizes with biblical standards. The best intention is to keep God's laws. Therefore, our actions are judged by our motives, rather than the consequences of our actions. Brian, the moral laws of God are as binding as the physical laws, for example, gravity. To disobey and disregard His divine standard will have serious repercussions in the present life and incalculable loss for eternity.

"The Lord Jesus Christ, the Son of God, lived for over 33 years in this world in complete harmony with those divine laws. In fact, His life was a true expression of the righteous character of God, while at the same time revealing true and limitless love. In so doing, He brought glory to God and untold blessing to mankind. That perfect life, though, incurred the enmity of men who would not subscribe to such a standard of rightness, and they would not rest until they had put Him to death, expecting to extinguish the light that revealed the sin of all men. But, His death on the cross was a vicarious sacrifice. He is the Saviour, bearing the penalty of the sinner who had broken God's law and fallen short of His standard of righteousness. And, 'There is no difference, for all have sinned and

come short of the glory of God," as Romans 3:23 clearly states. Brian, the person who relies upon the value of the sacrifice of Christ to remove his guilt receives eternal life as a gift from God (Eph. 2:8, 9), and at the same time, receives a present desire and power to live a new kind of life regulated by the perfect will of God. Because of God's infinite love for mankind, this is not only a righteous standard, but is also the ethic that brings us our greatest blessings and happiness."

"Well Rodney, that may be alright for you, but I intend to do my own thing." □

The Devoted Three

James Ronald

An interesting triplet is found in II Samuel 17:27. David, while fleeing from Absalom, is in dire need with little prospect of any deliverance. Three names are brought before us of men who were united in their love and devotion to their beloved David, even though he is the rejected king of Israel. They take advantage of the privilege of ministering to his need and are honoured for their exercise.

The name of Shobi is only

recorded here in Scripture, so we have little light on his past life. We are told that he was the son of Nahash of Rabah and that he was of the children of Ammon. We learn from I Samuel 11:1 that Nahash was the king of the Ammonites. In II Samuel 10:2, David showed kindness to Hanun, the brother of Shobi, because King Nahash had shown kindness to David during his life. However, this kindness to Hanun was insultingly refused with the result that war followed. Did the sword that fell on Hanun win Shobi? We do not know, but we do know there was a divided house. Shobi, in contrast to his brother, manifested a heart of love and devotion to David, and linked himself with others of the same mind. David was greatly comforted by their ministry to him. What heights have been reached by those completely outside the fold of Israel, and what blessings have come from unexpected sources!

The second man of the trio that met David is called Machir. His name means sold. Israel was almost totally taken up with Absalom, but Machir leaves no doubt about which side he is on. Being linked with this faithful trio, he adds his store to the supply of David and his men during this hour of trial.

Machir once harboured Mephibosheth who, it would seem, was hiding in fear of David. However, instead of his wrath falling on Mephibosheth when he was discovered, David showed him great kindness. Did the revelation of the heart of David win Machir? It is unlikely that Machir would have any great store from which to draw, for he lived at Lo-debar, the place of no pasture, yet in love to David, he brought what he had, indicating what a change of heart that grace can produce. Truly Machir was, as

his name suggests, sold to David, his heart was won.

The third man, Barzillai, likewise is a marvel. His name means iron strong. True to his name, he was a man of great strength, even when he was very old (II Sam. 19:35). We would not have known anything about him but for his kindness to David on this occasion and but for the later incident when David sought to reward him (II Sam. 19:31-39). Barzillai has joined with others in this exercise. Being a great man, he had provided for the king when he had remained in hiding from Absalom at Mahanaim (19:32). It is suggested that he may have brought provision to the rejected king and his household a number of times. However, the day came when David was able to offer reward to Barzillai for his faithful devotion. Sad to say, he failed to gratify the king in this desire. He gave seven excuses to the king as to why he would not go up with him to Jerusalem.

Among the many lessons that may be gleaned from the life of Barzillai, it is suggested that we too may be very diligent in service toward our beloved Lord and yet fail to enter into that which is a greater delight to His heart, to be with Him. He desires our presence above all else. Do we too plead the excuses of Barzillai? He pleaded his advanced age, his loss of taste and hearing and his responsibilities to home and kindred that hindered him from whole hearted devotion to the king who desired his presence. Our Lord will gladly share with us His bounty, as David would have delighted to share all the blessings of Jerusalem with Barzillai, but do we say like him that we would rather enjoy our meager fare apart from His presence and His place? ☐

J. J. Stubbs

Both in spoken and written ministry we have found that I Corinthians 15:41 has been used to support the thought of degrees in glory and reward for believers in heaven. We certainly have no quarrel with the thought of the degrees of reward. It is clearly taught in the New Testament with its solemn opposite, degrees of punishment for unbelievers. So while this verse has been offered as an example of the gradation in the rewards Christ will give His own, this is not the truth being taught in it. Even a glance at the context in which the text is set will reveal that it has nothing to do with such a subject. We submit that rewards are not even under consideration by Paul in this chapter.

What is Paul proving in this part of his great discourse on resurrection? Verses 39-44 deal with the difference between the believer's body of flesh on earth and the same body as raised and glorified in heaven. In other words, the apostle's object is not to teach that there will be different degrees in glory for believers, but rather to show the contrast between the risen body and the natural state. So the illustration, taken from the heaven of stars, in verse 41 and applied in verse 42 does not refer to differences between saints in glory, but to the saints as glorified and the same saints as they were in the flesh on earth. Thus in verses 42-44 we have the contrast between the body sown in corruption and the same body raised in incorruption, the natural body with the spiritual body.

It is important to notice carefully the application Paul makes in verse 42, which cannot possibly refer to differences between believers in

heaven. At the end of verse 44, Paul argues, if there is a natural body, there is also a spiritual body. The body must be made suitable for heaven. Just as surely as there is a body adapted to this earthly scene, so there will be a spiritual body which the Lord will give us when He comes to raise and catch up those who are His own. The wonderful truth these verses tell us is that God will certainly fit our bodies for conditions of glory.

The preceding remarks give, we believe, the true sense of "Every star differeth from another star in glory." If then, we wish to support the teaching of degrees of reward, let us not cite I Corinthians 15:41, for if challenged, we could be embarrassed by our misapplication of it. The doctrine of degrees in reward must be proved from other scriptures which bear vitally on the theme and leave no doubt in the mind. The sooner we drop the habit of quoting I Corinthians 15:41 as a proof text for degrees of reward, the wiser it will be for us and the better for truth itself.

The epistles solemnly teach that believers will not have an equal place in the kingdom. While all will enter the Father's house in all the value of the precious blood of Christ, when we come out with Him in the day of His manifest glory, there will be degrees of reward manifested. Romans 14:10-12, I Corinthians 3:9-15, 4:1-5 and II Corinthians 5:9, 10, along with other Scriptures will give clear support for degrees in reward. Upon these we must rest this doctrine. While on the other hand, in our desire to uphold the doctrine of the changed condition of the glorified body to that of the natural body, we can happily and confidently appeal to I Corinthians 15:41. □

Daniel Shutt of Williamston

The face is often the index of what is within. The wise king observed that "A man's wisdom maketh his face to shine" (Eccles. 8:1). Thus as we consider the face of Christ, may we seek to discern the hidden things concerning Himself, and say with the Psalmist, "Thy face, Lord, will I seek" (Psa. 27:8).

First, let us consider HIS FACE OF MAJESTY. Inseparably linked to the face of Christ is the outshining of His intrinsic Deity in the brilliance of heavenly glory. In Paul's second letter to the Corinthians, he contrasts the darkness of the unregenerate heart with the light of the Gospel which reveals "the glory of God in the face of Jesus Christ" (II Cor. 4:6). The disciples, upon the Mount of Transfiguration saw the Lord Jesus changed before them, and Matthew records the scene by saying, "His face did shine as the sun." How similar the wonder in a new convert, or in an old disciple as we behold His face of glory! Majesty is always linked with authority. This will be fully displayed in a coming day of judgment. Descending from heaven as the righteous Judge, His face now turned toward those who rejected His sovereign claims, He begins again to reveal Himself to man. But now that face, the object of wonder and worship to His saints, brings terror to every ungodly breast. When His righteous judgments are unleashed, they cry to the rocks, "To fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb" (Rev. 6:16). Finally, at the judgment of the great white throne, His face causes even the earth and the heaven to flee away in awe and

fear of the majestic, righteous One (Rev. 20:11).

Secondly, may we see HIS FACE OF HUMILITY! The eternal Son became a Man, the object of scorn and derision. Who, but the humble, obedient Servant of Jehovah could set His face as a flint toward the scene of His suffering? See with reverence His humble posture in Gethsemane as He falls upon His face and prays, "Not as I will, but as Thou wilt." See with shame as men cover His face (Mark 14:64), as men strike Him on the face (Luke 22:64) and as they spit in His face (Matt. 26:67). By His own admission, He did not resist, but in true humility He said, "I hid not My face from shame and spitting" (Isa. 50:6). In the bruised and bleeding face of the humble Saviour, the love of God shines forth. The heart of God is revealed for all to see.

The heart of man is revealed as well. The sinner shuns the cross of Christ and considers it foolishness. This was foretold by Isaiah, "When we shall see Him, there is no beauty that we should desire Him.... We hid as it were our faces from Him" (Isa. 53:2, 3). The unchecked rebellion of the ungodly will be consummated in their eternal separation from God. Cain's lament, "My punishment is greater than I can bear ...from Thy face I shall be hid" (Gen. 4:13, 14), will be the sinner's unending misery.

Finally, we rejoice at the prospect of THE FACE OF INTIMACY. The blessed hope of the believer, the rapture, will deliver us into the tangible presence of Christ. The limitations of the flesh will then be transcended, "For now we see through a glass darkly, but then face to face" (I Cor. 13:12). The face that has brought infinite delight to His Father's heart, crowns then our own

eternity with Him. "The throne of God and the Lamb shall be in it; and His servants shall serve Him; and they shall see His face" (Rev. 22:3, 4).

The face of Thine anointed,
throned in light
It shineth now beyond
meridian sun:

Crowned with the glory
that is His by right,
His work of suffering
done.

The mercy seat all sprinkled
with His blood;
Once marred, yet lovely face,
now speaks for us to God.

The face of Thine anointed,
lovely face!

Supremely fair, O Father,
unto Thee:

On which, as sinners saved
by sovereign grace,
We gaze eternally:

Sharing with Thee Thy thoughts
of Thy dear Son,

Thy loved, Thy lovely One,
to whom our hearts

Were won. □

"What sayest Thou of Him" John
9:17.

Christ is:

Fairer than the fairest, Psa. 45:2
Dearer than the dearest, Eph. 1:6
Nearer than the nearest,
Matt. 28:20

Humbler than the humblest,
Matt. 11:29

Purer than the purest, I Pet. 1:19
Richer than the richest, Eph. 1:7
Holier than the holiest, Acts 4:27
Mightier than the mightiest,
Rom. 8:37

Greater than the greatest, Luke 1:32
Sweeter than the sweetest,
Songs 5:16

Gentler than the gentlest,
II Cor. 10:1

Higher than the highest, Eccles. 5:8

Zechariah

An Economy of Blessing

T. Bentley

The Person

Zechariah's name means remembered by Jehovah. This is particularly suited to his ministry, in which it is clearly revealed that God has not forgotten His people. As with Haggai, his colleague and contemporary, so with Zechariah, very little is known of his background. His grandfather, Iddo, was mentioned among the leading priests that returned from exile in the company of Zerubbabel and Joshua in 536 B.C. It would appear that Zechariah was a priest as well as a prophet. Before the exile, God raised up a priestly prophet, Jeremiah. Now, after the exile, this exceptional combination of divine approval appeared in Zechariah. Both he and Haggai addressed themselves to the same task, that of inducing the people to rebuild the temple.

The Place

It is highly probable that he was born in Babylon and returned to Jerusalem at some period of the recovery with a Spirit-given ministry to encourage the people of God to resume their work of rebuilding. He supplemented the ministry of his older compatriot, Haggai, and through their ministry, the remnant began the work of rebuilding.

The Period

The historical setting of the book is for the most part the same as that of Haggai. The first section of the book is fully dated. His visions and allegories supply prophetic answers to the spiritual inquiry of the people at that time. Zechariah introduces an economy of blessing (1:16). The last section of the book, chapters 9 through 14, is undated, but perhaps

it was written in the period covered by Ezra 6 and 7. The contents of the last section of Zechariah are much wider in application than the restoration of the temple.

The Purpose

Zechariah was a prophet of great spiritual power. He taught that the return of the Lord to the temple must be preceded by a return of the people of the Lord (1:3). He promised prosperity if these conditions were fulfilled, and he saw the restoration of the temple as a means to an end. The end is the establishment of the kingdom, the Head of which is a King-Priest (6:13). While careful to show that God is still the God of Israel, Zechariah also points out that He is the God of the cosmos (14:9).

The Plan

The book can be divided into three sections. The first section contains eight pictures and their messages (ch. 1-6). The second section is occupied with four problems and their answers (ch. 7, 8). The third section deals with two prophecies and their significance (ch. 9-14). For the purpose of these articles we are concerned with the ministry of Zechariah during the rebuilding of the temple, hence our thoughts will concentrate on chapter 1 through 8.

1. An Admonition to Return 1:1-6

(a) The Author (v. 1). While the circumstances and problems that challenged the nation were great, it is not to be supposed that God had forgotten His people. God displayed His mindfulness in raising up Zechariah as His mouthpiece. It assures us that whatever conditions may characterize the day, God will always provide a ministry that is

calculated to meet our spiritual need. It is a matter of deep spiritual concern that we be conscious of the Lord's guidance so as to have the message that is needed for the moment. This the priestly prophet knew and so clearly experienced.

(b) The Authority (v. 1). A wise handler of God's Word will readily appeal to the source of his message. Zechariah does this six times: "the word of the Lord" (v. 1), "Saith the Lord of Hosts" three times (v. 3), "Saith the Lord of Hosts" regarding the former prophets (v. 4), and "Saith the Lord" (v. 4). We should emulate this prophet's approach. It cultivates an inward sense of the absolute authority of God's Word. It is the "Word out of His mouth" that He has promised to bless (Isa. 55:11); whether it is the preaching of the Gospel or the ministry of the Word, there must always be the sole authority of the Word of God.

(c) The Appeal (vs. 2, 3). The prophet opened his call to repentance by a reflection upon the past dealings of God. Divine displeasure and discipline became the portion of the fathers who lived before the exile. They were disobedient, therefore they reaped the sad fruits in exile. Now Zechariah would have their sons learn from this warning without the same lessons of bitter experience. The blessings of God are conditional. The Lord says, "Return unto Me...and I will return unto you."

