

DOUGLAS LOSLEY

truth, and tidings

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

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Lessons from the Year of Jubilee

David Ronald of Portage

Leviticus 25:8-24

Israel had days that were special, a weekly sabbath, yearly set feasts, every seven years, a sabbatical, and the year of Jubilee every 50th year. We do not know whether the year of Jubilee was ever kept when they got into the land; the Scripture is silent. We know it was given to be kept as were all the days and feasts that God commanded.

We live in a day when the spiritual truth of these special days or years has a very important application to our lives, not that we will keep or halo these days, but rather that they teach us important truth that being appreciated will greatly affect our thinking, our living, our service and, not the least, our worship. Remembering these are some of the things written afore time of Romans 15:4, we will seek to learn from them.

There may be periods in our lives when we are directed in our thinking to special days, which could be a most profitable exercise. Personally, 1985 was a special year for it was the 60th year since God in His Grace saved my soul. For 50 years I have had the unspeakable honor of being part of a New Testament church, and lastly, in 1986, Mrs. Ronald and I will have had the privilege of being together as husband and wife for 50 years. While anniversaries are important, there is something very special about the 50th year in Leviticus 25.

It is a Time of Rejoicing

The word jubilee means and conveys this thought to us. In looking back 50 years in our life, almost any event can fill the heart with praise to God. As one muses on the grace

given, the goodness of God manifest, the blessings of salvation, the new relationships, God's purposes manifest and the preservation enjoyed. Every believer in looking back, whether the years are long or short, has cause to 'Rejoice in the Lord always, and again I say rejoice' (Phil. 4:4). In writing to the Philippian believers, even though he was a prisoner in Rome at the time, Paul uses the word joy and rejoice 17 times.

It is a Time to Remember

In the book of Deuteronomy, we have 15 calls to remember. Looking back 50 years, or whatever our own days may be, we do well to remember. The Israelite, at the year of Jubilee, would look back on 50 years of rest in the land of divine provision, and the faithfulness of God. Also they would be very conscious of failure, unbelief and lack of appreciation on their part. With joy, and sometimes with sorrow, we can look back and say with Israel 'Not one good thing hath failed.'

It is a Time to Reminisce

It is a time to call up memories, and learn from our past experiences. The Hebrew servant, on returning to his inheritance on the year of Jubilee, would find great changes. Some he had known would have passed away, some would have fallen out by the way, some would have been signally blessed of God and some would have known His disciplining hand. So today, one does well to look back and learn. Some who have left their mark on us have gone. How we thank God for them! Some who had such potential for God are not going on as they once did. What cause for deep thanksgiving to our God for keeping grace! What lessons in humility, confession

and restoration will be the outcome of this heart occupation!

It is a time to Revalue

On the year of Jubilee, the land that had been sold because of financial need was returned to its original owner. The appraisal of the land was measured by the number of years it would be possessed by the purchaser. We do well, not only at the 50 year period, but very much oftener, to see what value we put on material things and to remember that we may be called away at any moment. Don't you feel, beloved, that it would be of God that we assessed true values and worth in the light of the sanctuary, and isn't it high time we did? 'That they which live should not henceforth live unto themselves, but unto Him that died for them and rose again' (II Cor. 5:15).

It is a Time of Rest

Many, on reaching their 50th year are not as obligated in a material way as once they were. However, there are opportunities for service today that call on the ability and experience of the past years, and there is much to be done for Him and His people at this juncture in life, and the need is great. May we know what it is to hear the Lord say again, 'Take My yoke upon you and learn of Me and ye shall find rest unto your souls' (Matt. 11:28) – rest in service. The possibilities for service in the older saint are still available and there is rest in service for and with our Lord.

It is Time for Resolve

As one looks back on years of knowing Christ, years of having been in the assembly and years of having been married, it is with a deep consciousness of weakness and failure. May we know confession and re-

solve in the fear of God to use the little time left in devotion and service to Himself.

It is a time for Response

The prodigal, in Luke 15:11, as he in his desperate need thinks of the Father's heart, home and help, would long for it again. However it wasn't till he said 'I will rise and go,' that anything happened. We could be so much more for God, for the saints and for the lost, if today, as God would speak to our hearts, we would be challenged to serve Him the little time we have left. I am sure this response could touch many of us. There are homes, families, assemblies; your home, your family and the assembly you are in, where there is a call to you, younger brother or sister, for a rededication of your love, your time, your service, your prayers. Your response could make eternal transformations, not only in your life, but in the lives of those you love, in home, family and assembly. I believe, as in Ezekiel 22:30, God is looking today for men and women who will hear His call and respond to it. As the Spirit of God knocks at your heart's door, will there be a responding exercise, or will He sadly turn away as Ezekiel 22:30 says, 'I found none.'

I do trust 1986 will be to my reader a year of jubilee, when these and other exercises will stir our hearts to devotion and service and younger or older fellow saints will be stirred to live for God in the home, in the church and in the world. □

Complete trust in God means ease instead of strain, joy instead of gloom, a fruitful life instead of fruitless effort.

Gleanings in II Peter (2)

Sydney Maxwell

In this second article, we will give our attention to II Peter 1:5-11. In reading the Epistle through, we may observe the apostle's motive in writing to these saints. It is to give to them assurance as the shadows of apostasy gather around them. It will be noticed as we read the epistle of Jude, that the shadows have passed, and we are occupied with the substance of apostasy.

In verses 1 to 4 of II Peter 1, we have the greetings and the introduction and within it the fact that assurance is to be found in Christ. In verses 5 to 11, we shall see that such assurance is also found in our calling, together with the inclusion of spiritual graces. It is clear that their faith looks back to the past in verse 1, and the divine power was sufficient for their present experience; also, the promises light up their future.

Faith as a Requirement for Spiritual Growth II Peter 1:5-7

In this section, the writer is formulating the link between what God has done and what is now required of these saints. The expression in verse five, 'besides all this,' is better understood as 'for this very reason,' as most translations indicate, including J.N.D. The Revised Version has 'for this very cause.' The statement, 'giving all diligence,' is used only here in the New Testament and it literally means 'to bring in by the side of.' The Revised Version reads, 'adding on your part.' In other words, it is our personal responsibility to add. The word 'add' can be rendered 'supply' or 'minister.' Its use can be noted in II Corinthians 9:10, 'Ministering seed to the sower.' In Galatians 3:5, it is God ministering the Spirit to

the saints, and in Colossians 2:19, it is the Head, our Risen Lord, ministering nourishment to the body.

This ministering is to be done diligently. Paul speaks about 'being forward' to remember the poverty of the saints in Galatians 2:10. He exhorts the Ephesian saint to 'endeavour' to keep the unity of the spirit in the bond of peace (Eph. 4:3). In II Timothy 2:15, Paul exhorts Timothy to 'study' to show himself approved unto God; the context indicating that it is his acceptability in service. These references give us some idea of how the word diligence is used in the New Testament. We may have reason to refer to it later, in three other references in this letter of Peter's.

The thought is not to add to our faith, but to supply in our faith 'virtue.' We might refer to some people in the Word of God who would demonstrate these qualities of character. It was said of Ruth by Boaz that she was a virtuous woman (Ruth 3:11). A wonderful commendation for any young woman. The wise man could say in Proverbs 31:10, that a virtuous woman's price was far above rubies. In that context, she added diligence to her virtue. We may see also in the character of Daniel how he added diligence to his virtue, and for that reason he is called 'a man greatly beloved.'

In II Peter 1:5, to virtue is added knowledge. This knowledge is not intellectual but experimental, worked out in practical living. This faculty is generally linked with Solomon, and, indeed when applied, gave pleasure to God in his lifetime. The Proverbs that he wrote are replete with such practical wisdom. The other book that he wrote, Ecclesiastes, is surely

a testimony to darker days in his life.

In 1:6, we have temperance or self control. This was seen practically in the life of Joseph, the beloved Son of Jacob. The language he uses in what may well be described as the greatest crisis in his eventful life is found in Genesis 39:9, 'How then can I do this great wickedness and sin against God?' He exercised mastery over himself and became Lord over all Egypt. The next word on the list is patience, or endurance. It reminds us of Job. James 5:11 makes the statement, 'Ye have heard of the patience of Job,' and such endurance was in the crucible of suffering.

Again, in 1:6, we have godliness or piety. We would think of Enoch the seventh from Adam, the man who walked with God (Gen.5:22). This walk was habitual. The word godliness is never used of God Himself, but it is the moral characteristic of those who are like God. The word ungodly is the direct opposite and describes all who are unregenerate (Rom. 5:6). The character of God is that of righteousness, holiness, and truth. These are the inward characteristics of a godly life, principles that should mark us. The word is used frequently in the pastoral letters of Paul and has the thought of due reverence for God. It is also used in II Peter 3:11.

The last words in this section also describe an inward attitude. The thought of brotherly kindness reminds us of family relationships and is a main theme of John's first Epistle. I think of David's words commanding Jonathan, 'Thy love to me was wonderful, passing the love of woman' II Sam. 1:26). The last word, charity, is the word agape, the love that never faileth (I Cor. 13:8), that

we are to follow after (II Cor. 5:14). It is the power for forbearance (Eph. 4:2). Paul exhorts the saints, in II Timothy 2:22, to follow it. Finally, the writer to the Hebrews says that God will not forget it (Heb. 6:10). Paul says 'If I have not love, I have nothing' (I Cor. 1:31).

Fruitfulness as the Result of Spiritual Growth II Peter 1:8

The apostle, in the previous verses, has spoken of principles that should be added to our faith. In verse 8, he speaks of abundance in the life of faith. The result is that their lives are neither barren (R.V. idle) nor unfruitful in the knowledge of our Lord Jesus Christ. Barren suggests the thought of being inactive in growth. Peter speaks about 'Growing in grace and in the knowledge of our Lord Jesus Christ' (II Pet. 3:18). If there is no activity in growth, we will be 'unfruitful in the knowledge of our Lord Jesus Christ' (I Pet. 1:8).

The thought of fruitfulness here is not seeing souls saved, although we pray constantly that the Lord may give us to see more fruit in the gospel, however, that is fruit that God gives to us. In this context, it is fruit in the life that has its source in the knowledge of our Lord Jesus Christ. The language of Paul is to the point, 'That I may know Him' (Phil. 3:10), and the result of such knowledge is moral conformity to His glorious Person. The features of Christ in Christian living is surely fruit for the pleasure of God. This reminds us also of the fruit of the spirit in Galatians 5:22-23. These virtues all had their full manifestation in the Man who was here for the pleasure of God.

Faithfulness in Rewarding for Spiritual Growth II Peter 1:9-11

The words in verse 9 are in contrast to what has gone before. The thought of fruitfulness is now replaced by blindness. Peter is now speaking of the lack of the graces that have been our meditation in the previous verses. The literal reading for 'lack' is most interesting. It literally means 'to whom these things are not present.' The apostle uses a different word here from that in verse 8. In verse 8, he is speaking of what a person has by habitual and settled possession. In verse 9, he remarks that these things are not present. He describes such a person as blind, short-sighted, and when applied spiritually suggests an occupation only with things present. The student of Peter's letters will have noticed the emphasis on sight: what is to be revealed (I Pet. 1:5); to look into (I Pet. 1:12); Christ was manifested (I Pet. 1:20); the Gentiles behold your works (I Pet. 2:12), and Peter was a witness of Christ's sufferings (I Pet. 5:1). The reader will discern many other words for 'sight' used by Peter.

The Revised Version renders II Peter 1:9, 'Seeing only what is near.' We recall that the Lord Jesus judges the church at Laodicea as being blind (Rev. 3:17). It is evident that they had spent their time looking at material things with no thought of the spiritual riches attained to by Smyrna, of whom the Lord said, 'Thou art rich' (Rev. 2:9) even though He knew their material poverty. May the Lord help us to go in for spiritual values in light of the coming day of review and recompense!

It is interesting to note as well that memory is faulty with such a person, he has 'forgotten that he was purged from his old sins' (II Pet. 1:9). If loss of sight and memory, we have spiritual senility, not because of ad-

vanced years, but carnal attitudes and ambitions. This passage would remind us that the continual appreciation of what was accomplished for us at Calvary in the death of the Lord Jesus, will be a great preservative against spiritual senility.

In II Peter 1:10, we have the remedy suggested. We are 'to give the more diligence to make our calling and election sure' (R.V.). This same word, diligence, is used in Ephesians 4:3, 'Endeavouring to keep the unity of the Spirit.' Paul says in II Timothy 2:15, 'Study to show thyself approved,' and in Hebrews 4:11, the same word is used, 'Let us labour therefore to enter into that rest.' These various translations: give diligence, endeavour, study, labour, point up the force of the words, 'Give diligence to make your calling and election sure.'

The word 'sure' is used in Hebrews 9:17 regarding a testament that it is 'of force' after men are dead. I think we could suggest that it means while we are living, let us by our lives make our calling and election of force, make it effective in Christian testimony. It will be too late after we are gone. The writer completes his exhortation by this injunction, 'For if ye do these things, ye shall never fall.' The word for 'fall' is used in Romans 11:11 and translated stumbled. I would draw attention to the fact that stumbling is so common to the person who has faulty vision, how much more so in the spiritual realm.

We conclude this section with the very encouraging teaching of verse 11, the ministry of an abundant entrance. The apostle Paul rejoiced in the entrance he had among the Thessalonians with the gospel (I

Angels and Their Ministry, Part 3

II Peter concl.

Thess. 1:9). The writer of Hebrews speaks of our boldness to enter into the holiest by the blood of Jesus (Heb. 10:19). The word 'ministered' has been before us in II Peter 1:5 translated 'add.' If we add on our part, then God will minister to us an abundant entrance. The word 'abundant' is translated 'richly' (Col. 3:16; I Tim. 6:17). In speaking of the Holy Spirit, Paul says that God has 'shed on us abundantly' no doubt of His power and presence.

In verse 11, Peter is not speaking of our entrance into heaven, but into the kingdom, everlasting in its character. My title to heaven is the blood of Christ, my position in the kingdom is related to faithfulness to Christ. We enter heaven through redemption, but a position in the kingdom is related to responsibility. In other words, forgiveness is the ground of entering heaven, but faithfulness determines what place we will have in the kingdom. This distinction should be clearly understood. The words of Jonathan to David come to mind, 'Thou shalt be king over Israel and I shall be next unto thee' (I Sam. 23:17). How tragic the outcome, he fell with the enemies of David and never entered David's kingdom. Ambition is one thing, association is another. It is faithfulness in the day of His rejection that will determine our place in the kingdom. We are encouraged to note, in closing, it is an everlasting kingdom and the language of I Corinthians 15:24 does not set aside this observation. May we live in view of it! Time is short, and the Lord's coming is near (Heb. 10:37); a very little while.

Who suffered with Thee Lord below
Will reign with Thee above
Their glory and their joy to know
The mystery of Thy love. □

Oswald MacLeod

Angels and Individuals

Passing over many references to angels and their ministry to individuals we would draw the reader's attention to Daniel 3:28, where Nebuchadnezzar discerned that 'God sent His angel' and delivered the three Hebrew children from the burning fiery furnace. This was the one he recognized in the furnace as being, 'like the form of the Son of God.' Daniel, not having been devoured by the lions after spending the night in their domain, said; 'My God hath sent His angel and hath shut the lion's mouths' (Ch. 6:22). I would suggest that in these cases we see both the omniscience and also the omnipotence of God displayed in these, His ministers.

Coming to the New Testament, we read that an angel opened the prison doors by night and released Peter and John, and bade them 'Go stand and speak in the temple all the words of this life' (Acts 5:19-20). Again, in Acts 8:26, an angel told Philip, 'Arise and go toward the south.' The angel commanded and preserved him on this important mission, but it was the Spirit that guided him in presenting the gospel to the anxious soul of the Ethiopian eunuch. Cornelius, in a vision, in Acts 10:3, saw an 'Angel of God' who directed him to send for Peter who would tell him 'words whereby he and all his house could be saved.' This led to his salvation and the opening of the door of faith to the Gentiles. In chapter 12, as the Christians were praying for Peter, 'The angel of the Lord came upon him...smote Peter on the side and led him through the prison gates to freedom (vs. 7-18). Later in the

chapter an angel smote Herod and 'He was eaten of worms and died.'

Later on in Acts we read of the ship caught in the Mediterranean Euroclydon tempest, when the angel of God stood beside Paul, saying, 'Fear not' (ch. 17:23), assuring him of his safety and the deliverance of all who sailed with him. Thus angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation' (Heb. 1:14).

Occasionally the question is raised as to what way angels minister to the saints of God at the present time? This question is not easy to answer, for angels do not appear to people today as in the past. Their ministry is not needed as in the past era. God has been revealed in His Son, our Lord Jesus Christ (John 1:18; Heb. 1:2). We have the complete canon of Scripture and the indwelling Holy Spirit of God to guide us 'into all truth' (John 16:13). Thus we do not need angelic visits from heaven to reveal to us the mind and purposes of God, but there is no doubt in our mind as to the preserving care of angels in the physical realm over the children of God from day to day. Matthew 18:10, we believe, would indicate this.

Angels and Christ

Finally we would draw our reader's attention to angelic ministry in the life of our Saviour. In the first section of this series of articles, we considered the mission of Gabriel to the virgin of Nazareth, announcing the glad tidings that she was to be the mother of the Redeemer, but it is well to notice that it was the Holy Spirit's power that wrought the miraculous conception in the virgin womb. Later at His birth, an angel appeared to the shepherds in the

fields around Bethlehem, announcing the birth of the long awaited Messiah, 'Suddenly there was with the angel, a multitude of the heavenly host (angels) praising God and saying, glory to God in the highest and on earth peace, good will to men' (Luke 2:9-14). Later, an angel appeared to Joseph, allaying his misgivings about Mary now with child, instructing him to 'Fear not to take unto thee Mary thy wife' (See Matt. 1:18-21). When the life of the young child was threatened by Herod, an angel directed Joseph to 'take the young child and his mother and flee into Egypt for safety' (Matt. 2:13). Later, when the danger was past, Herod having died, again an angel directed them back to Galilee. Thus we observe angelic care for the young child, albeit their Creator, but now incarnate.

During the temptation in the wilderness, after fasting for forty days and nights, 'He was afterwards an hungered'; when the Devil had left Him, 'Angels came and ministered unto him' (Matt. 4:12; Mark 1:13). As this word is used of women preparing food in Mark 1:31, and also of supplying the necessities of life in Matthew 15:44, we assume that the angels provided for His physical needs at this time. Angels on earth rejoiced at His birth (Luke 2:13-14); angels in heaven rejoice over 'One sinner that repenteth' (Luke 15:10).

In Gethsemane, in the depth of His sorrow and agony, yet perfect submission to the Father's will, 'There appeared an angel unto Him from heaven strengthening Him' (Luke 22:43). Here we must tread with unshod feet on such holy ground. In I Peter 1:12, we read of angels desiring to look into the great mystery of

salvation provided for guilty, fallen men, even though none was provided for themselves; yet here an angel appeared from heaven, to strengthen Him in His agony. One wonders in what way the angel might strengthen Him? Did he remind Him of the coming eternal joy of having His blood bought bride by His side forever? Possibly so (Heb. 12:2). Did he with tender hand wipe the blood-like sweat from His holy face? We must not assume where Scripture is silent, but bow our hearts in humble worship in the presence of such a scene. But when it came to Golgotha, angels stood back beholding from afar. All on earth forsook Him and fled. God in heaven turned His face away (Psa. 22:1; Matt. 27:46; Mark 15:34), and alone He 'Suffered the Just for the unjust, that He might bring us to God' (I Pet. 3:18). Redemption's work, He must accomplish alone, not even an angel could share with Him in it. Well do we sing: 'Hallelujah what a Saviour.'

On the morning of the third day, we see an angel at the sepulchre. It was the first day of the week (Matt. 28:2). The consternation of the watch on seeing this heavenly visitor is described as follows, 'For fear of him the keepers did shake and became as dead men' (v. 4). How weak are men in the presence of even one angel of God! If so, what will it be like for ungodly men to stand in the presence of a holy God in that great day of Judgment? In Mark 16:5, the women saw a 'young man sitting on the right side, clothed with a long white garment and they were affrighted.' Luke records, 'Two men...shining garments,' (Ch. 24:4), while John records 'Two angels in white sitting, one at the head and the other at the feet where the body of

Jesus had lain' (ch. 20:12). Thus we have observed that angels announced His birth with praises and now they announce His resurrection to those who loved Him.

We also observe the ability of angels according to their nature to appear or disappear as the occasion may demand. At His ascension, some think the cloud that received Him out of their sight was a host of angels escorting Him victoriously back to heaven, to a seat of highest glory and honor at the right hand of the Majesty on High. Be this so or not, two angels appeared to the awe stricken disciples stating that He would return again as they had seen Him go.

During the present time, it is well to note that angels are beholding divine order in the assembly of His saints (I Cor. 11:10). Thus how important for God's divine order to be maintained in the gathering of His people, as well as in our individual lives! In Revelation 5, the hosts of angels in accord with the redeemed of all ages will praise Him with a loud voice saying: 'Worthy is the Lamb that was slain to receive power, and riches, and strength, and honor, and glory and blessing.'

In conclusion, in reflecting on the many references to angels in holy writ, we observe these holy beings communicating God's will and purposes to men on earth, also visiting men both in blessing and in judgment, and in the present time, ministering to the physical protection of believers. They served our Lord Jesus when He was here on earth and they will be associated with Him in future judgments on the earth, and will sing His praises through eternity to come. □

Things that Differ (2)

N.Crawford

The first article in this series quoted the words of Hugh Scott, 'True wisdom lies not in seeing the similarity of things that are different, but rather, in seeing the vital difference in things that appear similar.' We have looked at the difference between interpretation of Scripture and its application, and the distinction between thought and meditation. In this article, we want to briefly explore the distinction between election and predestination. While doing this, although it is not a similar thing, but a seeming contradiction, it may be helpful to look at God's sovereign choice of persons to be saved and our choice of believing or rejecting the gospel.

Election or Predestination

In our limited understanding of the vast subject of divine sovereignty, it is most helpful to make a clear distinction between election which involves persons (Eph. 1:3, 4) and predestination which involves purpose (Eph. 3:5, 6; Rom. 8:29, 30). God's sovereign choice of persons who were to be saved, no matter how little we comprehend it, is the clear truth of election. This choice involves all who are saved in the day of grace and will involve an elect of Israel in the future (Matt. 24:31).

Predestination is a distinct truth from election, though closely related. 'God's elect' (Tit. 1:1, 2) are predestined for great blessings, beginning with 'the hope of eternal life.' According to Romans 8:29, 30, it was the predetermined purpose of God that all who believe will be 'conformed to the image of His Son,' in varying degrees now, and fully when we see Him as He is (1 John 3:2). It is God's purpose that those whom He

called are justified and will be glorified. We should be able, then, to distinguish the difference between the election of persons and the predestined purpose of God for those who are the elect.

God's Sovereignty and Human Choice

All of us, at some time or other in our experience, have attempted to reconcile God's sovereign electing choice with the fact of human responsibility. Many have found a partial answer in such illustrations as the two lines of a railroad that run parallel and are both necessary, but never join. All believers can be certain that there is a meeting place in the mind of the omniscient God. Most recognize that sovereignty is a family truth and the free offer of the gospel to all is the great evangel to a guilty world. The truth of propitiation (Rom. 3:24, 24; 1 John 2:2; 4:10) should erase from our minds any thought of a limited atonement. Propitiation for all means there is provision for all who will come and all may come. The value of His sacrifice is infinite. May we never limit the meaning of the blessed 'whosoever' (John 3:16; Rev. 22:17)!

Since the days of John Calvin and Latin Arminius, and even before the 16th century in which they were born, there have been many who have advocated one side of the issue to the exclusion of the other side. We suggest that the truth is not found either in accepting one side against the other, or in any human attempt to reconcile the two extremes of this seeming conflict of thought. God is transcendent. He far surpasses my highest thoughts about His Being. He understands what I can never understand and in humility I bow to what He has revealed. So the answer to

this age-long conflict does not lie in bringing the two things together to some point of common meeting, but in the two extremes.

An illustration from God's work in nature may help us to understand. Physicists tell us that light has two seemingly contradictory characteristics. Light travels as waves, but it also travels as particles. One set of experiments proves the one fact and a completely different set of tests prove the other. There is no way that scientists can reconcile these two seemingly opposite phenomena. Do they divide up into two warring factions, one holding to the wave theory and the other to the particle theory? No, they accept both facts and use them constantly, recognizing that the reason they cannot reconcile them is because of the limitations of their own knowledge.

In their continuing search, physicists may learn how to reconcile the wave/particle enigma, for they, in all their knowledge, have only scratched the surface of the wonders of God's creation. However, God has given us a full revelation in Scripture and in His Son. He has told us that He is sovereign, and He has told us that we are creatures with a choice, but He has not told us how to reconcile this seeming contradiction. On the strength of the words of the Lord Jesus, 'What I do thou knowest not now, but thou shalt know hereafter' (John 13:7), many believe that God will finally reveal to us the mystery of His sovereign counsels. I suggest that there will be many things that God fully understands that we may never be able to comprehend. He will be eternally God and we will be eternally His creatures.

Before closing this article, it seems necessary to define more clearly the two terms, sovereignty and choice.

God's sovereignty is absolute. It is not dictated to, not conditioned and not influenced by any choice or action of men. God did not foresee who would be saved and then choose them in Christ as some attempt to teach from I Peter 1:2. The election of God was in harmony with His foreknowledge, but not because of it. To argue that the divine choice was dependent on human choice makes mankind the maker of the decrees. This could not be, for God does not answer to us. A reading of Romans 9:14-26 should help anyone who questions this interpretation of sovereignty.

At the same time, man is a moral creature with a choice, and on that choice depends his personal salvation. Such passages as Isaiah 53:6 and John 12:48 clearly teach the choice of sinners, and that God will condemn sinners for their unbelief of the truth. One of the most helpful passages on this subject is II Thessalonians 2:8-12. It should be carefully pondered. Verse 10 teaches that those who perish might have been saved. This agrees with the propitiation that is for all sin of I John 2:2. Yet, II Thessalonians 2:11, 12 teaches that the reasons sinners will perish is, first, that they received not the love of the truth, and second, that they had pleasure in unrighteousness, not because God did not choose them for salvation.

A better understanding of our own limited comprehension of transcendent truth will save us from using one truth to exclude the other. □

The Merchantman and the One Pearl

Walter Scott

Matthew 13:45, 46 is a much misunderstood parable, and yet it is remarkably simple. Who is the merchantman? Is it the sinner? Strange that it should be supposed so, but I daresay the root of this blunder lies in thinking of self instead of Christ. We should ever be searching for Christ in the Scriptures, and really it is wonderful how often and in so many varied ways the Spirit of God, the Glorifier of the Lord Jesus, presents Him to our hearts. His sufferings and glories under the Spirit's conducting are discovered if we are only looking out for Him. Holy Scripture is full of Him; speaks of Him on every page. Christ is the merchantman seeking goodly pearls. It is language foreign to Scripture to represent the sinner seeking Christ. Was it Adam who, when he sinned, went after God, or did God go after Him? 'Adam, where art thou?' (Gen. 3:9) was the language of a Saviour-God; it was God seeking man. Did the lost sheep seek the shepherd, or did the shepherd seek the sheep? 'I have found My sheep which was lost' (Luke 15:6). The Son of Man came to seek and to save that which was lost. Can the sinner buy the pearl of great price? What? is it really come to this, that people will be bold enough to say that Christ (even were He the pearl) could be bought? And what has the sinner to give? Righteousness he has none (Rom. 3:10); goodness he has not (Rom. 3:12). What has he, then? Sin, sin — nothing but sin. No, no! reject the God-dishonouring thought as utterly unworthy of Him and equally unworthy of your truest blessing — that the merchantman is the sinner and the 'pearl of great price' is Christ.

The merchantman seeking good-

ly pearls supposes not only love, but taste and skill. He found **one Pearl of Great Price** other pearls there were, but none of costliness or beauty equal to the one He found. THE CHURCH, that, in her unity, beauty, and value, was the pearl for which He sold all that He had as man on the earth, and Messiah in Judea. He found this one pearl where the costliest are ever found — in the depths of the sea. He found us under the judgment of God. He saw beauty and value, and for the love He bore the Church, 'He gave Himself for it, that He might sanctify and cleanse it . . . that He might present it to Himself . . . not having spot or wrinkle or any such thing' (Eph. 5:15-27). First, He possessed Himself of the pearl by giving Himself for it; then cleanses and beautifies it; then presents it to Himself all glorious and spotless.

In the previous parable He bought the world that He might get the treasure contained in it; but here He buys the pearl without the least reference to the world or other pearls. It was this 'one pearl' — the CHURCH — which alone attracted His eye and heart. It is true that Christ died for the world. He tasted 'death for every man'; but man's conclusion — therefore there is no speciality in that death toward the Church — is false. He gave Himself for the Church, blessedly true it is, but equally false is it to affirm — therefore He did not die for the world. He did both; and it is our wisdom, and blessing, to have our thoughts corrected by the Word of God. The wondering and worshipping nations of the millennial earth will behold the Church as now viewed and valued by Christ — 'And the twelve gates were twelve pearls, every several gate was of one pearl' (Rev. 21:21). □

Unity by Way of the Bible

A. J. Holiday, formerly the Editor of The Believers Pathway, written in 1890.

At the last annual meeting of the British and Foreign Bible Society, Mr. Spurgeon, who was one of the speakers, made use of the following notable words, "I want to give voice this morning to certain earnest hopes that are in my soul, that make me love the Bible Society. I hardly know whether I can speak it very loudly, but I will whisper it. I sometimes hope that it is by the way of the Bible, that all believers in Christ will come together. There is nobody here that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love, but attempts at unity always create fresh divisions. All the schemes I have ever seen have been but partly successful. When we shall all come to the Word of God, and each man shall say, 'There, I will retract everything I have said if it is not in accordance with the spirit of it to the utmost of my ability; then shall we all come together.'"

These are surely very suggestive words, and it may not be unprofitable to consider some of the points to which they call attention. Mr. Spurgeon says he sometimes hopes that it is by the way of the Bible that all believers in Christ will come together. And he further seems to see that in order to such a coming together, by the way of the Bible, every man will need to bring all his words and ways to the test of Scripture, and to give up everything that is not in accordance with it. Most assuredly there can be no godly unity upon any other principle. But if this is what each one needs to do to bring about unity, then everyone is

responsible to do it; not merely with the view to attaining to unity, but because this is the will of God for him. And this brings us to a very important principle, though one that is sadly overlooked.

A simple illustration may help clarify this principle. A father, going away from home for the day, gives two instructions to his six children. One is that they are all to play together, and the other that they are not to go outside the grounds attached to the house. He lays special stress on the first, reminding them how grieved he is when they quarrel and disagree, and entreating them to behave kindly to one another, as becomes brothers and sisters. He does not say much as to the second commandment, but simply tells them that they are not to go beyond the grounds. After the father has been absent for a time, one of the children takes it into his head to go for a walk outside. The others remonstrate, but he will not listen. Presently he returns, with glowing accounts of the enjoyment he has been having, and succeeds in persuading two of the others to go with him. A little later two more join the three disobedient ones and only one is left behind. Great effort is made by the five to induce this one to go with them. "Don't you remember," they urge, "How much father said about our all keeping together?" "Yes," he replies, "I know that, but he told us not to leave the grounds. I wish we were all together, for I am very sorry to be left alone; but we must be where father told us to be, if we are really to obey him." "Oh, but you forget," they answer, "how much he said about being together, and he only just once spoke of not going out of the grounds. We don't see that

there can be much harm in going out, so long as we all keep together, for that was certainly the thing that father cared most about." Now, will anyone be deceived by this kind of argument? If the question be asked, Who was the most obedient? the answer is plain. The one who remained at home was the only obedient one, and he was obedient to both commandments, though he was by himself. Obedient to both commandments, we say, for he was where his father told them to be, and was ready there to join happily and lovingly with the other five.

The principle, then, that we want to call attention to is, that God claims our individual obedience to His commandments, whether others obey or not; and that when any commandment is addressed to saints collectively, for their united obedience, those who are ready to carry it out, as God has commanded, are truly obedient, though the refusal of others to unite with them may make it impossible actually to do the thing required.