(d) The Admonition (v. 4). Surrounding the returned remnant were stark reminders of their father's rebellion; the desolate city, the destroyed sanctuary and the disused villages all spoke of the disciplining hand of God resulting from their failure to obey. Are we dull students in the school of the greatest teacher—experience?

(e) The Argument (v. 5). Two questions were asked to show the abiding and prevailing nature of the Word. Regarding the Word spoken to their fathers, those who gave the message and those who received it were gone, but the Word remained. The prediction of the seventy years captivity (Jer. 25:11) had been fulfilled. Continued disobedience to the Word of God would result in further chastisement. It is a most desired quality to be sensitive to the voice of God through His Word in private meditation or in public ministry.

(f) The Acknowledgement (v. 6). The soul must inevitably bow to the rightness of God's dealings and the people were finally brought to admit the justice of God. It is a powerful inducement to repent. This is what the Lord desired. He is the same Lord, He changes not. The messages to the seven churches in Revelation 2 and 3 represents the same principles which must surely be applicable in our day.

II. An Apocalyptic Communication (Zech. 1-7 through 6:8).

1. The heavenly horsemen 1:7-17—the divine presence.

(a) The impartation of the vision: (i) A seeing prophet, (ii) A man on a red horse, (iii) An army of horses, red, sorrel and white, (iv) Among the myrtle trees, (v) At night in the valley, (vi) An interpreting angel.

(b) The interpretation of the vision: (i) The angelic couriers reporting on conditions throughout the earth. (ii) The reports bring disappointment (v. 12).

(c) The import of the vision: (i) The divine answer (v. 13), (ii) The divine attitude (v. 14), (iii) The divine anger (v. 15), (iv) The divine arrival (v. 16), (v) the divine assurance (v. 17).

This vision which introduces a series of eight which were given to the prophet, was intended to answer a prevailing question among the remnant, "Is God among us?" The communication from heaven related to the divine presence. It proved assuring to those who by this time had recommenced their building for God. The knowledge that the Lord was present rekindled their zeal. This is the substance of the vision and it provided Zechariah with a much needed answer. The reason we should be so concerned with building the assembly of God is because of the assurance His Word affords (Matt. 18:20). If I were associated with a sect or found among the systems of Christendom, then I could not claim His promise. The most precious treasure that the believer has in time or in eternity is the presence of the Lord. The inestimable experience of His presence, known corporately among His gathered people, is distinct and unique.

The elements that constitute this vision are most interesting. Let us, however, focus our attention on 'the Man' among the myrtle trees. It is by this experience that the prophet is made gladly aware of the presence of the Lord among His people. God is omnipresent, yet there is also in this vision the evidence of His particular presence with His own. Having responded to the first message, Zechariah is able to communicate to them from the Lord, "I am returned to Jerusalem with mercies, My house shall be built in it" (2:16). The consciousness of His presence is best known when we personally and the assembly corporately is in accord with His revealed mind and will. His promise is assured to us when we are in a correct position and consciously enjoyed when we

are in a correct condition.

There will be those, however, who will ask, "Yes, the Lord is with us, but is He with us in power?" The Lord knows our hearts and perceives a genuine inquiry. He is always ready to supply a ready answer. The second vision of that memorable night did just that (2:18-21).

2. The four horns and the craftsmen, 1:18:21—the divine power.

(a) The symbols of the vision: (i) horns—in Scripture horns stand for honour (I Sam. 2:1), power (Amos 6:13) and the ruling powers of the world (Rev. 13:2-12); (ii) smiths—these stand for agents that God has provided to deal with the horns; (iii) four—a number that usually conveys the thought of universal import. It is the number of earth (Gen. 1:14-19).

(b) The scene of the vision. The horns are world powers that have scattered the nations. There may be a correspondence with Daniel 2, but the tense used conveys the thought of a prophetic revelation, so our minds are carried forward to the end times. While the horns may be successive in time, they are exhibited as being together in their antagonism to Israel. The powers referred to by Zechariah were hostile to the Jews, and were active in scattering them from their own land. The smiths indicate various human agencies that are instruments of divine omnipotence commissioned to reduce the effect of the hostile powers.

The principle of the vision is to show that from every quarter forces are arising to overthrow the people of God, but that God has agencies at work to overcome them. This would be a great comfort to the remnant as they participated in the

reconstruction of the temple. God was working in ways they could see and in ways they could not see for their protection (6:15).

3. The man with the measuring line 2:1-13—The divine protection.

(a) The summary of the vision: Zechariah sees a man going forth to measure Jerusalem. He is told that this is unnecessary because Jerusalem's prosperity and security is so great that it does not require walls.

(b) The sense of the vision: The exiles were asking, "Has God still a place among us?" Zechariah is able to assure them that God has not forsaken Zion which He loved (Psa. 78:68).

When we consider the place the assembly occupies in the divine affections today, and the responsible testimony it is ideally suited to maintain, we can well make application of these verses to ourselves (2:1-13).

The prophet understands, in the light of verses 1 to 3, that Jehovah is offering assurance of enlargement. So blessed will the restored city be that it will extend far beyond its ancient dimensions. Our activity for God would be more sustained were we to rest upon this assurance. Jerusalem was to prosper as an unwall town, for the city would expand far beyond its walls.

Verses 4 and 5 provide Jehovah's assurance of enrichment. He would be a wall of fire about it, consuming every attempt of evil to penetrate the sanctity of the city of God. He would also be the glory in the midst of the city. There would be no rival to His preeminence among His own. These are practical issues for us today. The sanctity of the assembly must be preserved and the supremacy of Christ among

His own is vital if we are to know enrichment in spiritual security, prosperity and unity.

Verses 6 through 9 suggest an assurance of endearment. There is a call for separation from Babylon. Not all the Jews had responded to the call to leave their captivity (v.7). Perhaps the cost was too great, as it is for some today. Many prefer the confusion and apparent complacency of religious Babylon to the place outside, where His presence is both protective and attractive.

Finally, verses 10 through 13 record the assurance of enjoyment. The people of God are bade to rejoice because the Lord has taken His place among His own. Nothing causes more joy than to be in the place where He is. We are still called outside the camp unto His dear name. □

He Knoweth the Way (Job 23:10)

But He knoweth the way that I take,
Each step from the first to the last;
Nor will He e'er leave or forsake;
Tomorrow's as sure as the past.

He knoweth the way and He leads;
For the good Shepherd goeth before.
In valleys refreshing He feeds;
Up mountains He strength will restore.

The way may be truly unknown,
And may lead through a troublesome
maze;
But keeping my eye on the Shepherd
alone,
I know all will be to His praise.

He knoweth the way; let that be
Enough to establish my faith.
Soon our Lord will return; we shall see
Each promise fulfilled as he saith.

Mabel-Jean Jassie

Outline Studies of the Tabernacle

N. Lorimer

(A Continued Study)

Summary No. 4 - The Laver, (Ex. 30:17-21; 38:8; 40:30:32).

The size and the shape of the laver are not revealed. In fact, absolutely no measurements are given for the laver and it is interesting to note that all three measurements, length, breadth and height are only given for those pieces of furniture containing acacia wood.

Its Position

The laver was placed between the altar of burnt sacrifice and the tabernacle structure (Ex. 40:30). The altar and the laver are linked together by their positions and the typical teaching concerning them. At the altar, we have cleansing by blood. At the laver, we have cleansing by water. At the altar, we have standing before God. At the laver, we have communion with God. The truth of justification is suggested at the altar, at the laver we have sanctification.

Its Materials

The laver was made entirely of copper. The women of Israel gave their highly polished copper mirrors for the construction of it (Ex. 38:8). Copper speaks of judgment on sin, and at the laver we see the necessity for judging and removing any defilement contracted by the way. We are reminded of stooping down to look into the mirror of Scripture to see ourselves (Jas. 1:22-25). At the laver, Aaron and his sons washed their hands and feet before engaging in priestly service. This was an absolute necessity "that they die not" (Ex. 30:20, 21).

The Water

Since the laver was made of polished copper, it would reveal the condition of the priest. The water was used to wash away any defilement.

Its Foot

Very frequently the foot of the laver is mentioned (Ex. 30:18, 28; 31:9; 35:16; 38:8; 39:39; 40:11 and Lev. 8:11). In fact, only twice do we read about the laver by itself without the mention of its foot (Ex. 40:7, 30). The constant repetition of the foot links the laver with our walk as pilgrims on the earth. As long as we walk on earth, we need the laver.

Practical Lessons

There is much spiritual teaching here. These outlines are intended to give suggestions for study and discussion. Any defilement interferes with communion and unfits us for service. We suggest the study of the following passages in this regard, Psalm 119:9, Psalm 24:1-4, John 13:1-17, James 1:22-25.

Another very practical lesson is suggested by the fact that on the march there is no record of any covering for the laver. We should never cover the Word of God for we need daily cleansing of our ways that we may serve the Lord in an acceptable manner.

To be continued.

Questions and Answers

**Send all questions to
Sydney Maxwell**

QUESTION: In II Corinthians 5:14, 15 we have the expression, "If one died for all, then were all dead." Is this the same teaching as Romans 6:5-11 and Colossians 2:20 where the believer reckons himself to have died to sin in the death of Christ?

ANSWER: I do not think that II Corinthians 5:14 has the same interpretation as Romans 6 and Colossians 2. The teaching of the II Corinthians passage is to first emphasize the death of Christ in its universal application, that One, the Lord Jesus, died for all sinners. The preposition *hyper* indicates that He died on behalf of all. No one is left outside of the scope of the death of Christ. The value of that death is available to all who will appropriate it by faith. Thank God, there is sufficient merit in the death of the Saviour to meet the need of every sinner that will accept it. We should settle for nothing less in our Gospel preaching.

The statement, "Then were all dead," or more literally, "Then the all died," or as the Revised Version, "Therefore all died," refers not to a consequence of the death of Christ. It rather means that the necessity of the death of Christ shows that all men had died. Mr. Darby, in a footnote says, "It refers to the state that Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder." Romans 5:15 contains a similar statement, "For if by the trespass of the one (Adam) the many died..." (Revised Version). In the term, the many, we have the totality of the effect of sin.

Verse 15 of II Corinthians 5 continues the teaching, "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." The expression, "They which live" are believers who are enjoying divine life as a result of the death of the Saviour on their behalf, and their appropriation of it by faith. The challenge comes to such people that they should no longer live unto themselves, but unto Him who for their sakes died and rose again. The subject is not the believer's identification with the Lord in His death as Romans 6 and Colossians 2, but rather consecration to the Lord in response to His death for them as sinners.

This is important, for in II Corinthians, Paul is setting forth the death of Christ as the foundation of the ministry of reconciliation. Verse 19 shows that God is not reckoning unto men their trespasses, but reconciling them to Himself through the death of Christ.

In Romans 6:5-11, we live holy lives because we died with Christ unto sin. In II Corinthians 5 we are encouraged to live devoted lives because though we once were dead in sin, we received life through the fact that Christ died for us.

QUESTION: A day of visitation is mentioned in I Peter 2:12. What particular day is in view?

ANSWER: I notice that the definite article is not found before the word 'day' in the verse that reads, "Having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may be by your good works,

which they shall behold, glorify God in (a) day of visitation" (I Pet. 2:12). The fact that the article is missing indicates that it does not refer to some special day, but to any day when God would visit these people with His salvation.

Peter is exhorting the saints that their manner of life should be honest among the Gentiles. The word honest is *kalon* and indicates a goodness of character that can be seen by others. This is followed by what is called a *hina* clause and should be read, "In order that while they speak against you as evildoers, yet out of your good works they will be caused to glorify God in a day when He visits them."

The word 'behold' means to view as a spectator and is akin to the 'eyewitnesses' of II Peter 1:16. God may open their eyes to comprehend what they have seen and recognize it as the work of God and give to Him the glory for it. A godly life has often brought about repentance in an adversary and has led to their salvation.

In Luke 19:44, the Lord Jesus speaks of those who have missed the day of their visitation and it clearly refers to a time when they might have been saved. Although Isaiah 10:3 asks the question, "What will you do in the day of visitation?" the remainder of the verse indicates that it is referring to a day of judgment, the desolation of which shall come from afar. I am satisfied however, that I Peter 2:12 refers to a visitation of God's mercy in salvation.



It is time to renew your subscription for the magazine.

All subscriptions for Truth and Tidings in Canada and the United States should be sent to Truth and Tidings, 30 Caronridge Cres., Agincourt, Ontario, Canada M1W 1L2. United States subscribers should pay in U.S. funds.

Northern Ireland Subscriptions

All subscriptions to N.

Ireland should be sent in pounds to Elwood Russell, 14 Toberhewny Lane, Lurgan, Craigavon, N. Ireland, BT66 7EE.

Subscription Increase

We regret the subscription increase from \$5.50 per copy to \$6.50. At the same time the subscriptions for the U.K. must be raised to 3 pounds. Since January, 1982 our postal costs have increased by 120% for Canada and over 75% for the U.S. The costs of printing and mailing the magazine take up the full amount received from subscriptions. The overhead expenses are paid by the staff. There are likely people on pensions who feel they cannot afford the present increase. To any like this, we will be glad to send you the Truth and Tidings free. Please let us know.

The editors.

Bound Volumes

Harold Margerison, 106 Sciberras Road, Unionville, ON L3R 2J6, has available a few Bound Volumes for the past years, 1966, 1970, 1975, 1976, 1977, 1980 and 1981. They may be obtained from him at \$7.00 per volume postpaid.

Tidings - Canada

British Columbia

Kamloops, The saints were cheered during three weeks of gospel meetings by Sydney Maxwell and David Richards.

Ladner, David Adams had ministry meetings on Balaam's parables as well as on the first three chapters of Revelation. Brother Adams had further ministry meetings in **South Main, Vancouver** speaking on Revelation chapters 4 to 22.

Langley, Jack Noble and Stanley Wells expected to commence gospel meetings on October 24.

Vancouver, There was some blessing in salvation during gospel meetings by Bert Joyce and Tom Baker in **Woodland Drive.**

Williams Lake, During the summer, David Richards had a short series of gospel tent meetings and hoped to return to this area for ministry meetings on New Testament Church principles for two couples who faithfully attended the tent meetings.

Alberta

Calgary, The saints at **West Hillhurst** appreciated recent ministry from Alfred Dudley and Peter Simms and looked forward to a series of ministry meetings by Brother Simms in October. They were greatly encouraged by the summer visit of Gordon Williams who was commended from this assembly to the work of the Lord in Newfoundland two years ago.