In Hosea's day, it was as much the will of God that all the twelve tribes of Israel should go up to Jerusalem to worship, as it had been in the times of David and Solomon; but the ten tribes that had revolted under Jeroboam preferred to go to Dan and Bethel, and refused to join with Judah and Benjamin. Yet this in no way altered what God required of those who clave to His word. God had said that all were to be together, it is true, but they were to be together in the place that God had chosen to put His Name there; and to come together in any place of their own choosing was utter disobedience, while those who came to the place appointed by God, and were

ready there to worship God in company with all who were similarly obedient, were fulfilling the commandment of God, whether the others came or whether they stayed away. Therefore it is that we find the prophet saying, "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints" (Hos. 11:12).

But let us carry our little parable a step further. Suppose the sixth child to have followed the other five in their disobedience; and then that they have not even kept together, but have wandered off in pairs according to their various fancies, two to gather nuts in the wood, two to row on the river, and two to climb to the top of a steep hill. For a time they are too much absorbed with their newly found pleasures to think about the wrong they were doing. But presently an uneasy feeling comes into their minds that all is not as it should be. The thing that chiefly presents itself to them is, that they are all separated instead of being together, and various proposals are made, each couple trying to persuade the others to come with them in what they are doing; and when that fails, an endeavour being made to find some new pursuit in which all can agree to join. At last, it occurs to one of them that the only thing likely to bring them and keep them together is a simple obedience to what their father had commanded them.

This is the idea that has simply formed itself in many a heart besides that of Mr. Spurgeon – unity by the way of the Bible. The child who sees this tries to persuade the others that the one thing for them all to do is to go back to their father's garden, and

then the difficulty about all being together will be solved in the only possible way. They are not prepared for this, however, and what is the one to do who sees the right way? Shall he stop where he is, or go back to the nut-wood with his brother, till all the rest shall be ready to say, "We must bring all we are doing to our father's word, and give up whatever is contrary to that"? Or shall he retrace his erring steps, and at once return home? Who can doubt that the latter is the only right course? But the others would stop him by arguing that he will only make another division. "There are three parties of us already," they say, "and now you are going to make a fourth, all by yourself; and you are the one that has been talking to us about unity."

"That they all may be one," was the prayer of the Lord Jesus, and it is the will of God; for every prayer of the Son was in perfect harmony with the Father's will. But before He prayed thus, He had said, "I have given them Thy Word...Thy word is truth...For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:14, 17, 19). The unity must be according to the truth.

If we are making the unity our first object, we may devise many schemes by way of attaining to it, and even with some appearance of success; but we are not walking in truth, and nothing that we accomplish belongs to the prayer of the Lord Jesus. On the other hand, those who are really being separated by the truth, though that separation be from the ways of their brethren that are not walking according to the Word, as well as from the world itself, are in harmony with the whole prayer of John 17. □

James Ronald

With every spiritual blessing, Satan has his counterfeit to spoil all that might be for God. They may be very deceptive, yet may be discerned by comparing them with the Word of God, the only plumbline for the believer today.

From the many false things spoken of in Scripture, we have chosen a few for comparison. Both Old and New Testaments warn against false things, thus it behooves the child of God to be on the watch lest he be ensnared by any of them.

False Prophets

It seems that there has ever been an abundance of false prophets. One of God's ways to communicate His mind to His own was by the prophet. Moses was a prophet used of God to instruct Israel about how to walk before Him, however, before long the false prophet Balaam arose to curse Israel. Many truths were spoken by this man, yet, when the opportunity came, he instructed Balak how to corrupt Israel. Jezebel had her 450 prophets ready to act for her (I Kings 18:19), and Ahab had his 400 who were called to give forth their testimony (I Kings 22:6).

Coming to the New Testament, we find in the sermon on the mount (Matt. 7:15) a warning that false prophets would come. In Matthew 24, the Lord Jesus warned that false prophets would be particularly active at the end time (v. 11). John tells us, "Many false prophets are gone out into the world" (I John 4:1). The same writer tells us of the rise of a future false prophet whose end will be in the Lake of Fire (Rev. 20:10). Therefore, there is a great need of our being preserved from such

False Things cont.

Satanic attacks through false prophets arising today.

False Witnesses

Another subject of warning was false witnesses. Creation is a testimony or witness to its Creator. The tabernacle was called the Tabernacle of Witness. Our Lord taught that the work of the Holy Spirit was to bear witness of Him (John 15:26). He then added, "and ye also shall bear witness of Me." However, in contrast with this, the false witnesses are also found in Scripture.

David complained on more than one occasion that false witnesses had risen up against him. Our Lord knew much of this in His mock trials before the Sanhedrin and Pilate. The apostles likewise experienced the cruelty of false witnesses, and believers today cannot expect to be exempt from these age-old tactics of Satan. What are we to do when one appears? Let the Word of God be our guide, "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

False Christs

We are likewise to fear false christs. One of the titles given to our Lord is "The Christ," that is, He is the Anointed One. One day He will take up His rule over the whole of creation. No wonder this honour is sought by the usurper. In the past false christs have arisen, only to prove in time they were false. According to Matthew 24, there are more to follow, ending in the anti-christ who will deceive the whole world. However, he will in due time be revealed as an imposter and all those who receive his mark will be judged.

False Apostles

There are many false apostles, but

there would be no false ones if there were not the real ones from which to copy. The work of the twelve apostles was described in the great commission (Matt. 28:18-20). Through the apostles came the doctrines of the faith, and their work was completed when the Scriptures were complete, so there are no apostles left today. In Acts 2:42, we read that the early church, "Continued steadfastly in the apostles doctrine." Again in Ephesians 2:20, the church was "built upon the foundation of the apostles and prophets." Little wonder that Satan has attempted to copy them by raising up false apostles.

The language of the false apostles has not changed through the centuries. They still say, "Yes, we know there have been past revelations from God, but we have a new revelation which God has given to us through His latest word." Paul knew the sorrow of this wherever he went. The judaizer followed him with his law gospel, which Paul claimed was not another gospel, but a perversion of it (Gal. 1:6-7).

There are those today who claim to have apostles among them, and others claim to have the only true interpretation of Scripture, so Satan's tactics have changed very little. Thank God for the unchangeable, unalterable Word of God to which we may go with certainty and assurance. Regarding the false, the exhortation found in II Timothy 3:5 may well be heeded, "From such turn away."

False Brethren

The lovely term, 'brethren,' well expresses the oneness that God has intended to be manifest among saints today. Joseph, when asked whom he sought, was not slow to answer "I seek my brethren." Abra-

ham could say to Lot, "We be brethren," therefore, no strife should have been between them. "He is not ashamed to call us brethren" (Heb. 2:11). This is never intended to be a title for a select few, as all the redeemed are brethren, but Satan is quick to introduce, just as with Israel of old, "the mixed multitude." Thus the false brethren are a grief to the church today as they were in Paul's day (II Cor. 11:26).

In Galatians 2:4, more detail is given of his encounter with these brethren. They were determined to hinder the work of God and blight the progress of saints. There is a great need today for men of discernment, men of the Book, able to refute error. May the Lord raise up men of this calibre!

False Teachers

False teachers are referred to in I Peter 2:1. The teacher was one of the gifts given to the church and is intended to be exercised by God-fitted men, men of the Book, men with a heart for the people of God and for the local assembly. The writer to the Hebrews regretted the fact that the believers to whom he wrote were undeveloped, unable to receive the further light that they so badly needed. Every consideration should be given to those who are not well taught, but when they begin to present themselves as teachers at a time when they still need to be taught, they are a problem.

The false teachers against which the Hebrews were warned were most certainly unsaved, most unfit to teach. They made a special target out of the Person of Christ and the great foundation truths of the gospel. They had slipped in under cover and were taking over as teachers (Acts 20:30). □

From the Believer's Pathway, 1890.

The saints of Philippi were pre-eminently active in their gospel labours, and warm in their sympathies with the apostle and his fellow-labourers, as those who heralded forth the gospel among men.

It is a great thing for the Spirit of God to inspire the apostle to write concerning them, 'I thank my God upon every remembrance of you... for your fellowship in the Gospel from the first day until now' (Phil. 1:3-5). There are few assemblies of saints concerning whom such a commendation could be truly given. The apostle's letters to other churches were largely occupied in correcting errors, in restoring from evil ways, and in recovering them from a low spiritual condition. But here he is able to let his heart flow forth in earnest thanksgiving to God for an assembly which had gone on steadily and perseveringly in spite of all opposition, 'striving together for the faith of the gospel' (Phil. 1:27), and 'holding forth the Word of life' (2:16).

They had their enemies without (1:28), and their troubles within as well (4:2), but these were not allowed to dampen their zeal, or wither up their fellowship in the gospel which had been entrusted to them to spread among others. May the lesson have its due weight upon us! A gospel assembly, a hive of hearty, happy, active gospellers, all at it, and always at it, spreading abroad the good news, standing shoulder to shoulder, pulling together – a blessed sight!

It does not, however, come into being by miracle, nor is it sustained apart from individual effort. The

measure of an assembly's zeal in gospel labours will be great or small, according to the measure of importance in which God's gospel and the responsibility of spreading it are held in estimation by the individual saints who compose it. The question for each of us is; In what estimation do I hold the Gospel, and how am I fulfilling my stewardship in spreading it abroad? □

Hereafter

A. Gardner,

I know not now, why schemes
were spoiled,

And lofty aspirations foiled.

I know not now, why briar and thorn
Should mar ambitions nobly born.
Hereafter, I shall know, shall see,
These very things were best for me.

I know not now, why, needing aid,
It did not come, or was delayed;
I know not now, why burning tears
Should fall so often through the years.
Hereafter, I shall know, shall see,
These very things were best for me.

I know not now, why friends should fail,
And enemies my faith assail;
I know not now, why clouds should burst,
And flood and tempest do their worst.
Hereafter, I shall know, shall see,
These very things were best for me.

I know not now, why came that loss,
And why I needed such a cross;
I know not now, the need of pain,
Nor why the weakness should remain,
Hereafter, I shall know, shall see,
These very things were best for me.

I know not now, why sorrow's dart
Should penetrate and wound my heart;
I know not now why death drew near,
And led away my loved ones dear.
Hereafter, I shall know, shall see,
Those very things were best for me.

O Master, I believe Thy Word,
Hereafter I shall know, O Lord,
Shall fully see Thy plan, Thy care,
Thy skill, Thy love beyond compare.
Hereafter, I shall know, shall see,
These very things were best for me.

Sydney Maxwell

QUESTION: Are children born sinners, or do they become sinners the moment they sin? The Scripture states, 'In sin did my mother conceive me' (Psa. 51:5). Please give the answer in the magazine to help young believers.

ANSWER: The question is of the utmost importance and, in particular, when preaching the gospel. We are left in no doubt as to the answer, when we turn to Psalm 58:3, we read, 'The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies.' We are all born with a fallen nature inherited from Adam, thus the Word of God states, 'In Adam all die' (Rom. 15:22). We can say with confidence that only one person was born without sin, our Lord Jesus Christ. We read in Luke 1:35, 'Wherefore also that which is to be born of thee shall be called holy, the Son of God' (R.V.). John 3:6 tells us, 'That which is born of the flesh is flesh.'

It is important to keep in mind that we don't have to sin to become sinners, rather we sin because we are sinners in our very natures. We are assured, however, that should a child die not reaching the age of moral responsibility to God, such is covered by the value of the blood of Christ and will be in the Glory. The language of David assures us of this in II Samuel 12:23 'I shall go to him, but he shall not return to me,' speaking of the child that had just died.

QUESTION: In Leviticus 23:16, was the fifty days mentioned, reckoned from the death or from the resurrection of the Lord and for what reason?

ANSWER: In Leviticus 23, we have the historical details of the seven Feasts of Jehovah. The details are rich in spiritual lessons with respect to the death and resurrection of the Lord Jesus, also the coming of the Holy Spirit at Pentecost recorded in Acts 2. The last three feasts in Leviticus 23:26-40, Trumpets, Atonement and Tabernacles have to do with Israel in particular after the church has been raptured home to the Glory. It is well to remember that God is not dealing with Israel as a nation at the present time.

The fifty days are counted from the day that the sheaf of the first fruits was waved before the Lord (Lev. 23:16). The Lord Jesus fulfilled this type when he rose in wondrous triumph from the dead. We have the historical record of this great event in Matthew 28:1, Mark 16:1, Luke 24:1 and John 20:1.

In I Corinthians 15:20-23, we have the doctrine of the resurrection expounded and the Lord Jesus described as the Firstfruit. The reason for the counting from His resurrection is most important, because apart from his resurrection, there could be no coming of the Spirit of God and no formation of the church. The apostle says, 'If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished' (I Cor. 15:17, 18). Well may we sing with the hymn writer, 'Hallelujah, Christ arose.' □

He has heaven on the way of heaven whose daily life is an upward flight to Christ.

It is more difficult to be simple than profound.

The three calls in Hebrews 13:13-16 seem to me very seasonable for the New year. They are:

1. 'Let us go forth therefore unto Him without the camp';
2. 'Let us offer the sacrifice of praise continually';
3. 'Forget not to do good.'

The tendency is to be drawn into the ways of the world and to forget our pilgrim character, to become worldly wise as the days pass by, so that we need often to challenge our hearts as to how far we are maintaining it. It seems to me this threefold exhortations will, if attended to, keep us in a simple and sincere attitude of heart towards God.

We have no continuing city here, and we need to be careful not to act as the world does, and build as if we were to live here always.

Our going forth to Him must become habitual lest we drift back to worldly ways. We leave the city and camp for His sake, we share His rejection and bear the reproach of an open confession of His Name, and glory in the Cross that has crucified us to the world; let it not be forgotten, but often renewed.

The praising and doing good will follow from our closer association with Him. His grace moves to praise, and His constraining love to giving.

The New Year

Let us press on,
However dark the way may be,
Beyond it all the light we see,
Of an eternity with Thee,
God's glorious Son!

Let us press on,
Forgetting what behind us lies,
And reaching forth towards the prize,
Beyond the tears, beyond the sighs,
So let us run!

Let us press on,
Learning yet more of all His grace,
While here on earth we run the race,
Until beholding His loved face,
The prize is won.

E.W.T.

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Vancouver, For a number of weeks, Joe Thompson of the Woodland assembly spoke on the tabernacle to believers on Wednesday evenings and to the unsaved on Lord's Days in **West Richmond**. Brother Thompson used the tabernacle model of his late father-in-law, Hector Alves. Hans Bouwman gave reports in the city on the work of the Lord in Japan as well as in Holland which he recently visited.

Saskatchewan

Glen Ewen, The assembly and community were shocked by the sudden homecall of a 14 year old girl, Tamara Douglas, who was saved three years previously. A large number were reminded of the shortness of life and the need of eternal life at the large funeral in the Gospel Hall. Please remember the sorrowing family in prayer.

Ontario

Bolton, In November, Larry Steers had encouraging children's meetings. Harold Paisley was expected for a week's ministry in December.

Campbellford, The assembly is expecting Timothy Walker for the S.S. Treat, the Lord's Day and several nights of ministry in January.

Collingwood, The saints enjoyed visits by Brethren Brian Owen, Learie Telesford, Gary Sharp and Ernie Moore. Brother Moore also gave a report on the work of the Lord in Chile at **Eden Grove**.

Deer Lake, Helped by local brethren, Sam Patton had a series in the gospel recently.

Englehart, In early December, Gary Sharp had a week of children's meetings.

Hamilton, John Slabaugh and Gary Sharp had a four week gospel series and a married woman trusted the Saviour

during the final week. Her husband was saved the previous year. Dick Robertson was expected for two weeks of children's meetings in January.

Huntsville, Recently, David Gray spoke at the Sunday School treat and remained for the Lord's Day.

Kingston, Eugene Badgley is having children's meetings and Bible Readings in a public school in a rural village north of Kingston where the tent was pitched last summer.

London, About 400 attended the recent profitable conference and nine brethren ministered the Word and preached the gospel.

Midland, Harold Paisley and Timothy Walker had two weeks in the gospel with some fruit.

Newbury, In November, Jim Beattie and William Metcalf shared a week of ministry meetings.

Nipissing Junction, Recently, Lorne Langfeld had a week of children's meetings.

Oil Springs, The subjects of the conference Bible Readings, opened by Norman Crawford, were the leading of the Holy Spirit in individual lives and in an assembly. Many who were present were able to discern that the Holy Spirit did lead in the ministry of the conference in which nine brethren shared. An outstanding feature of the conference was a testimony meeting at which a number of men recently saved told their own story of grace.

Orillia, Some trusted Christ during a gospel series by Harold Paisley and Timothy Walker. John Stubbs had ministry meetings here and expected to give ministry in **Huntsville** as well.

Owen Sound, Larry Buote visited the saints for a couple of nights giving ministry and a report on the work of the Lord in Quebec.

Sault Ste. Marie, David Oliver and Paul Kember had four weeks of encouraging gospel meetings.

Tidings

Thunder Bay, Speaking on the New Testament assembly, John Gray had a week of ministry meetings and found a nice appreciation for the teaching of God's Word.

Toronto, Prayer is requested for our dear brother Robert Booth who underwent delicate and serious repair surgery on his eye on November 25. Brother Booth deeply appreciates the prayers of the Lord's people prior to the operation and the surgeons are well pleased with the operation itself. Continued prayer is requested as it will be some time before it is known whether there will be sight in that eye. Vision in his other eye is limited. In December, Jim Hutchinson gave ministry in various assemblies in Toronto.

Welland, Ed Doherty gave three weeks of appreciated ministry on his chart, "The Journeys of the Children of Israel." As a result of these meetings, three requested to be baptized.

New Brunswick

Shediac, Seven souls have professed during the last six weeks including six from a large family contacted through the University outreach. The other soul was saved during a Breaking of Bread meeting on December 1.

Sussex, In late November, Murray McCandless had ministry meetings on "Egypt to Canaan."

Tracadie, In November, Gerard Roy had a week of children's meetings. This effort was to be followed by a week of ministry by Gerard Roy and Ken Taylor but because of an interest by the unsaved, the meetings were changed to gospel. The following week, Leslie Wells joined Brother Roy in the gospel.

Nova Scotia

Avonport, About 350 attended the November conference and profitable ministry was given by six servants of the Lord.

New Glasgow, Albert Hull expected to have a week of ministry on the tabernacle using a chart with individual pictures of the vessels.

Sydney Mines, The assembly expects to start gospel meetings in January with Ken Taylor and James McClelland. Prayer is requested for the unsaved husbands of a number of the sisters.

Oxford, There was some blessing in salvation during three weeks in the gospel by Douglas Howard and David Hunt.

Waldec, Some strangers are attending cottage meetings being held by James McClelland, helped by local brethren from Clementsville.

Prince Edward Island

Charlottetown, Albert Hull had a week of profitable ministry on the vessels of the tabernacle with a good interest.

Newfoundland

Jim Beattie spent three weeks in Newfoundland, giving ministry in various assemblies.

Lance au Loup, The October conference was very large with a good number of the Lord's servants present. The ministry given was excellent. The Bible Reading on "Practices of an Assembly" was helpful. Each night the gospel was preached faithfully to a large number of unsaved.

Parsons Pond, The conference was well attended and heart warming ministry was given by a number of the Lord's servants.

St. John's, Prayer is requested for gospel meetings which Albert Hull and Gordon Williams expect to commence on January 5.

Tidings - U.S.A.

Arizona

At the four day conference in November, profitable ministry was given by Brethren N. Crawford, E. Doherty, A. Grainger, W. Gustafson, S. Maxwell, M. Murphy, A. Thropay and A. Wilson. The three Bible Readings led by Brethren Crawford, Maxwell and Wilson were excellent. Following the conference, Brethren Maxwell and Wilson remained for a week of ministry at **Sunnyslope** and

Tidings

Phoenix.

Nebraska

Taylor, Helped by young brethren from N.E. Iowa, Tom Stickford of the Cedar Falls assembly had children's meetings and gospel meetings in November.

Iowa

Jim Hutchinson visited several assemblies in the area including **Cedar Falls, Garnavillo, Marion and Waterloo**.

Cedar Falls, Prayer is requested for a series in the gospel which Allan Christopherson and Gary Sharp expect to commence after the first of the year.

Garnavillo, The all day meeting on Thanksgiving Day went well although attendance was down somewhat because of a snowfall the night before. Ministry given by Brethren B. Collins, L. DeBuhr, J. Hutchinson, E. McCullough, J. Portman and R. Vanstone was enjoyed by the saints.

Hitesville, James Smith and Robert McIlwaine have seen a little encouragement in the gospel series.

Wisconsin

Baraboo, Joel Portman and James Frazier of the Blue River assembly expected to start gospel meetings on December 1.

Melroe, In this community near LaCrosse, Robert Orr and Dick Bruley expected to commence in the gospel in early December.

Michigan

Livonia, The second bimonthly Bible Reading of the season is planned for January 25 and the portion under consideration is Galatians chapters 3 and 4.

Williamston, A children's work has been carried on for over a year in the Mason area. New families have been contacted and the sustained interest has been very encouraging. We welcome visits to the assembly by exercised brethren who are known among us. Correspondence should be addressed to Williamston Gospel Hall, P.O. Box 342, Williamston, MI 48895.

Ohio

Toronto, The assembly enjoyed visits recently by Ernest Moore, Oswald MacLeod and Joel Portman.

Pennsylvania

Bryn Mawr, The recent conference was good with practical and profitable ministry given by a number of the Lord's servants.

Hatboro, The assembly appreciated the recent two weeks of meetings by Robert Surgenor on the Seven Churches of Asia. An elder writes, "Brother Surgenor exalted the Person of our Lord Jesus Christ in his ministry. The evidence of his love for us and faithfulness in the handling of the Word of God will long be remembered." The Hatboro assembly has seen much gospel fruit in recent years.

Indiana, Recent visits by Harold Paisley and Fred Krauss were appreciated.

New Jersey

Longport, Robert Surgenor had a few nights in ministry here and also ministered at **Torrington, CT**.

Connecticut

Brookfield, Recently, Fred Krauss had a week of ministry meetings.

Hartford, The Charter Oak conference was larger than usual with a full hall for each session. The Bible Readings on II Timothy 3 were opened by Harold Paisley and Norman Crawford and helped to set the theme of the ministry in which there was much help from God. In addition to the two brethren already named, Eugene Higgins, David Oliver, Robert Surgenor and Howard Barnes, visiting from England, took part in the gospel and ministry. A young man professed to be saved after the Sunday evening gospel preaching.

Massachusetts

East Boston, Over 300 attended the December conference and heard profitable ministry given by Brethren E. Higgins, F. Krauss, W. Lavery, O. MacLeod, M. McCandless, E. McCullough, D. Oliver and A. Ramsay. Following the conference, Brother McCullough re-

Tidings

mained for five nights of ministry in various assemblies in the area.

Maine

Augusta, Eugene Higgins gave ministry using his Egypt to Canaan chart.

Tidings - Other Countries

N. Ireland

Carlough, A. McClean and A. Caulfield commenced in the gospel in this mainly R.C. village with some local people attending.

Clough, S. McBride started gospel meetings in the Gospel Hall.

Crosskeys, For a number of weeks, T. McNeill has been holding forth in the gospel in this district.

Enniskillen, A. Aiken and J. Beattie have commenced a gospel series and a number have responded to the invitations distributed.

Larne, In **Craigyhill**, J. Brown and J. Lennox have been labouring in the gospel for nine weeks. One soul has professed and others are showing concern.

Lisburn, A. McShane and D. Gilliland continue in the gospel at **Wallace Avenue** and a nice number are attending.

Lungs, B. Bingham and W. Glenn have commenced a gospel series.

Rasharken, It has been difficult to get people to attend gospel meetings in this area, but R. Eadie and S. Maze have commenced in the gospel in a portable hall.

Brazil

Descalvado, Ronnie Watterson had a series of gospel tent meetings and expected to start another series in the hall at **Pirassununga**.

Porte Alegre, Helped by two young local brethren, H. M. Wilson is having gospel meetings in the Santa Rosa district of Porte Alegre. The lady in whose house the meetings are being held professed to be saved during the series and others show an interest.

South Africa

Port Elizabeth, "The work in this country has become more difficult owing to the unrest and violence taking place and it is not safe to move around certain areas. Trouble started in Uitenhage where we were having meetings and we were not able to continue. Many people lost their lives in inter-tribal fighting and some of the happenings were dreadful. However, things there have become more peaceful recently and we were able to return for a meeting last night. At the beginning of October, I spent some time in Graaff-Reinet in visitation and gospel meetings at night. Graaff-Reinet was also much in the news recently and there was a lot of trouble in that area. However, I did not find any difficulty in moving around and I was given the opportunity of preaching the gospel at the school one morning. There were 1,400 children and over 40 teachers present." (Robert Neill, October 29).

Port Shepstone, On November 11, Sam Emerson wrote, "I will especially value prayer at the present time: I have been laid aside for the past two months and as a result have not been able to engage in my usual gospel or medical activities. The specialist saw me again just last week and said the recovery will be protracted and slow. One longs just to be back on the 'battle front' again."

St. Lucia

Jack Nesbitt and Jack Gould had five weeks in a tent in the Chassin Valley area but high winds along with the seasonal heavy rains made it difficult to continue. There seems to be an interest so our brethren continue in the gospel in a farmer's fertilizer shed.

Trinidad

Mon Repos, Almost 600 gathered at the November conference to hear the good Word of God ministered.

Venezuela

"I have been working with the brethren in building two new halls in places 100 miles apart. In the first, there is a nice group of believers and as soon as the hall had the roof in place, though it lacked

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doors and windows, I began gospel meetings with a commended Venezuelan servant of the Lord. We had about 300 hearers every night for a month and the Lord deigned to come under our roof and give us a nice harvest of souls. In the second place we have a group of over 30 believers and we preached there too as soon as we could get into the hall and some 200 heard the gospel nightly. There was a little blessing and a few professed. I am working now plastering the second hall." (Bruce Cumming, November 12).

Conferences, D.V.

Monrovia, California

February 15 and 16 in the Masonic Temple, 204 West Foothill Blvd., Monrovia. Meetings on Saturday are at 10, 2 and 7. On Lord's Day, Breaking of Bread is at 10:30 with Sunday School at 1, Ministry at 2 and Gospel at 7. Prayer meeting will be on February 14 at 7:30 p.m. in the Gospel Hall. Corr. Ivan Hoath Sr., 341 N. Mayflower Ave., Monrovia, CA 91016, phone (818) 359-3095. Gospel Hall phone is (818) 357-6112. Masonic Temple phone is (818) 348-9038.

Tampa, Florida

February 8 and 9 in the Gospel Hall, 12704 Marjory Avenue, with a prayer meeting on Friday at 7:30 p.m. On Saturday, the first meeting for Ministry is at 10:30 a.m. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2. Corr. Oronzo Dalfino, 118 East 143rd Ave., Tampa, FL 33613.

Note: Kindly remember the following conferences as mentioned in detail in the November and December issues:

Sussex, N.B. - Jan. 12

Carlingford, N.B. - Feb. 9

Seattle, WA - Jan. 25 and 26

Long Beach, CA - Jan. 11 and 12

Change of Address

Shad Kember Jr., Maison Bazile #186, Grosse Roche, Trenelle, Voie #1, 97200 Fort de France, Martinique, W.I. (Please note minor change from address given last month.)

Gordon Williams, Box 25, Site 7, RR 2, Paradise, Nfld., AOA 2E0

Change of Correspondent

Parry Sound, Ontario, George Yocom, Box 336, Parry Sound, Ontario, P2A 2X4

West Union, Iowa, Robert H. Johnson, Box 185, Clermont, IA 52135, phone (319) 423-7183

With Christ

Roy Johnson of Oxford, N.S. on Jan. 2, 1985, age 85. Our dear and much missed brother was saved in a railway car while on duty sorting mail in the early 1940s. He remained a lover of his Lord and the gospel, often passing on a word on a one to one basis. In 1968 he moved to Oxford where he remained in assembly fellowship until his homecall. He was a real shepherd with a care for the assembly and its public testimony. (We regret the lateness of this obituary but the information has just been received.)

Mrs. Pearl M. Mason of Williamston, MI on July 22, age 83, after a full life of faithful Christian living and service. Our dear sister was born in Roberts City, MO in 1901. She and her late husband, Wilmer J. Mason, moved to the Detroit area in 1920 where she was saved in 1928 through reading John 10:9. They were both received into the Ferndale assembly and in 1933 moved to Williamston, where they were in fellowship for many years, using their home as a place of love and kindness to many saints and servants of the Lord.

Mrs. Delila Ruby Hunt of Oxford, N.S. on Oct. 2, age 89. Our beloved sister was saved while young and raised her family with little help from her unsaved hus-

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band. Not long after the Oxford assembly was formed in 1960, she was received into fellowship, as was also one of her three sons, and his wife. Later when the Tatamagouche assembly began, she was in fellowship there. At least five of her grandchildren are also in fellowship. The funeral was taken by F. Stewart and D. Howard when many unsaved heard the gospel.

Mrs. Mina Cockburn of Oshawa, Ont. on Oct. 3, age 83. Our dear sister was saved at the age of 38 through the witness of a Baptist minister and her children attending Sunday School at the local assembly. Later she was baptized and continued in fellowship until her homecall. She was a quiet sister whose heart was in the gospel and the gathering of God's people. The gospel was preached at the large funeral with many unsaved present by Andrew Fletcher.

Mrs. William Gould of Tacoma, WA on Oct. 19, age 87. Our dear sister was born in Scotland in 1898 and as a young girl moved with her family to Brandon, Manitoba. In 1916, she was saved in gospel meetings by Ray Gratias. At these same gospel meetings she met William Gould who was saved three weeks after her. They were married about two years later. In 1926 they moved to Seattle, WA where they were in fellowship for many years. In recent years they gathered with the saints at Tacoma.

Miss Catherine H. Conaway of Longport, NJ on Nov. 3, age 90. Our dear sister was born in Philadelphia, PA and was saved in January, 1913. After many years in assembly fellowship, she came to the Longport Home in November, 1978. Miss Conaway was the sister of the late John Conaway whose wife is presently at the Home.

Mrs. Mamie Hester Rocky of Matoaca, VA on Nov. 5, age 83. Our beloved sister was saved in Petersburg in 1920 at meetings held by the late Hugh McEwen. She and her husband were in fellowship in the assembly in Norfolk for many years where their home was open to the Lord's people and His servants.

She was later in the assembly at Matoaca. Mrs. Rocky was faithful to the Lord and His truth and loved the place of His name. O. MacLeod and F. Procopio shared the funeral services.

Ernest Barnes of Tullylagon, N. Ireland on Nov. 8. The whole community was shocked at the passing of our dear brother at the age of 52. Saved in February, 1953 at meetings by H. Paisley and T. Wallace in Cookstown, he was baptized in September that year and received into Tullylagon where he continued faithfully with a real care for the saints. He was active in gospel work and was a S.S. teacher for many years. Prayer will be valued for his widow and family circle, also the little assembly which feels the loss of a brother beloved.

Mrs. William (Amy) Webb of Pennsauken, NJ on Nov. 8, age 71, suddenly at Tahiti, while returning from Australia. Our dear sister was saved on July 28, 1927 after hearing the gospel preached by the late R. T. Halliday in a tent and going home to settle the matter with the Lord in her bedroom. Received into the assembly at Camden, NJ in 1934, she continued faithfully until her homecall. She is survived by her husband and daughter who are in the assembly at Pennsauken, and by a son.

George Taylor of Taylorside, Sask. on Nov. 10, age 81. Our dear brother was born again in April, 1941 when his brother Archie pointed him to the Lord through I John 5:13. In July, 1941, he was baptized and received into the fellowship of the Taylorside assembly where he continued until his homecall. He leaves to mourn his wife Evelyn, two daughters and their husbands, and three sons and their wives. Most of these are in assembly fellowship and some of his grandchildren are in fellowship as well. □

was temporary. The many sacrifices for sin it contained all pointed forward to the great antitype, the Lord Jesus Christ, who would give His life as the substitute for the sheep, enduring the divine wrath against sin that we deserved.

All who know the value of Calvary and that precious blood are constituted His sheep. The great question is: To what do I belong? A member of a fold? Or one of His sheep? □

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Relevant Realities from the Revealed Word

A.J.Higgins M.D.

Fold or Flock

Nothing so epitomizes the vast difference between true Christianity and every other religion as the difference expressed in the words fold and flock. These words are used by the Lord Jesus in John 10, the well known 'Good Shepherd' chapter of our Bibles. In this section, the Lord Jesus speaks of coming to the fold of the faithful remnant of Israel, leading His sheep out, uniting them with other sheep not of that fold (Gentiles), and forming one flock around one Shepherd.

Consider the

Contrast in Pictures

Allow that dormant gift of imagination liberty for a moment and picture in your mind a flock of sheep upon the hillside and a fold of sheep in the valley. The fold is protected by an external barrier. They are kept together by an external power against their will. The shepherd need not be present. The pastures of green grass are outside. They are in expectancy.

The flock on the other hand is characterized by the presence of the shepherd. The external barriers are gone. The protection is entrusted to him. The pastures are available for their feeding.

The Lord Jesus used this parabolic language to impart a

Contrast in Principles

The great principle of religion is to legislate rules and regulations to keep members within the fold. External forces are brought to bear upon individuals to compel behaviour, frequently against the will. There is no shepherd, there are no pastures, an

air of expectancy, a lack of finality characterize all such folds.

The flock of true Christianity, however, has no external walls. Its force is central rather than peripheral. It is attraction to a Person, not adherence to a code. This is not to imply that Christianity is lawless. There is liberty, but a liberty controlled by love and loyalty. It is a liberty to follow the Shepherd. To borrow the expression of an old worthy of a past generation, it is the 'expulsive power of a new affection.'

But you might justly ask, 'from whence this new power, this new affection?' In this is seen the

Contrast in Persons

The flock was characterized by continual assault from without by false shepherds whom the Lord labeled thieves, robbers, and hirelings (vs. 8, 12). At best they came for personal gain; at the worst they came to steal, kill, and destroy. Little wonder that external forces were needed.

The Good Shepherd, however, has come to give life (in contrast to killing), and to give it abundantly (in contrast to stealing). The great contrast between this Shepherd and all others, though, lies in the fact that to impart life, He had to give His own. As the Shepherd of the sheep He willingly gave His life at Calvary. Four times in the brief span of a few verses, He emphasizes that He must give His life.

The sheep of Judaism were penned in by the law, awaiting the final end to which the law pointed. Paul tells us, in Galatians 3:24, that the law was similar to a guardian who watched over children until an appointed time of maturity. The law

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Doug Losey

truth, and tidings

february 1986



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

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Gleanings in II Peter (3)

Sydney Maxwell

We have pointed out that the key thought in Peter's last letter is assurance and that this is so much needed for last day conditions. Our assurance is in Christ, seeing we have obtained like precious faith, noted in the apostle's communication (1:2). Then it is linked with our calling and outlined in our character (1:3-4), for we are called to glory and virtue. In this article we will consider the final verses of the first chapter (1:12-21).

I want to notice that in verses 12 to 15, Peter deals with what is personal, in verses 16 to 18, we have teaching that is historical and in the final section, verses 19 to 21, we will consider what is prophetical in character.

In verses 12 to 15, we have language which is intensely personal. It is in keeping with Peter's own character as a shepherd and the love that he had for the saints, in view of the fact that he would shortly have to leave. The language he uses indicates that the shadow of death was already lengthening across his pathway. It adds a note of solemnity to this section of the Epistle. May we catch the spirit of this beloved servant and recognize that our little day will soon be done and recall the words of another great shepherd to a younger man, "Make full proof of thy ministry" (II Tim. 4:5). The thought is to fulfill or perform the service that has been given to us by the Lord.

In verse 12, Peter indicates that teaching must be constantly repeated, even though the truth that is being taught is known. We often fail to repeat needed truth because we rest in the theory that the truth we

are dealing with is well known, perhaps it may be in some cases, but in other cases, this is a false premise. Peter does not hesitate to repeat what they know, and the outcome of such repetition is establishment in the truth of God. In verse 13, he again reiterates that as long as he lives to serve, he will seek to stir them up. Again in 3:1, he says, "I stir up your pure minds by way of remembrance."

In verse 13, he speaks of his body as a tent, frail and temporary in character. He used this same language on the Mount of Transfiguration (Matt.17:4). In II Peter 1:14, the matter of urgency is introduced. The word "shortly" is translated "swift" in 2:1 of our Epistle. His reference to the Lord Jesus having shown him the matter of his decease, no doubt goes back to John 21:18-19 and the manner in which it would be accomplished, not naturally, but by martyrdom.

In verse 15, he speaks of memory. What a wonderful and valuable faculty it is! We use it so little at times. His purpose was to so fill their minds with truth that when he was in the glory, they would still be in the good of it and, as he states in verse 12, it will result in stability.

The next section, verses 16 to 18, is, as we have described it, historical in character. We shall see also that the experience of the mountain was a private preview of the coming kingdom and glory of our Lord Jesus Christ. The apostle says, "We have not followed cunningly devised fables." He uses this word "to follow" in 2:2, 15, and it indicates to follow closely. These fables are described as cunningly devised or artfully devised by human cleverness, as M. R. Vincent in his word studies makes

clear. However, Paul does use this word in a good sense in the only other time it is used in the N.T., in II Timothy 3:15; speaking of the Holy Scriptures which, says Paul, are able to "make thee wise" unto salvation. What a contrast there is in the two uses of this word.

The Veracity of His Communication

The expression "hath made known" is used by Paul in Ephesians 3:3 and Colossians 1:27, where he is writing about the truth of the mystery. Here Peter speaks of the truth of his communication regarding the power and coming of our Lord Jesus Christ. The apostle is not speaking here of the Lord's coming to the air, that we call the rapture, but rather, His coming to the earth in power and great glory. We generally speak of this event as the revelation (II Thess. 1:7-8). We use the words rapture and revelation to distinguish the Lord's coming to the air for His church and His coming to the earth in judgment upon the nations, however we must remember that these are not technical words and when we see the Lord, as church saints, all His glory will be revealed to us then, so the revelation can also be associated with the rapture (I Cor. 1:9). The safe principle to adopt when occupied with these words is to interpret them within their own contextual framework. We will experience the language of the hymn writer in that day, "When we look upon His face, The One who saved us by His grace, What a day, glorious day, that will be."

The O.T. prophets have spoken much regarding the day of the Lord's coming glory, but knew nothing regarding the church and the coming of the Lord to the air to catch away the saints. This special period from

Pentecost to the rapture has been described as "The Great Parenthesis." It is an interlude in God's dealings with Israel, however the O.T. is replete with assurance that God will take Israel up again for blessing; this is the burden of Isaiah 40:9-11, Isaiah 63:1-4, Zechariah 6:11-15 and Malachi 4:1-3.

The Reality of His Experience

The apostle confirms the reality of the experience on the Mount of Transfiguration, (Matt. 17:1-8, Mark 9:2-3 and Luke 9:28-30). It is important to note that John does not write of the mountain upon which the Lord Jesus manifested His kingly glory. John rather speaks of His personal glory, "We beheld His glory the glory as of the only begotten of the Father full of Grace and truth" (John 1:14). Peter says, "We were eyewitnesses of His majesty." The word, eyewitnesses, is used only once in the N.T. The word translated eyewitness in Luke 1:2 is a different word. The word in our passage is a technical word and the lexicons define it as one who was admitted to the highest degree of initiation in the mysteries. Peter lifts it from its secular setting and uses it to acknowledge the high privilege of seeing the King and His glory, and thus confirms to succeeding generations of saints the glorious anticipation of His kingdom and glory.

In verse 17, Peter deals with the identity of the Son of God. In this verse, we are assured of two things; the Son received from the Father honour and glory, and the Father received from the Son infinite pleasure. Both these things find their confirmation in the voice from the excellent glory. To some He was the carpenter's son (Matt. 13:55) and the carpenter (Mark 6:3), and this human

assessment was after the great parabolic discourse of the kingdom. The Father gives His true identity in the statement, "This is My beloved Son," and with this communication, His unreserved commendation of the Son as the One in whom the Father is well pleased.

In verse 18, we have the subject of testimony, and we are reminded that for judicial testimony the principle of Deuteronomy 19:15 must be followed, that is, "In the mouth of two or three witnesses shall every word be established." It is interesting that Paul uses the same principle in II Corinthians 13:1, and, like Deuteronomy 19:15, it is a matter of what is judicial. The same thought is in Matthew 18:16. It is important to note that, while it is not a matter of judgment in our context, rather of confirmation, Peter uses the collective "we" and thus associates James and John with him in stating what they had seen and what they had heard. Adequate testimony indeed!

We may suggest that the thought of sanctity is here as well. It was in the "holy mount." The prophet speaks of Satan being upon the holy mount of God (Ezek. 28:14). In the context of Matthew 17, we have the Son upon the mountain, and it could not be anything less to the disciples than the holy mount as it had been set apart by the sanctity and transcending glory of the Son.

We conclude this section, and indeed this chapter, with some observation on verses 19 to 21, which we have already described as a Prophetic section.

The Star and its Indication

In verse 19, we have the Star and its indication. It should be pointed out that the reading of our venerable

Authorized Version does not give the sense clearly in this verse. The apostle is saying that we have the word of prophecy confirmed. All that they saw and in particular what they heard had really been a confirmation of what Old Testament prophets had already predicted; so in this we have assurance. We are reminded that we should not only have an interest in the prophetic Scriptures, but the application of them to our lives should be in evidence. We should be as those who wait for their Lord (Luke 12:36). They also give illumination as we move in testimony through a world that is described as a squalid or dark place, and the darkness deepens all around us. We have also the thought of apprehension regarding the time limit set for us. "Until the day dawn and the day star arise." The expression, "the day dawn," gives to us the picture of the light breaking through the gloom. We would suggest that the expression, "in your hearts," is not the sphere where the Day Star arises, but rather where we take heed to the prophetic Scriptures. The mind is the sphere of the intellect, the heart is the sphere of the affection. May we love the thought of His appearing (II Tim. 4:8)!

The Scriptures and Their Interpretation

In verse 20, we have the subject of the Scriptures and their interpretation. This verse has been understood in a number of ways. I judge the apostle is saying that no prophecy can be interpreted in isolation but must be set over against the body of prophetic teaching and particularly in context. I note that some suggest that the prophecies did not originate or proceed from the prophets themselves. The word for interpretation is

used only here in the N.T., yet it is akin to the word “expounded” in Mark 4:34. The word has the meaning of untying or loosening, so I think it is not so much the impartation of the prophecy in the man’s ministry but rather the interpretation of it as to its meaning in isolation from the full body of prophetic teaching.

The Speech and Its Inspiration

In conclusion, we have verse 21. We should keep in mind that there was a period in the early days of church testimony when the prophetic gift was active. We remember when we were younger that we were taught that the New Testament prophet was a “forth teller,” giving a direct message for the saints to meet their need until the completion of the New Testament. On the other hand the Old Testament prophet was a “foreteller” indicating events that should take place in the future. The apostle says, such prophecies came not, or that they were not borne to us by the will of man or by man’s desire, rather, “Holy men of God spake as they were moved by the Holy Spirit,” and in this we have the thought of acknowledgment. We are often reminded that false prophets appeared in the days of the kings to influence some of them in a path of folly and disobedience, ending in disaster. I Kings 22:6-12 is a prime example in the experience of Ahab the King of Israel. Lying prophets deceived Ahab, but in vivid contrast, in II Peter 1, there are men who in their character are described as holy men of God. Then we are reminded of their communication and the compulsion behind such messages. They spoke as they were moved by the Holy Spirit. The word “moved” is a favorite word with Peter, occurring some six times in his letters. He uses

it first in I Peter 1:1-13, regarding the grace that was brought; then in II Peter 1:17 and 18, for the voice that came; then in II Peter 1:21, for the prophecy that came, and in verse 22 for men who were moved by the Holy Spirit. Finally, he uses it in II Peter 2:11 about not bringing a railing accusation.

We complete this first chapter of Peter’s second letter with a deep sense of its value to us upon whom the end of the ages has come. We should be living for His glory in the light of His manifested glory, the glory of earth’s coming king.

The beauty of the Saviour
Shall dazzle every eye,
In the crowning day that’s coming
By and By. . .Hebrews 10:37. □

“Renew a Right Spirit Within Me”

E. C. Ross

A little stone can result in a big and often very painful blister. So when ever you get a stone in your shoe, take your shoe off, and get rid of it. Throw it away. And whenever a little irritation grows in your spirit, do the same. Whenever someone grieves you, forget it; rid yourself of it; do not nurse it, hugging it to yourself till it wounds you deeply, spoils your nature, shadows your life, eats into your mind and heart and makes you limp all the way Home. There are mortal enemies looking the other way in the street every time they pass each other, all because once, long ago, somebody said something hasty or unwise, or because somebody would not apologize or forget. A mother I spoke to recently has held some small insult for more than thirty years, this has affected her family and caused a grieved spirit all these years.

Lord forgive her! Imagine limping around all this time with that little stone in her shoe! □

Lessons from the Overthrow of Jericho

James Ronald

Jericho's overthrow is a picture to us of any system today that would hinder the progress of the work of God. Those who were saved out of the overthrow are also a picture to us of the present work of God who in grace is gathering out of the nations a people for His name (Acts 15:14). May we glean from this scene lessons that might well be reproduced by us!

The seemingly impregnable walls of Jericho that in the eyes of the returned spies 'reached up to heaven,' must be brought down and Jericho's protecting army that were likely fitted to the teeth, must not be allowed to hinder the work of God. They, nevertheless, would be a real challenge to faith, and at the very entrance to the land must first be encountered and removed.

One of the first lessons which Israel had to learn was that their walk must be in obedience to the will of their God, so Joshua's meeting the man with the drawn sword and Joshua's unshod feet would remind us that 'Holiness becometh Thy house O Lord forever.' How needful is this lesson, early in our Christian experience, if victory is to mark our path.

In the delivering of a household from the overthrow of Jericho, we see a greater victory than any other military victory in the land. The entrance of the messengers were to Rahab a welcome sight and a household was removed out of a scene shortly to be destroyed. Rahab's past exercises were made known, for she had watched with interest Israel's movements from the time of their deliverance at the Red Sea, through their many journeys until they cross-

ed the Jordan and stood before the walls of Jericho. Like Ruth, of a later day, she could have said, 'This God is my God, this people my people,' thus her house became a centre of gathering for a redeemed people in the midst of a doomed city. In this house, all within would enjoy divine deliverance. Also, those entering her house were never intended to leave, for only within its walls was protection to be found. Who could think of any wanting to leave, especially if they understood and believed as Rahab did?

This was a house with both a door open to the needy and a window of delight for those sheltered within. Rahab was not satisfied to be safe herself, but must have all connected with her safe as well. One wonders how believers today can live contentedly when loved ones are still outside the door of salvation. Do they fail to see the awful portion awaiting the unsaved? O for a fresh look at the doom of the lost so that our hearts may be stirred!

The window would not only tell of promises given in the scarlet line, but as well, the outlook that would be theirs. No longer were the scenes of Jericho to occupy their minds, but the God of Israel was the object of their faith, as seen in the pillar cloud and the approaching company. The ark of the covenant and the priests of the Lord were to maintain a way of approach for His people. The scarlet line, cord or thread, telling of the One who now held their allegiance, was placed in the window. Royal rights were no longer to the King of Jericho, but rather to Israel's God. A cord that drew, a line to measure, and a thread to bind, all tell of her new link with Jehovah.

Dear fellow Christian, is your window on the wrong side? Are you looking at the systems that are under judgment? Can you build the things you once professed to destroy? Does Israel's God not satisfy? Rahab's household found new delight in the blessings that far exceeded anything which Jericho's King could offer.

If Jericho is to be overcome, Israel must learn that only God can remove the walls of hindrance, thus seven days of viewing these were necessary. How different to man's ways, yet their true hindrance must be felt and a true understanding of man's helplessness. Hebrew 11:30 gives the answer, 'By faith the walls of Jericho fell down.' What a sight to see them suddenly disappear, except that part on which Rahab's house stood, which still remained. There was no arm of flesh, no army assault, no shouting until heaven's time. Only the ark and the priests with ram's horns blowing were to be seen and heard. Israel 54:7 says, 'No weapon that is formed against thee shall prosper...this is the heritage of the servants of the Lord.'

In the sad case of Achan, we are reminded of one who failed to enter into the truth of the Jordan crossing, the truth of circumcision and of the passover. He also failed to understand the curse of God on Jericho which was never to be rebuilt, God pronouncing a curse on the builder. The Gold, silver, iron and brass were the Lord's. These were to be brought into the treasury of the Lord. Achan may have shouted with the rest of Israel, as well as travelling about the city viewing the strength of its walls. He would see the part on which Rahab's house stood, still remaining, and must have understood the awful curse that would fall on the offender

who would lay his hand upon that which was the Lord's. However, he fell to the temptation that was before him. How interesting to note that the trespass that is mentioned first was not the taking of the gold or silver, but the goodly Babylonian garment. Going back to Geneses 11, we have the first mention of Babel upon which the judgment of God fell. Not until we come to Revelation 17 do we see the final end of this wicked system which Achan was trying to introduce into Israel. Whether it is a tower, a garment, a city or a woman riding the beast, all tell of an evil system that is hated by God and under His judgment.

The gold and silver, being the Lord's, were to be brought into His treasury. These would speak of precious truths to be redeemed from their present use in an enemy-held land. A religious world has taken such truths as the deity, the Lord's coming, the Lord's supper, eternal punishment and many more, using them to further their cause. These are the Lord's and are to be returned to His treasury again, but the garment most hated by Jehovah was to be destroyed (Josh. 6:17). Achan's sad end, not only for himself, but his family and another 36 Israelites, stands in contrast to Rahab's household, saved and sheltered in Israel's company. A monument is raised to this troubler of Israel, standing as a witness against him, in time to come, in contrast to Rahab's entering Israel's fold and through whom came the promised Messiah. Truly, her's was a monument of Grace. □

Speak, think, and do, as if God's eye were always on you.

Man Abuses—The Saviour Uses

David Brandt M.D.

Most of us have never had more than a moment's thought about saliva. Like so many other God given substances, this secretion is taken for granted. Day by day we are blessed with 1000–1500 cc. of a secretion that allows us to enjoy our food and to speak, swallow and sing with ease and unconcern. This complex of liquids, chemicals and enzymes has not only been given for our physical benefit, however, for a search of Scripture will show us that there are instructive spiritual lessons associated with it as well.

We are reminded from Romans 1 that natural, unregenerate men and women change the natural use into that which is against nature. This irregular use of saliva is most vividly seen in the way our Lord Jesus Christ was treated just before being led to Calvary. Both in the high priest's palace and in the praetorium, vile men spit upon our blessed Lord. In the first instance, religious hypocrites spat upon Him, probably while he was blindfolded, and in the second instance, rude Roman soldiers repeated the act while he was wearing the purple robe and crowned with a crown of thorns (Mark 14:65; Matt. 27:30). While the ungodly were using saliva to scorn Him in the worst way, He was graciously enduring that scripture might be fulfilled, "I hid not my face from shame and spitting" (Isa. 50:6).

A little concerning the inner feelings of the Lord Jesus about this cruel treatment can be learned from Old Testament Scriptures. Any person who had been spit upon by an unclean person became unclean himself until the evening of that day when he required bathing (Num.

15:8). How the Lord Jesus must have felt the sin and uncleanness of those who abused Him in this way! Spitting was considered appropriate behaviour by a widow woman whose brother in law refused to marry her and propagate the family name (Deut. 25:9). But the Lord Jesus was not being rebellious or turning back. The reproach and shame connected with being spit upon was so marked, that God compared it to Miriam's leprosy (Num. 12:14). With deep feeling we seek to enter into these events when we sing, "To worlds on Thee dependent, yet bruised and spit upon."

Our Saviour also knew what it was to be deprived of the very substance He had created when He passed through the death of crucifixion. Associated with this form of punishment was terrible dehydration under the Middle Eastern sun. The very One who provided for man's oral needs prophetically said, "My throat is dried" (Psa. 22:15). One wonders whether the Lord's enunciation of words on the cross was not affected. The One who promised living water that would permanently quench spiritual craving said, "I thirst" (John 19:28). He endured those hours of drought upon the cross that we might not have to cry for a drop of water in the fires of eternal judgment.

During His earthly ministry, the Lord Jesus had expanded rather than abused the use of saliva; He took that which was natural and used it in miraculous ways to perform acts which were divine. In this way He stands in marked contrast to the ungodly who abused Him before and during His crucifixion. On three separate occasions the Lord performed miracles by utilizing His own saliva. A young man with congenital

blindness had his sight remarkably restored by clay the Lord made (John 9:6). A man who was deaf and had an impediment in his speech realized his hearing restored and his tongue unloosed as the Saviour touched his tongue with saliva (Mark 7:33). Another blind man near Bethsaida received restoration of sight as Christ again used saliva on his eyes (Mark 8:23). Many have wondered why the Lord Jesus used this unusual and seemingly demeaning method of healing in each of these instances. Why did He not just speak a word and effect a cure or just touch the individual and produce the same benefit and blessing? Perhaps the Lord was demonstrating His total humility in being willing to use a substance so disregarded. Certainly, He meant to show that His purpose and intent was to use natural substances for the blessing of man and the glory of God. In this way He stands in contrast to those who later spit upon the lovely Man who was the Son of God.

Finally, in healing these three individuals, the Saviour showed that He Himself was pure and clean, without any sin. After these three had been touched with the Lord's saliva, there was no need that they be cleansed like the Israelite who had been spit upon (Lev. 15:8). In this subtle, but beautiful way, our Saviour stands out in spotless purity and holiness.

As we finish this meditation upon the way the Lord was treated and the way He treated others by the use of saliva, we pause in agreement with the Psalmist who said "Thou art fairer than the children of men: Grace is poured into thy lips: Therefore God hath blessed thee for ever" (Psa. 45:2).

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James Neilson of France

David was a man who knew his God. In God's school he had been proved and approved, and thus showed himself to be a man after God's own heart.

David's experiences in God's school were undergone, sometimes alone and at other times along with others. Scripture highlights many of David's companions who shared with him the experiences of life with God. Our verse describes the features which marked the Gadites who, with others, shared with David in his rejection.

These features are seen in a four-fold way:

1. Their Consecration – "They separated themselves unto David."
2. Their Commendation – "Men of might and men of war, fit for the battle."
3. Their Competence – "They could handle shield and buckler (Heb. spear)"
4. Their Character – "They had faces like the faces of lions," fearless; and "They were swift as the roes upon the mountains," willing and careful.

That these features should mark us as the people of God is clearly taught in the canon of Scripture, and consequently they are of prime importance and worthy of our consideration.

Their Consecration.

"And of the Gadites there separated themselves unto David." Consecration unto the Lord is not activity in His service. Activity is a consequential effect issuing from the source and cause, a heart that is consecrated. Even in this, however, there

The Gadites cont.

must be qualifications. I Corinthians 13:3 reminds us that I can bestow my goods to the poor and my body to be burned, as the martyrs did, yet if I have not love, love for Christ, a singular, undimmed, untarnished, undeviating love for our heavenly David, then it profiteth me nothing. In our activity in the Lord's things, are we doing all for the Lord or do we like a little place for self too?

It should be observed that not all the Gadites separated themselves unto David. Scripture reads that it was "of the Gadites." Thus although each tribe received and enjoyed the privilege of being part of God's chosen people, not all appreciated the purpose of God in it, nor the issuing responsibility.

Likewise today, many believers in assembly fellowship are sitting on the fringe, enjoying the privileges of salvation, but have not consecrated themselves to great David's greater Son, the Lord Himself. Room for pleasure, room for business and, if there is a spare moment, it may be used in the cause of Christ. Such is the sad order of things today. "Son give me thine heart" has echoed down through the centuries, and it still rings with clarity and appeal. What has our response been?

The separation of these Gadites was both negative and positive. The negative without the positive is asceticism. To attempt the positive without the negative is absurd sentimentalism. They separated themselves from the prevalent conditions and customs of the day. This is the negative aspect. We also, of necessity, should act likewise. The world's systems and ways, though appealing to the flesh, are such that the Christian must be separated from them.

The popstars, footballers and athletes who profess Christ, and continue in such careers, are not moving in the light of Scriptural teaching. What fellowship hath light with darkness?

We have noted that the Gadites' separation was also positive. They separated themselves unto David. David's person drew them. Their heart was knit to his. What drew Abraham away from his idols in Ur? a Person, namely, the God of Glory (Acts 7:2). What drew the Thessalonians from their idols? a Person, the Living and true God. What can draw us away from our materialistic and, consequently, idolatrous ways? a Person, The Person. Dear readers, let us give our God what He deserves, that is, our all, given in a positive way from hearts that are consecrated to Him. "Take my life and let it be, consecrated Lord to Thee."

Their Commendation

"Men of might and men of war, fit for the battle."

To obtain commendation, one must be proved in the crucible of life's experience. These men not only had head knowledge of how to fight, they knew the heat of the battle by experience. By renown they were strong, men of might, and soldier-like, men of war, fit for the battle. In the spiritual warfare, are we known to be strong and soldier-like? Our enemy is strong and thinks nothing of using force to obtain his ends. The Lord Jesus made reference to Satan as the strong man (Matt. 12:29). At the Cross, He was beset around by strong bulls of Bashan. Peter describes Satan as a roaring lion (I Pet. 5:8), the strongest of the beasts (Prov. 30:30). Thus, the power and strength of the adversary should

not be underestimated, hence the need for each believer to be strong. "Watch ye, quit ye like men, be strong" (1 Cor. 15:13); "Be strong in the Lord" (Eph. 6:10); "Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). Like Joshua, heed the exhortation, "Be strong and of good courage" (Josh. 1:6, 9, 18); or Caleb like (Josh. 14:11) "I am strong this day." Note that the strength alluded to is not natural. Joshua received the Divine promise, "So shall I be with thee." Apart from our God we are weak. Notice Psalm 27:1, "The Lord is the strength of my life," and Philippians 4:13, "I can do all things through Christ which strengtheneth me," or 2 Timothy 4:17, "The Lord stood by me and strengthened me." We cannot go it alone.

If "being strong" describes an internal, spiritual feature in order to stand firm for God, then "soldier-like" describes a feature that can be seen in action in order to make progress for the Lord. At least two believers were described as Paul's fellow-soldiers, Epaphroditus (Phil. 2:25) and Archippus (Philemon 2). How commendable! Paul describes three features which make a good soldier of Jesus Christ in 2 Timothy 2:3, 4. First, he endures hardness, that is, he suffers evil. Second, he is not entangled in the affairs of this life, and third, he pleases Him who hath chosen him to be a soldier. Can we say that we are soldier-like? Are we men of might and men of war, fit for the battle?

Their Competence

"They could handle shield and buckler."

They were acquainted with their weapons knowing how and when to use them. David knew his own weapons, but had never tried Saul's and,

in wisdom, discarded the untried, even though they seemed to the natural eye to be the better than his own (1 Sam. 17:39). He had discernment. Do we? Are we acquainted with the weapons that are at our disposal? "The weapons of our warfare are not carnal" (2 Cor. 10:4), such was Saul's armour, "but spiritual," such was David's armour. He said, "The Lord shall deliver me" (1 Sam. 17:37). To use carnal weapons is fatal; to use what the Lord provides for us is faith.

Three times in his Epistles, Paul refers to armoury: "The armour of light" (Rom. 13:12), linked with our separation, "The armour of righteousness" (2 Cor. 6:7), linked with our service and "The whole armour of God" (Eph. 6:11, 13), linked with our steadfastness.

We need the armour of light to maintain separation, a contrast between light and darkness, we need the armour of righteousness to guard us in our service, a concern about being approved or disapproved, and we need the armour of God to keep us standing steadfast, a covering which protects us.

The use of these weapons in a competent way will help us before the devil attacks (Eph. 6:11), during the attack (v. 13), in the evil day and after the attack (v. 13), "having done all to stand." The Gadites with David could handle their armour, that is, shield and buckler. Can we handle ours in a competent way?

Their Character

"They had faces like lions," which is a description of their fearlessness, and "They were swift as the roes upon the mountains," which indicates their willingness and carefulness.

Lion like features are many and varied. We have chosen fearlessness to highlight one that doesn't overlap other features already mentioned. Courage in the face of opposition is a desired feature in a believer. Proverbs 29:25, reminds us, "The fear of man bringeth a snare." However, we are assured that "God has not given us the spirit of fear" (II Tim. 1:7). On seeking the Lord, the Psalmist was delivered from all his fears (Psa. 34:4). His prayer was specific, "Hear my voice O God in my prayer: preserve my life from fear of the enemy" (Psa. 64:1). Thus in our everyday Christian experience and in our service for the Lord, we need a realization of a Divine provision for us (II Tim. 1:7) and the Divine presence with us to encourage (II Tim. 4:16,17).

The Gadites were as swift as the roes upon the mountains. These men weren't lazy. They were swift, implying a willingness in the execution of the task they had to fulfill. Is this feature not conspicuous by its absence today? Willingness to obtain material things marks us today, but in the Lord's things there isn't the same zeal, desire seen, nor energy expended. How exemplary were the Macedonian believers, "They were willing of themselves" (II Cor. 8:3).

To balance the willingness, there is carefulness. In executing their business, the Gadites like the roes took care where they placed their feet. Should we not be likewise? In all that we do, are our lives governed by the teaching of Scripture? Carefulness then implies a knowledge of and obedience to the Word of God. How often the prophets made appeal to the people to obey! "If ye be willing and obedient ye

shall eat the fruit of the land" (Isa. 1:19). The Divine principle was, and it never will change, "To obey is better than sacrifice." Paul highlighted the obedience of the Roman believers, "Ye have obeyed from the heart that mould of doctrine" (Rom. 6:17); "Your obedience is come abroad unto all men" (Rom. 16:19). Does this mark you dear reader? Does this mark the companies of the Lord's people today? May we, in the light of the Lord's imminent return and the judgment seat, seek to adorn the doctrine and manifest the features of these Gadites! □

The Lord is Coming

Another year has swiftly passed away,
The Lord we love, and serve, shall
quickly come;
The night far spent, we wait the joyful
day
When we shall dwell with Him in Love's
sweet Home.

His grace sufficient meets us on the way,
For it has never failed to meet our needs;
We look for Him, our present Hope
and Stay,
His Word our footsteps guides where He
doth lead.

The surging waves of evil round us swirl,
And testing times of peril loom ahead,
Let us the standard of the Lord unfurl,
Strong in His might go forth, no power
dread.

Fight the good fight, the victory is sure,
Let each the Spirit's sword with vigour
wield;

In prayer instant be, patient endure,
Hold over all faith's invincible shield.

The Morning Star will shine and herald
Dawn;
Gird up your loins, press through the
dark night;
How thrilled we'll be, on that fair,
cloudless Morn,
To hear His 'Well done!' in that Glory
bright. □

Things that Differ (3)

N. Crawford

Last month, we looked at the distinctions between election and predestination and attempted to take a fresh look at divine sovereignty and human choice. This month, we want to look at some very practical distinctions that affect our lives and our relationship to other believers.

1. Falling into Sin or Living in Sin

"Whosoever is born of God doth not commit sin" (1 John 3:9). This verse, and several other similar verses in the same chapter (vs. 6, 8), have given much difficulty to believers. There are people who say that sin is removed "root and branch" from a true believer, leaving no sin in the life at all. Such an interpretation makes John disagree with his own words in 1 John 1:8-10.

To overcome this problem, others have claimed that verse 9 is saying that the "new nature" cannot sin, but the "old nature" can keep on sinning. These two descriptive phrases, old and new nature, are not found in the N.T., but they are very commonly used. We understand that the term "old nature" is used as a synonym of "the flesh" (Rom. 7:18; 8:3-8; 13:14), but the use of "new nature" is much more ambiguous and may suggest different things to different people. Many equate the "new nature" with the "new man" or the "new creature" (II Cor. 5:17; Eph. 4:24; Col. 3:10), but this is not good interpretation. A study of the passages that deal with the "new man" will show that he stands in contrast to the "old man" who came to a violent end at the cross (Rom. 6:6). The believer is not an old man and a new man in the present tense. He was an old man in Adam and became a new man in

Christ at conversion (Col.3: 7-10). There is no suggestion in Scripture of an old man and a new man living in one body and each striving for the mastery over the other.

When others speak of the "new nature," they think of II Peter 1:4, where believers are described as partaking of a divine nature, but this is not something received at conversion, but a practical expression of a moral likeness which is only displayed to the degree that we do the adding which Peter is describing.

Still others, in speaking of the new nature have the struggle of Galatians 5:16-26 in mind, but this is a description of the contest between the indwelling Holy Spirit and the sinful flesh of a believer (v. 16). In verse 18, there is a contrast made between the Holy Spirit and the law, but none of these verses seem to me to use any expression that can be taken as meaning that some part of a believer is the new nature.