Saskatchewan

Glen Ewen, Jack Noble expects to commence ministry meetings on the Tabernacle on November 14.

Mervin, Sydney Maxwell expected to have ministry meetings here following the Maidstone conference in October.

Manitoba

Winnipeg, At West End, James Ronald Jr. had one week of children's meetings with very good attendance and a number of adults present.

Ontario

Clinton, The assembly enjoyed recent visits and ministry given by John Gray, J. Thompson of N. Ireland, Jack Nesbitt and Danny Ussher. The addition to the Gospel Hall has been completed and is a real benefit. In recent months tracts have been sent out by the saints to all parts of this district.

Eden Grove, The saints were cheered to see five believers obey the Lord in baptism in July. This has been fruit from the gospel effort by George Patterson and Lorne Mitchell. Some blessing was seen in the tent meetings at nearby Kincardine during the summer. Cottage meetings are again being held in surrounding areas in the fall.

Kapuskasing, The work continues to grow a little at a time and a young couple were received into fellowship in September. Another baptism is expected shortly. The assembly greatly appreciated ministry meetings by Ed Doherty in September.

Kenora, The Labour Day conference proved to be a happy and profitable time with eight of our brethren taking part in ministry and gospel. The saints enjoyed a report on the work in Newfoundland by Bert Joyce as well as a visit by Jim Clark.

Kingston, Eugene Badgley is having house meetings with a nice interest.

Lake Shore, The saints appreciated a visit by David Rodgers, one night for ministry and another night to give a report of the work of the Lord in Chile. Later this fall, William Metcalf is expected for a series of children's meetings.

London, At the International Plowing Match near here, Lorne Langfeld, Clarence Hodgson, David Rodgers and others had a gospel booth and found an excellent response with thousands of people coming by and taking gospel literature.

Newmarket, The assembly rejoiced when God wrought salvation during gospel meetings by Eric McCullough and Jack Noble.

Tidings

Pickering, On September 25, 140 attended profitable afternoon and evening ministry meetings. The assembly here which started with 13 in fellowship in January of this year has now grown to 20.

Sault Ste Marie, Ten of the Lord's servants were present for the conference and the ministry was profitable and practical. The assembly enjoyed a week and a half of children's meetings by Don Nicholson. The attendance was good with a nice number of parents attending each night. On October 17, Arnold Adams and Gary Sharp were expected to commence a gospel series.

Thunder Bay, The saints enjoyed short visits from Jack Noble in August and James Ronald Sr. in September. On October 3, James Thomson and Ken Moore commenced gospel meetings.

Toronto, A two hour open air gospel meeting was held in the Nathan Phillips Square of Toronto City Hall with seats being provided for the audience. About 60 framed gospel texts were given away. Previous to this meeting, several hundred tracts and Seneca invitations were given to a group of demonstrators and these were well received. The eleven Toronto assemblies convening the Seneca Gospel Series request the earnest prayers of the Lord's dear people for the gospel effort in the Minkler Auditorium of Seneca College from October 31 to November 21 by Norman Crawford and Harold Paisley.

Quebec

Price, The little assembly continues on with some blessing. A man who is a cripple was recently saved, baptized and added to the number. Larry Buote had a few meetings on the Book of Revelation in late September. The assembly here takes turns with the French speaking assemblies at Green River and Tracadie in New Brunswick having all day ministry meetings once a month.

New Brunswick

Carlingford, Prayer is requested for a series of gospel meetings which Murray McCandless expects to commence in November.

Port Elgin, Floyd Stewart spent the summer in gospel work in this area using his gospel trailer. He was helped by Jim Stuart and they had three series of meetings in which several professed.

Nova Scotia

Sydney Mines, The assembly recently enjoyed profitable ministry on the Book of Ruth by Albert Hull.

Prince Edward Island

The saints on P.E.I. were encouraged to see eight obey the Lord in baptism in **Freetown** and three at **Springfield**.

At the East End of the Island, some of the local brethren have seen an interest in a new district with several professing. Noel Burden, helped by some of the brethren, has started meetings two nights a week.

Freetown, Three of those who professed in tent meetings this summer were in the original Sunday School when the **Freetown** assembly was planted 20 years ago. During these 20 years, 20 of the original Sunday School scholars have trusted Christ. This should be an encouragement to Sunday School teachers everywhere.

Newfoundland

Gander, A new assembly has been planted here and the first Breaking of Bread was on September 12. This follows three years of pioneer work and a concerted summer effort by several of the Lord's servants.

Tidings - U.S.A.

Oregon

Corvallis, Walter Gustafson and Doug Howard had gospel meetings in a rented building.

Nebraska

Omaha, Some have professed at gospel meetings by Jim Martin and Roy Weber.

Iowa

Charles City, Joel Portman and Bruce Collins are having three meetings a week in this area as well as two meetings weekly in the **Oelwein** area, keep-

Tidings

ing in contact with some who have shown an interest of late in this latter place.

Dunkerton, At the all day meeting in September, there was a filled hall with helpful ministry given by Brethren L. De Buhr, W. Gustafson, F. Krauss, W. Lavery, J. Martin and T. Southard. The saints rejoiced when a soul professed faith in the Lord Jesus in the evening gospel service.

Garnavillo, The saints enjoyed recent visits by Walter Gustafson, Murray McCandless, Jim Walmsley and Jack Nesbitt.

Hitesville, The conference was very encouraging with timely and practical messages given by Brethren A. Christopherson, P. Elliott, J. Martin, M. McCandless, J. Nesbitt, J. Slabaugh and J. Walmsley. Following the conference, Brethren J. Walmsley, M. McCandless and J. Nesbitt visited assemblies in the area with ministry.

Marion, A baptism was held on September 12 with one Christian on a stretcher being baptized by five of the brethren.

Readlyn, Tent meetings by William Lavery and Fred Krauss were encouraging with outsiders coming in and blessing from the Lord being seen in salvation.

Wisconsin

Black Earth, John Slabaugh and Allan Christopherson are preaching the gospel with some unsaved showing interest and concern.

Blue River, Robert Orr and Jim Fraizer are having house meetings seeking to reach some who will not come to the Gospel Hall. A baptism was held on September 26.

Lancaster (Beetown), The all day meeting on September 6 was well attended with profitable ministry given by Brethren Bruley, Clarquist, De Buhr, Gustafson, Lavery, Orr and Portman.

Ohio

Cleveland, The saints in Monticello appreciated the truths brought out at the September Bible Readings from John 14, 15, 16 and 17. The readings were led by James Smith and John Norris. The next

Bible Reading is scheduled for November 20 on the subject of "The Christian Family" with meetings at 2 and 7. During September, the assembly appreciated visits by Frank Pearcey, Albert Ramsay and William Metcalf.

New Jersey

Midland Park, The conference in September was profitable with helpful ministry given by a number of the Lord's servants.

Massachusetts

East Boston, The saints appreciated a visit by Cap van de Wetering in September.

Tidings - Other Countries

Ireland

Annabahn, W. Nesbitt expected to commence gospel meetings.

Ballyduff, Six weeks of tent meetings by J. Hawthorne and A. McShane were well attended and a little blessing was seen.

Ballykeel, Early in October, W. Wells and W. Jennings were expected for gospel meetings in the new Gospel Hall.

Belfast, S. Maze and R. Eadie are preaching the gospel in a portable hall on Ormeau Road with some strangers coming in.

Carncullagh, Some have professed at well attended meetings by A. Caulfield and A. McClean in a portable hall.

Currien, The annual conference on September 15 was a time of encouragement and refreshment with helpful ministry given by Brethren J. Fulton, D. Kane, J. McCracken, W. Nesbitt and W. Wells.

Derriaghy, S. Ferguson and N. Turkington had well attended tent meetings with some fruit.

Donemana, A number of local people are attending gospel meetings by T. McNeill.

Kilmore, W. Nesbitt expected to commence ministry meetings early in October.

Tidings

Larne, At the annual conference in September, Bible Readings on II Timothy were conducted by T. Bentley, D. West, R. Price and N. Turkington. Helpful ministry was given by A. McShane, C. Wetering, D. West, R. Price, J. Brown and T. Bentley.

Magherafelt, J. Brown and J. Lennox have had a good start in gospel meetings.

Skibereen, Cork, G. Stewart and S. Patterson have commenced a gospel series.

Straid, Very good numbers are attending gospel meetings by T. McKelvey and J. Hutchinson in an old school house.

Ministry, Recent ministry meetings include W. Nesbitt in **Larne**, J. Flanigan in **Ballymoney** and **Drum**, J. Stubbs in **Ballyclare**, A. Leckie in **Banbridge** and J. Hunter in **Ardmore**. E. Fairfield is giving appreciated ministry and reports on the work in Venezuela. W. McVey is also giving helpful ministry and reports on Hong Kong.

Conferences, D.V.

Picton, Ontario

There will be no conference on the New Year weekend as a suitable building could not be obtained.

Windsor, Ontario

January 1 and 2. Meetings on both days are at 10, 2 and 7. Prayer meeting will be on December 31 at 7:30 p.m. Corr. Robert Wylie, 3445 Randolph St., Windsor, Ont., N9E 3E9.

San Diego, California

January 1 and 2 in the Gospel Hall, 4646 Twain Ave. Meetings on Saturday are at 10, 2 and 7 and on Lord's Day at 10:30, 2 and 7. Prayer meeting will be on December 31 at 7:30 p.m. Corr. Andrew Hall, 5168 Ewing St., San Diego, CA 92115, phone (619) 583-3875.

Hitesville, Iowa

January 1. An all day meeting in the Gospel Hall will commence with ministry at 10 a.m.

Deland, Florida

December 26. An all day meeting will be held in the Gospel Hall, 109 East Rosehill, with meetings at 10, 2:30 and 7. There will also be four Bible Readings from December 29 to January 1 inclusive from 6:30 - 8:30 p.m. Subjects are Headship, Lordship, Relationship and Fellowship.

Note:

Kindly remember the following conferences as mentioned in detail in the September or October magazines:

Deer Lake, Ont. - Nov. 5, 6 and 7

Oil Springs, Ont. - Nov. 13 and 14

Avonport, N.S. - Nov. 13 and 14

Phoenix, AZ - Nov. 25, 26, 27 and 28

Garnavillo, IA - Nov. 25

Stout, IA - Nov. 25

Kansas City, MO - Nov. 13 and 14

Livonia, MI - Nov. 6 and 7

East Boston, MA - Dec. 4 and 5

New Assembly

Gander, Nfld. - On Lord's Day, Breaking of Bread is at 10 a.m. with Sunday School at 2:30 and Gospel at 7:30. On Tuesday, Prayer and Bible Study will be at 7:30 p.m. Meetings are being held above Milley's store in the old courthouse in the Gander Shopping Centre. Corr. David Elliott, 44 Byrd Ave., Gander, Nfld., A1V 2A4, phone (709) 651-2813.

Change of Address

Jim Currie, 14 Belmont Park, Bangor, Co. Down, N. Ireland, BT16 1NJ (until mid-April, 1983, D.V.).

Doug Reid, 126 W. 48th Ave., Vancouver, B.C., V5Y 2Y7.

Ernest L. Moore, Route #7, Box 19A, Statesville, NC 28677. Phone: (704) 872-7736.

With Christ

Miss M. Warke of N. Ireland on June 2, age 79. Our dear sister was saved when she was a young girl and was associated with assemblies in Belfast and of later years in Strabane. Miss Warke was a sister of the late William Warke, well known evangelist in U.S.A. She was a quiet godly woman who loved the Lord and His people. Brethren Hawthorne and McNeill shared the funeral service.

James Kelly of Portavogie, N. Ireland on July 4. Our dear brother was saved 28 years ago at meetings conducted in the fishing village of Portavogie by Harold Paisley. He continued steadfastly from the first in the assembly fellowship, rejoicing always in salvation and was a testimony to all in the village. A large number heard the gospel at the funeral. Special prayer is requested for his widow.

Samuel Wright of Port Elizabeth, S. Africa on July 19, age 70. Our esteemed brother was born in N. Ireland and was saved as a teenager. He came to S. Africa in 1947 and was in the local assembly until his homecall. He has left behind a good testimony and will be missed very much by the believers. The hall was packed to capacity for the funeral. Remember especially in prayer his wife and three children, all in assembly fellowship.

Vida May Walters (McIlveen) of Mansfield, Ohio on July 22, age 59. Our dear sister was born in Belfast, N. Ireland and on April 14, 1969 she was born again on her way to a friend's funeral. Shortly after, she was baptized and received into the fellowship of the Palos Hills assembly in the Chicago area. Since 1971, she and her husband have been in fellowship at Mansfield, Ohio. Prayer is requested for her husband, Victor, and her surviving brothers and sisters.

Mrs. Arsene Perreault of Price, Quebec on August 6. Our sister was among the first to gather in the assembly here when established in 1976, being saved some time previously. She was the mother of 14 children, several of whom

are crippled but are happy in the Lord. However, some are not yet saved and prayer is requested for them. The gospel was fruitfully preached at the large funeral by Vincent Davey and Larry Buote.

Andrew Rennie of Livonia, MI on August 8, age 86. Our dear brother was saved as a boy in Scotland. Later he emigrated to the U.S.A. where he was in assembly fellowship in Philadelphia prior to coming to Detroit. He was in the Stark Road assembly for many years where he is remembered as a quiet, gracious, godly Christian gentleman, loved and respected by all who knew him.

Marion Costley of Hamilton, Ontario on August 10, age 80. Our dear sister was born in Scotland and there as a child received the Lord Jesus Christ as her Saviour. Later with her parents she moved to Canada. Shortly after her marriage, she, with her husband, was associated with the Kensington Ave. assembly for many years. Remember in prayer her son and daughter.

Norman Hagan of N. Ireland on September 2, age 63. Our esteemed brother was saved as a young man and was in fellowship in the Kingsmoss assembly where he was a real help and blessing. He was very interested in the gospel and used his home and his means for the help and progress of the Lord's work. Business people and folk from all walks of life heard the gospel at the services in the home and graveside. Strong men wept at the burial service.

Mrs. E. Wallace of N. Ireland on September 4, age 89, widow of T. Wallace, evangelist. Our dear sister was saved 76 years ago and was in fellowship first in Ballybollan and for very many years in Ballymena. Her life's interest was in the work of the Lord and she faithfully and loyally supported her husband in his diligent preaching of the gospel. She was a woman of prayer and had strong convictions about the assembly. Her funeral was from the Gospel Hall which was packed with mourners.