Romans 7 is a believer attempting to be sanctified under a legal code. Law has no power to keep the flesh in its place. Yet, cannot we say that at the new birth something new begins? Absolutely! A new life begins, a new man begins and new desires and appetites, but let us remember that "Except a man be born again, he cannot see the kingdom of God," and "If any man be in Christ, he is a new creation." In such Scriptures, it is a whole man who is made new and this seems to fit all the other N.T. expressions. So the believer is a new man in Christ, even though he still has the sin principle (Rom. 7:23) in him and is still plagued by the sinful flesh (Rom. 7:18).

Because the believer is a new man in Christ, sin in his life is totally out

of keeping with his new life. It is the experience of every Christian to commit sin, but it cannot be called normal Christian experience. "Sin shall have not have dominion over you, for ye are not under the law, but under grace" (Rom. 6:14). If sin dominates, if sin is the rule of the life and is the continual habit of a person, then he is not born again, and is still in the flesh.

No true believer lives in sin, and this is the meaning of I John 3:9. Verses 6 to 10 of I John 3 are showing that righteousness is the character of a true child of God, and sin is foreign to his new birth. John deals with opposites, life and death, God and Satan, light and darkness, the truth and the lie and holiness and sin. He does not deal with any area between these great contrasts. He is writing about character, others deal with vagaries, but not John.

However, it is also John who says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). John writes to the family of God that is characterized by holiness, yet he says, "If any man sin, we have an Advocate with the Father," and John was aware of his own need of the Advocate. Therefore, believers do fall into sin, but they do not wallow in it.

Living in sin needs to be sharply distinguished from falling into sin. The nature of a pig makes the mud a happy place in which to be found; the nature of a sheep makes the same mud a very miserable place (See II Peter 2:22). The difference is in the nature, and this perhaps comes the closest to the meaning of the term "new nature" which so many like to use. It is not some part of a believer, it is the believer

himself as a new man in Christ. Although the deeds or garments of the old man may at times appear in the new life (Eph. 4:22-29, Col. 3:9-14), they must be put away, for the old man has been crucified with Christ, and all that pertains to him should have no place in the new life.

2. Sins Confessed Privately or Publicly

Private confession of all our sins to the Father is a blessed provision for all the children in the family of God. I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," is not a gospel text, even though it is so used by many evangelicals. If this were the way to be saved, the people with the best memories would have the best hope of getting salvation, but even the very best memory would fail, especially when we remember what the Bible calls sin (Prov. 21:4; Rom. 14:23; James 4:17). So, I John 1:9 is for the family. It has nothing to do with sins at God's judgment bar; it is dealing with sins in the life of a believer that rob us of the fellowship we should be enjoying. A lost sinner needs to confess his sinnership, not his sins.

"If we confess our sins," means to tell the Father what we have done specifically; a general statement is not good enough. There must be an honest confession, naming the sin, but certainly not excusing ourselves in any way. At this point, we must be careful not to fall into the penance trap. We are often tempted to believe that the worse we feel about a sin committed, the more ready God will be to forgive. This can lead on to many confessions of the same sin, with the thought that we have not been sincere enough, or felt badly

Things that Differ concl.

enough in the past confessions. None of this has anything to do with forgiveness, and is an evidence of unbelief.

"He is faithful" forms the heart of many a grand text of Scripture (I Cor. 1:9; 10:13; II Thess. 3:3; II Tim. 2:13; Heb. 10:23). Our assurance of forgiveness is based on the character of the God who will ever be faithful to His Word, but it is also a forgiveness based on divine justice, for "He is faithful and just." The work of Christ on the cross is all-sufficient to meet every need, first of sinners, then of saints. Also, there is in that perfect work, a power to be applied to our lives that will "cleanse us from all unrighteousness."

However, there are sins, that even though they are confessed and forgiven before our Father, must be confessed and dealt with by an assembly (I Cor. 5:11; I Tim. 1:18-20). The Corinthian passage deals with moral sin and the Timothy passage with doctrinal error. The reasons that these sins must be publicly confessed and judged is that such sin defiles an assembly. Paul told the Corinthians, "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you" (I Cor. 3:16). The next verse gives a solemn warning against marring God's temple where holiness dwells. Another simile is used in I Corinthians 5:6-8. The assembly is looked upon as pure unleavened dough. The introduction of even a little leaven will cause the whole lump to be leavened. "Purge out therefore the old leaven that ye may be a new lump" (v. 7).

Discipline is never isolated to the person who must be removed from the company. Every stone in the house where leprosy was found was

scraped (Lev. 14:41). Godly discipline will be carried out in a gentle spirit of humility and self judgment. "Putting away" is always with the thought of recovery in mind. This restoration to the company should be made as soon as repentance is evident. When there is a voluntary confession, repentance is already apparent, and restoration to the assembly should be carried out as quickly as possible.

At times, sincere believers express the thought that we should have times when we confess our sins to one another in a public confession meeting. James 5:16 is sighted, "Confess your faults one to another, and pray one for another, that ye may be healed." It is suggested that if we honestly did this, we would be humbled before the Lord and pride would be dealt a deadly blow.

The word for "faults" in James 5:16 is the usual N.T. word for sins, so the subject is the confessing of sins to one another. However, a look at the context will guide us aright regarding the nature of the sins and to whom they are confessed. A believer was sick (v. 14), but it was not an ordinary illness (v. 15), for there is a suggestion that sin was the cause and confession effected a cure.

I suggest that the sins to be confessed are those which have been committed against a fellow believer (See Matt. 5: 21-24), and the confession is made to the one who has been wronged. It would be dangerous and defiling to confess before a company of saints the secret sins of thought and motive, but we most certainly should confess to another believer any wrong that we have done against him. □

Mystery

F. H. Grantmyre

A mystery is a hidden truth that cannot be perceived by the natural mind. It is a secret known only to God until He has been pleased to reveal it by divine revelation. When God reveals truth that has previously been kept secret, we should highly value it and search the Scriptures diligently so that we may fully appreciate it.

In Colossians 4:3, Paul writes of, "The mystery of Christ." He says that this mystery is "Christ in you, the hope of glory" (Col. 1:26,27). In chapter 2:2, he speaks of "The mystery of God, even Christ." There is no doubt that this mystery is explained more fully in Ephesians 3:4-10, where the mystery of Christ relates to the great blessings brought to both Jew and Gentile in Christ, making them fellow-members in the church.

Paul's great desire "to speak the mystery of Christ," would involve all the truth that relates to the Person of Christ and His work. Paul declared His preexistence, incarnation, born of Mary in Bethlehem, the Word becoming flesh, His sinlessness amid the world of the ungodly and the essence of meekness and lowliness so fully displayed in Him. Paul's preaching included Christ's expiatory work at the place called Calvary, His glorious resurrection and ascension to God's right hand in glory and His present ministry on behalf of His own as the High Priest and Advocate of His people. As he preached the mystery, Paul would also declare that He is the resurrection and the life and will descend to the air, as the bright and Morning Star, to raise the dead in Christ first and catch them up with the living saints to be con-

ducted into the Father's house, also, His future return to earth with His church to be worshipped and adored as King of kings and Lord of lords and to be recognized as the Root and Offspring of David and that with His church he will reign over Israel and the myriads who will yet be saved in tribulation days and worship the Lamb for sinners slain.

Well may we say, "And without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16) Hallelujah! □

The Excelling Glories of Christ

'Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him' (Hosea 14:8)

'I have heard Him, and observed Him,
Seen His beauty rich and rare,
Seen His majesty and glory,
And His bliss 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 that 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,
While 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.

R.H.M. □

Never Man Spake like this Man

John M. Clegg

Although many great speeches and statements have been uttered by men and women throughout the world's history, by far the most important words came from the lips of the Saviour Himself. So much so, that it led a group of officers after hearing the Lord speak, to confess, "Never man spake like this man."

The Lord spoke words of assurance, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); of invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); of authority, "And He arose, and rebuked the wind, and said unto the sea, Peace be still. And the wind ceased, and there was a great calm" (Mark 4:39), and of warning, "Beware of false prophets that come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Yet we must be mindful of the occasion when the Lord was silent and the prophetic words of Isaiah 53:7 were fulfilled, "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "And the chief priests accused Him of many things, but He answered nothing. And Pilate asked Him again saying, Answerest Thou nothing? behold how many things they witness against Thee" (Mark 15:3-4).

After three hours of deep darkness and immeasurable suffering, words of love "Father forgive them, for they know not what they do" (Luke 23:34) and victory, "He said, It is finished"

(John 19:30), came from the Saviour.

Indeed, "Never man spake like this man." □

When the King Comes!

Then, and not till then, will be "The Golden Age" of Christ's beneficent reign for which men have sighed for ages when, as a prelude to the Paradise restored, the nature of man and beast shall be changed, for Christ's Law will be in mind, heart and will of all His subjects (Heb. 8:10), producing the true "brotherhood of man"; and the unheard of scene of lions, leopards, wolves, calves, and little children in happy harmony will be familiar to all (Isa. 11:7, 8).

Health, so great a problem with nations and medical men, shall be a problem no longer, for inhabitants shall not say "I am sick" (Isa. 33:24). Poverty shall be unknown, for every man shall sit under his own vine and fig tree, fearing neither rent nor tax collector (Micah 4:4). Irreligion, agnosticism and atheism shall have covered their ugly heads, for "All shall know the Lord from the least unto the greatest" (Jer. 31:34). War, which has so often ravaged the world, wrecked homes and left innumerable sorrows and tears, shall be "no more." The harvests of the earth, under the sway of Christ and in manifestation of the goodness of God, shall be so abundant that the munition factories shall be employed turning implements of war into agricultural implements; instead of swords the demand shall be for ploughshares to prepare and sickles to reap the ever increasing and abundant harvest of the fruit of this our sin-cursed but now Christ-blessed earth.

Hail! Thou once despised Jesus! Hasten that happy, glad and glorious Day!

Henry Pickering. □

"To do evil for good is human corruption; to do good for good, is civil retribution, but to do good for evil, is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace."

John Owen

Questions and Answers

Sydney Maxwell

QUESTION: Would you please answer this question in the magazine. Are people lost and subject to eternal punishment because they are born sinners, or because they refused salvation in Christ?

ANSWER: The problem indicated in the question is not new. This question arises from a failure to distinguish the solemn difference between sin and sins. We were always taught when younger that sin was the "root" and sins the "fruit." In other words, what I do is the result of what I am by nature. The sin offering, in the typical teaching of the Old Testament, answers to what I am by nature, and a sacrifice was required for the overt acts of that fallen nature. If we turn to the Book of the Revelation, we shall see clearly that the sin of unbelief in rejecting the Lord Jesus and thus refusing salvation is not the only sin for which punishment will be meted out. In Revelation 20:12-13, men are judged according to their works. In Revelation 21:8, there are the fearful and unbelieving and six other categories which merit the just punishment of the Lake of Fire.

The Gospel preacher, if sound in his preaching, understands that the refusal on the part of the sinner to accept the benefits of the work of Christ and be saved is because of what he is by nature. The attitude of stubborn unbelief is a by product of his fallen nature. The sinner is born wrong and needs to be born again (John 3) or never enter heaven, so this aspect of the Gospel is not so much dealing with what he rejects but the change he needs to enter heaven.

It should be clear, then, that it is a great mistake, and also doctrinal error to separate man's refusal of God's provision from what he has done because he is a depraved creature. It is acts of sin that will determine the degree of punishment, not only an attitude of rejection.

QUESTION: It was suggested recently that the walking in the light of I John 1:7 is limited to those who are associated with an assembly. Is this correct?

ANSWER: I would be quite happy to acknowledge that it was light that brought me into an assembly of the Lord's people many years ago. This was light from the Word of God that produced obedience to revealed truth and separation from what was not scriptural. However, I do not believe that the light of I John 1:7 is the light of assembly truth, but rather the light of the divine Presence. It is not assembly fellowship that is in the verse, but fellowship with God in family relationship. In Acts 2:42, we have assembly fellowship, and in I Corinthians 1:9, a fellowship as the result of the call of God; it is indeed a "Lordly" fellowship, "unto the fellowship of His Son Jesus Christ our Lord." In the First Epistle of John, we walk in the light because we are saints, and if we are not walking in the light, we are in the darkness; there is no middle ground in John's Epistle.

It is most important to keep Scripture in context when giving interpretation. We certainly must stress that in our lives from day to day the Word of God will give light for our path. The Psalmist could say, "Thy word is lamp unto my feet and light unto my path" (Psa. 119:105). May we ever seek to walk in its illumination

and be the more pleasing to God in our lives! It must also be stressed that it is one thing to be called unto the fellowship of His Son, it is another thing to be controlled by it.



Open Mine Eyes

J. J. Young

'Open mine eyes,' for as I read Thy Word I would behold its wonders, precious Lord, Find blessed glimpses of Thyself within, And know its power to cleanse my life from sin.

Open mine eyes afresh to all the grace That brought my Saviour from yon blessed place, To mark with joy His perfect pathway here, And with delight to hold His precepts dear.

Open mine eyes, for I have died to sin, And feel the promptings of new life within.

Linked up with Christ, Who sits with God on high

Soon in His presence to be ever nigh.

Open mine eyes, for I am risen with Thee,

And I am waiting, Lord, Thy face to see; Now would I set my heart on things above,

To know the wealth of Thine unchanging love.

Open mine eyes till, in the glory land, With all Thy saints around the throne I stand;

And with that happy, countless, ransomed throng,

Raise unto Thee afresh a new, new song.



The atheist has no hope for his reason.

The hypocrite has no reason for his hope.

The Christian has a reason for his hope, and a hope for his reason.

Under His Shadow

Under His shadow - I dwell today,
Under His shadow - content to stay,
Under His shadow - my soul's abode,
Under His shadow - shut in with God.

Under His shadow - no foe alarms,
Under His shadow - no danger harms,
Under His shadow - there all is peace,
Under His shadow - earth's turmoils cease.

Under His shadow - such perfect rest,
Under His shadow - divinely blest,
Under His shadow - sweet hidden life,
Under His shadow - how free from strife.

Under His shadow - I ask no more,
Under His shadow - till time is o'er;
Under His shadow - when earth is past,
Then face to face with my God at last.

W.A.G.

Always Consider

Always consider before you start to speak about another, whether your remarks will bring glory to God, or joy to Satan. How it must grieve the heart of God to hear His children gossip.

'Often our trials act as a thorn hedge to keep us in good pastures; but our prosperity is a gap through which we go astray.' C. H. Spurgeon

When did you last pray for a missionary by name?

Evidences of Salvation

'That ye may know that ye have eternal life' (1 John 5:13).

Those who are in the enjoyment of salvation show it;

1. By praising God for it . . . I Peter 2:9
2. By abhoring themselves . . . Job 42:5, 6
3. By delighting in prayer . . . Acts 9:11
4. By thirsting for the Word of God. Ps. 19:10
5. By seeking to please the Lord. Col. 1:10
6. By bringing others to Him . . . John 1:40-42

Holy desires must lead to resolute action. Desires are seeds that must be sown in the good soil of activity, else they will yield no harvest.



Tidings

N. Lorimer

Tidings - Canada

British Columbia

Barriere, Prayer is requested for gospel meetings which Dave Richards and his son Mark expect to commence in the latter part of February. Barriere is about 40 miles north of Kamloops and our brethren have some good contacts there.

Terrace, Andrew Bergsma has sought to reach some folk in **Kitimat**, a small coastal town south of Terrace.

Westbank, Recently, Bryan Funston paid a short visit.

Saskatchewan

Togo, James Webb gave two weeks of appreciated ministry on the Book of Daniel, using a chart.

Manitoba

Winnipeg, Recent gospel meetings by Dick Robertson and Dave Richards were encouraging with some blessing in salvation. One of those who professed was a resident of Norway House Indian Reserve who had just returned to Winnipeg from the funeral of her grandfather who was a Christian. She received an invitation to the meetings, came along and trusted Christ. Following this series, Brother Richards visited **Portage la Prairie**, **Austin** and **Roseisle** before returning home to B.C.

Ontario

Bolton, In December, Harold Paisley gave a week of helpful ministry on Proverbs.

Collingwood, The saints enjoyed ministry by Tim Walker and Ken Moore at the bimonthly ministry meetings.

Kapuskasing, William Hynes gave appreciated ministry on the Book of Revelation.

Midland, Recent gospel meetings by Harold Paisley and Tim Walker were well attended and souls were saved. Three professed before the special meetings began. Some of these were the result of Sunday School work twelve years ago in the Midland and Penetanguishene area by the young men of the

Midland assembly. How true are the words of Eccl. 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days."

Nipissing Junction, Larry Steers and David Gray expected to commence a gospel series on February 2.

Sarnia, Prayer is requested for gospel meetings which John Slabaugh and Allan Christopherson expect to commence on February 16.

Sudbury, Brian Owen and Ed Miller spent 3½ weeks in gospel meetings with some blessing, encouraging the saints.

Timmins, Pioneer work by Murray Pratt and Bruce Rodgers continues here with some interest on the part of strangers.

New Brunswick

Fredericton, The assembly appreciated recent nights of ministry by Ken Taylor and Tom Thompson of Alaska. Murray McCandless had a week of much appreciated ministry, using the chart "From Egypt to Canaan." This was followed by an all day meeting on December 15, which was most profitable and encouraging to all the saints gathered. Several brethren shared in ministry.

Nova Scotia

Norman Turkington of Northern Ireland gave helpful ministry in a number of assemblies while here on a short visit.

Clementsville, Helped by local brethren, James McClelland has been conducting meetings in a trailer for six weeks with a good interest. Some related to the Lord's people have been concerned.

New Glasgow, Albert Ramsay had three nights of very helpful ministry in late November. Albert Hull spent a week with us in December on the Tabernacle which was much appreciated by the saints.

Sydney Mines, The saints were happy to have Murray McCandless for a week of ministry on the Egypt to Canaan chart. The meetings were well attended by the saints and also by some outsiders who also expressed an interest in the journeys of God's people. A young man was recently received into fellowship. James

Tidings

McClelland and Ken Taylor expected to start a gospel series on January 19.

Prince Edward Island

Freetown, Murray McCandless was expected for two weeks of ministry on the Egypt to Canaan chart during the latter part of January.

Newfoundland

Corner Brook, Recently, Albert Ramsay paid an appreciated visit.

St. John's, On January 5, Albert Hull and Gordon Williams commenced a series in the gospel.

Tidings - U.S.A.

California

In December, Ed Doherty visited **Culver City** and **Long Beach** as well as speaking in both English and Spanish in **East Los Angeles**.

San Diego, Harold Paisley expected to commence gospel meetings in January.

Arizona

Ed Doherty gave help in both **Phoenix** and **Sunnyslope** assemblies.

New Mexico

Albuquerque, In late February, William Lavery expects to commence two weeks in ministry.

Iowa

Cedar Falls, In early January, Gary Sharp and Allan Christopherson started a series in the gospel.

Garnavillo, Robert Surgenor expected to have two weeks of ministry meetings in January.

Hitesville, There was a little blessing during a gospel series by James Smith and Robert McIlwaine.

Wisconsin

Baraboo, In December, Joel Portman and James Frazier had two weeks in the gospel. Attendance was hindered by the bitter cold and a heavy snow storm.

Humbird, Joel Portman and Robert Orr expected to start gospel meetings in early January.

Melroe, Robert Orr and Dick Bruley had

two weeks of gospel meetings during December.

Illinois

Joliet, The New Lenox assembly has an extra gospel meeting each Lord's Day afternoon in a Nursing Home. On the third Lord's Day of the month, a gospel meeting is held at the county jail where about 100 men attend. This can be a difficult work but God gives a quiet, attentive meeting. Recently, Joel Portman had two nights of helpful ministry. The saints appreciate the exercise of brethren who visit and give encouragement in the assembly.

Michigan

Ferndale, A young sister was baptized on December 15 with William Lavery and Larry Perkins speaking at the baptism.

Jackson, A visit in December by James Smith was appreciated by the believers. Norman Crawford left for Scotland at the end of December to attend the conference of the Harley Street assembly in Glasgow and to give ministry in the Glasgow area.

Saginaw, At the December all day meeting, the saints appreciated encouraging ministry from John Slabaugh and William Metcalf. The following week, Lloyd Ballhagen gave appreciated ministry. While in Michigan, Brother Ballhagen also visited **Ferndale**, **Williamston** and **Sherman**.

Ohio

William Lavery expected to have ministry meetings in both **Clyde** and **Mansfield** during January.

Kentucky

Robert Surgenor expects to pioneer in the gospel this spring in the State of Kentucky.

Virginia

Matoaca, The saints appreciated a short visit from Oswald MacLeod in early December.

North Carolina

Hickory, Prayer is requested for our dear brother Oswald MacLeod who underwent surgery on December 31 for the

Tidings

replacement of his hip.

New Jersey

Pennsauken, The monthly Bible Readings with studies in key chapters in Acts continued with chapter 13 being considered. Practical suggestions for gospel work were included in the discussion.

Pennsylvania

Bryn Mawr, On January 5, Eugene Higgins and David Oliver commenced a gospel series using a chart on "Future Events."

Hatboro, In the monthly ministry meeting, practical ministry regarding the believer's responsibility as a servant was given. John Gray commenced a week of ministry early in January.

Connecticut

Manchester, Ernest Moore gave reports of his work in Chile and ministered the Word here and in the **Hartford** assembly.

Torrington, Eugene Higgins visited here and in the **Brookfield** assembly with ministry meetings.

Massachusetts

East Boston, A young sister was recently baptized, with Eugene Higgins and David Oliver speaking at the baptism. James Smith was expected for ministry meetings in mid-January.

Maine

Augusta, Ken Taylor has been visiting and giving help here.

Madawaska, In December, Murray McCandless paid an appreciated visit.

Tidings - Other Countries

N. Ireland

Edenderry, In January, William Bingham and Eric Skates commenced gospel meetings in this village where both were born twice.

Lungs, Wilfred Glenn and William Bingham had a fruitful gospel series when a number professed salvation.

Chile

Luis Poblete writes of having a gospel effort in Machali together with Dennis Hanna and David Rodgers. The place is

450 kilometers north of Lota and it was the first time the gospel was preached there in its purity. The reception was excellent on the part of both adults and children during the 15 days of meetings. Some professed to be saved and meetings continue in a rented hall.

Honduras

James Scallon writes of a good interest in the gospel. The halls are full with many unsaved attending and the Lord is saving young folk. The printed page is being used of the Lord and the good seed is bearing much fruit.

Korea

On December 21, Earl Ritchie wrote from B.C., "The opportunities in Christian publishing are really very great in Korea and for Koreans worldwide. There are two million Korean-speaking people in China. Now that there is a good amount of freedom in China, I have visited there three times. The last trip was the longest, entailing two airplane rides and then a 17 hour train trip. The people literally grabbed the booklets out of my hands when I was giving them out on the promenade just across the river from North Korea."

Zambia

William Halliday expected to leave N. Ireland for Zambia on January 2. After a short visit in S. Africa, he expected to travel to Chingola, Zambia and work from there. Until he has a definite address in Zambia, he may be reached c/o 48 Dinmont Road, Shawlands, Glasgow, Scotland, G41 3UL.

Kayombo, Emily Rountree and Eva Warke returned to Africa last July. As they cannot return to Angola under present conditions, they have settled at Kayombo, Zambia. When they arrived, there were no Sunday Schools; now there are seven. They have been able to give help to some refugees from Angola. Prayer is requested for the needy saints in Angola.

Tidings

Conferences, D.V.

Kapuskasing, Ontario

March 29 and 30 with a prayer meeting on Friday at 7:30 p.m. Meetings on both days start at 10 a.m. Subject for the Bible Readings will be John 14. Corr. Gerry Labelle, 164 Gov't Rd., Kapuskasing, Ont., P5N 2W8, phone (705) 335-3712 and Michel Larocque, 110 Brunelle North, Kapuskasing, Ont., P5N 2M2, phone (705) 335-5223.

Toronto, Ontario

March 28, 29 and 30 in Birchmount Park Collegiate, 3663 Danforth Ave., Scarborough. Meetings each day are at 10, 1:30, 3:30 and 7:30. Prayer meeting on Thursday at 7:30 p.m. in Pape Avenue Gospel Hall, 871 Pape Ave. Corr. Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont., M1W 2P1, phone (416) 497-5997 and Don Jennings, 53 Karnwood Dr., Scarborough, Ont., M1L 2Z7, phone (416) 757-7019. (Note: *This will be Toronto's 100th annual conference D.V.*)

Mimico, Ontario

April 4, 5 and 6. Bible Readings in the Gospel Hall commencing on April 4 at 7:30 p.m. Meetings on Saturday and Lord's Day are at 10, 2:30 and 7. Subjects will be Propitiation, Redemption, Justification, Sanctification and Consecration. Corr. William Spencer, 1535 Lakeshore Rd. E., #1507, Mississauga, Ont., L5E 3E2, phone (416) 271-5759.

Fredericton, N.B.

April 5 and 6 with a prayer meeting on Friday at 7:30 p.m. On Saturday, there will be a Bible Reading at 1 p.m. with Ministry at 2:30 and Gospel at 7:30. On Lord's Day, Breaking of Bread is at 9:30 with Ministry at 2:30 and Gospel at 7. Bible Readings will be on the Coming of the Lord for His people and the Coming of the Lord with His people. Corr. Reg Brewer, Zealand, N.B., E0H 1X0, phone (506) 363-2935.

Nineveh, N.S.

March 29 and 30 in Parkview Education Centre, King Street, Bridgewater. On Saturday, there is a Bible Reading at 9 on

Ephesians 3 and 4, with 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. Prayer meeting is on Friday at 7:30 p.m. in Nineveh Gospel Hall. Corr. Robert J. Kaulback, 19 Medway St., Bridgewater, N.S., B4V 1J8, phone (902) 543-5530.

Culver City, California

March 29 and 30 in the Gospel Hall, 11138 Venice Boulevard. Meetings on both days are at 10, 2 and 7. Bible Reading will be on Fellowship. Prayer meeting is on Friday at 7:30 p.m. Corr. Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027, phone (213) 663-5905.

Manchester, Connecticut

March 28, 29 and 30 in the Masonic Temple, 25 East Center St. First meeting each day is at 10:30 a.m. Prayer meeting is on Thursday at 7:30 p.m. in the Gospel Hall, 415 Center Street. Corr. Joseph L. Jassie, 159 Thompson Rd., Manchester, CT 06040, phone (203) 646-8232.

Note: Kindly remember the following conferences as mentioned in detail in the January magazine:

Monrovia, CA - February 15 and 16

Tampa, FL - February 8 and 9

Change of Address

Hans Bouwman, Minckelersstr. 47, 1223 LC Hilversum, Netherlands

Change of Correspondent

McKeesport, PA - Harold F. Clark, 134 Victoria Drive, McKeesport, PA 15131, phone (412) 678-1071

Change in Meeting Time

Joliett, Illinois, Breaking of Bread is at 9:30 a.m. with Sunday School and Bible Reading at 11:15 a.m. on Lord's Day morning.

Temporary Meeting Place

(until summer D.V.)

Madison Gospel Hall, 112 Madison Ave., Skowhegan, Maine, 04976

Tidings

With Christ

Mrs. Lena Griffin of Westbank, B.C. on August 18. Our dear sister was born in Nova Scotia in 1889. She was saved, baptized and received into the assembly in the Calgary, Alberta area in 1908. In 1918, she married Douglas Griffin and in 1931 they moved to Westbank, B.C. Her husband predeceased her in December, 1964. Mrs. Griffin's life was a great example of faithfulness, love and hospitality. She leaves two daughters and one son in the assembly here and two younger sons who need God's salvation.

Mrs. Charlotte Siracky of Bratislava, Czechoslovakia on September 18, age 92. In early years, Mr. and Mrs. Siracky were in fellowship in Central Hall, Detroit, Michigan and were greatly helped by Brother T.D.W. Muir. For many years, this godly couple served the Lord in Central Europe where God used them in the planting and preservation of assemblies. Mr. Siracky preceded her to glory in 1973. Since the homecall of her husband, Mrs. Siracky was lovingly cared for by her daughter and maintained a keen interest in the work of the Lord and in the assembly at Bratislava.

Alexander McLaughlin of Salem, Oregon on October 25, age 88. Our dear brother was born in County Tyrone, Northern Ireland and was saved as a young man before coming to the United States in 1923. He was in fellowship with the saints in Morristown, N.J. for some time. After coming West to Oregon in 1951, he was associated with the assemblies in Forest Grove and Salem. Prayer is requested for his invalid wife.

Mrs. Leslie (Ruth) Turnbull of Grand Bend, Ontario, on November 1, in her 83rd year. Our dear sister was saved as a result of hearing the gospel in Grand Bend as a young woman and was baptized in August, 1923. Later, she was received into the assembly fellowship, where she continued steadfastly until the Lord called her home.

George Kostick of Victoria Drive, Vancouver on December 3. Our esteemed brother was born in 1893 in Pawsika,

Austria-Hungary and was born again in 1930. He first heard the gospel at an open air meeting in downtown Vancouver when he first came to this country and was soon saved. Our brother was a very gracious, kind and patient man who served the Lord faithfully. He bore a good testimony within and without the assembly. He will be sadly missed.

John Maza of Winnipeg, Manitoba on December 10. Our dear brother was born in Austria in 1900, came to Canada as a boy and resided in Pine Ridge, Manitoba. In 1937, Alex Wilson held meetings at Highland Glen and John was saved. He was first in fellowship in the assembly in the Lockport area and helped to build the Gospel Hall at Ashfield. John was firm in his faith toward God and loved to hear the Word of God read and was a faithful attender at the Gospel Hall both at Ashfield and Winnipeg. The large funeral of friends and neighbours attested to the regard in which he was held.

Mrs. Joanne Harris of North Vancouver, B.C. on December 14, age 90. Our dear sister was in happy fellowship in North Vancouver from the time she was saved in 1928. She and her husband opened their home to the Christians many times in years past. Mrs. Harris was in a home and was unable to attend meetings for a number of years.

Mrs. Joyce Logue of North Vancouver, B.C. on December 14, age 55, after many years of patient suffering. Her quiet godly manner and uncomplaining spirit were admired by all who knew her and her wisdom will be sorely missed. Originally from Glen Ewen, Sask., our beloved sister came here with her husband in 1979 and together they have been a great source of encouragement to the assembly. Jim Webb and Alex Wilson took the funeral service.

Arminita Metcalf of Beetown, Wisconsin on December 23, age 78. Our dear sister was saved in June, 1946 through John 4:48 and was in happy fellowship here these many years. She bore a cheerful testimony and with her husband,

Tidings

Ray, who passed away two months ago, showed much hospitality. She was lovingly cared for by her only daughter and son-in-law throughout her last illness. We will miss her warm smile and cheery words at Beetown.

Special Notices

Bound Volumes for 1985

The twelve issues of the *Truth and Tidings* for 1985 have been attractively bound in cloth to match the volumes for former years. Please order from Harold Margerison, 53 Ritter Cres. Unionville, Ont. Canada, L3R 4K4. The cost is \$8.50 per volume postpaid.

In the U.S.A. order from the editor, 2148 Creglow Drive, Jackson, MI 49203.

Overdue Subscriptions

If you have overlooked your subscription for 1986, it would be appreciated if you would send it to the treasurer as soon as possible. In N. America send to Robert Reilly, 30 Caronridge Cres. Agincourt, ON Canada, M1W 1L2. The cost is \$7.00 per year.

In the U.K. please send subscription of four pounds to Elwood Russell, 14 Toberhewney Lane, Lurgan, N. Ireland, BT66 7EE.

Golden Lampstands of

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A very interesting book that traces the work of the Lord in this section of Iowa for the past 60 years.

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By Norman Crawford.

The second edition is available. Please order from your Christian Book dealer, or if this is not possible, orders can be sent to Truth and Tidings, 2148 Creglow Drive, Jackson, MI 49203, U.S.A. The cost is \$4.00 U.S. postpaid.

W. E. Vine Books Republished

We highly recommend these four volumes that include 22 of the major writings of this able teacher. Order from Gospel Tract Publications, 48 York Street, Glasgow, Scotland, G2 8JW.

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The First and the Last
The Twelve Mysteries of Scripture
Divine Headships
Touching the Coming of the Lord
The Church and the Tribulation
The Roman Empire and Prophecy.



ues from Him.