With Christ

Albert Freeman of Hamilton, Ontario on August 7, age 64. Our dear brother was born and raised in Toronto, Ontario where as a boy of 10 he experienced the new birth. For the last number of years, he and his wife have been associated with the Kensington Ave. assembly in Hamilton. Until health prevented, he was faithful in attendance at the assembly gatherings. Remember in prayer his dear wife.

Mrs. Robert Beattie of N. Ireland on September 14. Our dear sister was the daughter of the late W. Rodgers and was saved when she was 16 at meetings conducted by Brethren Curran and Bunting. She married 47 years ago and was a true helpmeet with a deep and practical interest in divine things. She was a great help in the Omagh assembly and her home was open to the Lord's people. The very large funeral indicated the esteem in which she was held. Prayer will be valued for her husband who is in his 88th year and who has been in full time service in N. Ireland longer than any other preacher.

Robert Dickie of Vancouver, B.C. on September 15, age 97. Our dear brother was saved in Ireland as a lad in 1905. He immigrated to Winnipeg, Manitoba then later came to Vancouver where he and his family were in Fairview Assembly and latterly for many years in S. Main. He was a greatly loved and highly respected elder brother. We miss his prayers and presence in the assembly. W. Funston and Sydney Maxwell took the funeral together.

Nathaniel Nesbitt of Midland, Ontario on September 16, age 82. Our dear brother was born in Ballybay, Ireland and came to Canada in 1918. He was a stranger to the gospel and heard it for the first time in Toronto at Bracondale where he was saved through the preaching of the late John Bernard. Our brother was in fellowship at Eglinton from its beginning and later moved to Midland assembly, where he will be missed. He was a quiet man who carried with him a fragrance of the Lord Jesus. The large company at the funeral heard the gospel plainly preached by Harold Paisley and Gary Sharp.

Mrs. Minnie Burwell of Tillsonburg, Ontario, on September 25, age 93. Our dear sister was saved in 1928 when Mr. Gilchrist had meetings. She and her late husband held a steady course until the end. She was in Tillsonburg assembly until moving to Elim Homes a few years ago. A large number gathered for the funeral at Tillsonburg and many unsaved relatives heard the gospel preached. Three daughters and a son survive for whom prayer is requested.

and could not understand why he had no assurance of salvation. He grasped the solemn fact that he had never yet truly believed in Christ, and realizing the terrible sin of his unbelief, he rested his soul on Christ; he put his whole weight on Christ to take him to heaven just as the man who climbed up on Blondin's back trusted him entirely.

The Lord Jesus is in heaven and you are here on earth. How is it possible to trust in Him? He has given you His Word and to trust His Word is to trust Him. "Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life" (John 5:24)

When did you wholly trust in Christ to save you? If you trust Him now, you will know that you have eternal life (I John 5:13) and that your soul is saved. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts. 16:31). □

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$6.50 per copy; U.K. subscriptions £3 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST to 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Did He Believe in Blondin?

I was recently reminded that "God moves in mysterious ways His wonders to perform," by the fact that He once used the wonderful feats of Blondin, the famed tight-rope walker to lead a young man to Christ. He had been anxious about his soul and longed to know 'peace with God.' Although he had sought help from a wise soul-winner, a huge barrier of doubts and fears seemed to rise up between the seeker and salvation.

The two were walking together near the grounds of the Crystal Palace in London, England. Great advertisements were displayed that announced that Blondin was to perform at the Palace. He was not only to walk across a rope, stretched from side to side of the huge building, and to sit on a chair in the middle of it, but he was to carry a man on his back. Stopping to read the notices, the Christian saw an opportunity for helping his young friend. Turning to the young man at his side, he exclaimed, "Carry a man on his back! Whoever would believe such a thing?"

"Oh, it is not impossible!" replied the young man.

"I am certain you don't believe it," said the older man.

"Oh, yes, for surely the man who could walk on a rope over the Niagara Gorge, who could stand in the middle and cook an omelette there, who could wheel a man in a barrow and ride a bicycle over Niagara, can easily carry a man on his back over a rope in the Palace."

"Then you actually believe that Blondin will be able to do it?"

"With all my heart I believe it," warmly responded the young man.

"Now let me ask you the test question, seeing you affirm you

believe it with all your heart. Would you be the man to get on his back?"

"Not for a thousand worlds!" was the instant response.

"Ah," said the soul-winner, "That is just your position regarding salvation. You say you believe in Blondin. You believe in his ability and his skill, but not for a thousand worlds would you put your belief to the test, not for a thousand worlds would you be the man to get up on his back and be carried over. You believe about Blondin, but you are not willing to trust yourself wholly to him. Do you not see that you believe about Christ, His coming from heaven to save lost sinners, His suffering and death upon the cross, His bodily resurrection from the dead, His power and ability and willingness to save, but when did you trust your soul to Him to save you?"

The young man saw at once that although he talked about believing in Blondin, he only believed about him. He assented to the facts concerning his skill, but he was not prepared to get on his back and fully trust his all to Blondin.

Many who read this may be in the same condition regarding Christ. You believe the historical facts about the Lord Jesus, indeed you may say that you have believed them all your life, but have you trusted yourself wholly to Him for your own salvation? Are you willing at this moment to rest your all on the finished work of Christ? "He is able to save to the uttermost all who come unto God by Him" (Heb. 7:25).

Through this simple illustration the young man was able to understand where he had been stumbling. He was trying to hang onto the thought that he did believe in Christ,

Continued inside cover

D. Lasey

truth and tidings

december 1982



All scripture is given by inspiration of God,
and is profitable....

- 311 Deception S. Maxwell
A very practical study on three New Testament synonyms with many spiritual lessons applied.
- 314 Difficult Texts Discussed
 A. McShane
A most difficult subject is very carefully examined. Even those who do not agree will value this study of Scripture.
- 317 Questions Young People Face
 J. Dennison
There have been hundreds of appreciative comments about this series. Excellent answers are given in this article.
- 321 Among You A. Dryburgh
The problems at Corinth are examined and compared to present day needs with the solutions provided.
- 323 Not Slothful in Business
 J. J. Stubbs
The true meaning of a verse often misinterpreted.
- 325 Outlines on the Tabernacle
 N. Lorimer
Appreciation has been expressed for this series.
- 326 Hearing from Paul D. Usshur
Good and practical lessons from the life and pen of Paul, the apostle to the Gentiles.
- 329 Tidings N. Lorimer
- 336 Gospel R. A. Robertson

TRUTH AND TIDINGS (USPS 526-330) is published monthly by the Assemblies of Christians, publishing office 2148 Creglow Drive, Jackson, MI 49203. Subscription: \$6.50 per year, U.K. £3. Second Class postage paid at Jackson, MI 49201. **Postmaster:** send address changes to **TRUTH AND TIDINGS**, 2148 Creglow Dr. Jackson, MI 49203. Canadian Mail Registration No. 9376. Postage paid at Windsor, Ont.

Printed in U.S.A. by Colonial Press
2584 Airport Road, Jackson, MI 49202.

Deception

Sydney Maxwell

The subject we wish to consider in this word study is both searching and practical. There are evidences of deception everywhere around us in the world, and unless the people of God are on guard, we too can be affected by it. I want to consider three synonyms in the New Testament that describe the act of deceiving. They are *apatao*, *paralogizomai* and *planao*. It will be observed that there are times when the Authorized Version translates them by the same English verb. However, they have shades of difference in their meanings that are most important. They are usually active verbs.

Apatao

This verb is translated in the lexicons 'to trick' or 'to cheat so as to mislead' (See Arndt and Gingrich). Abbott-Smith adds to this the meaning 'to deceive.' The word is used in the Septuagint with these meanings. It is found very early in the Old Testament, for it was used by Eve when she said, "The serpent beguiled me" (Gen. 3:13). She literally said, "He tricked me," and with this the New Testament agrees for it says, "Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14). We can describe this as **the strategy of the serpent**. What far reaching consequences it has had for the human family! The devil used a woman to introduce sin into the world, however, how gracious of God to use a woman to bring the Saviour into the world to deal with the sin of the garden at Golgotha (Heb. 9:26).

In Judges 16:5, we have **the enmity of the Philistines**. The Nazirite, Samson, had escaped from their hands at midnight. However, the enemy never gives up easily and

a woman is used to bring about his downfall. It is significant and solemn that almost the first thing recorded about Samson is, "He saw a woman" (Judges 14:1). The devil has used such women to destroy many a man. They said to Delilah, "Entice (trick) him and see wherein his great strength lieth and by what means we may prevail against him" (14:5). The trick was successful, and it cost Samson his life.

One other reference from the Old Testament of the use of *apatao* will suffice. In II Samuel 3:25 we read of **the jealousy of Joab**. This man could brook no rival to his leadership. I have no doubt that the background indicates that Abner was also working for his own advantage. He had already made himself strong for the house of Saul (II Sam. 3:6), but things did not work out so well for him. He was wrongly charged with immoral conduct and this was sufficient for him to move toward David and seek his favor. Joab uses our word, he said to David, "Thou knowest Abner, the son of Ner, that he came to deceive thee." The jealousy of Joab soon led to treachery and brought about the death of Abner in the gate of Hebron (II Sam. 3:24-27). This is just another evidence that jealousy and treachery are like twins that are never far apart. May the Lord preserve us from such vices!

We turn our attention to the New Testament use of the word *apatao*. It is used only three times. In Ephesians 5:6, Paul cautions the saints by saying, "Let no man deceive you with vain words." If we look carefully at the context in which the word is found here, we can properly use the heading, **the sanctity of language**. The prevalent immorality of the Gentiles was not to be even named among the saints.

I judge from verse 4 that jocular comment on any kind of immoral practice is most unbecoming to sanctified ones. We can see traces of gnosticism in the context. The gnostics held that such conduct was of little consequence to spiritual life. Because moral evil had to do with the body, it was of no importance to the soul, so a person might live a very evil life in the body and yet be at a high level spiritually. The apostle taught differently. In Romans 6:1, he taught that freedom from the law was not a license to sin. Any other kind of teaching is described as empty, and is vain deceit (Col. 2:8). In verse 7 he warns against any partnership with men who teach such things either in life or in language.

The word *apatao* is used twice in I Timothy 2:14. We will use the caption, **the satanic lie**. The word is used negatively of Adam, he was not deceived or tricked. The Revised Version uses the word beguiled. It is used positively of Eve, she was deceived. The serpent said to the woman in Genesis 3:4, "Ye shall not surely die." What a travesty of the truth! The teaching of I Timothy 2 is that the woman is forbidden to teach or to usurp authority over the man and two reasons are given. The first is that Adam had priority in being formed first, and the second is that the woman was first in the transgression. The salvation of the woman is that she has a sphere that is unique to her and she is preserved by not moving out of her appointed sphere. Eve moved out of her place to be the first in sin. The passage has nothing to do with the salvation of a soul, and the child bearing does not directly refer to the bringing into the world, through a woman, of the Saviour of the world. It very simply means that a woman has a sphere in

which she moves uniquely as a homemaker and mother. If she operates in it she is saved from the error of Eve.

The final use of *apatao* is in James 1:26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." I have called this **the solemnity of living**. The word 'religion' is *threskeia* and refers to the outward aspects of any spiritual service. The word 'seem' is not so much what that man appears to be before others. It is the translation of *dokeo* which means to think, so it is what he thinks of himself. James is very practical and says in essence that it does not matter how much activity is connected with religion, if a man cannot control his tongue, he deceives (*apatao*) his own heart, and his religion is empty and useless. How solemn it is then, to make a fair show in the flesh, and to think we are doing well, yet if we have no power to bridle our tongue, it is deception instead of devotion.

Paralogizomai

Paralogizomai extends the meaning of *apatao* to the thought of defrauding. It literally means to reason falsely, hence to mislead. In the Septuagint it is used in Genesis 29:25 and is translated by 'beguiled.' Jacob had been promised Rachel but was given Leah. Jacob's words to Laban could be translated, "Why didst thou defraud me?" The government of God is a solemn thing. Jacob had mislead and deceived his father Isaac, and now he experiences deception played upon him. It is another illustration of "Whatsoever a man soweth that shall he also reap (Gal. 6:7). A promise was made to Jacob and was broken.

In Joshua 9:22, the word is used

in relation to profession. The Gibeonites had come to Joshua in old shoes and garments and displayed moldy bread as though they had been on a long journey. They said, "From a very far country thy servants are come because of the name of the Lord thy God" (Josh. 9:9). Joshua made peace with them without asking counsel from God. How foolish, but have we not too been guilty of the same folly, having confidence in our own judgment, and thinking there is no need to ask the Lord for direction. Joshua was deceived, for the Gibeonites were close neighbors and later were a cause of much grief to Israel (II Sam. 21:1-9).

There are just two references to *paralogizomai* in the New Testament. The first occurs in Colossians 2:4, "And this I say, lest any man should beguile you with enticing words." I think we can call this **persuasive oratory**. This chapter describes a progressive deception. In verse 4, there is the danger of being talked into error. In verse 8, they are in danger of being spoiled through philosophy. Spoiled means to be carried off, to be kidnapped. Then they are in danger of being robbed of their reward (v. 18). The secret of their preservation from all this is, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (v. 6).

In the final reference to the word in James 1:22, we have **practical obedience**. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves." This is much more serious than forgetting what we have heard. The verse warns against foregoing what we have been taught from God's Word. This is a case of self-deception. The Word of God is the mirror. It will show the need of adjustment. If we

fail to make the adjustments, our fellowship with God and our testimony before men is affected. We do well to keep always before us the words of Samuel to King Saul, "Behold, to obey is better than sacrifice and to hearken than the fat of rams." (I Sam. 15:22).

Planao

This final word in our study means to lead astray, to wander and to mislead. There are two references in the Septuagint that will help us in understanding it. In Genesis 37:15, Joseph went at his father's request to see how his brethren and their flocks fared. A certain man found him wandering (*planao*) in the field. He had gone to seek their welfare, but they were plotting his death. How like our Lord Jesus! He left the heavenly Hebron to fulfill His Father's will, and came to His brethren to find rejection and death. John 1:11 in the Revised Version reads, "They that were His own received Him not." However, I cannot accept the thought of the hymnwriter, "Wandering as a homeless Stranger, in the world His hands had made." A homeless Stranger? Yes. Wandering? No. He knew His path before He left the glory. Joseph is a picture, but no picture is perfect in displaying the Lord Jesus and we need to use care in application.

In Deuteronomy 4:19, *planao* is linked with worship. "And when thou liftest up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldest be driven (*planao*) to worship them, and serve them...." Idolatry was a solemn departure from the Word of God. It was the means Satan used to lead Israel astray throughout their history until

the captivity. The lesson needs to be applied to us, for idols are anything that displaces Christ as Lord in our hearts. "Little children, keep yourselves from idols" (I John 5:21).

The Lord Jesus used *planao* in the Olivet discourse (Matt. 24:4, 5). He used it in relation to the **conditions in the world**. The disciples had asked three questions, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" In answering, the Lord said, "Take heed that no man deceive you (lead you astray)." Matthew does not record how the Lord dealt with the first question, which related to the destruction of the temple by Titus in A.D. 70. Instead, He carried their minds beyond the present age of the church to conditions that will prevail in the world at the time of the end. Verse 15 will readily show this, for it describes the middle of the seventieth week of Daniel 9:24-27. In Matthew 24:4-14, we have the first half of the week, and from verse 15 through verse 31, we have the last half, terminating in the Lord coming in power and great glory to earth.

In II Timothy 3:13, *planao* is used twice, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." We can call this **continuance in the Word**. Paul reminds Timothy of the conditions that will prevail in the last days. The men he warns about lead others astray, but in the blindness of their apostasy, they are led astray themselves. The preservation from such a danger is to heed Paul's injunction to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). □

A. McShane

Exodus 12:40

The Authorized Version of Exodus 12:40 reads, "Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years." If this were the only passage in Scripture where the sojourn is mentioned, or is included, we might assume that the years referred to are only those spent in Egypt. As it is, three passages of Scripture give us time periods which include both the stay in Egypt and a much longer period, and it is due to these that the difficulty in our text arises. In Genesis 15:13, it was revealed to Abraham that his seed would be strangers in a land that was not theirs, and would serve that nation, which would afflict them 400 years. Here is a reference to the stay in Egypt, and the time is reduced by 30 years. This verse is quoted by Stephen in Acts 7:6, where the implication is that Abraham was a stranger even in Canaan, and that his seed would also be strangers, serving in a strange land, under affliction for 400 years. Paul likewise, in Galatians 3:7, speaks of the period from the promise made to Abraham until the giving of the law as being 430 years. With such conflicting data, some might be tempted to conclude that there is no attempt in the Bible to be accurate about periods of time. Apart from the New Testament references, the passage in Genesis 15 presents a problem, for well might we ask, "How can four generations cover a period of 400 years?" In Genesis 15:16, God promised Abraham that in the fourth generation his seed would be brought out of their bondage.

A closer look at these apparent discrepancies will reveal that the verses referred to are stating simple

facts and are in perfect harmony. The problems are the result of hasty conclusions and show that it is our confused thinking that is at fault and not the Scriptures.

If we begin with Genesis 15 and the quotation of this prophecy in Acts 7, we will see that Stephen regards the 'strange land' mentioned as including Canaan as well as Egypt. Abraham was no more at home in the former than his seed was in the latter. He had the land only by promise. Even though he bought a field in it, this was not receiving it as an inheritance. The 400 years, then, must be taken from the birth of Isaac, for surely he is the 'seed' from which the nation sprang. Indeed, if we were to imagine that the 400 years refers to the stay in Egypt, then the affliction lasted for the whole of that time. Now we know that Joseph lived over 70 years after the arrival of his brethren in Egypt, and the Egyptians could not have ill-treated them during his lifetime, nor for some years afterward, so the stay in Egypt must be extended for a long time if the period of affliction was to last 400 years. The correct way to understand the prophecy, then, is to begin the years with the birth of Isaac; the 'strange land' must include Canaan, and the service referring to the slavery in Egypt and the affliction toward the end, altogether add up to 400 years.

When we consider the verse in Exodus 12:40, we have a longer period to account for by some 30 years. We must notice that the start of this period was the sojourning of the children of Israel. On the surface, the time might appear to be the period in Egypt, but this would extend it by thirty years beyond the period mentioned in Genesis 15. We have no doubt when the

sojourn ended, but when it began is the difficulty. If we take the view that the pilgrimage of the fathers is included, then we must regard the call of Abram from the city of Ur as the starting point, for after this he never returned to the land of his birth. The emphasis in this passage is on his posterity and shows that they too experienced the same pilgrimage for hundreds of years after he was dead. By putting together the account in Genesis 12 and Stephen's address in Acts 7, we learn that it was in his native land that the call came to him, so the years in Haran were included in his sojourning. If Abraham was 75 when he entered Canaan, and 100 years old when Isaac was born, he must have been 5 years in Haran. Thus for 430 years neither he nor his people lived in a land which they could call their own. If this way of reckoning be correct, and we believe it is, then Israel was in Egypt for no more than 210 years. This conclusion is reached by adding the known periods of time together. Abraham had already been 25 years in Canaan when Isaac was born; Isaac was 60 years old when Jacob was born, and Jacob was 130 years old when he went into Egypt. This makes a total of 215 years to which must be added the 5 years in Haran, leaving us with 220 years spent in pilgrimage before the sojourning in Egypt began. The Septuagint reading of Exodus 12:40 significantly says, "And the sojourning of the children of Israel, which they sojourned in the land of Egypt and in the land of Canaan was 430 years." While this may be more of an explanation than a translation, yet it shows how they understood the verse. We are told that the Samaritan Version is similar.

By taking the years as we have

done, we are no longer in difficulty with the four generations mentioned to Abraham. They were Levi, Kohath, Amram and Moses. Levi was about forty years old when he entered Egypt and lived there 88 years. He most likely took a wife near the end of this period and had a daughter in his old age who became the wife of Amram and the mother of Moses. We can scarcely think of Amram marrying his aunt, unless she was much younger than any of his full aunts, so most likely she was only a half-sister of his father. By reckoning this way, Jochabed was in her forties when her youngest child, Moses, was born. If we count the 430 years the other way, she would have been at least 260 years old at the birth of Moses. Those who use this method of reckoning conclude that a number of generations have been deleted from the list and only the leading figures are named, as is the case in the genealogy of Christ in Matthew 1. We have no way of knowing the age of Amram when he begat Moses, but he was born in Egypt, and may have been almost a hundred years old at that time. Most likely he was dead by the time that Moses fled from Pharaoh.

By understanding the verse in Exodus 12:40 as we have been doing, we find no difficulty in Paul's statement in Galatians 3:17. In that passage he is contrasting the law and the promise made to Abraham and shows that the law coming in 430 years after the promise could not annul it. We are clear that the law was given in the same year that Israel left Egypt, but when was the promise given to Abraham? All know that a series of references can be found in Genesis relative to the promise made to him. Most of these are enlargements or confirmations

of the original one in chapter 12 where we read, "Now the Lord had said unto Abram" (Gen. 12:1). In the Revised version this is changed to, "The Lord said." The Hebrew language, not having the pluperfect tense, uses it for the simple past. The fact that he was told to get out of his country shows clearly that the message came to him, as understood by Stephen, when he was in Ur of the Chaldees, and not when he arrived in Canaan. Thus we conclude that the promised blessing was the cause of his leaving his own land; so the 430 years in Galatians 3 go back to the call of the patriarch and are in full harmony with the way we have interpreted Exodus 12:40.

Having solved the problem of these years and shortened the stay in Egypt to 210 years, we have put ourselves into another difficulty, for the question to be answered is, How could 70 souls become three million in such a short time? There can be little doubt that the company that came out were at least this great a number. What has to be understood is that only the direct descendants of Jacob are named in Genesis 46:27, and then, almost all the females, together with the menservants and maidservants whom Jacob must have gathered around him are omitted. These menservants, when circumcised, became part of his people and were unlikely to be left behind in Canaan to famish when their master moved to enjoy the bounty of Egypt. If Abraham had 318 trained men, born in his house, not to speak of women and children, it is reasonable to conclude that Jacob had many more. Moreover, when Israel came out of Egypt, we learn that with the tribes came a mixed multitude, so these two must have swelled the grand total. We

have only to compare the two tribes, Levi and Joseph, to find this proved beyond doubt. When numbered for war, there sprang from Joseph no less than 72,700 men from 20 years old and upward, whereas the tribe of Levi from a month old and upward was a mere 22,000. When service in the tabernacle was involved, only pure Levites were employed, but for service in war, all were included as fit. It would be logical to assume that less than a million direct descendants of Jacob came out of Egypt, so the problem of the increase in numbers virtually disappears. It is commonly reckoned that populations can double every 20 years, so with the abnormal increases of Israel in Egypt (Ex. 1:12), there can be no difficulty in accounting for their numbers at the time of the Exodus. □

"All things work together for good to them who love God" (Rom. 8:28).

I find rich suggestiveness in the simple sentence written by the saintly Robert Murray McChesney "It has always been my aim, and it is my prayer, to have no plans as regards myself; well assured as I am, that the place where the Savior sees to place me must ever be the best place for me."

Surely this is wise. I am invited to cast all my care upon God. "He careth for you," says the Apostle.

If the Lord Jesus has me in His care just now, if He is tending me as thoughtfully as the good shepherd tends his sheep, has He not put me in the place that is best for me?

The best place! I must thank Him for that. And I must come back once more to the old lines and—

"Believe in heart that one above,
In perfect wisdom, perfect love,
Is working for the best." J. Clapperton

Dr. J. Dennison

"If there really is a God, why doesn't He do something about all the problems in the world?" The following dialogue between a Christian and a cynic attempts to answer this often asked question.

"Could you take time to answer a question for me? You always talk about your God and tell how good and kind He is. You give God the credit for everything you have and even give Him thanks for food before you eat it. Well, if there really is a God, why doesn't He do something about all the problems in the world?"

"I think you will have to be more specific before I can give you an intelligent answer to your question. What are the problems that are prominent in the world today and where do you think they originated? When did they first begin to appear as national issues?"

"I know the world has always had problems, but they seem to be so much greater and more evident now than ever before. If there is a God, how could He love all mankind as the Bible teaches and yet allow such distress and sorrow to enter our lives? Does He really care about us today?"

"What portion of man's trouble can you truthfully attribute to God? If you read the early chapters of the Book of Genesis, you will see how God actually created this world. His desire for men was that righteousness might prevail on the earth. After every phase of His creation, we read, 'And God saw that it was good.' Not only was God Himself pleased with creation (Gen. 1:31),

but it was beautiful to man and fully provided for his every need (Gen. 2:9). So, God's contribution to this world in creation was all positive. There were no problems introduced into the world by God. In fact, all the sorrow and pain known to mankind today is the result of man's own actions and attitude. But, the Bible also makes it very clear that God is not a callous observer of the suffering that man has brought upon himself. The greatest evidence of this is that God sent His own Son into the world as a Man. His sufferings in the world were real and in the same manner as ours, although His nature was divine and therefore without sin (Heb. 4:14, 15). There are many illustrations from the life of the Lord Jesus to show how deeply He cared for those who were passing through trials. He wept at the grave of Lazarus (John 11:35), and every one of His healing miracles were directed at alleviating the sufferings of mankind. In the end, He truly gave all that He had, His own life, in order to provide redemption for the souls of men (1 Tim. 2:6). No greater sacrifice was ever made and no greater love has ever been shown than that which was displayed in the Lord Jesus Christ. The Bible says that He tells out the heart of God (John 1:18), so if we want to know if God cares, we need only to look at Him."

"But if God had the power to create the world at His command, does He no longer have the power to intervene in the evils of our day?"

"The God of heaven is all-powerful and omniscient and we as His creatures have been given the Bible to explain this mystery to us. There are creatures in His universe who obey because no choice has

been given to them. When God created man, He made him as a moral creature with a choice, for he was made after the likeness of God (Gen. 1:26). He was created with a living soul (Gen. 2:7) so that he could have meaningful communion with his God. When God gave man a choice and he chose to become a rebel and a sinner (Isa. 53:6), God could not cancel the consequences of that choice without either making the power to choose but a mockery, or utterly destroying the creature He had made. It was man's wrong choice that affected the animal kingdom and the environment in which we live, for Adam was the head of creation. That first covert act severed direct communion with God and marked the introduction of sin into the world."

"But, you have not answered my question. If God still has dominion and power over the environment to control the forces of evil that result in world problems, why doesn't He intervene in our lives today?"

"Stop for a moment and consider the results of the divine intervention in our lives that you are requesting. To stop the effects of sin, God would have to intervene the very moment we think or do evil. Intervene in what way? The only effective way that I know about would be to remove from the scene the cause of the evil, man himself. I don't think this is what you are asking. I think you are saying that an all-powerful God could control people's thoughts and feelings and attitudes and turn us all into robots. Man would have no power to exercise his will and would cease to be a moral creature at all. At the best, he would be amoral, much like the animal kingdom. Sincerity, initia-

tive, incentive, creativity and all personal responsibility would be gone. That would truly be the fall of mankind and if we had any memory left of what we had been, we would be most miserable creatures, remembering what we had lost. There is another way that men have tried to reason this out. They think that God could allow man to remain as he is, but cancel all the consequences of his wrong actions. This would mean to cancel the cause/effect principle of the world. I don't think our minds can grasp what a world would be like without cause and effect relationships. Of course, it has been suggested that only the moral aspects of cause/effect should be cancelled, but this is impossible if God is righteous and holy. It is a principle of righteousness from the Bible, 'Whatsoever a man soweth, that shall he also reap' (Gal. 6:7). So man's sinful nature is at the root of all the world's problems."

"I don't think that you can back that statement up. There are many problems in the world today that are beyond the control of men and are not our fault. What about inflation, world hunger and the present world-wide economic problems?"

"One reason that problems exist in the world today is because God is displaying His judgment upon man for his sin and they are accentuated by man's response to God's judgment. Genesis 3 describes the judgment that fell on man for original sin. For instance, God sentenced man to earn bread by the sweat of his brow (Gen. 3:19). Bread is a symbol to us of the necessities of life. We know that work is not the most pleasant aspect of life, but we accept it as a means to an end. The problem, then, begins to grow from

a personal resistance to God's judgment, to a collective and more public problem when men band together to resist God's sentence of judgment. As an example, trade unions were organized to speak out for the interest of the common man in dividing up fairly the fruits of labor. A major adversary system has developed between employers and employed with everyone crying unfair and looking for a place to lay the blame for disastrous economic conditions. Without the sin of selfishness that lodges so firmly within us, many of these problems would not exist."

"But trade unions were formed to halt the oppression of big business over the laborer who did not have a voice with which to protest."