His light revealed the issue of sin. Men have coined many terms and names to avoid the stigma of the word sin. Christ dragged it from its concealed corner and brought it out into the open. His light revealed that men must own their helplessness before a Holy God; they must own the justice of God's judgment on their sin. His light revealed that only by His atoning death at Calvary can men be made right with God.

Every life not brought into His light is wasted. Every thought and opinion not subjected to His light is vain. Every hope for eternity not built upon His light is doomed to destruction.

May every reader soberly ponder the implication of the claims of Christ. They can be submitted to or refused, but they cannot be refuted.



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Relevant Realities from the Revealed Word

The Light of the World

A. J. Higgins M.D.

Many sincere, well intentioned people look upon Christians simply as individuals who have overestimated the claims of Christ. With a benevolent condescending manner, they are willing to admit Christ to the higher echelon of historical figures. With little hesitation, they would place Him among the great leaders and statesmen of history. They would never attempt to deny His impact upon the world today.

The Christian, however, finds great difficulty in assigning a niche in history to Christ. The very statements of the Bible seem to prohibit any such practice. If we are to understand words for what they are worth, and we must: if words were given to convey truth, and they were; how then can we hear the Lord Jesus say 'I am the light of the world' and suppose that He is claiming anything less than peerless value? The very expression from any living statesman would be ludicrous. Can you imagine a Churchill, Roosevelt, Kennedy or other western leader claiming such importance? Have such words ever come from even the eastern world leaders? No man can ever hope to be a light to more than a few followers, and that perhaps only for a brief time.

Here, however, is a Man who stepped into history from eternity and claims to be the 'true light' (John 1:9), 'the light of the world' (John 8:12), and who assures men of the light of life, the light that every man can follow for all time (John 12:46). There can be no neutralizing of His claims. He is either what He claimed to be or not.

In John 9, we encounter a blind man who receives his sight from the Lord Jesus Christ. As is often the case in our Bibles, God uses a miracle in the natural sphere to teach a deeper spiritual lesson. Make no mistake about the reality of the miracle; Hume to the contrary. Its main purpose, however, resides in the spiritual lesson taught from it. The chapter closes with religious leaders questioning their spiritual sight. Bracketed between the natural and spiritual blindness is the clear bold statement of the Lord Jesus 'I am the light of the world' (v. 5).

Consider the implication of His words. If He is the Light of the world, then every other light is of value only to the degree that it reflects what He has said. It is not to a religion, church, philosophy, or movement that I can turn for truth, but a Person who in His life has revealed reality. If He is the light of life, then true life can only be found in His light. Every life which shrinks from the light, cowering in selfishness or stubbornness, never knows true life.

The chapter closes with men who refused to own His light. The great question was their sin. They refused to own that before God they were sinners in need of redemption. They professed 'perfect vision' in spiritual matters. Christ said, 'ye say we see, therefore your sin remaineth' (v. 41).

All of us pride ourselves on insight, wisdom and a sense of what is right. Some may call it common sense. Ask a man about eternal life and the way to heaven and he will gladly tell you what he thinks. But this is just the problem. The Lord Jesus is telling us all that what we think is all of equal value. It is worth nothing. We must learn spiritual val-

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DOUGLAS COSEY

truth, and tidings

march 1986



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Gleanings in II Peter (4)

Sydney Maxwell

We have suggested that in II Peter 2, we have the Christian's Peril. Peter warns that as there were false prophets among the people, so there shall be false teachers among you (v. 1). The emphasis in this Epistle is the prediction that they will appear, but in the later Epistle of Jude, they have arrived and are active. We may divide this chapter into three sections.

1. The Prophecy Relating to the Fact of the Apostates (vs. 1-3).

2. The Punishment Relating to the Fate of the Apostates (vs. 4-13a).

3. The Pictures Relating to the folly of the Apostates (vs. 13b-22).

1. The Prophecy Relating to the Fact of the Apostates:

In this first section of the chapter, we have the prediction concerning these false teachers. Their arrival was not far distant. Peter's language makes it possible for us to ascertain that the time of the New Testament prophets had passed and teachers had taken their place. A comparison is made between the false prophets of Israel's past history and the false teachers that would come, the subjects of his prediction.

It is important to note their subtlety (v. 1). They will privily bring in their teaching. Paul uses a word that is very akin to this in Galatians 2:4 where he speaks of false brethren being brought in unawares. Jude speaks of those who crept in unawares (v. 4), as by a side door, undetected. Peter speaks as well of the solemnity of their activity and describes it as damnable heresies. The idea of heresy is a choice, or an opinion contrary to the sound teaching of the Word of God and preached as a sub-

stitute for it. He describes such teaching as destructive. It is a denial of the Lord that bought them. The word used for "Lord" has the thought of Master, and can be rendered "Sovereign Master," One who has complete control of His servants. We should keep in mind that Peter does not say that the Lord redeemed them. The word, bought, is used in Matthew 13:44 regarding the field bought because of the particular treasure in it. In I Corinthians 6:2, we are bought with a price. The word is translated "redeemed" in Revelation 5:9; 14:3-4. It is translated "buy," regarding merchandise in Revelation 13:17. The precious blood of Christ, the price of redemption, gives to our Lord Jesus absolute sovereignty over every person whether in salvation or retribution. In our context the latter principle is true. No person will ever be able to say they were not included in the price paid at Calvary. For any to teach from this passage that the price was only for so many is error and is a form of limited atonement which is contrary to the Word of God.

The judgment of the apostates is self imposed. They "bring upon themselves swift destruction" (v.1). The word "swift" is used also of Peter's decease in II Peter 1:14, and is translated "shortly." The destruction mentioned here is described in Revelation 17:8-11 as the end of those who go into perdition. How final and eternal is the doom of these apostates!

In verse 2, we are solemnly reminded of the popularity of these men, "Many shall follow their pernicious ways." It is generally the case that more will follow error than truth. It is important to note also that it is "their ways" that are followed,

and because of these blinded followers, "The way of truth is evil spoken of." The expression "evil spoken of" is the word for blaspheme. How often we have seen this very thing exemplified, unregenerate persons having a form of godliness but denying the power thereof (II Tim. 3:5) bring the Word of God into disrepute. Paul tells us, "From such turn away" (II Tim. 3:5).

Verse 3 describes the perversity of the false teachers. It is "in covetousness" that the evil is wrought. It is all too apparent in Christendom that religious charlatans prey upon their victims to enrich themselves and enslave their followers, blinding them all the while to the truth of God that would give them deliverance. The "feigned words" are used to mold their followers to suit their vanity and imagination. The word "feigned" has the thought of molding clay, and is used only here in the New Testament. The words "make merchandise of you" are used in James 4:13 and translated "buy and sell." These false teachers are masters at exploitation. Jude writes about "having men's persons in admiration because of advantage" (v. 16). It was their glory to have a multitude of followers. In all of this description, we have the purpose of these apostates. Their prospect of judgment is certain, "Their damnation slumbereth not" (v. 3). This expression, "slumbereth not," is used only one other time in the New Testament. In Matthew 25:5, "The virgins all slumbered and slept." The awful retribution coming on these false teachers is not slumbering or inactive, but is poised and ready to overtake them.

2. The Punishment Relating to the Fate of the Apostates (II Pet. 2:4-13a).

In this section, we have the fate of the apostates. The apostle passes from the persons to the punishment that will be meted out to them. In verses 4 to 8, he describes the penalty that was the portion of transgressors in the past, reminds us of the preservation of the righteous and proclaims future judgment. In verse 4, we are taken back into antiquity, "God spared not the angels that sinned." Many see in this a reference to Genesis 6, where they believe that angels are the sons of God who cohabited with the daughters of men. The present writer does not follow this line of teaching. I believe it has reference to angels that aligned themselves with Satan in an act of rebellion against the authority of the throne of God. These angels are not "the spirits in prison" of I Peter 3:19, who, rather than being angelic, are the spirits of human beings who, while in the body, refused the preaching of Noah which was energized by the Spirit of Christ.

"The angels that sinned" in II Peter 2:4, have an awful sentence pronounced upon them. They are cast down to hell. They are prisoners, held in chains of darkness as in a holding chamber, which is literally called the abyss of Hades. We are solemnly reminded of a future event when death and hell, death, holding the body, and hell, holding the soul, shall be cast into the Lake of Fire (Rev. 20:15). How intensely solemn is such language! We are also told that Satan will be cast into that lake. John says, "Where the beast and the false prophet are" (Rev. 20:10). If only people who treat the gospel so lightly would keep in mind the dreadful company that they will be with for

eternity should they miss Christ! How it should urge us to lift the warning cry and have no part in the modern gospel preaching that is bereft of any warnings of impending doom! Such truth must be preached softly, dear brethren, but it must surely be preached. Let us, with urgency, proclaim along with the remedy, "Flee from the wrath which is to come."

In verse 5, we are taken back in history, "God spared not the old world... bringing in the flood upon the world of the ungodly." How stirring is the record of Matthew 24:39! "And knew not until the flood came and took them all away." We need to remind our hearts, that just as suddenly and perhaps unexpectedly as well, we shall hear the shout and in a moment our destination will be far different, the glory and not the gloom for all eternity. Do we really appreciate our great salvation? Verse 5 also contains gracious words, "But saved Noah the eighth person, a preacher of righteousness." The Revised Version reading is interesting and we quote it, "But saved Noah with seven others."

In 2:6, we are taken from the solemnity of the flood to the fire that enveloped the cities of the plain, setting them forth as a solemn warning to all that would live ungodly, surely an object lesson to future generations that forget God! In 2:7, we have the deliverance of just Lot. It is important to recognize in this Epistle that we are not dealing with back-sliders who get out of touch with God and His people, but with those who make a profession of godliness, but deny the power thereof. They are totally opposed to God and our Lord Jesus Christ and are apostates.

The Spirit of God indicates that Lot was a just man. The evidence for this is made abundantly clear (vs. 7,8). "He was vexed," literally, worn down, or as the Revised Version reads, "He was sore distressed." It could be said of Lot that he was in the world, positionally and practically, but was not of it. He had, therefore, no effective testimony for God under such circumstances. In verse 8, Lot is again described as a righteous man, however, he made his home among the ungodly and forfeited his pilgrim character. This, no doubt, was all the result of his choice in Genesis 13:10-11, when he, sad to say, separated from his uncle Abraham, the pilgrim who was associated with an altar and a tent. The people of Sodom described Lot as, "this fellow," a contemptuous expression indeed (Gen. 19:9)! In Genesis 23:6, Abraham on the other hand, is described as "a mighty prince." What dignity marked the stranger!

"In seeing and hearing, Lot vexed his righteous soul from day to day with their unlawful deeds" (v. 8). What we see will often remain in the mind longer than what we hear. We should be careful, then, what we let our eyes rest upon. It is said of Samson, "He saw a woman" (Judges 14:1). What difficulty it brought! He defiled the Nazarite character of Numbers 6. It is recorded of David, "He saw a woman" (II Sam. 11:2). What disastrous consequences ensued! The history of this look is replete with solemnity and divine government. It is recorded in Genesis 13:10, "Lot lifted up his eyes and beheld." The word "beheld" means to see intellectually, to inspect, so "he surely looked the place over," as men of the world would say. After he was there a while, he found that the deliberate

inspection he gave from a distance needed a lot of adjustment from up close. May the Lord help us to see this world morally for what it is! It is a veritable cesspool of iniquity. It is important to see that verse eight, in our Bibles, is a parenthesis, and what a solemn warning it is!

In verse 9, we complete this section with the reminder, "The Lord knoweth how to deliver the godly out of temptation." On one hand, we have the rescue out of temptation; on the other hand, we have the reservation of the unjust unto the day of judgment to be punished. God dealt in grace with Lot, but the history of Genesis 19 is replete with solemn lessons regarding God's government. Lot escaped the judgment of the cities, but finished in a cave. The sordid things that happened there produced Moab and Ammon, future enemies of the people of God. The grace of God will, in many cases, restore the backslider, but there may be long lasting results from departure that are very solemn. May the language of James G. Deck be our constant prayer!

O, Lamb of God! still keep me
Near to thy wounded side;
'Tis only there in safety
And peace I can abide.
What foes and snares surround me!
What lusts and fears within!
The grace that sought and found me
Alone can keep me clean. □

Unencumbered

In the Christian race we are called upon to "lay aside every weight." The word "weight" only occurs once in the New Testament, and means an encumbrance or tumor. In the Chinese language it means "a piece of flesh too much," something that is unnecessary. The laying aside is not our own. The power to do this comes from Another.

R. G. Lawford

Please read I Samuel 9:1-27 and 10:1-12.

Overall, the record of Saul's life is a sad history of the effects of selfishness, pride and a lack of the fear of God. However, in I Samuel 10, the Spirit of God records one of the brightest periods in Saul's history. Saul heard God's voice and carried out God's instructions. At the outset, we find Saul searching in vain for some lost asses; at the conclusion, we find Saul in the mountain of God, uttering words from God in fellowship with God's prophets. In this meditation, we shall consider Saul as he proceeded to the mountain and seek to learn from his experiences.

A Man Without Resources (9:3-8)

Saul became king because Israel was rebellious against the Lord. If the people had given the Lord Jehovah His rightful place as King, Saul's history would have been completely different. In I Samuel 9, we learn that Saul was experiencing failure in his life at the very time when God marked him out as Israel's king. He had set out with one of his father's servants to search for some lost asses. They were unable to find them even though they searched in four different regions. What a contrast to our Lord Jesus Christ, Israel's true King, who, when He approached Jerusalem, rode upon the foal of an ass which willingly submitted itself to him!

Just as Saul was ready to give up his search and return home, his servant advised him to go to the man of God. Saul was not prepared to go, for he had nothing to give the man of God. The servant was more prudent than his master, for he had a

suitable gift. In spite of Saul's condition, Samuel greeted him at the gate, brought him into his parlour and gave him the chief place and the chief portion at a banquet. Is this not a picture of the Lord's grace toward us? He has welcomed us into His banqueting house, and has met all our need.

A Man with a New Direction (10:1,9).

Along with an anointing from Samuel's vial and the kiss from his lips, Saul received instructions on how he was to journey to Gilgal and what he was to do when he reached the city. At first Saul hesitated to carry out the instructions, but "God gave him another heart." When we were saved, the Lord gave us a new heart and new desires to please Him. As a result of this new heart, Saul obeyed and followed the path to the mountain of God. We may well ask ourselves if we are still seeking to fulfill the will of God with the same zeal we had when we were first saved.

The Place of Death (10:2)

After leaving Samuel, Saul first came to Rachel's sepulchre. There he met two men. No doubt Rachel's tomb would bring memories to Saul. Rachel had died in giving birth to Benjamin. Saul was one of Benjamin's descendants. In a real sense, Saul's life was associated with that death. Does this not remind us that without the death of our Lord Jesus Christ, we would never have had life. It was at the tomb that Saul received confirmation from the two witnesses that the asses had been found and thus his need had been met. The written Word of God, including both the Old and New Testaments, confirms to us that our need has been met by the death, burial and resur-

rection of our Lord Jesus Christ.

In our Christian experience, the Lord desires that we reckon ourselves dead to those lusts and desires which arise from the flesh within us. To effectively lead the nation of Israel, Saul would have to set aside his selfish ambitions. Throughout the latter part of I Samuel, we read how Saul put his own selfish ambitions before the needs of God's people. As a result, God judged Saul through the Philistines. Surely we must acknowledge with sadness that the flesh in us is still present and selfish ambitions can still motivate us. May God help us to live in such a way that we can say with Paul, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20)!

The Place of Dependence (10:3, 4)

As instructed, Saul left Rachel's tomb. This would remind us that God expects us to make progress in spiritual things. Soon, he reached the Plain of Tabor which means "tree" or "purpose." God desires to make each of us intelligent about the divine purposes. He desires that every saint should show the love of Christ in his attitudes and actions toward brethren and sisters and toward the unsaved. Are we learning His purpose and showing forth His character?

While in the Plain of Tabor, Saul met three men whom God used to meet his need. We can conclude that they were spiritual men, for they were on their way to worship the Lord. They were men of discernment who knew where to go to worship. They were going to Bethel, the house of God, and they were intelligent, for

they were going with their hands full, intending to offer these things to God. It is interesting that they were carrying bread and wine which remind us of the two memorials which our Lord left to us for the remembrance of Himself and the proclamation of His death.

Although these two men do not appear to have been informed of Saul's physical need, they were used of God to meet that need. First, they saluted Saul, which suggests that they were gracious men who took an interest in others. Then, they gave Saul two loaves of bread, more than half of their supply. Bread reminds us of the One who said, "I am the bread of life, he that cometh to Me shall never hunger" (John 6:35). We might search our hearts and ask, are we ready to seek to meet the need of those whom the Lord brings across our path? At our place of work, in our neighbourhood, at school, and even in our own homes we may have daily contacts with souls who need God's salvation. Do we share Christ with them? May we rise above our own selfish interests and manifest the spirit of our Lord who said, "I am among you as He that serveth" (Luke 22:27)!

The Place of Display (10:5, 6, 10, 11)

Soon, Saul reached the hill of God. Although a garrison of the Philistines dwelt there, these enemies were restrained from confronting Israel's future king as he ascended the mountain path. Instead, Saul was met by a company of prophets and singers. Although we too are ascending a steep path, the scene is dark and the power of the enemy is very evident, we too should have joy in our hearts as we anticipate our Lord's return. May we learn the truth of Ephesians 5:19, "Speaking to

yourselfs in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

When Saul met the prophets, the Spirit of the Lord came upon him and he began to prophesy. It was a glorious day for Saul, when he could tell forth God's mind in fellowship with God's prophets. On that day, their song was his song, their words were his words and the Holy Spirit had full control over him. Saul was turned into "another man" that day. Today, the indwelling Holy Spirit transforms us so that our habits, attitudes and desires become conformed to the image of our Lord Jesus Christ. On seeing Saul prophesying with the prophets, many remarked that "Saul was among the prophets." As we submit to the control of the Holy Spirit of God and our thoughts are filled with God's Word and we fellowship with God's people, God will manifest Himself in us and all with whom we come in contact will recognize it.

Finally, Saul reached his destination, just as we will be shortly brought into God's dwelling place. There, sin will no longer affect us and we will forever be finished with the fleshly nature that has been such a problem to us. In that day, we will be fully occupied in bringing glory to our Lord. Saul was recognized as he stood with this group, possibly because he stood head and shoulders above all the people of Israel. This would remind us that we will always have our own individuality and our own song in the glory.

May our hearts rejoice as we consider that we will soon be in heaven, singing the praises of our Saviour in fellowship with the heavenly hosts!



More Misunderstood Words

J. M. Slabaugh

Would you speak of yourself as “brutish?” Agur, the son of Jakeh did in Proverbs 30:2. He described a woman as “odious” in the same chapter (v. 23). Have you ever encountered any “noisome” beasts of which Ezekiel wrote in 14:15? Have you ever done any “servile” work? Do you know where the “nether” parts of the earth are? Perhaps you would “eschew” the use of these little known words that are found in our beloved King James Version of the Bible. We will consider these words with the hope that it will give to all of us a clearer understanding of the verses where they are found.

Brutish

The word “brutish” is found 11 times in the Poetic books and Major Prophets of the Old Testament. We immediately associate this word with the word “brute,” and it does have a link with that word. However, it does not have the sense of “brutal,” which suggests savage or cruel treatment. There may be an exception to this in the way “brutish” is used in Ezekiel 21:31 where God pronounces judgment on the Ammonites, and says, “I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, skillful to destroy.”

The usual sense of “brutish,” in its ten other occurrences, is the thought that in comparison to God, man is senseless and without understanding just as a beast is in comparison to men; so it emphasizes the thought of being foolish or ignorant before God. It is humbling to think that we are “brutish” in contrast to the knowledge and skill of the Almighty.

Eschew

The word “eschew” is used four times in the King James Version, and three of these occurrences are in the first two chapters of Job where we are told that, as a righteous man, Job “eschewed evil” (1:1). When God was describing Job to Satan, He twice said that Job “eschewed evil” (1:8 and 2:3). It is plain that this is a most commendable trait.

The other time this word is found in our English Bible is in 1 Peter 3:10,11, “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it.” This is a quotation from Psalm 34:12-14 where the language is, “Depart from evil and do good.” The Hebrew word that is translated “eschew” in Job 1 and 2 is often used in the Old Testament and is usually translated “depart from” or “turn aside from.” The New Testament Greek word is used three times and similarly means “to turn away from.”

A simple English synonym for this word is “shun” and anyone will recognize the wisdom of shunning evil. This is the context in which “eschew” is used in all its four occurrences. The correct pronunciation is “es-chew” with the accent on the second syllable.

Noisome

We might expect this word to be similar in meaning to “noisy,” but its meaning is totally unrelated. One English dictionary defines “noisome” as, 1. Injurious to health, noxious, harmful. 2. Ill-smelling, offensive, and lists “stinking” as a synonym.

The King James Translators used this word four times, Psalm 91:3;

Misunderstood Words

Ezekiel 14:15; 21; Revelation 16:2, even though the two Old Testament words and the one New Testament word that are translated "noisome" occur many times in both Testaments. The Dictionary meaning that we have given is stronger than the meanings of the original words in Scripture. They convey the thought of that which is bad or unpleasant. No thought of odor is implied in the many places where these words occur in Scripture.

Odious

The first impression that we might have of what "odious" means turns out to be incorrect. "Odoriferous" and "odorous" link with odor, but in English, "odious" does not. It is pronounced "oh-de-ahs" with the first syllable accented. The English dictionary defines it as "hateful, disgusting, offensive," with "hateful" as a synonym.

"Odious" is found twice in the King James Version. It is used of the Ammonites who abused David's servants and thereby "made themselves odious to David" (I Chron. 19:6). Some translations render this statement, "They became as a stench in David's nostrils" (New International Version).

Its other occurrence has already been referred to in the words of Agur in Proverbs 30:23. He wrote, "For three things the earth is disquieted, and for four which it cannot bear: for a servant when he reigneth, and a fool when he is filled with meat, for an odious woman when she is married, and a handmaid that is heir to her mistress" (vs. 21-23). The original word for "odious" is usually translated as "hated." This is the word that is used of Leah in Genesis 29:31, "When the Lord saw that Leah was

hated, He opened her womb." It hardly means that Jacob abhorred or despised her, but only that he favored Rachel over her. This was not commendable on Jacob's part.

Servile

This uncommon English word occurs 12 times in Leviticus 23 and Numbers 28 and 29. It is always used in connection with the holy feasts of Jehovah. During these holy convocations or gatherings, no servile work was to be done.

The English word "servile" is linked with slavery and implies the submissiveness of a slave toward his master. It even implies the thought of a cringing attitude. Therefore, the English word describes the kind of work that slaves would normally do. The proper English pronunciation of this word is "sir-vill" with the accent on the first syllable.

The original Hebrew word is not uncommon, for it occurs 145 times. It is translated "service" 112 times, "bondage" eight times and "work" six times. It is not the primary word for work and its meaning is not the thought of the labor involved in a task, but rather, the purpose or result of the labor.

In Leviticus 23:7, we read, regarding the Feast of Unleavened Bread, "In the first day, ye shall have an holy convocation; ye shall do no servile work therein," or "Do no regular work" (N.I.V.). This was the true intent of the Lord regarding the feast days. No "servile" or "regular" work was to be done on those days. The daily necessary chores, such as feeding and tending livestock were not prohibited. This is made clear by the words of the Lord in Luke 13:15, 16; 14:5. Field work or other gainful employment was banned.

The lesson that we draw from this is that the Christian, in this day of grace, should take care to show reverence and esteem for spiritual matters far above the interest and care he shows for everyday things.

Nether

This word, so close in appearance to "neither" has no link whatever with it. In its pronunciation, it rhymes with weather, and like weather, its accent is on the first syllable. It means, situated down or below, that which lies beneath or under. A common synonym is "lower."

It is used in this way in Scripture in such expressions as "the upper and nether springs" (Josh. 15:19), "a nether millstone" (Job 41:24) and of "the nether part of the mount" (Ex. 19:17), all of which are readily understood as meaning "lower." It is also used of "the nether parts of the earth" five times in Ezekiel 31 and 32 where the context shows that it refers to the place where dead ones are committed.

God grant that these simple explanations will, for some of our readers, enhance their understanding and appreciation of the treasures that are to be found in the Book of books. □

The Unfolding of a Person

The preaching of the gospel is not a barren statement of mere evangelical doctrine; a certain form of words enunciated over and over again in wearisome routine; far from it. To preach the gospel is really to unfold the heart of God, the Person and work of Christ, and all this by the present energy of the Holy Spirit, from the inexhaustible treasury of Holy Scripture.

N. Crawford

In this series of articles, we have been attempting to see the vital difference between things that appear similar. In conversations with many of the Lord's people, it is obvious that these similar things are often confused in our minds. This month, we are looking at the difference between forgiveness and confidence and being soft on sin and tender toward sinners.

1. Forgiveness and Confidence

There is a very deep problem current among saints regarding the distinction between forgiving one who has fallen into sin and the recovery of confidence. Forgiveness is commanded and must be given freely and fully, but confidence is earned and may take a considerable period of time before it is gained.

It will be helpful to look at this problem from the very practical viewpoint of actual experience. It does take time to earn the confidence of godly people, whereas shallow people are often deeply impressed very quickly with a personality that pleases them. It is regarding this kind of confidence that Paul writes to Timothy, "Observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5:21,22). We are often amazed at the gullibility of which we have been guilty. It is sad to confess that there are men who have suddenly appeared among us with a very exciting story to tell of deliverance from a life of deep sin, or an equally amazing story of sacrifices and suffering in professed service to the Lord. Even though we have had no firsthand

knowledge of them, or any commendation by those in whom we do have confidence (Acts 9:27), we have accepted them and given them our platforms, and sat enraptured at their accounts of conversion, which have been accompanied by vivid descriptions of their former shame in sin, in violation of such passages as Ephesians 5:3, 12. Time has tested them, and we have been ashamed that we ever gave them our confidence. The tragedy of such failure on our part has been that genuine believers have been stumbled and turned aside by following the meteoric career of such men. Years ago, at a major conference in this land, it was the custom to make the following announcement, "The brethren who will minister the Word of God have the confidence of the elders of this assembly." In the light of New Testament teaching, this was an excellent statement. Paul wrote, "Know them which labour among you" (I Thess. 5:12). We would have been saved from much grief if we had always carefully observed this safeguard. Let us learn from our past mistakes! There are professed assemblies where such safeguards are conspicuous by their absence.

However, there are people who have gained our confidence by years of consistent, Christian testimony. Sad to say, the confidence that takes years to earn can be lost in a moment of weakness or foolishness. We have all known professed believers who have disappointed us. Perhaps they were living a consistent life before the saints, but had secretly fallen into grievous sin. Some succeed in hiding it for a time, but when the sin is exposed or confessed, we are shocked. We often feel personally offended and our attitude has

been, "How could he have done such a thing?" At such times, we have heard believers say, "I don't think I will ever be able to trust him again." Perhaps not!

What about forgiveness? Failure to forgive is a reflection on ourselves. Self-righteously we may be doing two things. First, we might be saying that we would never be guilty of such a thing, or our response might be that we could not forgive ourselves for such a sin.

Forgiveness is not an option; it is commanded. We have been freely and fully forgiven all our sins, and we are commanded to forgive others, "Be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). The standard of forgiveness is very high, "As God for Christ's sake hath forgiven." How did God forgive us, on what grounds and in what way? We had no right to be forgiven and had no claim on God's forgiveness. We were fully forgiven when we were completely unworthy of anything but divine justice. How careful we need to be that we are not guilty of the attitude of the servant who was forgiven a vast debt, but refused to forgive his fellow-servant, and took him by the throat, demanding full retribution (Matt. 18:23-34)!

It was after He spoke this parable that the Lord Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (v. 35). There is a key to understanding this teaching of the Lord. Comparing each time He uttered these and similar words (Matt. 6:14,15; 18:35; Mark 11:25,26, and Luke 17:3,4), we should note that

each passage deals with our relationship to the Father and to our brethren. This is a very different thing than judicial judgment on sin. When the Lord says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15), He is referring to the fellowship of the children with the father, not to the eternal punishment of unforgiven sin. It literally means that no child in God's family can enjoy fellowship with the Father while he is unforgiving of a fellow believer. No matter what we profess of spiritual growth or knowledge, we are out of fellowship with the Father when we are unforgiving toward any child of God.

But, many have said, "Do I have the ability to forgive and forget and justify the guilty person, as God has acted in grace toward me?" The answer to this question is no. In fact, the question confuses three things which are distinct and different. Let us learn to distinguish things that differ. I want to reverse the order of the three things. Only God can justify the guilty and He is only able to do it because of the value of the propitiation made by the Lord Jesus at the cross (Rom. 3: 24-26). We should never bring the great doctrine of God's justification of the guilty into our forgiveness of others. Secondly, not even God forgets sin committed, He rather chooses not to remember it (Heb. 10:17). We do not have this divine ability, but we ought not to hold forgiven sins against a brother or allow them to affect our attitude toward him. If our actions are right, if we show love and forgiveness, the memory of the sins will not haunt us.

So we forgive freely, as soon as repentance is evident, "If he repent, forgive him" (Luke 17:3), but the next

question that arises is, "Does this mean that all is as it was before, and full confidence is restored immediately?" Again, this is a confusion of things that differ. Confidence is not given freely, it must be earned as we have already indicated. Forgiveness from our hearts will make us desire to restore confidence, but time is a necessary element, and there are cases where confidence is never regained. When there is a public, moral fall, a permanent disqualification must be observed for deacon or elder function (I Tim. 3:2; 10; Titus 1:7). It is the conviction of this writer that Philippians 3:6, "Touching the righteousness which is in the law, blameless," gives us a key to the understanding of Paul's use of "blameless." The man who was convicted as a lawbreaker in Romans 7:7 can also write that regarding that very law, he was blameless. The only way to understand this is to see that in the Philippian passage, Paul is speaking of outward observance, that which the eye of man could see, but in Romans, he is speaking of sin before the eye of God.

Soft on Sin or Tender Toward Sinners

When we do show Christian forgiveness in a scriptural way, the charge is sometimes levelled that we are soft on sin. We should understand the distinction between these two things, for they are different.

In holiness, God condemns sin, and, in grace, He forgives sinners. The Lord Jesus was charged with being soft on sin in John 8:3-11. It may be that the deletion of this section from many ancient manuscripts can be explained by this very human reaction to the Lord forgiving an adulteress. The Pharisees brought the woman to Him that they might have

grounds for which they could accuse Him. Let us not forget that the God who wrote the law with His finger on the tables of stone (Ex. 32:16), and the words of judgment on the wall of the king's house (Dan. 5:5), writes on the ground in John 8. His holiness and righteousness are unstained; His justice is inflexible. He did not condemn the sinful woman, because He, the sinless One, was to be condemned in her place. However, this is not all the story, for He cannot condone sin, and to the sinner He said, "Go and sin no more."

We do wrong to sympathize with sin, or to associate ourselves with the wrong, sinful behaviour of anyone (I Tim. 5:22; II Thess. 3:6; 14). We should never be soft on sin no matter who is guilty, but we should ever be tender toward sinners and able to distinguish these two things that are different.

We should not close this article without a solemn warning. Every honest believer has found his own heart, at some time or other, condemning severely the sins of others, yet at the same time, being very uncondemning of personal sins. This duality is a strong evidence of our own depravity. May we judge it rightly before the Lord! □

Communion

Communion with God gives beauty and ornament to the whole character. It produces the true refining and perfecting of the soul. No doubt, many Christians, as we see them, are but poor specimens of this effect of Godliness; still, it is an effect produced in proportion to the depth and continuity of their communion. We might dwell on the effect on will, affection, understanding, produced by dwelling in God. It is simple fact that the highest conceivable type of beauty is only reached through communion with God.

T. Colangelo of Phoenix, Arizona

Gideon means "a cutting down," which seems to aptly suit the manner in which he was used of God. Gideon was the fifth of the 13 judges raised up of God to lead Israel in the declension and disunity that followed the death of Joshua. Through these judges God continued the government of Israel.

In the Book of Judges, there are seven distinct periods of turning away from God. Israel was in bondage to seven different nations, and seven times God delivered His failing people. The key verse of the book is, "Every man did that which was right in His own eyes" (Judges 17:6; 18:1; 19:1; 21:25, see Deut. 12:8).

Gideon was industrious and active. He had found a place where he could thresh wheat and keep his activity hidden from the Midianites (v. 11). They would have stolen his precious grain. This reminds us of the precious things of God, carefully winnowed from His Word, of which the world would rob us if we would allow it. Gideon was a provider for God's people. How much we need men today who can feed the people of God! The art of threshing wheat is so sadly neglected. The neglect of the Word of God allows the Midianites to invade our spiritual coast and to bring famine into the lives of the saints.

In contrast to the general conditions of famine in Israel, Ruth, who came to Israel in the days of the judges (Ruth 1:1), gleaned and beat out in the same day that which she had gathered (See Ruth 2:17,18). We are reminded of the words of David, the great grandson of Ruth, "The statutes of the Lord are right, rejoic-

ing the heart; the commandment of the Lord is pure, enlightening the eyes...Moreover, by them is Thy servant warned; and in keeping of them there is great reward" (Psa. 19:8, 11). We should apply ourselves to the Word of God and glean from it precious truths for our own needs and then like Ruth, we will be able to share with others.

It was no dishonor for Gideon to say, "My family is poor in Manasseh, and I am the least in my father's house" (Judges 6:15). "God hath chosen the poor of this world, rich in faith" (Jas.2:5). Gideon was fit to be used of God because of His lowliness. So called "accidents of birth" never hinder noble service for God. God always uses men that are humble. Paul said to the Ephesian elders, "Ye know...after what manner I have been with you at all seasons, serving the Lord with all humility of mind" (Acts 20:18,19). God places a premium on humility.

The next place that we find Gideon is at the altar (Judges 6:19-21). He feared God even though his own father had become an idolater. Idols must be removed; Gideon did this and earned the title Jerubaal, which means, "the contender with Baal." After the angel appeared to Him (v. 20), "Gideon built an altar unto the Lord and called it Jehovah-shalom," Jehovah is peace (v. 24). Forty years of peace followed his victory.

Faced with the task of delivering Israel from the bondage of the Midianites, Gideon felt his own weakness and needed an assuring token from the Lord. In grace, God condescended to grant to Gideon a double sign of His presence with him in the wet and dry fleece. We have

a great advantage over Gideon and are not to seek for supernatural signs, for we have the completed revelation from God in His Word.

The presence of the Lord was of utmost importance to Gideon, "God is with thee thou mighty man of valour" (v. 12). Every day of our lives and in every task we undertake for God, we need His presence. Moses said, "If Thy presence go not with us, carry us not up hence" (Ex. 33:15). God's answer was given even before the request of Moses was made, "My presence shall go with thee, and I will give thee rest" (v. 14). There is a contrast between this experience of Moses and the words written about Samson, "He shook himself as at other times and wist not that the Lord had departed from him" (Judges 16:20).

Gideon was a man of valour with boldness of soul and godly courage. God reduced his army from 32,000 men to a mere 300, yet in the strength of the Lord, he went forth to the battle, and the Lord gave him a great victory over the Midianites and their allies that "lay along in the valley like grasshoppers for multitude" (Judges 7:1-12). God is able to turn our weakness into victory. If Gideon had gone against them with his large army, he and his men might have claimed a victory by their own skill and strength. "God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

Eleazar was one of David's three mighty men (II Sam. 23:9,10). In the face of a vast host of the Philistines that were gathered together to defy Israel, "He arose, and smote the Philistines...and the Lord wrought a great victory that day." He did it

"The Comfort of the Scriptures"

alone, but not in his own strength. Paul said, "Quit you like men, be strong" (I Cor. 16:13).

Confidence comes from being assured of the mind of God. God said to Gideon, "Go in this thy might, and thou shall save Israel from the hand of the Midianites; have not I sent thee?" (Judges 6:14). How wonderful it is to know that we are in the path of God's choosing! Nothing is more important in service. Abraham's servant said, "I being in the way, the Lord led me" (Gen. 24:27). When we are in a right condition of soul, we will be in the good of Isaiah 45:13, "I will direct all his ways."

Now, we see the triumph of Gideon in Judges 7:21, "And they (Gideon's 300) stood every man in his place round about the camp; and all the host ran, and cried, and fled." Thus Gideon became God's chosen man in a dark day of crisis to recover His backslidden people and deliver them from their enemies. The victory that was won that day brought peace and quietness to Israel for 40 years (8:28).

Gideon is in God's gallery of worthy servants (Heb. 11:32). It is no small honor to have a niche, as Gideon does, in this honor role of the faithful. He is one of the great men of the Bible and his life was characterized by a living faith in God. □

R. C. Chapman's Rule of Life:

The rule that governs my life is this: anything that dims my vision of Christ, takes away my taste for Bible study, cramps my prayer-life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you to find a safe road for your feet along life's highway.

The author recently went through two life-threatening surgeries. In the mercy of God, her life was spared and she is recovering well. On a recent visit, we found her full of joy and thanksgiving to God.

Before going into the first surgery, God made Psalm 37:5, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass," very precious to her and she wrote the following words:

"Commit Thy Way"

Oh weary child, the things that are troubling you, can be told in secret to your Father in heaven. He alone understands, and He alone has full control of every circumstance.

"Unto the Lord"

My Lord has always guided me in the right path, and I cannot doubt now that He is guiding me aright. He is the Lord of all and sees all the pathway before me.

"Trust also"

O to rest in Him and fret not! True faith is just to rest in His will and plan for me.

"In Him"

He is my rest, but He also is my delight. I have everything in Him to enjoy. He is all the desire of my heart.

"And He shall bring it"

This is my answer, every doubt is still-ed, He is in control, He will bring His own purposes to perfect fulfillment.

"To pass"

Every trial is only temporary. It will pass. I trust Him, in simple faith believing His promise. He said, "He will bring it to pass" and I have perfect peace within and happiness because this is His word to me today. "As for God, His way is perfect" (Psa. 18:30).

Shelby Vaughn

□
God's grace always abounds over our needs, He never stops when He meets our necessities.

Book Report

N. Crawford

"The Collected Writings of W. E. Vine," published by Gospel Tract Publications, 48 York Street, Glasgow, G2 8JW, Scotland.

A great service has been rendered to the Lord's people by Samuel Johnston of G. T. P. in the publishing of these very valuable writings of W. E. Vine. Receiving the permission to publish these works was, in itself, a major enterprise. There were discouragements and disappointments that had to be overcome and we are deeply thankful that the effort was successful.

Twenty-four works of Mr. Vine are included in this four volume set. They have all been reset in excellent type and have been bound in beautiful cloth bindings with matching dust covers. It is to be hoped that they will not be purchased to merely adorn book shelves, but every book lover who sees this set will immediately agree that they are truly superior to most bindings being produced today. Mr. Vine's works have never had such an attractive, easy to read, useable format.

This reviewer recalls his first set of the "Expository Dictionary of New Testament Words" purchased in 1941 in four separate volumes. This work has been published in more than twenty editions and is receiving higher acclaim today than ever before. It would not be possible to express in the brief scope of this review, the debt so many of us owe to this great teacher of the Word of God. The same careful attention to grammatical, textual and historical accuracy that has given such value to Mr. Vine's "New Testament Words" can be seen in all these "Collected Writings."

The present work includes Mr. Vine's excellent work on Isaiah as well as his commentaries on 15 New Testament books. Those who know the nature of his work will be aware that the chief value of it lies in the fact that instead of reading several pages of commentary to learn the meaning of a particular word or phrase, and then often being disappointed, Mr. Vine sums up in a few brief sentences the meaning and usage of every major word and phrase that is found in these books of Holy Scripture. More valuable, basic tools for Bible study cannot be found.

Included in these four volumes are scriptural treatments of such great truths as inspiration, the gospel, the eternal Sonship, divine Headship, the mysteries of Scripture and God's great future program for the church, Israel and the nations.

The publisher's have ingeniously preserved the original numbering system of earlier editions of these writings. This makes it possible for the student to use this new edition as a reference work when Mr. Vine is quoted in other works, as he often is.

We give this work our highest recommendation and believe it would be a serious mistake to miss this opportunity to own "The Collected Writings of W. E. Vine." A fifth volume, to complete this set, has been promised for later this year. The four volume set is now available at Christian book sellers.

"What the Bible Teaches," Vol. 3 in the Ritchie New Testament Commentaries, published by John Ritchie, Ltd. Kilmarnock, Scotland, 9.50 pounds sterling. General Editors: Tom Wilson, Keith Stapley. Avail-

What the Bible Teaches

able from Christian book sellers.

- I Thessalonians, T. E. Wilson.
- II Thessalonians, T. W. Smith.
- I Timothy, J. Allen.
- II Timothy, J. R. Baker.
- Titus, D. E. West.

The third volume of "What the Bible Teaches" by John Ritchie has maintained the high standard set by the first two volumes. As a student and a reader, the reviewer has found these books to be as good and better than anything of this kind that is available today. If this praise seems high, it is intended to be so. Among assemblies, there has been a long dearth of such books being written. We applaud this project and believe the publishers and authors have more than attained the high goal they set for themselves and have done a great service to Christians everywhere.

Having carefully read volume 3, I have been deeply impressed with the labor that has gone into each commentary. There is a carefulness in exposition, correctness in interpretation and application, and an honoring of the Lord Jesus in His Person, cross work and coming that not only evinces the scholarship of the writers, but their deep spiritual exercise.

Each commentary begins with a thorough introduction, followed by an outline and a bibliography. Accompanying the exposition is the text of the King James Version. Within each section with which the author is dealing, headings and subheadings are easily read and agree with the outline. The number of each verse that is being interpreted is printed in the left margin, making location of material in these verse by verse commentaries extremely easy. This

method solves the chief complaint of most readers that they must read pages of material to find the meaning of one verse. Where background information, leading characteristics of a book or alternative interpretations are valuable, they are given in appended notes at the foot of the appropriate page.

The publishers, editors and authors have made every effort to make these books a treasury of scriptural truth with easy access for readers. They receive our highest commendation, and we look forward to the completion of the series that will, God willing, cover every book of the New Testament. □

What is Confidence?

'Cast not away therefore your confidence, which hath great recompence of reward' (Heb.10:35).

It is not just to walk by sight,
When all thy way looks clear and bright,
Nor when thy heart with joy can sing,
As sunshine rests on everything.

Tis this – to give thy hand to God,
And bravely face an untried road;
Contented, be it light or dim,
To follow fully after Him.

It is not anxiously to press
Right onward in thine eagerness,
When He has whispered, 'Stand thou still,
And wait to know thy Fathers will.'

It is the confidence of faith
That launches out on what God saith,
And finds His power is strong to keep
Above the ocean surging deep.

Tis not to fathom hidden ways
Or murmur at the long delays;
While thou wouldest fain the reason see
For each command He gives to thee.

Tis prompt obedience to the Word
Of Christ, thy Ruler, Sovereign, Lord;
All self-willed thoughts hushed into rest,
Because it is His loved behest.

W.A.G.

Questions and Answers

Sydney Maxwell

QUESTION: Would you please answer in the Truth and Tidings this question? How are we to reconcile the statements regarding Timothy's gift in I Timothy 4:14 and II Timothy 1:6?

ANSWER: I think we should see that these two passages of Scripture are not contradictory, but rather complimentary. In I Timothy 4:13, the exhortation to reading is not so much personal occupation with the Word, but rather the public reading of it in an assembly. In conjunction with the reading of the Word of God, exhortation and teaching are given. The one is to stir up the saints and the other is to build them up. The next statement, in verse 14, is personal in contrast to the public side of Timothy's ministry referred to in verse 13. We have two things suggested in verse 14, first the gift comes by revelation, that is, God revealed His mind about the gift by prophecy. The Old Testament prophets foretold the mind of God for the future, the New Testament prophet was a forth teller, giving the mind of God for the present. This ministry was needful until the completion of the New Testament. In this case it was making known to the assembly the gift bestowed by the Spirit upon the young man Timothy. The laying on of the hands of the elders was their identification with Timothy and their fellowship regarding the gift made known by revelation. They did not confer the gift, it was a divine bestowal.

In II Timothy 1:6, the apostle seeks to stir up Timothy so that he in turn might stir up the gift of God that was in him. The laying on of Paul's

hands was apostolic identification and recognition of a gift that was divinely bestowed. It will be clear that in I Timothy 4:16, Paul is recognizing the fellowship of the elders with Timothy seeing that I Timothy is dealing with the house of God. In II Timothy, it is a personal letter and Paul is linking himself with the man of God. In our day, it is needful for spiritual leaders to encourage those who give evidence of spiritual gift, and make room for its development in a godly way, also to discourage those who would push forward without gift. It need hardly be said that gift alone is dangerous without godliness. Timothy had both.

QUESTION: Could you please give help on Ephesians 2:21,22? Do both of these verses refer to the church in the same way?

ANSWER: I judge that Ephesians 2:21,22 refer to the same truth, the church viewed as a building. In Ephesians 1:22-23, we have the body aspect of the church, and in 5:25-26, the church is viewed as the bride.

It will help our understanding of this Epistle if we see the language used by Paul in 1:1, "To the saints at Ephesus and the faithful in Christ Jesus." They are addressed on the basis of redemption. In 4:1, it is responsibility that is entered upon. I make this observation to show that, in chapter 2, he points out the past condition of Jews and Gentiles. He sums up this difference in verse 17 with the phrases, "to you which were afar off," referring to the Gentiles, and, "to them that were nigh," referring to the Jews. In verse 19, these Gentile saints are no longer strangers and foreigners, but "fellow citizens with the saints and of the household

of God." In verse 20, it is quite clear that they are also "built upon the foundation of the apostles and prophets," not so much upon the persons, but their foundational teaching. The chief corner Stone is Christ Jesus Himself (Eph.2:20 R.V.). In verse 21, "All the building fitly framed together growtheth unto a holy temple in the Lord." I take this statement to be general in character. In verse 22, the expression is particular in character.

The past of Gentile believers is the subject of verse 11, they were "Gentiles in the flesh." They are brought nigh by the blood of Christ (v. 13), and incorporated into the one new man (v. 15). Jew and Gentile are reconciled and the enmity between them is abolished in Christ Jesus. The two are created as one new man which is the theme of this section. The "ye also" of verse 22 has reference to the same general principle, that is, the Gentiles have their place in that which is growing unto a holy temple in the Lord. The "ye also" does not refer to a local church, but to the fact that Gentiles as well as Jews are brought into this great building.

In the third chapter, the same theme is continued, as Paul describes himself as a prisoner "for you Gentiles" (3:1). I respect the fact that many well taught men see 2:22 as a local assembly, however I see it as a continuation of the same great positional teaching that has been continued from chapter 1:13.

It is a mistake to interpret 2:22, as the Revised version suggests, that the several buildings are local assemblies making up the holy temple. The body or temple is made up of individuals, not companies. □

N. Lorimer

Tidings - Canada

British Columbia

Barriere, On February 15, Dave Richards and his son Mark commenced a three week gospel series, three nights each week, as our brethren were able to obtain the use of a building only for Saturdays, Lord's Days and Mondays.

Vancouver, James Smith and David Oliver started a series in the gospel on February 2 in **Woodland Drive**, with some encouragement. In early February, Walter Gustafson gave ministry in **Victoria Drive** and **Carleton**.

Saskatchewan

Glen Ewen, Robert Surgenor expected to commence gospel meetings on February 23.

Manitoba

Winnipeg, There was good attendance during a week of profitable ministry by Robert Boyle on the life of David.

Ontario

Barrie, A good number gathered together to hear ministry by Carl Payne and Larry Steers.

Brampton, Carl Payne and Larry Steers had gospel meetings and were encouraged by the interest shown.

Clinton, The assembly appreciated recent visits and ministry by Brethren A. Grainger, W. Metcalf, D. Gray and G. Roy. In January, weekly children's meetings started in the village of Blyth, 12 miles north of Clinton. Prayer is requested for a gospel series which Larry Steers and David Gray expect to commence in March.

Collingwood, The biweekly ministry meetings in January were taken by Paul Kember and Don Nicholson. The saints have been encouraged by the ministry and the support of other assemblies.

Lindsay, Lorne Langfeld expected to start children's meetings in early February.

Sault Ste Marie, In January, Lorne Langfeld had children's meetings. On January 26, John Norris started ministry

Tidings

meetings on the Person and Work of the Holy Spirit.

Thunder Bay, The saints enjoyed two weeks of very practical ministry in January on I Peter with Jim Webb. The assembly expected Lorne Langfeld for two weeks of children's meetings in March, followed by gospel meetings by Ken Moore and Lorne Langfeld.

Toronto, Eugene Higgins expected to commence a week of ministry in **Pape Avenue** in late February, using his chart "From Egypt to Canaan."

New Brunswick

Green River, In January, Leslie Wells and Gerard Roy started a series in the gospel.

Shediac, In late December, Leslie Wells and Gerard Roy had ministry meetings for the young believers. On December 31, 80 were present at a special ministry meeting by Brethren Wells, Roy and Buote, and three believers were baptized.

Sussex, The hall was packed for the all day meeting on January 12 when profitable ministry was given by Brethren H. Kelly, J. McClelland, J. McCracken, A. Ramsay, F. Stewart and K. Taylor.

Tracadie, Outsiders were present every night during gospel meetings by Leslie Wells and Gerard Roy in December and there was a little blessing in salvation.

Nova Scotia

Halifax, On a brief visit to the Maritimes, Vernon Markle gave ministry here as well as in **Avonport** and **Moncton, N.B.**

Nineveh, Albert Hull expected to have one week of ministry in February on the vessels of the tabernacle.

Sydney Mines, On January 19, Ken Taylor and James McClelland commenced a series in the gospel.

Prince Edward Island

Rosebank, Albert Ramsay and Noel Burden started gospel meetings in January.

Newfoundland

Gaius Goff and Jon Procopio expected to visit some assemblies in Central New-

foundland during February and March.

Gander, Marvin Derksen and Jon Procopio were encouraged to see some fruit in the gospel. The saints here are in the final stages of building their hall and are looking forward to using it in early spring.

Labrador City, In January, Bert Joyce expected to return to Labrador. He and Jim Jarvis expected to try to initiate a new work in the Labrador City, Wabush area.

New Harbour, Jon Procopio had a week of well attended ministry meetings on the fruit of the Spirit.

Parson's Pond, On January 12, Peter Mathews and Don Wardell commenced a gospel series with a good interest being seen. The assembly is burdened about many unsaved who are related to the saints.

St. Johns, The Lord blessed in salvation during well attended and fruitful gospel meetings by Albert Hull and Gordon Williams.

Tidings - U.S.A.

Washington

PeEl, Brethren from Forest Grove have been helping with weekly children's meetings in this community where there are a few believers.

Seattle, John Abernethy was with the assembly when six young believers obeyed the Lord in baptism. The two day conference during the last weekend in January was very profitable and well attended with a full hall. Ministry was varied and helpful, and was shared by Brethren J. Abernethy, G. Goff, W. Gustafson, S. Maxwell, M. Murphy, J. Slabaugh, S. Wells and A. Wilson.

Oregon

Forest Grove, The saints were really encouraged in 1985. Several professed faith in Christ and three of these were baptized and are asking concerning fellowship. Also the fair work was a real profit with a good number of contacts made. Contacts are being followed up and some show interest.

Tidings

California

Culver City, Eric McCullough had a week of ministry here and at **Long Beach**.

San Diego, Some professed salvation during gospel meetings by Harold Paisley in January. A good number of outsiders attended.

Arizona

Sunnyslope, William Lavery expects to give a week of ministry in early March.

Kansas

Coal Creek, John Gray had three nights of well attended ministry meetings.

Minnesota

Hinckley, A new assembly was formed on December 8. A number of the Lord's servants have laboured here over the years, including Brethren R. Orr, L. DeBuhr, G. Collins and P. Elliott.

Iowa

During January and February, James Ronald Sr. gave ministry in a number of assemblies in the Midwest, including **Willmar, Antioch, West Union** and **Garnavillo**.

Cedar Falls, Gospel meetings by Gary Sharp and Allan Christopherson are encouraging with some professing and others showing an interest.

Garnavillo, Robert Surgenor had two weeks of helpful ministry on the first three chapters of Revelation.

Manchester, The all day meeting on January 19 was very well attended and enjoyed by the saints. Brethren P. Elliott, J. Clarquist, R. Surgenor, G. Sharp and R. Van Mills shared the ministry. Roy Weber and Richard Van Mills remained for a week of ministry and then started a gospel series on January 26, with a good number attending.

Marion, Prayer is requested for gospel meetings which William Lavery and Robert Surgenor expect to commence on April 13.

Stout, Albert Hull and Eric McCullough commenced a series in the gospel in mid-February.

West Union, Paul Elliott and Joel Port-

man expected to start a gospel series in February.

Missouri

Kansas City, Recently, John Gray had a week of ministry meetings with a good interest.

Ohio

Lorain, Robert Surgenor had 1½ weeks of ministry with a full hall every night.

Michigan

Livonia, The bimonthly Bible Readings in January were very large and profitable. James Smith remained with the assembly for a week of ministry.

North Carolina

Hickory, Oswald MacLeod is making steady progress following total hip replacement surgery on December 31.

Pennsylvania

Bryn Mawr, There was good attendance during four weeks of gospel meetings by David Oliver and Gene Higgins.

Connecticut

Hartford, The monthly area Bible Reading in January was led by James Smith. The portion considered was James 3 and many practical truths were discussed.

Massachusetts

East Boston, In January, James Smith had four nights of appreciated ministry, speaking on God, Satan, Adam, Cain and Abel.

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N. Ireland

Ahoghill, Brethren Meekin, Craig, Curran and Sinclair gave help at the conference on January 1.

Annalong, There was a good attendance and some blessing in salvation during recent gospel meetings by J. Hawthorne and A. Davidson.

Ballyboley, At the conference on January 3, there was a good number in the barn and help was given by several brethren.

Belfast, The conference on December 26

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and 27 was good with helpful ministry and profitable Bible Readings led by Brethren McShane and Leckie. At **Abertbridge Road**, there was a happy spirit throughout the conference on December 31 and January 1. The Bible Readings were led by Brethren Ledger, Hutchinson and Ferguson.

Bleary, God has been working and a number have professed faith in Christ during gospel meetings by J. Martin and W. Jennings.

Buckna, The conference on December 26 was large and helpful.

Bushmills, D. Kane is preaching the gospel in this difficult place.

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

Cookstown, Good numbers are attending gospel meetings by J. Lennox and J. Brown.

Coughfern, J. Allen and T. Meekin are preaching the gospel with some professing.

Crosskeys, Recently, T. McNeill saw a little blessing in a series in the gospel.

Dunmullan, Good numbers are coming out to gospel meetings being held by A. Aiken and J. Hutchinson.

Garvagh, S. Ferguson and N. Turkington have had a good start to a gospel series.

Gransha, A good number attended the conference on December 25 and the ministry was shared by Brethren A. McShane, T. McNeill, D. Kane, J. Hutchinson and T. Gracey.

Kilkeel, The conference on December 26 was large with helpful ministry given by a number of brethren.

Moneyreach, R. Pickering is preaching the gospel in this difficult place.

Ministry Meetings, J. Allen had ministry in Ahorey, Omagh, Dublin, Skibereen and Killykerghan. A. McShane was in Cambridge Avenue, Ballymena speaking on the Book of Revelation.

Eire

G. Stewart and S. Patterson are preaching the gospel in **Skibereen**. Previously

our brethren had excellent numbers in the hall at **Magheracorran** with some blessing in salvation.

Scotland

Harold Paisley expected to visit various assemblies in Scotland during February.

Glasgow, The Harley Street conference was most profitable with a very large attendance. The ministry was helpful and the Bible Readings were led by Norman Crawford and A.M.S. Gooding. While in the country, Brother Crawford visited a number of assemblies in ministry.

Australia

Tasmania, Ridgley Gospel Hall held its 91st conference on January 4 and 5. Both the attendance and ministry were excellent. Following the conference, J. D. McColl remained for ministry meetings, which were very profitable.

Chile

On January 7, David Jones wrote, "We are just making plans to go north to the city of Copiapo where an assembly was established last November. A young brother who teaches at the University along with his wife who is a doctor have done excellent work since arriving there three years ago. Now there is a little assembly of 20 believers in Copiapo. This city is located on the Atacama desert. I'm expecting to have some ministry meetings with the Christians there."

Costa Rica

Grecia, On February 3, David Booth and Doug Reid commenced a series in the gospel.

Malaysia

Klang, In early January, Tom Bentley started gospel meetings and had more unsaved present than saved. Brother Bentley expected to give help in Hong Kong during the month of February.

Trinidad

Christian Village, On January 12, Danny Ussher commenced gospel tent meetings, using the Two Roads chart.

Orange Field, Recently, three obeyed the Lord in baptism, two of whom were a married couple from a Muslim

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background. Following the baptism, their 11 year old son professed to be saved.

Whiteland, On January 12, John Wright commenced a three week series using the Egypt to Canaan chart.

Venezuela

Puerto Cabello, About 700 attended the annual conference on the last weekend of December.

Conferences, D.V.

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

March 28, 29 and 30 at John Oliver Secondary School Auditorium, 41st and Fraser Streets. Bible Readings will be in Romans 8. Prayer meeting in South Main Hall, 60th and Main Streets on Thursday at 8 p.m. Corr. W. A. Boyd, 6540 Sophia, Vancouver, B.C., V5X 3N3, phone (604) 327-5985.

Winnipeg, Manitoba

April 26 and 27 in John M. King School, one block east of Gospel Hall. On Saturday, there will be Bible Readings at 10:30 and 2 on the Believer's Responsibility in the Home and the Believer's Responsibility in the Assembly, with Ministry at 4 and 7. On Lord's Day, Breaking of Bread is at 10:30, with Sunday School at 12:45, Ministry at 2 and 4, and Gospel at 7. On Friday, there is a Ministry Meeting in West End Gospel Hall at 7:30 p.m. Corr. Duncan Dunsire, 432 Beverley St., Winnipeg, Manitoba, R3G 1T8, phone (204) 775-3704.

Newmarket, Ontario

May 4 in the Gospel Hall, 736 Davis Drive. Breaking of Bread is at 9:30, Sunday School and Bible Reading on John 13:1-20 at 11:30, Ministry at 2:30 and Gospel at 7. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont., L3Z 1Y9, phone (416)775-6816.

Stout, Iowa

April 12 and 13 in the Gospel Hall, with a prayer meeting on April 11 at 7:45 p.m. Ministry on Saturday at 10 a.m. On Lord's Day, Bible Reading at 9 a.m. with Breaking of Bread at 10:30. Corr. Richard

Stickfort, Stout, Iowa, 50673, phone (319) 346-1857.

McKeesport, PA

April 26 and 27 in Francis McClure Junior High School. The first meeting on both days is at 10 a.m. Prayer meeting in the Gospel Hall, Prescott and Broadway, on April 25 at 7:30 p.m. Please give advance notice of arrival time and number coming to Donald Garnham, 257 Knickerbocker Dr., Pittsburgh, PA 15235, phone (412) 373-2558. Those coming without advance notice may have to find their own accommodations. Corr. Harold F. Clark, 134 Victoria Drive, McKeesport, PA 15131, phone (412) 678-1071. Directions to school: Turn off Lincoln Way, right on Eisenhower-Guise Drive, up to end, right, then left, then left at top of hill to school.

East Boston, Massachusetts

May 31 and June 1. Bible Readings on I Thessalonians 4 and 5, and II Thessalonians will be held 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 magazine:

Kapuskasing, Ont. - March 29 and 30

Toronto, Ont. - March 28, 29 and 30. Bible Readings will be on Ephesians 1, 2 and 3

Mimico, Ont. - April 4, 5 and 6

Fredericton, N.B. - April 5 and 6

Nineveh, N.S. - March 29 and 30

Culver City, CA - March 29 and 30

Manchester, CT - March 28, 29 and 30

Change of Address

Douglas Howard, #1804 - 3771 Bartlett Court, Burnaby, B.C., V3J 7G8

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Change of Address of Correspondent

Mansfield, Ohio, Patrick E. Fitzgerald, 2372 TR 925 Rt. 1, Perrysville, Ohio 44864, phone (419) 938-6567

New Assembly

Hinckley, Minnesota, Corr. Roland Ekstrand, Rt. 2, Box 178, Hinckley, MN 55037, phone (612) 384-6710. On Lord's Day (at Mr. Roland Ekstrand's home) Breaking of Bread is at 10 a.m., with Ministry at 11 and Gospel at 8 p.m. On Thursday there is a Prayer and Bible Study at 8 p.m. at Mrs. Arnold Ekstrand's home, Sturgeon Lake, MN.

With Christ

Mrs. Lewis MacKenzie Sr. of Springfield West, P.E.I. on September 5, age 88. After a lingering illness, our dear sister fell asleep in Jesus. She was saved in 1964 under the preaching of John McCracken and Albert Hull. Mrs. MacKenzie will be remembered as a kind and cheerful saint.

Scott Penney of Kitchener, Ontario on September 7, age 22, as a result of a single car accident near Ottawa. Our dear brother was saved in meetings held by William Metcalf and William Lavery in October, 1974. He was a brother beloved and esteemed by all. A comforting and faithful message to a large crowd was given by J. Noble.

Mrs. Iris Broadhead of Dawson Creek, B.C. on November 14, age 54. Our beloved sister was saved and baptized in her teens and in assembly fellowship until the Lord received her to Himself (Acts 7:56, 59). For the past 25 years, she was very faithful in Dawson Creek assembly where she was highly esteemed and given to hospitality. She was a real helpmeet to her husband Ken. Their three children are in assembly fellowship. Iris is very greatly missed. Alex Wilson and his son Don spoke comforting and faithful words at the service and E. Billingham at the graveside.

David Magawan of Kingsmoss, N. Ireland on December 9, after a long illness. Our dear brother was saved in 1942 through a tract a lady gave him while he was travelling on a train. For some time he was in Broughshane assembly and for the past 40 years in Kingsmoss where he was a real pillar. Mr. Magawan was a man with a great interest in the assembly and will be greatly missed.

Mrs. Jean Laird of Fairview, Vancouver, B.C. on December 20, age 88, after a lengthy time of illness. Our dear sister was born in Saltcoats, Saskatchewan. She and her husband were saved in Vancouver as a result of meetings by the late L. McBain and W. Warke in South Main in 1939. Later they were in fellowship in North Vancouver and then in Fairview for the past 10 years. Beside her husband David, she leaves one brother, nieces and nephews.

Mrs. Minnie Christopherson of Hitesville, Iowa on January 1, age 91. Our dear sister was saved 58 years ago and was a part of the early work here when Oliver Smith first brought the gospel to this country place. The assembly was formed in 1927. Minnie and her husband were in fellowship here since it began, until 1½ years ago, when they entered the Linn Manor Care Center due to failing health. Minnie longed to see her family complete in Christ but some are still lingering at the door.

Mrs. Bernice Papenfuss of La Crosse, Wisconsin on January 2, age 89. Our dear sister was saved in 1934 when the late S. Hamilton and G. Gould were having meetings in Nodine, MN, through John 1:12. She has been in fellowship in La Crosse for many years. Mrs. Papenfuss leaves a large family behind, most of whom are not saved. Paul Elliott preached the gospel to a large crowd at the funeral.

Mrs. Eldora Kernohan of London, Ontario on January 3, age 68. Our dear sister was saved as a girl in her teens while attending gospel meetings in Grand Bend. She maintained a quiet

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consistent testimony. She was endowed with a Dorcas-like character, sewing to minister to the blessing and needs of others. Her husband, Fred, greatly mourns the loss of a faithful wife. The funeral was taken by Arnold Gratton and David Warden.

S. H. (Sam) West of Sault Ste. Marie, Ontario on January 4. Our dear brother was saved at the age of 20 and for 65 years continued in happy fellowship in the Sault Ste. Marie assembly, serving for many years as correspondent and as respected elder. In his profession as a chiropractor, he had a great influence on many unsaved to whom he faithfully witnessed for Christ. He will be sadly missed by the Christians here and especially by his wife, May, one son and two daughters.

Mrs. Anna Asche of Hitesville, Iowa on January 7, age 71, after a long bout with cancer. Throughout her illness, Ann maintained a cheerful spirit, resigned to the will of God. Ann was saved 48 years ago and with her husband John, was a real asset to the assembly where she will be truly missed. The funeral was attended by a large attentive audience with Brethren Elliott, DeBuhr and Orr sharing the service.

John Gracey of Dromore, N. Ireland on January 13, age 85. Our dear brother was saved in 1922 at H. Baillie's meetings. Since 1924 he has been in fellowship in Dromore where he was a real help, giving wise counsel and guidance on oversight for many years. Despite poor health he was a consistent attender at all meetings, with a love for the Lord and the gospel.