"That is true, but it was the covetous desire of big business for excess profits that produced the need for labor unions. So again, the sinful nature of man was at the root of the problem. In fact, the Bible speaks of rich men oppressing the poor and holding back the wages that are due (James 5:1-3). God condemns this as another evidence of the sins of selfishness, envy, theft and dishonesty in business. It is a basic human response to overreact to the sin of another, and the compounding of sin is really at the center of major world problems. This adversary system of man against man has stressed our economic systems and contributed significantly to inflation, with the result that we have world-wide economic distress. I doubt if we could really claim that man is without responsibility for this crisis."

"You may have a point so far as economic problems are concerned, but what about the millions who are

starving to death in lands of famine and agricultural failure? Surely, a kind God would not let crops fail or natural disasters occur when the result is that innocent people suffer and die?"

"I think it should be very clear to you from what has been said that this is a world that is under God's judgment because of sin, but there is another factor to be considered. All world problems are certainly not the result of God intervening in judgment. God often uses the problems and hardships of life to show us our own frailty and to turn our thoughts to Him and to eternity. He did the utmost that love and mercy could do when He gave up His own Son to come to this world to suffer as no other man has ever suffered. It is heart-rending to think of half the inhabitants of our world being hungry every day of their lives, but neither God nor Christians are insulated from the cry of suffering humanity whatever the cause of that suffering might be, and God has promised a day when suffering will be obliterated from the world (Micah 4:2-5).

"But isn't a loving God able to do something now about the political strife and chaos that affects such a large part of the world? The sufferings of people under oppression and the loss of life is terrible. Why isn't there peace if the Gospel you preach is true?"

"The Bible teaches that the Prince of peace was here and men gave him the cross of a criminal. But God has promised to bring Him back into the world again (Hebrews 1:6-8) and He will reign as King of righteousness and King of peace (Heb. 7:1, 2). In the meantime, God is

allowing political unrest and violent wars, especially in the Middle East, to align nations into political alliances that will set the stage for the return of the Lord Jesus. Only then will true peace, based on His righteousness, be found among the nations. Anything less than this would only be a false peace that could not last."

"So, you really believe that there is a God who is in full control of the world today, and that the many problems that exist are all for a purpose?"

"Yes, I believe in an all-powerful God whose wisdom far transcends the highest thought ever entertained in the heart of men. God has permitted turmoil and strife to develop among nations and has allowed natural disasters to cause human suffering and material loss with a three-fold purpose in view. First, there are problems that we face as the direct result of God's judgment upon us for sin, either individually, or collectively. Second, God allows us to learn through trials and hardships our deep need of His salvation and that the only true satisfaction is found when we bring glory to Him in our lives. Third, there are certain world events and international crises that take place in fulfillment of God's will and in accordance with prophetic history. We are seeing much of this developing today, and the true Christian accepts these conditions by faith, believing that God is working out His own perfect plan. The future God plans for those who accept the Lord Jesus Christ as their Saviour surpasses all that could be hoped for in a world without problems. Won't you accept Him personally as your Saviour today?"



Among You

Alex Dryburgh

In this article we want to write about the sad conditions that prevailed in the church of God at Corinth, conditions that grieved the heart of God and the heart of the apostle Paul. Please read carefully I Corinthians 1:11; 3:3; 5:1 and 15:12. As we look at these Scriptures we discover that there was friction between the members (I Cor. 1 and 3); there was fornication among them (I Cor. 5:1), and there was false teaching among them (I Cor. 15:12). What was true of the church at Corinth could be true of any assembly.

Contention Among You

The question might come to our minds, where did Paul get his information about the saints at Corinth? We find the answer in I Corinthians 1:11, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." We are living in a day when there are talebearers, tattlers, and those who enjoy speaking disparagingly about the people of God, and if we lend our ear to such people, our ear is as guilty as their tongue. However, this was not the character of Paul's informants.

Where did Jacob get the true report of the evil doing of his sons? "Joseph brought unto his father their evil report" (Gen. 37:2). He got his report from a genuine source. Who was it who told Nehemiah about walls that were broken down and gates burned with fire? It was Hananiah, the faithful man who feared God above many; he got it from the genuine source. We have an exact parallel to this when we come to I Corinthians 1. Paul

received his information from the house of Chloe, believers who had the deepest interest in the blessing of the saints, it was a genuine source.

What causes contentions among the saints? What is the cure? There are two dangers to avoid. The first is making too much of self. We are warned, in Romans 12:3, not to think of ourselves more highly than we ought to think, but to think soberly. No matter who I am, I have nothing to boast about. I am only a member in a body, a branch in the vine, a stone in the building, a plant in the garden and a son or daughter in the family of God. Secondly, we may make too much of men, even the servants of God. You would almost think, at times, that God's servants were made of different material than God's saints. The old sister was right when she said that servants of the Lord are in danger of being utilized, idolized or scandalized. At Corinth they were making too much of men instead of recognizing the one Head. There were four heads at Corinth, "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1:12). Conditions like that can only lead to contention.

In the first three chapters, Paul makes much of the Godhead as a cure for their contentions. In chapter one, he makes much of the Lord Jesus, "He that glorieth, let him glory in the Lord" (1:31). In chapter 2, he makes much of the Spirit of God, "The Spirit searcheth all things, yea, the deep things of God" (2:10). In chapter 3, he makes much of God, "God giveth the increase" (3:7). So the cure for contention is to be taken up with the Father and Son and Holy Spirit.

Envy, Strife and Divison Among You

When we read of the conditions in Corinth we remember the words of James, "Where envying and strife is, there is confusion and every evil work" (Jas. 3:16). I remember the words of the late John Douglas of Ashgill, Scotland, "Isaac was envied because of his property (Gen. 26); Joseph was envied because of his prophecy (Gen. 37); Moses was envied because of his position (Num. 16); David was envied because of his praise (II Sam. 6); and the Lord Jesus was envied because of His power." A low spiritual condition sometimes marks us as assemblies of God. There is a lack of the display of love for one another, and then envy appears and strife follows. In Genesis 13, there was strife among the herdsmen of Abraham and Lot; in Luke 22, there was strife among the disciples, and in I Corinthians 3, there was strife among the saints. Instead of love, unity, oneness and togetherness, there was contention. Envy led to strife and inwardly, the people of God were divided. In Proverbs 6:17-19, there are seven things that God hates. The last of the seven is "He that soweth discord among brethren."

Fornication Among You

Moral standards are being lowered in the world. Things that were considered wrong and sinful and corrupt have found acceptance in the world through becoming common in books, movies and television. This change of attitude toward sin does affect God's people too. If a Christian gets out of touch with God, he is capable of these sins. Our only safeguard against such a costly and tragic fall is communion with Christ. A sad word is

spoken about Israel in Lamentations 4:6, "The iniquity of the daughter of my people is greater than the sin of Sodom." To Corinth, these sad words were written, "There is fornication among you and such fornication as is not so much as named among the Gentiles" (I Cor. 5:1).

Sin in the lives of believers has far-reaching effects. From Genesis 39:9, we learn that sin affects God, "How can I do this great wickedness and sin against God?" Sin affects Christ, "But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ." Sin affects the Holy Spirit, "Why hath Satan filled thine heart to lie unto the Holy Ghost... thou hast not lied unto men, but unto God" (Acts 5:3, 4). Sin affects the assembly, "Know ye not that a little leaven leaveneth the whole lump" (I Cor. 5:6). Sin affects our spirit, soul and body and Paul prays, "I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

False Teaching Among You

There are many today who handle the truth of God deceitfully. There were such men in Paul's day and they have increased (II Cor. 4:2). Paul writes of his own ministry, "Not walking in craftiness, nor handling the Word of God deceitfully."

In closing, I want to point out five different attitudes toward the truth of God. It is possible to **despise** the truth of God. In I Thessalonians 4, Paul presents truth about sanctification, holy living and purity of life. Then he says, "He that despiseth, despiseth not man, but God, who hath also given us His Holy Spirit" (I Thess. 4:8). We can **displace** the

truth of God as seen in II Timothy 2:17, "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some" (II Tim. 2:17, 18). We can **depend** upon the truth of God. A nice thing is said about the people in the days of Hezekiah, "The people rested themselves (leaned) upon the word of Hezekiah" (II Chron. 32:8). We can **declare** the truth of God. Paul could say to the Ephesian elders, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). We can also deny the truth of God, and this was the problem at Corinth. "How say some among you that there is no resurrection of the dead" (I Cor. 15:12)? This denial of a supernatural resurrection led to a denial of the resurrection of Christ (v. 13). The denial of one truth leads to the denial of others. This false reasoning led to the tragic conclusions that the preaching of the Gospel was vain, and the apostles were false witnesses of God, and faith is vain, and all men are yet in their sins, and they which have fallen asleep in Christ have perished, and we are of all men most miserable. This points out the far-reaching effects of denying one truth that God has revealed.

May God give us grace to judge any of these things that might appear in ourselves and put them away lest we fall from our steadfastness in Christ (II Pet. 3:17, 18). □

J. J. Stubbs

Quite frequently this Scripture from Romans 12:11 has been used to exhort believers to be conscientious and industrious in their secular affairs. Now it is only right and proper that Christians should be reminded that it is their duty to attend to their responsibilities with diligence and care. Honesty, integrity and sobriety should certainly mark the believer who is engaged in daily business. Testimony before the world demands that a Christian businessman be a man of his word. All too often the name of the Lord has been dishonored by professing believers being unreliable and lazy. The pressure of business with all its temptations requires the Christian to be continually watchful.

However, the question must be asked, is our secular occupation in view when Paul exhorts the Christians at Rome to be not slothful in business? We submit for the reader's careful consideration the fact that the worldly calling of the believers is not at all alluded to here by the beloved apostle. The exhortation is better translated as in the Revised version, "In diligence, not slothful." It might also be rendered, "Not flagging in zeal," or "Never slack in earnestness." H. C. G. Moule in his commentary on Romans correctly remarks, "In business, gives perhaps too special a direction to the thought, as we use the word 'business' now. Not that that special direction would not have a noble truth, rightly understood."

The same Greek word 'business' as the Authorized Version renders it appears as 'diligence' in verse 8. It occurs also in the following passages, II Corinthians 8:7; Hebrews 6:11; II Peter 1:5 and Jude 3, where

it would be absurd to think of the idea of business as we presently understand it.

There are three exhortations very closely connected together in Romans 12:11, "In diligence not slothful; fervent in spirit; serving the Lord." Our zeal must ever be controlled by spiritual wisdom and motivated by love and loyalty to the Lord Jesus. Keeping the clause, "In diligence not slothful" in its immediate context, it is noted that the injunction of verse 9, "Let love be without hypocrisy" (Revised version) is further explained by every clause down to verse 13, and they are written to show how this can be possible. They show the ways by which love will manifest itself in the various circumstances of assembly life.

This section of the chapter could be outlined as follows:
Love is holy — "Abhor that which is evil; cleave to that which is good" (v. 9). Love is brotherly — "Be kindly affectioned one to another with brotherly love" (v. 10). Love is self-effacing — "In honour, preferring one another" (v. 10). Love is zealous — "In diligence not slothful" (v. 11). Love is enduring — "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer" (v. 12 Revised Version). Love is caring — "Distributing to the necessity of saints; given to hospitality" (v. 13).

Because of this context, it is difficult to attempt to fit secular business into verse 11. We suggest that "In diligence not slothful," is the preferred reading and that the significance of the words is that in seeking to practice the Christian graces of verses 9 and 10, we should not be halfhearted in our earnestness, but "fervent in spirit." "Serving the Lord," would surely

give the scope and limit of the two previous appeals, "In diligence not slothful; fervent in spirit," and thus show that our zeal will be guarded against anything that would interfere with our service to our Lord as His bond-slaves.

It is clear, we trust, that the expression translated 'Not slothful in business' in verse 11 refers to spiritual activity and not secular business. It is very doubtful that most of us need any exhortations to look after our secular affairs for we are in constant danger of doing this to a degree that causes spiritual activity and assembly life to suffer. The message to us is, "No man that warreth entangleth himself in the affairs of this life that he may please him who hath called him to be a soldier" (II Tim. 2:4). Priority must be given to eternal things.

While we recognize then that "Not slothful in business," apart from its contextual meaning would be a fitting directive for a Christian businessman, yet looking at it in its vital relationship with the other exhortations, we shall begin to understand that in pursuit of Christian virtues and in all our service for the Lord Jesus we should not lack in spiritual zeal. □

The Bible

Thy Word of pure eternal truth
Shall yet unshaken stay.
When all that man has thought
or planned
Like chaff has passed away.
Thy Word upon our daily path,
Its light divine doth shed;
By it our feet through Satan's snares
In safety may be led.

Outline Studies of the Tabernacle

N. Lorimer

Summary No. 5 - The Door

The door of the tabernacle is described in Exodus 26:36, 37 and 36:37, 38. It was located at the east end of the tabernacle structure and was made of blue, purple, scarlet and fine twined linen of needlework, the same material as the gate of the court. The colors again remind us of the perfections (the fine twined linen) of the One who came from heaven (the blue) and shed His blood on the cross (the scarlet) and to Whom belongs the throne (the purple). The gate was the only way of approach to the copper altar (salvation). The door was the only way to reach the holy place for fellowship (the table) and priestly service (the lampstand and golden altar). Both the gate and the door were inviting and had no cherubim worked upon them. The areas of both hangings were identical, both were 100 square cubits. However, the gate was 20 cubits wide and the door was only half as wide. This may remind us that there are those who reach the cross for salvation, but are strangers to the door which speaks of the enjoyment of fellowship with God and His people; truths that are precious to those who gather unto the name of the Lord Jesus. In the tabernacle, only consecrated priests could enter the door (See Heb. 9:6).

The Pillars of the Door

As previously noted, there were four pillars at the gate. We will find that there were also four pillars that held up the veil, however the door was held up by five pillars. The four pillars of the gate may speak of the four evangelists, Matthew, Mark, Luke and John, who hold up the

Lord Jesus as the only way to God for salvation. The five pillars of the door may well illustrate for us the five writers of the Epistles of the New Testament: Paul, James, Peter, John and Jude, who hold up the truth for those who are saved. The four pillars of the veil may also remind us of the four Gospels as they describe the Lord Jesus in the days of His flesh.

In applying the five pillars of the door to the five writers of the Epistles, it is noteworthy that three of them are called pillars in Galatians 2:9.