Miss Melinda Brubacher of Kitchener, Ontario on January 13, age 86. Our beloved and esteemed sister was saved in her teens in a denomination. Later she was baptized and received into assembly fellowship. After training as a nurse, she was commended to the Lord's work in Guatemala, where she laboured for some years until ill health forced her to return home. She was faithful above many and was at all the meetings as

long as strength permitted.

Mrs. Maria Vincenzo of Hartford, CT on January 15, age 91. Our dear sister was saved on April 13, 1934 when Mr. Frank Carboni pointed her to Christ using the parable of the sower. She was in happy fellowship in Charter Oak assembly for many years and lived a faithful, consistent life. Her husband pre-deceased her in December, 1984. The funeral services were shared by M. Brescia, G. Higgins and F. Tornaquindici.

Mrs. Stewart McArthur of London, Ontario on January 18, age 72. Our dear sister was born in Ayrshire, Scotland in 1913 and was saved at the age of 14 in Paisley, Scotland. She and her husband, Alistair, came after the war to join her parents living in Hamilton, Ontario. Her father was the esteemed servant of the Lord, Andrew Douglas. They were in fellowship in the Kensington assembly until moving to London in 1978. As well as her husband, she leaves three daughters, a son, grandchildren and great grandchildren to mourn her loss.

Mrs. Maude Cumbow of Arlington, WA on January 24, age 92. Our dear sister was saved in 1931 during meetings by the late H. Harris and A. Joyce. Widowed at an early age, she raised five children in the fear of the Lord. She had a godly care for the saints and an exercise for the spread of the gospel. For over 40 years, she lived across from a school. Hundreds of children have been in her home to share a cookie or candy along with a tract and a word about her Saviour. Some have returned years later to share the news of their salvation.

□

no fault in this man." Even so, the Apostle John records that following the mock trial, "He bearing His Cross went forth unto a place called the place of a skull...where they crucified Him" (John 19:16-17). That cross unfolds His suffering, rejection, shame and death, but it reveals our sin, "Christ died for our sins" (I Cor. 15:3).

Peter, in speaking of the tree, concludes with these words, "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43). To "believe" is to acknowledge the need of having your sins forgiven, to claim the atoning work of Christ as your acceptance with God and to receive Christ as your own personal Saviour. The result is being saved from sins, having eternal life, and being assured of Heaven for all eternity.

To "believe not" will mean to die in your sins, to be banished from God forever and to be in the lake of fire for eternity. Will you allow some "big tree," or any other primary interest, to overshadow the value of the tree of Calvary? May God help you now to settle the importance of the cross in your life! Tomorrow may be too late.



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The Big Tree

Wm. J. Oliver

The cool January afternoon was bright and clear as we mounted the steps to the porch of the stately, old house. A look back at the large tree that took up most of the front yard made it easy to judge that both house and tree had been there a long time.

Very shortly the door opened and a lady appeared, who later proved to be an octogenarian. We gave her a calendar for the new year that displayed a Bible text for each month. Her reception was pleasant but reserved, until we began to speak about her house. She warmed up quickly and reminisced about her father building the house, and her mother and she digging up a little sapling while on a walk when she was a little girl. They planted that little sapling in the front yard. She quickly added that this tree had now been registered in the National Registry of Big Trees. On September 30, 1982, it was noted to be the largest reported Norway Maple in North America; with a circumference of twelve feet, two inches and a height of sixty-three feet, its crown spread to sixty-six feet. Although she had left the house and tree to be married, the financial crisis of 1929 had left the young couple without a home, and so they returned to the old house and growing tree.

Interested in her story, and recognizing that the big tree was significant in her life, we explained that the reason for giving her the calendar was because of another tree that should be of even greater importance to her. Our conversation turned to the tree on which the Saviour, the Lord Jesus Christ, was crucified and the truth that, apart

from the work of Christ at Calvary, there would be no hope for man for all eternity; but because He gave Himself to bear the penalty for sin on that tree, each one can know sins forgiven and be saved from coming judgment for sin. As the Apostle Peter, who personally witnessed Calvary, wrote, "Christ also suffered for us ... Who His own self bare our sins in his own body on the tree that we being dead to sins, should live unto righteousness: by whose stripes we were healed" (I Pet. 2:21-24).

In apparent reflection over the financial crisis of her earlier life, she responded simply, "I guess the big tree has been my Saviour." Considering her advanced years, it seemed a sad ending to our conversation with her obvious interest in the Norway Maple and comparatively little interest in the tree of Calvary.

What does the tree of Calvary mean to you? Is there anything of greater interest or importance than the great work completed by the Lord Jesus Christ there? To many, the mention of that cross brings to mind a large, appealing emblem attached to a building, or a gold ornament hung around the neck or worn on the lapel.

The Cross that Peter and Paul spoke of in their messages (Acts 5:30; 10:39; 13:29) was not a gilded emblem, but a tree stripped of its life and beauty. It was a stake to which malefactors were nailed for execution. But Christ was not a malefactor. Peter wrote concerning Him, in I Peter 2:22, "Who did no sin"; Paul wrote in II Corinthians 5:21, "Who knew no sin"; and John, who leaned on His breast, wrote in I John 3:15, "In Him was no sin." Pilate, the Judge, declared in Luke 23:4, "I find

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Gleanings in II Peter (5)

Sydney Maxwell

In II Peter 2:4-13A, we have been occupied with the fate of the apostates. Peter has indicated the punishment for which they are reserved (2:9). In 2:10-16, we are given a further description of the apostates.

In v. 10, we are first of all reminded of the state of their lives, "They walk after the flesh." This, we may say, is really the course and bent of their conduct. In a child of God, the flesh at times may be active, but with these people it is a way of life. They know nothing of the spiritual warfare in Christian experience, for they do not fight against the world, the flesh, or the devil, which is a proof of their unregeneracy, bereft indeed of the Spirit of God. Then their speech does not have the preservative of salt as with the child of God (Col. 4:6), "They are not afraid to speak evil of dignitaries." In Jude we have a similar statement. It is clear that while Satan is opposed to all that is of God and an enemy of the child of God, yet Michael the archangel durst not bring a railing accusation, but said, "The Lord rebuke thee" (v. 9). We should remember that, rather than despise government, we are to pray for those in authority (I Tim. 2:2). We have the principle of this in Exodus 22:28, "Thou shalt not revile the judges, nor curse a ruler of Thy people" (R.V.). The A.V. has, "Thou shalt not revile God." Peter describes them as "being presumptuous" or daring (v. 10); this word is only used once in the New Testament and marks the spirit of apostates. They are also self-willed, which indicates that they are self-loving and also lawless.

In v. 11, we have the contrast of

all this rebellion and insubjection. The angels, "greater in power and might bring not railing accusation against them before the Lord." The example we have given of Michael in Jude 9 is to the point here.

In v. 12, we have a simile used which is most solemn, "But these, as natural brute beasts, made to be taken and destroyed ... shall utterly perish in their own corruption." The apostle also speaks of their senselessness, "they speak evil of the things they understand not." In verse 13a, the apostle intimates what they shall receive, "The reward" or properly "the wages of unrighteousness." They shall be paid back in full for that for which they have gone in. The phrase "the reward of iniquity" is used in Peter's speech in Acts 1:18, when speaking of Judas. In 2:13, these people do not hide their conduct under the cover of darkness, but parade their rebellion in daylight.

Note in the comment above, the various characteristics of the apostates: their state, speech, spirit, self-loving nature, simile as beasts and their senselessness.

We have already looked at the description of the apostates, and now, in 2:13b, we have suggested the pictures that relate to their folly. The verses from 13b on, give us a further description of these people. The apostle describes them, in v. 13, "Spots they are and blemishes." It is interesting that Peter used the negatives of these words to describe the character of our Lord Jesus, "A Lamb without blemish and without spot" (I Pet. 1:19), all spotless within and lovely without. What a contrast! If we have their character defined for us, we have again their conduct, "sporting themselves" or revelling in

their deceptions and “while they feast with you.” The love feast was a practice of the early assemblies; it was a meal partaken of by the entire assembly. It was this love feast that was being abused at Corinth (I Cor. 11:21-22). It is evident that, at a later date, these false teachers mingled among the saints at these feasts.

In v.14, we have reference to their sight. The language indicates that their vision was defiled, full of adultery. The eyes can be used for evil as well as for good, as can be noted in Matthew 5:28. The R.V. reading suggests that they had the eyes of an adulteress. The Lord uses the word to describe the Scribes and Pharisees (Matt. 12:39). James uses the word in regard to those who court friendship with the world (4:4). They are also described as those who cannot cease from sin. It is interesting to see the positive side to this in I Peter 4:1, “He that hath suffered in the flesh hath ceased from sin.”

He not only speaks of their character and their conduct, but their beguiling of unstable souls. The word “beguile” is translated “enticed” in James 1:14, and Peter translates it “allure” in v. 18. It comes from the word “bait,” and would be an appropriate word for a fisherman to use. It is a good thing to have the heart duly exercised in spiritual matters, however in this context, the exercise is to covetous practices. The R.V. reads “in covetousness.” Such people are described as being literally “children of cursing.” We have the very opposite in I Peter 1:14, “children of obedience.”

In v. 15, we have the steps of these apostates. The writer has described their eyes, now he makes reference to their feet, “They have forsaken the

right way.” In I Peter 2:21, we are exhorted to follow in the steps of Jesus. Here, they followed the way of Balaam, who said many wonderful things, but his heart governed his feet, “He loved the wages of unrighteousness.”

If the apostle speaks of the motive of Balaam in v. 15, he now makes reference to his madness in v. 16. We will remember that this was the man who was forbidden to curse the people of God, but how effective he was in corrupting them! The smile of the world is oftentimes more subtle and powerful than its stroke. It is more dangerous when it is fawning upon the saint than when fighting against him.

In v. 16, we have mentioned the prophet’s iniquity, and in v. 17, we have the false teacher’s hypocrisy, “They are wells without water,” so empty, and yet they promise so much. We have a wonderful contrast in Isaiah 58:11, speaking of Israel, God says, It is “like a spring of water whose waters fail not.” These false teachers are also marked by instability, like “clouds that are carried with a tempest.” We are also reminded of their destiny, “to whom the mist of darkness is reserved for ever.”

In vs. 10, 11, we were impressed with the insolence of the apostates, then, in v. 16 we have their impunity. In v. 18, we have their insincerity described, “They speak great swelling words of vanity.” Jude uses the same word in his epistle in verse 16, it has the meaning of “excessive bulk,” but without substance, very high sounding but only empty. The same word “to speak” is used of the ass in v. 16, but with more weight and sincerity. The purpose of their speaking is “to allure.” The word has been used in v. 14, translated “beguile”

ing," and in James 1:14, the same word is translated "drawn away" to indicate the power that such language has over their victims who "through the lust of the flesh and through much wantonness" are easily ensnared again by those who teach them error. They were just about to escape, but are drawn back into the error. The apostle has already used this word "wantonness" and rendered it "filthy" in v. 7.

In v. 19, they promise these people "liberty," but what it really means is "bondage." "They who promise such liberty," says Peter, "are themselves the slaves of corruption." The people who are just escaping are overcome again, and the word in v. 20, rendered "worse" is translated in II Corinthians 12:13 as "inferior," and in our chapter of II Peter means to be worse off. The language of Romans 6:16 is descriptive of what we are considering in II Peter 2:19-20, "Know ye not that to whom ye yield yourselves servants to obey his servants (slaves) ye are to whom ye obey."

In vs. 17-19, the apostle has exposed the claims of these apostate teachers, in vs. 20-22, he exposes their course. In v. 20, we have a solemn statement, "If after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." This word "pollution" is used only this once in the New Testament, but it is associated with the word translated uncleanness in v. 10. The world is not only a dark and dangerous place, but it is defiling as well. The escape in v. 2 is made good through the knowledge of the Lord and Saviour Jesus

Christ. Do not let us imagine that Peter is speaking of a genuine child of God falling from grace and being lost in the ruin of this unclean and ungodly world. He is speaking rather of those who have come into a sphere of profession and nothing more. It is something like the house of Luke 11:26 that is swept and garnished but inhabited again by seven other spirits more wicked than the first, so that the last state is worse than the first. How often we have seen some who professed to be saved and for a time acted like it, but they turned away from the Lord Jesus and His people and now would mock the thought that there is anything to the things of God! We have more religious apostates in christendom than we may imagine, and as the shadows lengthen and the day goeth away, they will increase.

The knowledge these people have attained has come about by mental assent rather than heart affection to the person of the Lord Jesus Christ. We have "entanglement" in v. 20. The word is used in II Timothy 2:4 of the saint as a soldier, "No man that warreth entangleth himself with the affairs of this life." The next thing to notice in the verse is "enslavement," they are overcome. The first word is again the word a fisherman would use; the fish is caught, entangled in the net, and there is no escape. There is no escape from apostasy, no recovery, the latter end is worse with them than the beginning.

In v. 21, we have "estrangement." We have seen in v. 20 it is because of perversity, in v. 21 it is from a pathway. The apostle indicates, it had been better for them not to have known the way of righteousness. The expression "the way of righteousness" is a statement that describes the

apostolic message of the gospel. It is a way of life and is found in a Person (John 14:6). It is the way of salvation in Acts 16:17. It is the way of peace, unknown to the sinner in Romans 3:17. The way of righteousness would also indicate the path that the child of God will walk and is the evidence of a changed life. It is one thing to know the way; it is another thing altogether to embrace it through faith in the Lord Jesus and give evidence of a changed life. Again in v. 21 we have the phrase "turn from the holy commandment." The saints at Galatia were turning again to the weak and beggarly elements, and for this reason Paul stood in fear of them lest he had preached the Gospel in vain (Gal.4:9).

The reader will be able to trace the various things that are said about the victims of the false teachers. They are entangled, enslaved and estranged. In the last verse, they are established in their uncleanness.

In concluding this chapter, we consider v. 22, and the apostle pronounces a solemn inditement. He speaks of establishment in their pollution. The apostle quotes from Proverbs 16:11 in relation to the dog. The saying about the sow was no doubt familiar to the readers, although it is not an Old Testament quotation. We know that it is the nature of the sow to wallow in the mire. The use of the dogs and the swine together remind us of Matthew 7:6. The apostate returns to the practices of the former life, and a mere profession of religion does nothing to rescue from it. How solemn and stirring the close of this searching chapter! The words of the hymn writer are apt for us as we conclude.

Help us upon our watch to stand,
And never quail for fear,
Till in the glowing eastern sky
The morning star appear.
Then with Thy waiting saints above,
Thine advent Lord we'll hail,
And over death and sin and woe,
We'll joyfully prevail. □

A More Excellent Way

Dr. Moffat's Translation of I Corinthians 13.

I may speak with the tongues of men and angels, but I have no love, I am a noisy gong and a clanging cymbal;

I may prophesy, fathom all mysteries and secret lore,

I may have such absolute faith I can move hills from their place but if I have no love

I count for nothing;

I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives no airs, is never rude, never selfish, never irritated, NEVER RESENTFUL; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for tongues, they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child. I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections in a mirror, but then it will be face to face;

At present I am learning bit by bit, but then I shall understand, as all along I have myself been understood.

Thus "faith and hope and love last on, these three," but the greatest of all is love.

Wedges Wielded by the Wily Behold the Axman Cometh

A. J. Higgins MD

I watched as his sinewy arms lifted the ax. His blows were well placed and strong. The large logs seemed to surrender at each blow and divide into pieces. Their girth was large; his ax was small. His arms, although muscular, hardly seemed able alone to cleave the massive logs. His secret, if such it could be called, was scarcely anything that even a small schoolboy does not know. Every blow from his ax was preceded by the skillful insertion of a wedge into a carefully chosen spot. With the use of a small wedge, the seemingly indivisible log soon yielded into its parts before his well placed blow. Small wedges divide once solid trees.

This age old and time honored principle is not something that sprang from the hearts of men. It began long ago with Satan and has been employed, sad to say, very successfully by him down through the centuries. Perhaps one of the most telling instances where he employed this technique is at the church at Corinth. Paul reminds us there that "we are not ignorant of his devices" (II Cor. 2:11).

But Paul is no passive bystander watching Satan wield his wedges on the assembly. Already in his first letter, he has warned against the wedges that would mar unity (ch.1-4), defile the purity (ch. 5-7), remove the liberty (ch. 8-10), impoverish the ministry (ch. 11-14), and compromise the mystery (ch. 15). In the first epistle, Satan appealed to the baser elements in men: lust, pride, greed, selfishness. More subtle, but no less dangerous is his attack in the second epistle. Here he will attack men at their highest points.

To Paul, Satan is the master lumberjack felling testimonies and dividing once strong companies by the use of small wedges. This inveterate hater and adversary of God desires to remove everything that pleases God and that bears testimony to God.

As we scan the epistle, we will find that Satan will attempt to drive wedges between the servants of God and the assembly, between men and God, leadership in the church and followers, between the chaste virgin and the bridegroom, and between Paul and God's purposes for him. No aspect of personal or assembly life is off limits to him. He respects no sphere and fears no man. Nothing is too sacred to be touched by his grasping fingers. No man is so spiritual that he is somehow immune from Satan's attack. He will attack Paul's reliability (1:17) and his sanity (5.), his authority (3:1) as well as his bravery (11:30).

He does not look for great issues. Small seemingly minor ones are his specialty. Little foxes, a little folly, a little folding of hands is quite ample to serve as a wedge that makes possible further development.

His devices vary, but his desire is fixed. His guise may change, but his goals are steadfast. His ploys may be flexible, but his purpose is rigid. From the day that he made his first stand beneath the tree of knowledge he has been unceasing in his efforts to mar all that brings God pleasure.

In I Peter, he is the roaring lion stalking the prey, encircling the sheep. He is relentlessly moving in, looking for a stray, waiting for an unguarded moment when he can advance further. If he can find weakness in leadership (5:1-4), some rivalry

amongst the saints (5:5, 6) or some question in someone's heart about the care of God (5:7), he may well have his wedge. Criticizing leadership, competition amongst saints, calling in question God's love; all will suit his purposes well. He only needs a small opening into the flock, only a door through which to enter, only a wedge to pry further apart the small opening. Little wonder then that Peter, the experienced shepherd, calls upon the elders to shepherd the flock with David-like care to preserve it from the lion.

In I Thessalonians 3:5, Paul makes clear that the saints there were the target of Satan. How dreadful to be set up as something that he would actually shoot at! How wonderful that there is grace to be preserved from him! In II Thessalonians, we learn that the fires of persecution (1:7), false doctrine (2:2) and failure amongst saints (3:11-13) are wedges that he uses in his unceasing battle to destroy the assembly.

But it is especially II Corinthians that is before us in these brief articles to follow that he uses such tactics. Together we will trace some of Satan's devices that we see exposed throughout the letter.

If no other lesson is learned, may we be soberly conscious that the ax-man is coming. To the extent that I please God, to that same degree Satan will desire to mar my testimony and life for God. To whatever degree the assembly with which I am linked has brought honor to God, in that same measure Satan will target it for his wedges.

The axman cometh. May the Lord grant grace to us each that we might be forearmed and "having done all, to stand!" □

Dan Shutt

Throughout the earthly ministry of the Lord Jesus Christ it is evident that he specialized in difficult human problems. It is delightful to note, while reading the gospel accounts, the unique way that he brought help and healing to those who were beyond any reasonable expectation of recovery. Consider these case histories: a woman who had an issue of blood 12 years, healed; a woman who was crippled for 18 years, loosed; a paralyzed man at Bethesda who had been helpless 38 years, walking; Lazarus, dead and buried four days, already beginning to decay, raised. None can deny that divine help and salvation for the helpless and lost characterized the Lord from heaven.

When we begin to explore the meaning of the incarnation, it is clear that the voluntary self-humbling of Christ brought him to places that God, in experience, had never before been. It will be helpful for us, then, to establish a scale against which His poverty may be measured. Consider the following contrast: "The God who made the world and all things in it ... is not served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things" (Acts 17:24-25, NASB), and "(Jesus) went throughout every city and village ... and the twelve were with him, and certain women ... and many others, which ministered to Him of their substance" (Luke 8:1-3). So real was his poverty that simultaneous with his ministry to others, was the service of others to Him! Our souls should be moved in worship at the thought of the Creator, the Sovereign of eternity, moving on earth like one of His creatures, served by human hands.

It is important to note that this was not an isolated incident in the life of the Lord Jesus Christ, but was typical of all His lowly experience. Beginning with his birth, the rough hands of Joseph of Bethlehem, more used to carpentry than to children, tenderly wrapped and ministered to his infant body. Finally, in His death, He was served by the amazing devotion of Joseph of Arimathaea, who, though he was rich, with his own hands hewed out a grave as a clean resting place for the body of Jesus. His position, "lower than the angels" (Heb. 2:9), also placed him in unique relationship to heavenly creatures. His first private testing, the temptation in the wilderness, and His last, in Gethsemane, share these unique expressions: "angels came and ministered unto Him" (Matt. 4:11), and "there appeared an angel from heaven, strengthening Him" (Luke 22:43). While their normal ministry includes serving the "heirs of salvation" (Heb. 4:14), it must have seemed incredible to them to minister to the "author of eternal salvation" in these periods of physical weakness. Deep within every human breast is the fear of being deserted and alone with no one to render assistance. Likely, in some of the cases cited, malfunctioning bodies hid a crueler condition, the black shroud of an abandoned spirit. It was not until they turned to Jesus that they learned there is a Friend who delights to draw near and assist the needy. David could say "I will fear no evil, for thou art with me" (Psa. 23:4). The promise of God to Israel was "Fear not ... when thou passest through the waters, I will be with thee" (Isa. 43:2). Christ prophetically said, "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered:

they trusted in thee, and were not confounded" (Psa. 22:4-5).

We now turn our thoughts to the moments of the supreme helplessness of the Saviour at Calvary. We seek to learn the meaning of his heart-sobs when he cried, "there is none to help" (Psa. 22:11). Others, wallowing in self-pity or misinformation, may have made this claim (cf. Rom. 11:3), but the accuracy of this assessment, divinely foretold, is beyond question. But is the meaning limited to the oft repeated words of the Psalmist when he said, "Lover and friend hast thou put far from me, and mine acquaintance into darkness" (Psa. 88:18)? The tragic truth is that his disciples, terror stricken, had fled; his own brothers, likely still in unbelief, were no comfort to him; the women who had so lovingly served him throughout his life were now impotent in this crucial hour. The angels, too, by now had vanished from the scene. Not unable, but uncalled, they waited like the women, afar off. But beyond all this, there lies a greater truth.

As believers, we have learned in measure that desertion by others is bearable because God remains faithful. And so, too, for the Saviour, the path of rejection had been tempered by the sweetness of God's abiding presence. This Lamb had been tenderly nurtured from His birth. "Thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly" (Psa. 22:9-10). Daily dependence upon God had been his abiding joy. But what of this hour, this cry, this grief? Here we tread most sacred ground as we bear witness to the solemn moment when a holy God

resigns His Sacrifice to the altar. Christ now embodies and perfectly fulfills the type of the scapegoat in the wilderness, alone and buffeted by strong terrors, and sound of the lion echoing in his ears. The Sinner, designed and destined to suffer outside the camp, sees not only the hostile gates of Jerusalem, but the closed face of Heaven as the fearful darkness falls. The Helper is now helpless, the Defender destitute, the Advocate abandoned, the Friend forsaken. "My God, My God why didst thou forsake me?"

There is no doubt that we, like Abraham's servants on the way to Moriah, will find that there are boundaries beyond which we may not pass. Without question, there are comprehensions that are the exclusive reserve of God's personal appreciation of the work of Christ. But will we be satisfied in our meditations and in our worship to know only the hours of light, the man-inflicted pain, the spittle and thorns, rather than the darkness, the storm of divine wrath, the altar and the sword? Though we observe that the historical record of the four Gospels devote a total of only four verses (Matt. 16:45; Mark 15:33; Luke 23:44-45) to the time period between the sixth and the ninth hour on the cross, we must assert that the vast majority of references to the cross, especially in regard to its spiritual meaning and redemptive value, rest upon the transaction of those hours. Let us not rest, then, until we have learned more of the Solitary One who bore our sins in those lonely hours and consumed the wrath of God for us. May God help us to go in for a fuller understanding of what delights Him most, the hours when God's purposes were fulfilled in

Christ's bruising, grief and sacrifice for sin!

O what a load was Thine to bear,
Alone in that dark hour,
Our sins in all there terror there,
God's wrath and Satan's power.
The storm that bowed Thy blessed
head
Is hushed forever now,
And rest divine is ours instead,
Whilst glory crowns Thy brow. □

Carest Thou Not?

Mabel Jean Jassie

When the contrary winds are
blowing my way,
And my days with cares
seem fraught,
When it is so difficult
even to pray,
Oh, Saviour carest Thou not?

When the plans I've made have
all gone awry,
And God's purpose I
cannot see,
When I don't understand and
I question why,
Lord, carest Thou not for me?

When I stand at the place
of a vital choice,
Yet I don't know the
path to take;
When I long to hear Thy
guiding voice,
Lord, carest Thou not which I make?

When the enemy points his
poisoned dart
Toward my soul to undermine;
When faith is near shattered,
I search my heart
And turn to His Word divine.

When I read His promises,
there I see
That His care is changeless
and true.
And I hear Him say
"Child, I care for thee
Today and life's journey through."

Things that Differ (4)

N. Crawford

We have been attempting to examine the vital difference in things that appear similar. This month, we want to compare three words: fellowship, friendship and familiarity. They are often confused in practice, even though by definition we know that each is distinct.

Fellowship

A believer seeking help on this subject will make a startling discovery. Major works in systematic theology, summaries of Bible doctrines and books about major Bible themes do not deal with it as a distinct truth. They do and must deal with it as they handle other doctrines, but "fellowship" is a precious, spiritual truth, and deserves special attention.

In all the vocabulary of Christians, there is scarcely any word that conveys such diverse impressions. It is possible that a number of Christians visiting together in a home, speaking to one another about their common interests as believers and singing hymns are enjoying fellowship, but it is more likely that they are enjoying Christian friendship. Such friendship is a good thing, but we all know that this is a very limited view of fellowship and desire to rise far higher in our appreciation of it.

Spiritual fellowship is not easily defined. It means a mutual sharing of interest and purpose; a partnership of spirit, heart and soul; a relationship of love and joy and peace; a mutual sharing in work and responsibility, and even a sharing in sorrow, grief and pain. One of the reasons that it is so difficult to define fellowship is because it is a high spiritual truth, and it is better understood in its visible expressions

than in its essence. Some of the synonyms of fellowship are communion, companionship, communication, partnership and partaking, but none of these except the first one expresses exactly the same thought. To have fellowship is to share, to share in and to share with.

Fellowship is portrayed in at least four aspects in the New Testament. The first and primary aspect is fellowship with God in the relationship of Father. The second is fellowship in the family that should be enjoyed by every child of God. The third is distinct, it is the fellowship of an assembly which God purposed should be the privilege and responsibility of all believers; sadly, it is not so. The fourth is practical fellowship in the gospel and the teaching of the Word of God.

Fellowship with God is the pattern for all other fellowship. Sin cut man off from God and put him at a guilty distance. The satisfaction for sin that has been given to offended justice by the propitiatory work of Christ on the cross has made it possible for God to reconcile guilty men unto Himself, so that we who "sometimes were far off are made nigh by the blood of Christ" (Eph. 2:19). "And truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3b). The entire subject of the first chapter of John's Epistle is that we share a common life, "The eternal life that was with the Father, and was manifested unto us" (v. 2). We feebly grasp such high truth, for we are now the possessors of the life that is from eternity and is eternal. There can be no true rest for our spirits apart from this blessed fellowship with the Father. Augustine correctly wrote, "For Thy glory we are and were created, and our spirits

are restless until we rest in thee."

The second great truth related to fellowship is that there are others who share the same life, and "If we walk in the light as He is in the light, we have fellowship one with another ..." (I John 1:7). This blessed fellowship in the family is not based on our growth or development in spiritual things. Growth is the subject of the second chapter of this epistle. All the genuine children have come into the light and habitually walk in the light, and in the light we find others with whom we enjoy mutual blessings. All in the family have the one Father, the same Saviour, the one Lord, we believe the same blessed gospel, bow to the one authority of Holy Scripture, are indwelt by the same Spirit, have one blessed hope for the future, and even share the same needs, afflictions and sorrows. Even though this fellowship in the family is based on great positional truth, fellowship is never a position, but always a living, enjoyed, vital reality.

Assembly fellowship is a distinct truth from fellowship with the Father and fellowship in the family, but it must not be isolated from them. "The fellowship" of Acts 2:42, in which the believers in Jerusalem continued steadfastly, is a spiritual reality, based on a clear pattern, but it has a visible expression. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (I Cor. 1:9). The New Testament makes it clear that it was God's purpose that all who are in the fellowship of the family should also be in the enjoyment of the fellowship of an assembly. In fact, in I Corinthians 10:16-22, the most comprehensive passage about the fellowship of an assembly to be found in Scripture,

assembly fellowship is an expression of the fellowship of the great spiritual body, composed of all believers from Pentecost to the rapture. This is the meaning of verses 16 and 17 where there is one cup and one loaf, and each partaker is expressing that we are "one body."

This need not be confusing to any of us. Each person who makes up the number of an assembly, should be a member of the body of Christ. People have come into assemblies who were never true children of God, but this was far from the mind of the Spirit, and we should do our utmost to guard against such a mockery of fellowship. However, an assembly is not a miniature of the body. It is a unique, distinct testimony in a given locality, meeting consistently, with a divine Center and a circumference, for it has a within and without (I Cor. 5:12, 13). Those who make up the number have been received into the fellowship where they mutually share the same truths, enjoy the same privileges, share similar responsibilities and walk and work and worship together in a blessed fellowship. It should be obvious to all who examine this subject that a mutual sharing must mean that when reception takes place, the assembly receives the believer and the believer receives the assembly, otherwise fellowship is marred.

Fellowship in the work of the Lord is a major subject of the Philippians letter. It was a prayerful fellowship (Phil. 1:19), persevering (4:10), personal (4:14) and very practical in that it exactly met the servant's need (4:16). This "fellowship" was a true expression of oneness of heart and purpose between the believers at Philippi and God's servant in the prison.

Friendship

A friend in another land was recently approached by fellow executives in his company. They told him that his leadership abilities were badly needed; they had plans for him and great prospects, but they expected that he would give much more of his time, including evenings and weekends to the firm. All of this he utterly refused. He explained that his interests were spiritual, that he gave himself to the study of God's Word and was engaged evenings and weekends in assembly privileges and responsibilities and in a ministry of teaching and preaching. In a later discussion with his immediate superior, my friend asked the man if he had many friends and was told that he did have a few. Again he asked if he had close, dear friends and was told that he had one or two that he would count dear. The Christian responded, "I have many hundreds of dear friends in this land and many parts of the world. Their interests are my interests, their friends are my friends and their needs are my concern."

Many people who have been saved for many years take this matter of friendship for granted. The worldling has few friends, and many have no true friends. Millions of unsaved people live lonely, isolated lives. Clubs, lodges and partying are poor substitutes for true friendship. The Christian has the one Friend who is above all others, and because of this Friend who sticks closer than a brother and loves at all times, we have thousands of other friends who truly love us and who we love dearly. However, fellowship should never be allowed to merely become friendship, it is too high and holy to be allowed to disintegrate even to this degree.

Familiarity

It is tragic if fellowship is lost, but when friendship becomes familiarity, there is certain to be serious consequences. Whenever assembly believers form cliques, there are barriers which for social, personal or economic reasons shut others out and lead to envy and strife. There is nothing evil about having friends who you regard as being closer to you than the average friend, but be very careful that this does not lead to ostracizing others, or cause partiality in judgment (I Tim. 5:21). Partiality is the very antithesis of fellowship.

Perhaps the greatest evil of familiarity is that it does breed contempt. We have been the witnesses to the tragedy of seeing two Christians telling one another their life secrets and allowing each other to be aware of all the inside information of every aspect of their lives until a breaking point came, after which they could scarcely endure the company of each other. Do not let friendship degenerate to this level. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). Every such exhortation to love in the New Testament is to express it, to make love a living, work-a-day principle of our lives, and then we will truly be in the enjoyment of fellowship with one another. Kind thoughts lead to kind words and deeds, and usually, they result in a return of the same.

Rather let us look by faith to Christ at God's right hand than at the mountains of difficulties before our eyes.