Practical Truth

When Mr. Hector Alves, a former associate editor of Truth and Tidings, ministered on the tabernacle, he taught the following practical truths from the five Epistle writers, showing what each of them had to say regarding reception to an assembly. Paul taught that each visitor should bring a letter of commendation (Rom. 16:1, 2). Peter taught that a person should be able to give a spiritual account of himself and give a scriptural reason for fellowship (II Pet. 1:12). James taught that no one should be received who errs from the truth (James 5:19). John taught that no one should be received who is not walking in the truth (III John 4), and Jude warned that men would creep in unawares (Jude 3, 4). □

“Without the Camp”

Unto Thee, the homeless Stranger
Outside the camp,
Forth we hasten, fear no danger
Outside the camp.
Thy reproach far richer treasure
Than all Egypt's boasted pleasure;
Drawn by love that knows no
measure,
Outside the camp.

Hearing From Paul

Daniel Usshur

It is ever a mark of greatness in a servant of the Lord to be concerned about the welfare of the people of God, not only their blessing while he is among them, but their continued welfare even after he is removed from this scene. Paul's words to Timothy are outstanding in this respect, "The words that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be competent to teach others also" (II Tim. 2:2, Newberry). In the two letters of Paul to Timothy there was a wide range of divine truth that covered the major truths of the faith.

The Deity of Christ

"Christ Jesus came into the world to save sinners" (I Tim. 1:15). "Great is the mystery of godliness, God was manifest in flesh" (I Tim. 3:16). In II Timothy 1:10 reference is made to "The appearing of our Saviour Jesus Christ, who hath nullified death and hath brought life and incorruptibility to light through the Gospel" (Newberry). Paul would have his younger fellow worker well grounded in this fundamental truth.

The Dependability of the Scriptures

"All Scripture is given by inspiration of God (is God-breathed, Newberry) and is profitable for doctrine...that the man of God may be perfect thoroughly furnished unto all good works" (II Tim. 3:16,17). From earliest days, Timothy had known the Scriptures that had made him wise unto salvation. His mother and grandmother were diligent in getting the Word into the child's mind and are excellent examples to all parents in this respect.

The Doctrine to be Taught

In the pastoral letters, Paul uses the word 'doctrine' fifteen times, while in all the rest of his writings it is only found six times. Although 'doctrine' means teaching, it is not the act of teaching that is in mind in the use of this word in the two epistles to Timothy and Titus, it is rather the substance of what is taught. Four times in this section of the New Testament the word 'sound' is added to 'doctrine.' This indicates that which is healthy and is well translated 'healthful doctrine.' Teaching that produces spiritual health is much needed if we are to see healthy believers.

The Display of Godliness

In the first letter to Timothy, the word 'godliness' is found some eight times. In chapter 2:2 it is connected with the prayer life and public testimony of the believer. In 3:16 it is related to the assembly testimony, and in 4:7, 8, the servant of Christ is to manifest it. In chapter 6 it is referred to in a threefold way. In verse 3 it is the standard by which all teaching is to be judged, in verses 5 and 6, it is the way we are to conduct our business and in verse 11 it is contrasted with covetousness. Mr. W. E. Vine says "Godliness is piety which is our Godward attitude, desiring to do only that which is well-pleasing in His sight." It is really to be like God and this requires much time spent in God's presence.

The Dignity of the Assembly

There are instructions for assembly order in these two epistles that we must follow. There was to be healthful teaching in the assembly (I Tim. 1:3), it was to be a place of prayer (2:8), a place of loving care

(3:5), a place of godly behaviour (3:16, 17) and a place where special help was to be provided for those who were in temporal need (5:16). The assembly is very precious to the Lord Jesus; He purchased it with His own blood (Acts 20:28). It should be precious to us too. We should be ever seeking to see it built up (I Cor. 3:10-15) and the right material built into it, and we should be loyal to it (Heb. 10:25).

The Decorum of Believers

To form part of an assembly is indeed a great privilege, but also a solemn responsibility. Holy men should lift up holy hands to God in prayer, and women should be adorned in modest apparel (I Tim. 2:8-10). Elders and deacons should be men of God (I Tim. 3:1-13). The servants of the Lord should be marked by humility, ability and patience (II Tim. 2:24). In chapter 4 of the second epistle, Paul lists the names of a number of people, some of them are noted for their godly conduct and others are noted for departure. If such a list were written with our names included, how would we be described?

The Durability Required

Paul did not tell Timothy that the path was going to be easy, but rather exhorted him to "Endure hardness as a good soldier of Jesus Christ" (II Tim. 2:3). "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12), while evil men will get worse. In the midst of many difficulties we hear Paul's clarion call to Timothy, "Continue thou!" This is a personal word for all of us, but how was Timothy to continue? "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II

Tim. 3:14), not to be running after some new things or seeking a more popular, easier path.

The Discernment of the Times

"In the last days perilous (hard, difficult or trying— Newberry) times shall come" (II Tim. 3:1). The verses that follow outline the conditions that will prevail. What a sad list! There can be no doubt that we are seeing these very conditions now. Another mark of the last days is seen in II Timothy 4:3, "For the time will come when they will not endure sound doctrine." They will rather choose their own teachers who will only say the things they want to hear. It is a sad spectacle when sheep are choosing their shepherd. May we be like the sons of Issachar "Which were men that had understanding of the times, to know what Israel ought to do" (I Chron. 12:32)!

The Day of Reward

In all the words that Timothy heard from Paul, 'that day,' the day of reward was ever in his mind. The present life was lived in view of that which is to come (I Tim. 4:8). He was ever mindful of "Laying up a good foundation against the time to come" (I Tim. 6:19) He also desired a good reward for Onesiphorus, the man who oft refreshed him (II Tim. 1:18).

Beloved, these are some of the things that Timothy heard from Paul and was to entrust to faithful men who would be able to teach others also. Thank God for men from whom we have received the truth of God in all its entirety, men who taught the whole counsel of God. In Acts 27:21 there were men who refused to hear Paul and as a result suffered harm and loss. □

In Perfect Peace (Isa. 26:3)

Mabel-Jean Jassie

In perfect peace,
I'm kept through every day,
Without a fear,
assured that all my way
Is known to Him
who plans so carefully,
And orders always
what is best for me.
Without a doubt,
relying on the Word
Of promises from
an unchanging Lord,
Whose mercies every morning
are renewed,

Whose faithfulness is great,
as daily proved.
Without a dread
of any future ill,
I rest in faith,
believing that He still
Leads as a Shepherd
those for whom He died;
So, surely for my need
He will provide.
Each day, Lord Jesus,
may my trust increase;
Stayed on Thee thus,
I'm kept in perfect peace.

U. S. Postal Service
Statement of Ownership, Management and Circulation
(Required by 39 U.S.C. 3685)

1. Title of Publication: Truth and Tidings (A) Pub. No. 526330
2. Date of Filing: September 30, 1982.
3. Issued monthly. (A) Twelve times per year (B) \$6.50 annual subscription price.
4. Office of Publication: 2148 Creglow Dr., Jackson, MI 49203.
5. Office of Business: 2148 Creglow Dr., Jackson, MI 49203.
6. Publisher: Assemblies of Christians,
Editor: Norman W. Crawford, 2148 Creglow Drive, Jackson, MI 49203.
Managing Editor: Same.
7. Owner: Assemblies of Christians, 910 Bennett St., Jackson, MI 49201
(Local Assembly).
8. Known Bondholders, etc.: None.
9. The purpose and function of the Truth and Tidings and its nonprofit status for Federal Income Tax purposes has not changed within the last twelve months.
10. Extent and Nature of circulation:

	Average per mo.	Actual No. for Sept.
A. Total No. of Copies Printed	5,750	5,760
B. Paid Circulation through Vendors	none	none
Mail Subscriptions	5,410	5,410
C. Total Paid Circulation	5,410	5,410
D. Free Distribution by Mail	140	140
E. Total Distribution	5,550	5,550
F. Copies for Office Use and Bound Volumes	200	210
G. Total	5,750	5,760

I certify that the statements made by me above are correct and complete.

Norman Crawford, Editor

In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the phased postage rates presently authorized by 39 U.S.C. 3626.

Tidings - Canada

N. Lorimer

British Columbia

Langley, Gospel meetings by Jack Noble and Stanley Wells continue with a good attendance and interest.

Vancouver, The **Victoria Drive** conference was large and encouraging with 12 brethren giving help in the ministry. The Bible Readings on assembly truth were helpful.

Alberta

Edmonton, The conference was well attended with seven brethren giving help. It snowed all day on Lord's Day but this did not hurt the attendance. Following the conference, Ed Doherty remained for a few ministry meetings.

Saskatchewan

Arborefield, Sydney Maxwell had three nights of appreciated ministry.

Maidstone, The conference was a happy time of fellowship with five brethren giving help. Following the conference, John Abernethy remained for two nights in ministry.

Mervin, Sydney Maxwell had three nights of well attended ministry meetings.

Taylor'side, The saints enjoyed a week of well attended and encouraging ministry by Sydney Maxwell.

Manitoba

Portage la Prairie, The assembly appreciated visits and ministry by Hans Bouwman, Lou Swaan and David Richards. Our three brethren also visited other assemblies in Manitoba.

Winnipeg, The assembly expected Robert Boyle for a Lord's Day and a few nights in ministry during November.

Ontario

Charlton, On October 31, Sam Patton and David Gray commenced gospel meetings.

Clinton, The recent conference was one of the largest to date. A variety of very practical ministry was given by Brethren Taylor, Grainger, Doherty, John Thompson (N. Ireland), A. Adams, Harding, Pearcey and Wilson. The Bible

Readings were well attended and helpful. Jack Nesbitt and Ivan Poierier had some meetings in a house here and were encouraged by the interest and in seeing a young couple profess salvation. The recent visit by John Thompson was appreciated.

Huntsville, The conference was large and profitable with 20 of the Lord's servants present.

Kapuskasing, The town has granted our brethren a good sized lot for a hall and the believers look forward to building in the spring, Lord willing. The saints rejoiced to witness four believers being baptized on October 24. The house meetings in **Cochrane** continue to prosper with a good number attending each Friday night.

Midland, Gerrit Bergsma had a week of children's meetings with some professing. A Sunday School Teachers and Workers Conference was profitable with a good number present.

Niagara Falls, Timothy Walker had a three week children's series in a public school gymnasium with many children and several parents in attendance.

Sarnia, On October 31, James Martin and Jack Nesbitt started a series in the gospel.

Sault Ste. Marie, Two young men were baptized in October.

Toronto, Very large numbers of unsaved are attending gospel meetings by Norman Crawford and Harold Paisley at Seneca College. During the first week, several professed including a student from the College.

Waubaushe, Good numbers are attending ministry meetings on the second and fourth Saturdays of each month during the winter.

Welland, John Slabaugh and Bert Grainger have commenced a gospel series.

Quebec

Farnham, After labouring faithfully for the Lord for almost 56 years in this needy province, John Spreeman has been obliged, because of failing health, to return to Ontario and is now in

Tidings

Bethany Lodge.

Nova Scotia

Clementsvalle, On October 31, William Bingham and James McClelland started a gospel series.

Newfoundland

Parsons Pond, The conference was a time of profit. Following the conference, Alex Dryburgh and David Swan commenced a series of gospel meetings.

Tidings - U.S.A.

Alaska

Anchorage, A conference over the Labour Day weekend encouraged the assembly. Ministry by Ted Hilton of West Richmond strengthened the saints. Tommy Thompson requests prayer for a new effort, "Sunday School by Mail," seeking to reach scholars in isolated areas. One lad of 15 has professed through the Word in a Sunday School paper.

Washington

Walter Gustafson and Tommy Thompson gave appreciated ministry in several assemblies.

Arlington, Meetings by Oswald MacLeod and James Smith continue with interest and help in preaching the gospel.

California

San Diego, Following the New Year's conference, Harold Paisley expects to have a series of ministry meetings on "Things concerning Himself."

Arizona

Phoenix, Tom Baker had two weeks of children's meetings and the local brethren followed this series with a weekly children's meeting. Well over 100 children attend as well as some parents. Two girls have professed to be saved. Also a young married woman professed at a regular gospel meeting recently.

Minnesota

Minneapolis, Paul Elliott and Gavin Collins are having gospel meetings.

Iowa

Hans Bouwman visited several assemblies in the area, giving ministry and reports on the work of the Lord in Japan.

Grandview, The assembly appreciated two weeks of ministry by James Clark.

Hitesville, Al Christopherson and Leonard DeBuhr expected to commence a gospel series on November 14.

Manchester, The annual conference was exceptionally good with about 600 in attendance. Uplifting and practical ministry was given by Brethren O. MacLeod, J. Gray, J. Smith, J. Slabaugh, J. Martin, L. DeBuhr, P. Elliott, R. Orr, R. Weber, T. Southard, B. Collins and A. Christopherson. All day meetings continue on the third Lord's Day of each month.

West Union, Fred Krauss had some appreciated ministry meetings.

Wisconsin

The fall conferences at **Blue River** and **La Crosse** were well attended and profitable. Helpful ministry was given at both conferences by Brethren J. Martin, H. Bouwman and E. Moore as well as a number of the Lord's servants who labour in the Midwest.

Michigan

Ernest Moore visited a number of assemblies in Michigan as well as in **Iowa** and **Wisconsin**, giving ministry and reports on the work of the Lord in Chile.

New York

East Aurora, The saints enjoyed a few nights of ministry by Eugene Higgins.

North Carolina

Hickory, John Gray had two weeks of ministry speaking on the Book of Acts and using a large coloured chart on Paul's missionary journeys. The saints appreciated the plain practical teaching on first things in this new dispensation.

New Jersey

The brethren of **Barrington** and **Pennsauken** have recommenced the area Bible Readings. These readings have proved a help to the fellowship of the assemblies throughout the area. This

Tidings

season they are considering the Seven Churches of Asia from Revelation 2 and 3. David Oliver was responsible for the opening reading considering Chapter 1 as an introduction to the letters that follow.

Connecticut

Terryville, The conference was well attended and the saints were encouraged by helpful ministry from Brethren W. Goodson (Uruguay), G. Graham, T. Kember, J. Nesbitt, R. Surgenor and D. Oliver.

Torrington, George Graham and Robert Surgenor had a week of profitable ministry. Our two brethren also ministered the Word in **Hartford, Manchester** and **Byfield, MA**.

Massachusetts

John Stubbs gave appreciated ministry in a number of assemblies in New England.

East Boston, The assembly enjoyed a visit by Albert Ramsay.

Vermont

Hardwick, The saints appreciated a few ministry meetings by Timothy Kember.

Maine

Madison, The little assembly has been encouraged recently with a nice interest in outsiders attending their gospel meetings. Walter Gustafson was with them for two weeks and was happy to see the interest.

Tidings - Other Countries

N. Ireland

Ballinamallard, J. Kells and E. Stewart had several weeks in the gospel with some local interest.

Bangor, There was a good interest with some blessing in gospel meetings by T. Meekin in an outreach from Ebenezer.

Belfast, At **AlbertrIDGE Rd.**, E. Wishart and S. Jennings found it difficult to get people in during a gospel series.

Comber, E. Wishart and S. Thompson are commencing in the gospel.

Carcullagh, Large and fruitful gospel meetings were held in a portable hall by A. McClean and A. Caulfield.

Donemana, There was a fair interest during a gospel series by T. McNeill.

Dungammon, S. Ferguson and N. Turkington are commencing gospel meetings.

Lurgan, J. Allen has had an encouraging start in the gospel.

Magherafelt, Gospel meetings by J. Brown and J. Lennox are encouraging with good numbers and some blessing.

Newtownstewart, A. McShane and J. Hawthorne are commencing gospel meetings in an Orange Hall near Newtownstewart.

Skibbereen, Co. Cork, Good numbers attended tent meetings by S. Patterson and G. Stewart.

Straid, T. McKelvey and J. Hutchinson had excellent attendance and some professed during gospel meetings in a school house.

Conferences, Annual conferences at **Enniskillen**, **Ballinamallard**, **Shanaghan**, **Lurgan** and **Donemana** were well attended with helpful ministry given by several of the Lord's servants.

Ministry, Brethren Fairfield, Gamble, Bentley, Currie, Nesbitt and Flanigan have been giving help in a number of assemblies in N. Ireland.

Angola

Cazombo, Ten were baptized at the leper camp in September.

Antiqua

Prayer is requested for gospel meetings which Jack Noble plans to commence on January 16 in Antiqua. Brother Noble expects to be in the West Indies during the first three months of 1983, visiting **St. Lucia** and **Trinidad** in addition to Antigua.

Brazil

Prayer is requested for the work in the Rio Grande do Sul province of Brazil.

Sao Gabriel, Wilfred Glenn and a Brazilian brother are labouring in the gospel.

Sao Leopoldo, Tom Matthews and Harry Wilson had a gospel series and were encouraged by the interest. Brother Matthews is seeking to evangelize this town and is hoping to build a small hall in the near future, having recently obtained a site.

Santa Cruz do Sul, There was no apparent interest during a gospel effort by Sam Curran and Tom Wright.

Chile

Coronel, On September 18, Chile's National Independence Day holiday, about 400 attended a one day conference when practical and edifying ministry was given.

San Felipe, David Jones and William McBride expected to commence gospel meetings in October.

Tome, In this city, where a new assembly was planted a short time ago, the work is going well. Dick Hanna expected to have ministry meetings with the saints.

Dominica

On October 27, Ken Taylor wrote, "For the last few weeks I have been having gospel meetings in the village of **Laudat**. Some of the local brethren have been helping me and the Lord has been pleased to save a few souls. A day's meeting is planned by the **Cochranne** assembly for November 4. Several have been baptized in Salisbury recently."

Finland

Bruce Cottrill wrote on October 10, "We are starting to feel a little more comfortable about the language and had the joy of pointing a fellow-student to Christ last Monday here at home—a 21 year old chap from California!"

South Africa

Port Shepstone, On October 12, Sam Emerson wrote, "We are glad to see the Lord working. Two weeks ago it was a joy to see five obey the Lord in baptism, one of these was our daughter Sharon. Then this past weekend, at a nearby Zulu assembly Conference, some others were baptized."

Conferences, D.V.

Seattle, Washington

January 29 and 30 in the West Woodland Gospel Hall, 516 N. W. 56 St. Prayer meeting on January 28 at 7:30 p.m. Meetings on Saturday are at 10:30, 2:30 and 7:30 and on Lord's Day at 10:00, 2:30 and 7:30. Bible Readings will be on I Cor. 3, "The house of God, its foundation and upbuilding." Corr. David Hale, 16813 19 S. W., Seattle, WA 98166, phone (206) 243-0557. Gospel Hall telephone is (206) 783-1368.

Long Beach, California

January 15 and 16 in the Gospel Hall, 3516 Linden Ave. Meetings on both days are at 10, 2 and 7. Bible Reading on Saturday morning is on Romans 12. Prayer meeting on January 14 at 7 p.m. Corr. Dr. John P. Bell, 580 S. Reynolds Place, Anaheim, CA 92806, phone (714) 956-8236. Gospel Hall telephone is (213) 427-6747.

Tampa, Florida

February 12 and 13 in the Gospel Hall, 12704 Marjory Ave. Prayer meeting on February 11 at 7:30 p.m. On Saturday, Ministry is at 10:30 and 2:30 with Gospel at 7. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2:30 and Gospel at 7. Corr. Coronzo Dalfino, 118 East 143rd Ave., Tampa, FL 33612, phone (813) 961-6082. The new telephone number for the Gospel Hall is (813) 932-9530.

Pennsauken, NJ

January 1 and 2 in the Haddon Fort-nightly, Kings Highway and Grove St., Haddonfield, NJ. On Saturday, Ministry is at 10:30 and 2:30. On Lord's Day Breaking of Bread is at 10:30 with Ministry at 2:30 and Gospel at 7. Prayer meeting on December 31 at 7:30 p.m. in the Gospel Hall, 6530 Caroline Ave., Pennsauken, NJ. Corr. Charles J. Strom, 4763 Poplar Ave., Merchantville, NJ 08109, phone (609) 662-4985. Gospel Hall telephone is (609) 662-1201 and Haddon Fortnightly telephone is (609) 429-9881.

Note:

Kindly remember the following conferences as mentioned in detail in the October or November magazines:

Windsor, Ont. - Jan. 1 and 2

San Diego, CA - Jan. 1 and 2

Hitesville, IA - Jan 1

Deland, FL - Dec. 26

East Boston, MA - Dec. 4 and 5

Change of Address

John H. Spreeman, 23 Second St.; Unionville, Ontario, L3R 2C2.

Change of Correspondent

Chico, California, Ivan Hoath, 2011 Magnolia Ave., Chico, CA 95926, phone (916) 895-1729.

Longport, Atlantic City, NJ, Gustave C. Semrau, 32 Harrys Village M.H. Park, Pleasantville, NJ 08232.

Forrest Archibald Runacres of **Westbank, B.C.** on January 8, age 92. Our dear brother was born in Great Wakering, Sussex, England and came to Canada in 1905. He trusted Christ in Calgary on July 4, 1920, moving to Westbank in 1930. Mr. Runacres was well known and respected in the community and a faithful brother in the assembly, leading the singing for over 40 years. The funeral services were taken by David Jones and John Abernethy.

John Black of **Westbank, B.C.** on February 23, age 77. Our dear brother was saved in N. Ireland in 1919 as a lad of 14 through the preaching of the late Robert Love. He came to Canada at the age of 21, and was for 25 years in the Kootenay area, moving to Westbank later. He was a good help in the assembly and a faithful attender at all the meetings. Brethren Abernethy and Sholte had the funeral services.

William Leftrook of **Kelowna, B.C.** on July 22, age 81. Our dear brother was born in Ganor, Manitoba, and trusted Christ as his Saviour at age 35 in Ashfield, Manitoba. He was a member of the assembly meeting at Highway Gospel Hall for many years. He had a love for the gospel and the assembly. The funeral services were conducted by J. Abernethy and J. Little.

Muriel McMullin of **Ferndale, Michigan** on July 31, age 82. Our dear sister was born in Oil Springs, Ontario and was saved as a young girl. For many years she was in the fellowship in Ferndale. Our sister is to be commended for the patient way in which she cared for her late husband who was an invalid for many years. Our beloved sister will be greatly missed by her only daughter, Pauline, who is in fellowship in Ferndale, and by the saints. William Lavery took the well attended funeral services.

Gilbert Zwies of **Browns, New Zealand** on September 16, age 71. For over 40 years, our dear brother was correspondent for the Browns assembly. He took an interest in all the Christians, especially the young to whom he wrote many letters. Although in poor health

With Christ

the last few years, he was ever at the meetings including the open air. He was a godly elder and the very large funeral showed the esteem in which he was held over a wide country area. He leaves a wife, son and daughter.

Mrs. W. Lowry of N. Ireland on September 25. Our dear sister was saved in early life at gospel meetings by S. Whitten in Donemana. With her husband, she was a real help in the assembly and was given to hospitality. Mrs. Lowry was a Christian lady of dignity whose life in the home and the assembly adorned the doctrine. She had the joy of seeing all her family saved and in assembly fellowship.

Helen Walker of Ferndale, Michigan on September 28, age 84. Our beloved sister was saved as a girl in Hamilton, Ontario and was in fellowship in the Old Central Hall, then in West Chicago, Stark Road, and latterly in Ferndale. Mrs. Walker will be missed at the assembly gatherings and by her two daughters and their families. Alexander Stewart and William Lavery shared the large funeral services.

Edwin Trimble of N. Ireland on October 5, age 30, after a long, trying illness. Our dear brother was saved at meetings by J. Martin and T. McNeill nine years ago at Drumnalane. His good testimony in the hospital for many months was highly respected amongst the staff and patients. The very large funeral was shared by T. McNeill, S. McBride, J. Grant and W. Jennings.

Ed Ewart of Bolton, Ontario on October 13, age 82. Our dear brother was a former police officer in Bolton and was in the assembly the last 20 years. He loved the Lord and His people and was exercised in prayer for his unsaved loved ones. Many heard the gospel presented by Harold Paisley at the crowded funeral parlour.

Mrs. E. Taylor of N. Ireland on October 18. Our dear sister was saved in 1935 when she was 11. Previous to her marriage she was in Creoduff assembly and since then in Sion Mills. She was a Christian lady marked by kindness

and courtesy. Mrs. Taylor was much given to hospitality and her home was ever open to the Lord's people. Her help and influence were very great and her homecall is a very great loss. The large funeral was conducted by J. Hutchinson and A. Aiken.

Miss Edna Watson of Portage la Prairie, Manitoba on October 19. Our dear sister was born in 1910 and was saved on October 19, 1927 in gospel meetings by David Scott and William Bunting. Later she was baptized and received into the Portage assembly where she continued until her homecall, which was exactly 55 years to the day after her conversion. Edna will be missed as she bore a good testimony and furthered the interests of Christ in the area. A good number of unsaved heard a faithful gospel message at her funeral service.

George Walvatne of West Union, Iowa on October 23, age 86. Our beloved brother was saved at the age of 27. The Lord worked in the Walvatne family at that time and a number of George's brothers were also reached. Later George came in contact with Louis Brandt and others. He was among the first who gathered unto the name of our Lord Jesus Christ at West Union. The Lord blessed his exercise and today his dear wife, six daughters and three sons who survive are all in assembly fellowship. He was a real help and blessing in the assembly and will be much missed.

the broad road that leads to destruction. The Lord told Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

This, dear reader, is God's Word to you. You were born a sinner in the sight of God and are headed in the wrong direction. In other words, you are lost. You need another to save you, for you cannot save yourself. There is only one Saviour to meet your need. The Lord Jesus Christ went to Calvary's cruel cross to die and make propitiation to God for your sins. He was God, yet became Man, but never ceased to be God. Through the infinite value of His sacrifice, "God can be just and the justifier of him which believeth in Jesus" (Rom. 3:26). "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). The first requirement is to confess the helplessness of your condition, cease trying to save yourself and trust Him alone. He is able to save you now. □

Founding Editor

A. W. Joyce,

Honorary Editor

John Norris, 6 Gregory Place,
Guelph, Ontario, N1H 6H6.

Editor

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

Associate Editors

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

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

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

Treasurer

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

SUBSCRIPTIONS

Send all subscriptions to **TRUTH AND TIDINGS, 30 Caronridge Crescent, Agincourt, Ontario, Canada M1W 1L2.** Annual prepaid subscriptions price \$6.50 per copy; U.K. subscriptions £3 per copy.

NEWS ITEMS

Send all news items, conference notices and obituaries to **TRUTH AND TIDINGS, 68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.** Notices must be received in Toronto by the 6th of the month to be included in next month's magazine.

TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3.**

Saved or Lost

R. A. Robertson

According to the Bible, there are only two classes of people in the world today. All men are either saved or lost.

Those who are saved know when, where and how they were saved, but first they found out that they were lost. When a person gets saved it is the most stupendous event of his or her whole life. It is the turning point in their career; they change masters, and turn from darkness to light, from eternal death to eternal life.

You may ask, saved or lost from what? A person cannot be saved unless they are lost. It is impossible for a person to have been lost, and after they are found, not to have known about it. It is only when they realize that they are lost that they want desperately to be saved.

The writer well remembers being lost in a fog while in a canoe in the bay of a large lake in northern Ontario. As a boy, I spent part of my summers at a cottage on this bay which was about a quarter of a mile wide. One night it was decided that we would go fishing in the morning, then we discovered that we had no worms, so I was elected to paddle across the bay to a pasture on the other side and get some night crawlers. The night was dark and a slight breeze was blowing, but the lake was very calm. About half way across, a dense fog descended so that the prow of the canoe was hardly visible even in the light of the powerful flashlight that I carried. Unknown to me, the slight breeze caused the canoe to veer from the course set to reach the other shore. When after much paddling, I had not reached any shore, it became evident to me that I was off my

course. After many attempts to paddle in various directions, I became desperate. One cannot imagine the hopelessness of such a situation until it is experienced. What was I to do? I was reluctant to admit it, but I knew I was lost, and I would have to cry for help. I did this repeatedly, and finally an answering call came, but it was from a totally different direction from what I expected. I was truly lost and far away from where I thought I was. By continually calling back and forth, I finally found the way to safety and the home shore. I was actually headed out into the big lake, in the wrong direction, away from safety and didn't know it. I was lost and could not save myself, and all my efforts were making my condition worse. It wasn't until I cried out in my helplessness that I heard the answering cry and was guided to safety.

This simple incident illustrates a spiritual lesson and is the key to the question, saved or lost from what?

You and I are on the sea of time. We are travelling to eternity. The door to eternity is death, through which all must pass. On the other side of that door are two places, heaven and hell. We are travelling to either one or the other. There is no neutral place.

God sees each of us as sinners and by nature and practice unfit for His holy heaven. "There is none righteous, no, not one.... There is none that doeth good, no not one" (Rom. 3:10, 12). Then again in verse 23 He says, "For all have sinned and come short of the glory of God." These verses show that none are right with God in their natural state; all are born in sin and are on

Continued inside cover