R. C. Chapman

Legality, Liberty, License

Joel Portman

Two expressions heard at times among Christians seem to indicate misunderstanding about what is right in relation to our practice. They are "He (or she, or that assembly) is so legalistic" and the second and counterpart, "I can do what I want." These and other similar expressions show that the old problems concerning Christian practice and what is right are still with us today, even as they were of old.

The Danger of Legalism

"Legalism," "Legality," and "Legal" are not terms found in Scripture, although the principle is found. The best example of legalism is found in the elaborate system of careful observances worked out by the Pharisees to guard them from ceremonial defilement and to give them a position of superior holiness. Likely their motive at the start was good, since it was for the purpose that they might uphold the law and thus honor God. But the fault was twofold, first, they added to the Word of God their binding regulations, making it a form of literal bondage to those who were occupied with it. They were not satisfied with the plain Word of God. The second fault was the basic concept in their minds that by such careful outward observances they would gain the favor and blessing of God. Thus we see that legalism is that effort of man in the energy of the flesh to gain acceptance before God on the basis of his own works.

We know that truth can be taught or held in a legalistic way. We must do our utmost to avoid harsh and oppressive applications of truth. There should be consistency in application of Scripture, not over-emphasis of one principle to the exclusion of

others. Various assemblies, as well as individual believers, may hold views on matters of personal practice which are different in some ways from others, and sometimes this inconsistency is seen as legalism. But the solid teaching and earnest desires of brethren to uphold the principles of God's Word are not legalism. Sometimes this accusation is made by those who do not want the clear path of obedience to the Word and separation from the world's practices. It is very easy to condemn someone for being legalistic when my attitude toward what is being taught is that I don't want to bow to it. We should recognize that the drift from spiritual principles is always toward less obedience and more accommodation with the world and the flesh. God's principles of separation in life and practice are always the same. We need that grace to bow to and put into practice what is taught from the Word of God.

Legalism was being taught to the believers in Galatia. The good apostle counters with clear teaching as to their position in Christ which could not be improved by any observances having to do with the old economy of Judaism. The danger was that they would leave the position they had received by grace through faith in Christ and return to bondage under the law. Thus in Galatians 5:1-2, they are exhorted to 'stand fast in the liberty wherewith Christ hath made us free.' What they and we have and are before God can never be altered or improved by religious observances of any nature. We stand complete in Him and fully accepted in the Beloved (Eph. 1:6). God's delight is in those who rest in full confidence on that work which has satisfied His

every claim. May the Lord give us grace to appreciate always the position or standing into which we have been brought through the work of Christ and what we are in Him!

The Hazard of License

The opposite attitude is expressed and dealt with in the remainder of the chapter. Galatians 5:13 refers again to liberty, but here it is in the context of our practice, not our position. Liberty in Christ is not freedom to do whatever we want; nor is liberty to be an occasion to the flesh. One who adopts this attitude is showing that if he is really saved he is not entering into the purpose of salvation and what God desires from him. There is also the possibility that he has never experienced the transforming work of God. The attitude of license carries with it four important associations.

1. It denies practically the Lordship of Christ in taking the stand that we can do what we want, we are rejecting the sovereign control and claims which the Lord has on us who have been bought with the great price of His blood. Salvation involves, not only deliverance from sin and its penalty, but also submission to the obedience of Christ (I Pet. 1:14; Rom. 6:16-17).

2. It hinders the work of the Holy Spirit in the believer to develop spirituality and produce the fruit of the Spirit (Gal. 5:16-17, 22-25). He does not have liberty to work in one who is grieving Him (Eph. 4:29-31) or resisting His work.

3. It hinders Christ-honoring testimony when we are not living in subjection to His will and His word. Lot exemplifies a man who, as a believer, lived as the world did, and apart from the Word of God clearly

stating so (II Pet. 2:7-8), we would not even know he was a righteous man. His pattern of living, although personally a righteous man and vexed with the things he saw, robbed his words of power before the men of his city (Gen. 19:9) and of weight before his own family (Gen. 19:14). A life not lived consistently with the Scripture and in submission to the Word in every known aspect prevents others from placing confidence in what we say. The world is looking for reality and consistency. We should want to have the clearest testimony possible, but we cannot when we are not submissive to the Word of God.

4. It casts doubt on the reality of profession. We should want to live in such a way that others would be confident without question that we belong to Christ (Gal. 5:24)

The Blessing of Liberty

The principle of liberty has brought us out from the bondage to legal observances and ceremonies as a means of seeking to please God and achieve a position before Him. We have a perfect position in Christ and nothing can add to it. We should rejoice in it and live in the good of it. Liberty in Christ has also set us free from bondage to the power of sin in our lives (Rom. 6:14-18) and the bondage of self-will (Gal. 2:20). We are not to be slaves to sin or the desires of the mind, having been given the ability to live a life to honor the Lord and obey the truth. It is not the liberty of the fleshly, worldly mind, but that of the one who, out of love to the Lord, would seek to do those things which will bring honor to His Name. It is the character of a life lived under the controlling power of the Holy Spirit (Gal. 5:16, 18, 25).* The One who enjoyed the greatest

liberty in this sense on earth is our Lord Jesus Christ. His example is ever before us as One who lived above the ceremonial observances of men and entirely in the will of God. In Him we have come to know the truth and have been set free, free to serve Him and honor His Name in our life (John 8:31-36).

The character of the last days seems to be reflected in the oft repeated phrase at the end of Judges, "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 17:6; 18:1; 19:1; 21:25). May the Lord preserve us from these two extremes of the flesh that the testimony to His Name might continue for His honor until He comes!

□

Sometimes

Mabel Jean Jassie

Sometimes God leads in joyous ways;
Sometimes He leads in sorrow.
Sometimes He takes us to the heights,
Then valleys on the morrow.
Sometimes our sea of life is calm;
Sometimes its billows roar.
Sometimes He heals our hurts with balm;
Sometimes we suffer more.
Sometimes when prayers we
upward send,
The answers come so plain.
Sometimes we plead and intercede,
Yet prayer seems almost vain.
Sometimes we live in wondrous peace;
Sometimes in strife we're torn;
Sometimes we sing; sometimes we weep,
As in deep grief we mourn.
Lord, may we ever learn to leave
Our "sometimes" in Thy hands,
For this we KNOW, while here below,
ALL TIMES God understands.

by Harold St. John

The Hebrew word translated "to make atonement" is *kaphar*, found only once in its simple form, and translated "and shall pitch" it (ark of Noah) within and without with pitch (Heb. *kopher*). In its intensive or strengthened form it occurs about one hundred times, usually being rendered "to make an atonement," or "to make reconciliation."

Atonement is not a New Testament doctrine at all; its place is taken by the far deeper and more radical truth of reconciliation. Unfortunately in the seventeenth century the two words atonement and reconciliation were used practically as equivalents, but there is no possibility of confusion in the language given by the Holy Ghost.

In atonement sins are covered and thus hidden from sight, but in reconciliation they are cancelled, obliterated, and pass out of existence.

In atonement the blood was carried into the sanctuary but was never put upon the sinner; in reconciliation, the Blood of Jesus Christ, God's Son, cleanses us from all sin as well as purifying the heavenly things themselves (see Heb. 9).

In atonement the heart could rest for a brief period, at most one year, upon the blood of an animal sacrifice; in reconciliation the soul is brought to God in unclouded acceptance and enjoys a title without a flaw.

In atonement the priest enters the presence of God, but the worshipper stands outside; in reconciliation, the prodigal is brought within the Father's house, and is sealed with the Father's kiss.

Christ, as the Eternal Word

In atonement the sin is removed but the man is unchanged; in reconciliation not only the sin has gone, but the man that did it disappears from before the eye of God and another man takes his place.

We may sum the matter up by saying that the doctrine of the atonement is an inspired foregleam of the forbearance of God in Old Testament times, while the truth of reconciliation is the crown and glory of the gospel. □

D. L. Craig 1890 – 1985

Jas G. Hutchinson

Mr. D. L. Craig, a veteran evangelist, went to be with His Lord on November 5, 1985, at the age of 95. Our dear brother was saved at the age of twenty at a cottage meeting, held in Belfast by the late John Madill in 1910. For many years, he was in happy fellowship in the assembly at Adam Street, Belfast. With zeal and interest, he took part in the assembly activities while employed at the Belfast shipyards.

After thirty years with the assembly, they gladly commended him to a wider sphere of service. He laboured in the gospel for many years, as long as his health permitted, and saw God working in the salvation of precious souls in many places. He was most consistent in his convictions and worked with great zeal and courage in the gospel. His gospel and ministry messages were simple, but helpful and his warm, happy spirit endeared him to many. This was evident at the very large funeral from Central hall, Bangor where he had been in fellowship for a good number of years. Messrs R. Wishart and A. Leckie spoke at the hall and graveside. Mr. J. Young and R. McKee took part in prayer. □

F. H. Grantmyre of New Glasgow, N.S.

The feebleness of any attempt to describe the greatness and glory of the Lord Jesus Christ could be summed up by the words of John 21:25, "I suppose that even the world itself could not contain the books that should be written." The subject is infinite, nevertheless, a few references to His greatness will be made to exalt that altogether lovely Person.

1. Christ as the Expression of Deity

He is "the Image of the invisible God" (Col. 1:15). "Expression" means to represent by words. No wonder we are told, "His mouth is most sweet" (Songs 5:16), for He has perfectly expressed the heart of His Father. Expression is descriptive power, the exposition of thought, the display of purpose and feelings. Who but the Son of the living God could, from a divine point of view, fulfill these credentials? Surely, there is none other that can be compared with Him!

2. Christ as the Personal Word of God

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Christ is distinct in His Person, and, as the Word, He embodies all the treasures of divine wisdom. In fact, He is "The Wisdom that is from above" (Jas. 3:17). Paul writes, "Christ, the power of God and the wisdom of God" (I Cor. 1:24). The collective wisdom and thought of God is expressed fully in His Person. "It pleased the Father that in Him should all fulness dwell" (Col. 1:19). This is "the Fulness," an expression of all that God is in Himself.

3. Christ as the Revelation

of God to Man

Christ is eternally, the utterance, or expression of Godhead. He ever was and ever will be the Revealer of the Father. However, in the incarnation, He became the Revelation of God to man. "The Word became flesh and dwelt among us" (John 1:14); "The only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18).

When Paul prayed for the Colossian believers whom he had never seen, he requests that "Their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ. In whom are all the treasures of wisdom and knowledge hidden" (Col. 2:2,3, R.V.). "In Him was life, and the life was the light of men" (John 1:4). What He has ever been eternally, He still is. His precious Person never changed, but He did take a body. He became a true Man, but apart from sin. In a perfect body, all the fulness of Godhead was pleased to dwell (Col. 2:9). No wonder, in the day when God will bring Him back into the world, we read, "And let all the angels of God worship Him" (Heb. 1:6). Heavenly hosts will bow their heads in worship and adoration. He is more glorious in His Person than frail, mortal man can comprehend, but we should bow before His greatness in humble worship.

4. Christ as the Suffering Saviour

He who is the expression of deity, the full unfolding of all the divine wisdom, see Him in the garden in agony of soul! "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Then comes the climax; the holy, sinless, spotless Son of the liv-

ing God was taken by wicked hands and led out to Golgotha where His altogether lovely form was nailed to a rugged cross, for man, His creature's sin. "Through the eternal Spirit, He offered Himself without spot to God" (Heb. 9:14). How can we ever fully appreciate the worth of that offering!

5. Christ as the Altogether Lovely One

He said prophetically, "My delights were with the sons of men" (Prov. 8:31). It is still true that He finds delight in His own. A striking verse is found in Songs 4:16, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices may flow out. Let my beloved come into His garden, and eat His pleasant fruits." The writer, having lived in Ceylon, now known as Sri Lanka was amazed, when picking flowers from a garden there, to find that there was no fragrance from them. Sri Lanka is about 8 degrees north of the equator, where the north wind is scarcely ever felt. The spiritual application to the believer is that when the cold, frigid north wind blows, the best in his life is manifested. If trouble and grief and sorrow in our lives makes us more fragrant for His glory, then so be it! The loss of a loved one, children yet unsaved though prayed and wept over, a terminal disease or the loss of employment may be to us the north wind that causes the fragrance of the garden to flow out. It has been proven that the sweetest fruit grows where the north wind blows.

No matter what our circumstances are, if our delight is in the greatness of the Person of our Lord Jesus Christ, we will be sustained, and our lives will be fragrant for Him. □

Questions and Answers

Sydney Maxwell

QUESTION: Can you give help in the magazine regarding the deity of the Lord Jesus. Was it in any way limited by His humanity?

ANSWER: It is needful that we choose our words well, when dealing with the deity and humanity of our Lord Jesus. We can say without any fear of contradiction that in deity there is not and cannot be any thought of limitation. It is generally understood that deity has been manifested in three spheres, that of omniscience, omnipresence and omnipotence. We cannot allow any difference in judgment on these attributes of deity. If we should read or hear anything to the contrary, then it is error and heretical in character.

The Gospel of John places the emphasis on the deity of our Lord Jesus Christ. In the matter of the Lord's deity, John declares that the Lord Jesus, as the Word, was with God and the Word was God (1:1). We are assured, "The Word became flesh" (1:4). We are reminded of His omnipotence, "All things were made by Him" (1:3).

Regarding His humanity, was this attribute limited? Let us hear John speak. In 2:11, He turns the water into wine; in 4:19, our Lord Jesus walks upon the sea; in 6:6-14, with a lad's provision, he feeds the multitude and yet of the broken pieces that were left, they filled twelve baskets, and in 9:1-12, the Lord Jesus heals the blind man. One other example will suffice to attest unlimited power in His humanity. In 11:43, He cried with a loud voice, "Lazarus come forth, and he that was dead came forth" (v. 44).

Let us examine his Omniscience. In 1:48, He said to Nathaniel, "Before that Philip called thee, when thou wast under the fig tree, I saw thee"; in 4:18, He declares to the woman on Sychar's well, "Thou hast had five husbands and he whom thou now hast is not thy husband"; in 5:6, regarding the man who had the infirmity 38 years, "When Jesus saw him lie and knew that he had been now a long time in that case." His knowledge in these cases was not based on information, but on His foreknowledge of all things.

We have spoken of inherent deity. We must now speak of a voluntary limitation of deity to do the Father's will, especially in relation to omnipresence. In His manhood he was in one place only at one time. In His servant character, even though the Son, he says: "For I speak not from myself, but the Father which sent me, he hath given me a commandment, what I should say" (John 12:49 R.V.).

In conclusion, His coming into manhood demanded the voluntary laying aside of a glory that He had with the Father before the world was (John 17:5), and now He is anticipating its manifestation in a glorified Manhood. I do not like the word "limitation" in the question. I prefer to think of the voluntary subjection of divine attributes as the Servant in certain circumstances, because at other times they were fully manifested.

QUESTION: I have some difficulty with the coming of the Lord Jesus as a thief in the night, Matthew 24:40-43 and II Peter 3-10. Would you please answer in the question page?

ANSWER: It should be made clear

that in neither of these two passages is the Lord Jesus referred to as a thief but rather, the Spirit of God is emphasizing the unexpectedness of our Lord's return to the earth. It is a lesson we all can understand, a thief generally never gives information before hand as to his intent, if he did he would be foolish and we would be prepared. That is exactly what Matthew says, "If the good man of the house had known, he would have watched" (Matt. 24:43)

It is important to note that in Matthew 24, the subject is the coming of the Son of Man to earth. In II Peter 3:10, it is not so much a person coming as it is a period of time being introduced, the Day of the Lord. It is well known that in the religious world confusion exists on these prophetic matters, even among evangelicals. The saints of this period forming, as they do, the church which is His body, are not expecting the Lord to come as a thief, that is, unexpected and with stealth. This is one of the many distinctions between the rapture of the church and the revelation of the Lord Jesus in glory in relation to the world. We are waiting for the shout, but the Day of the Lord is ushered in by signs.

It is evident that the passage in II Peter 3:10 is describing the Day of the Lord as a period of judgment. It will continue right through the millennial reign of Christ and merge into the Day of God when God will be all in all (II Pet. 3:12-13). The emphasis, then, in Matthew 24:43, is upon the Person coming, He is the Son of Man. The emphasis in II Peter 3:10 is on the "period" introduced by His coming to earth. We wait for the Lord from heaven, listening for a shout. The world looks for signs. In Matthew 24:3, the disciples asked,

"What shall be the sign of Thy coming and the end of the world." There is no excuse for saints now to ask such a question. We have a wonderful unfolding regarding saints who have died. The problem of the Thessalonian believers was that they feared that those of their number who had died would miss the glory of the coming kingdom. Paul assures them that they need not fear, for sleeping saints will be raised prior to the kingdom age (I Thess. 4:13-18), and in I Corinthians 15:51-53, we are assured that living saints will be changed. All, of course, linked with the great truth of "the Day of Christ."

The failure to distinguish things that differ has led to much needless controversy and confusion. In conclusion, it may be well to point out that the great tribulation, the judgment of the living nations and the reign of the Lord Jesus over the earth is the period known as "the Day of the Lord." □

Humility is not the habit of thinking nothing of yourself, but the art of appraising yourself at your proper value and keeping within your limits.

The person who has a profound sense of the holiness of God will be slow to sin, and slower to say that he has no sin.

There can be no headway in holiness until there is first the absolute renunciation of every known sin.

"We are not to fight against the flesh, we are to count it dead; we are not to fight with the world, but to separate from it, but we are to resist the devil and he will flee from us."

Wm. Lincoln

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Vancouver, A nice number of souls were saved in gospel meetings by James Smith and David Oliver in **Woodland Drive**.

Ontario

Collingwood, The February biweekly ministry meetings were taken by William Metcalf and William Hynes. Brother Hynes expected to return in March for ministry meetings.

Grimsby, The assembly had appreciated visits recently from Carl Payne and Fred Krauss.

Guelph, John Gray expected to give a week of ministry in March on the vessels of the Tabernacle.

Kirkland Lake, Sam Patton and Don Nicholson have commenced a series in the gospel.

Niagara Falls, In February, the assembly had a week of ministry by Arnold Adams that was very encouraging and appreciated.

Nipissing Junction, Larry Steers and David Gray were in their fifth week of gospel meetings at last report.

Southampton, The interest continues in this area and Lorne Mitchell and George Patterson expected to recommence weekly meetings at the arena in mid-March.

Toronto, In late February, Eugene Higgins had a week of large and profitable ministry meetings in **Pape Avenue**, with many saints coming from nearby assemblies. Prayer is requested for gospel meetings which Jack Noble and Eric McCullough expect to commence at **Bracondale** on April 6.

Quebec

Price, The saints were encouraged during four weeks of gospel meetings by Leslie Wells and Gerard Roy.

New Brunswick

Fredericton, Helped by local brethren, Murray McCandless had well attended gospel meetings with some blessing in

salvation, cheering the saints.

Green River, In late February, Vincent Davey gave ministry here and then visited **Madawaska, Maine** and **Shediac**.

Shediac, Four were baptized in February. Another soul was recently saved through the University outreach.

Tracadie, Three were baptized in March.

Nova Scotia

River Denys, Fred Holder and Fred Bartlett are having cottage meetings two nights a week, about six miles from here, with some encouragement and blessing.

Prince Edward Island

Charlottetown, On March 2, Albert Ramsay and Jim Allen of N. Ireland commenced a series in the gospel.

Rosebank, A few souls trusted Christ during recent gospel meetings by Albert Ramsay and Noel Burden.

Newfoundland

Gander, Marvin Derksen continues to labour here as well as giving ministry recently at **Eastport, Fogo Island** and **Templeman**.

Goose Bay, Labrador, Wallace Buckle and David Hunt continue to pioneer in this area. The nearest assembly is 180 miles away.

Tidings - U.S.A.

Hawaii

Prayer is requested for our Brother Francis Vendetta who underwent quadruple bypass heart surgery in the last week of February.

Nebraska

Omaha, John Slabaugh and Joel Portman expect to commence a gospel series on April 13.

Iowa

Cedar Falls, A number professed salvation during a gospel series by Allan Christopherson and Gary Sharp. Another encouraging feature of this series was the good number of outsiders who attended the meetings.

Manchester, Roy Weber and Richard

Tidings

Van Mill have been labouring in the gospel. The February all day meeting was profitable although attendance was smaller due to a flu epidemic.

Marion, Prayer is requested for a gospel series which Robert Surgenor and William Lavery expect to commence on April 13.

Wisconsin

Blue River, The all day meeting on February 2 was well attended and the saints appreciated ministry by Brethren P. Elliott, R. Orr, J. Portman and J. Ronald Sr. Robert Orr and William Metcalf expected to start gospel meetings on March 16.

Michigan

Saginaw, In February, William Metcalf had two weeks of ministry on Egypt to Canaan. There was a good interest with unsaved present each night.

Ohio

Monticello, Cleveland, Eugene Higgins spoke at the annual children's treat on February 8 and remained for a few nights in ministry. Fred Krauss was expected for ministry the last week of February.

Mississippi

Hattiesburg, Lloyd Ballhagen is labouring in the gospel here. Some time after a previous series near Tylertown, one precious soul professed salvation.

New Jersey

Haddonfield, Norman Crawford and Eugene Higgins expected to have gospel meetings in March.

Longport, There is a need for a Director of Nursing at the Gospel Hall Home for the Aged. Details of this salaried position are available from David MacPhearson, Gospel Hall Home for the Aged, 2800 Atlantic Ave., Longport, N.J. 08403.

Connecticut

Hartford, There was an excellent attendance during one week of ministry meetings by Norman Crawford.

Massachusetts

East Boston, Norman Crawford had a week of ministry on "Back from Babylon" in the **Cliftondale** hall. A number of outsiders attended and the hall was full each night. Brother Crawford expected to go on to **Metheun** for further ministry.

Tidings - Other Countries

N. Ireland

The assemblies at **Cloughfern** and **Bellymena** continue with the Saturday night ministry meetings another winter season with large numbers of young and old attending.

Antrim, L. B. Mullan is labouring in the gospel.

Battleford Bridge, In this area where the little assembly closed some few years ago, Brethren McKinley and Glendinning are preaching the gospel in a portable hall.

Bushmills, D. Kane continues in the gospel in this hard and needy district.

Castlereagh, Belfast, In February, E. Wishart commenced a series in the gospel.

Cloughfern, J. Allen and T. Meekin had good meetings with some professing salvation.

Cookstown, Good numbers are attending gospel meetings by J. Brown and J. Lennox and one has professed.

Dunmullan, J. Hutchinson and A. Aiken continue in the gospel with good numbers and some interest amongst local people.

Garvagh, Good numbers are coming out to gospel meetings being held by S. Ferguson and N. Turkington in a portable hall.

Glenanne, T. Wright and W. Nesbitt had a long and fruitful gospel series.

Glengormley, Brethren McBride and Glenn have commenced a series in the gospel.

Shanaghan, Gospel meetings are being

Tidings

held by Brethren Hawthorne and McNeill.

Straid, Ballyclare, S. Maze and R. Eadie are preaching the gospel in a portable hall.

Ministry, R. McPheat had large ministry meetings at **Newtownbreda** and **Glengormley**.

Antigua

Jack Noble had two weeks of appreciated ministry with the saints recently, speaking on the Holy Spirit and related subjects.

St. Johnstons Village, Over 100 souls are attending nightly gospel meetings by Jack Noble and Dalmar Edwards. Three professed to be saved early in the series. Later, our brethren expect to pitch a tent at **All Saints Village** for a further gospel series.

Brazil

Santa Cruz das Palmeiras, Ronnie Watterson expected to erect his tent here in mid-February. About a year and a half ago, Brother Watterson had meetings in this place and saw some fruit.

South Africa

Port Elizabeth, Enroute to Zambia, William Halliday is giving help in this area for several weeks. He and Robert Neill started cottage meetings at Hillside in January.

Conferences, D.V.

Calgary, Alberta

May 17, 18 and 19 in the West Hillhurst Gospel Hall, 2326 - 7 Ave., N.W. Breaking of Bread is at 10 a.m. on Lord's Day. Prayer meeting is on Friday at 7:30 p.m. Corr. Garry W. Seale, 3111 Conrad Cres. N.W., Calgary, Alberta, T2L 1B7, phone 289-2688.

Portage la Prairie, Manitoba

June 13, 14 and 15. Meetings on all three days are at 10:30, 2:30 and 7:30. On Friday, the meetings are in the Gospel Hall. On Saturday and Lord's Day, the meetings are in the Yellow Quill School, Crescent Road and 24 Street. Prayer meeting in the Gospel Hall on June 12 at 7:30

p.m. Corr. David Ronald, SS 1, Site 3, Box 30, Portage la Prairie, Manitoba, phone (204) 857-9831.

Eden Grove, Ontario

June 1 in the Elmwood Community Centre, six miles north of Hanover and one-half mile west from the flasher light in Elmwood. Breaking of Bread is at 10 a.m. Prayer meeting on May 31 is in the Eden Grove Gospel Hall at 7:30 p.m. Corr. John Boddy, RR 4, Walkerton, Ont., N0G 2V0, phone (519) 366-2302.

Midland/Waubaushene, Ontario

May 17 and 18 in the Penetanguishene Secondary School, Dunlop St., Penetanguishene, commencing with a prayer meeting at 10 a.m. Bible Readings are on Hebrews 11 and 12. On Lord's Day, Breaking of Bread is at 9:30 a.m. Corr. Ed Heels, Box 363, Midland, Ont., L4R 4L1, phone (705) 534-3698.

Crapaud, P.E.I.

May 17, 18 and 19 in the Kensington High School with a prayer meeting in the Crapaud Gospel Hall on Friday at 7:30 p.m. Breaking of Bread will be at 10 a.m. in each of the five assemblies sponsoring the conference. Corr. D. G. Ramsay, RR 4, Cornwall, P.E.I., COA 1H0.

Garnavillo, Iowa

June 7 and 8 with a prayer meeting on Friday at 7:30 p.m. in the Gospel Hall. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049, phone (319) 964-2389.

Waterloo and Cedar Falls, Iowa

April 19 and 20 in the Masonic Temple, corner of Mulberry and Park Avenues. First meeting on Saturday is at 10 a.m. On Lord's Day, Breaking of Bread is at 10:30 preceded by a Bible Reading at 9 a.m. on I Thess. 4 and I Cor. 15. Prayer meeting on Friday at 7:30 p.m. in the Waterloo Gospel Hall. Corr. Clifford Smith, 3466 Hammond Ave., Waterloo, Iowa 50702, phone (319) 234-6095 and Erwin Stickford, 223 N. Francis, Cedar Falls, Iowa 50613, phone (319) 266-6271. Following the conference there will be a week of Bible Readings on I Thessalonians.

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Frostburg, Maryland

May 10 and 11 with prayer meeting on Friday at 7:30 p.m. First meeting on both days is at 10 a.m. Corr. David R. Willetts, 159 Mt. Pleasant St., Frostburg, MD 21532.

Hickory, N.C.

May 24 and 25 in the Gospel Hall with a prayer meeting on Friday at 7:30 p.m. On Lord's Day, Breaking of Bread is at 9:45. Corr. Arnold McDonald, Rt. 2, Box 116, Iron Station, N.C. 28080, phone (704) 263-8649.

Note: Kindly remember the following conferences as mentioned in detail in the March magazine:

Winnipeg, Man. - April 26 and 27

Newmarket, Ont. - May 4

Stout, Iowa - April 12 and 13

McKeesport, PA - April 26 and 27

East Boston, MA - May 31 and June 1

Change of Address

Tom Bentley, 21 Gracefield, Gracehill, Ballymena, Co. Antrim, N. Ireland.

Mrs. George Campbell, #21 - 6100 Tiffany Blvd., Richmond, B.C. V7C 5A8.

Change of Correspondent

Shediac, N.B., Robert S. Arsenault, 29 Carney Ave., Moncton, N.B., E1C 4H4, phone (506) 389-3324.

Frostburg, MD, David R. Willetts, 159 Mt. Pleasant St., Frostburg, MD 21532.

Change in Meeting Time

Garnavillo, Iowa, On Lord's Day, ministry meeting now starts at 9:45 a.m.

With Christ

Mrs. Kate Gibb of Huntsville, Ontario, age 90. Our dear sister came to Canada from England at 11 years of age. She was saved in Orillia after her marriage and was received into assembly fellowship

there. Moving to Huntsville in later years, she continued in fellowship until her homecall. Many enjoyed her hospitality over the years. She was a faithful Christian and will be missed. Mrs. Gibb is survived by two daughters who are in fellowship and one son, for whom prayer is requested.

Mrs. Minnie Beemer of Fredericton, N.B. on January 10. Our dear sister was saved in 1965 and was in assembly fellowship and at all the meetings until ill health hindered her from coming. Please remember in prayer her husband and two daughters still not saved. Her son is in fellowship and is the assembly correspondent. The large funeral was taken by Murray McCandless, helped by Philip Atkinson.

Elvin Maxwell of Picton, Ontario on January 19, age 69. Our dear brother was saved 36 years ago and moved to the Picton area in 1955, where he was in fellowship for many years. After three years of illness, he departed to be with Christ. The gospel, which he loved, was spoken faithfully at the funeral by G. P. Taylor and M. McLeod.

Mrs. Elsie Ammann of San Diego, California on January 24, age 65. Our dear sister was born in Akron, Ohio. She was saved at the age of 19 and continued steadfastly in assembly fellowship until the Lord called her home. Mrs. Ammann was a real help to younger sisters and will be missed.

A. Parks of Dungannon, N. Ireland, on January 26, age 59. Our dear brother was saved as a boy in meetings in the Ardmore district. For many years he was in the assembly at Dungannon where he was a real help and highly esteemed. He had the joy of seeing all his family saved. The very large funeral was conducted by J. Brown and J. Lennox.

Jacob Ruf of Togo, Sask., on January 27, age 75. Our dear brother was saved early in life, later was baptized and gathered to the name of our Lord Jesus Christ. Along with his wife, he was among the first in fellowship at Togo when the assembly was planted. He lov-

Tidings

ed the Lord. A large company gathered to pay their respects at the funeral which was shared by R. Boyle and J. Webb. Please remember in prayer Mrs. Ruf and the family.

Mrs. Percy Kaiser of Port Bickerton, N.S. on January 29, age 96. Our dear sister was saved at a Pugwash conference in 1954. She was a quiet sister and very faithful to the assembly. Her husband predeceased her. The funeral was taken by Albert Ramsay.

Mrs. Agnes B. Faloon of Cleveland, Ohio, on January 30, after a long illness in a nursing home. Our dear sister and her family came into fellowship in the Addison Road assembly (the forerunner of Monticello) from the old Friendship Avenue assembly, more than 65 years ago. In the early years she was active as a Sunday School teacher. Mrs. Faloon is survived by a niece and a nephew.

Mrs. Mary Ethel Brown of Vancouver, B.C. on February 2, age 86. Our dear sister was born in Plumas, Manitoba and trusted the Lord as her Saviour in 1921 while attending gospel meetings in North Vancouver, conducted by the late Mr. Pearson. She was baptized in 1922, and received into fellowship shortly after at Cedar Cottage, and Victoria Drive, until illness confined her for the past number of years. Our sister laboured many years in Sunday School work, and had a real care and love for children. Her husband Charlie predeceased her in 1973.

Joseph Stevenson of Toronto, Ontario on February 7, age 75, after a lengthy illness. Our dear brother was born in Scotland in 1910 and born again there in 1924. He was received into fellowship in Scotland and later came to Canada. For many years he was in fellowship in Toronto, first at Highfield and later at Pape Avenue. Joe was a personal worker and will be missed. Please remember in prayer his wife, Jean, and family.

Robert Vallance of Tampa, Florida on Feb. 8, age 78. Our dear brother was called home suddenly after spending the day at the Tampa conference. Saved as a young man in Scotland, he was in fel-

lowsip in the Bo'ness assembly before emigrating with his family in 1947 to Detroit where he was in the Stark Road assembly for over 35 years before moving to Florida. His godly consistency in the home and in the assembly, and his cheerful disposition were appreciated by the Lord's people, and will be missed.

Mae Smith of Marion, Iowa on February 9, age 64. Our sister was born an invalid and was never able to walk in this life. She was saved on May 19, 1945 when L. McBain pointed her to the Saviour through 1 John 1:7. With a perfect body, she will walk the street of gold in glory. She was in fellowship in Manchester, Iowa until moving to Marion in 1979. Mae was the first woman resident of Linn Manor Care Center. She leaves behind her 91 year old mother at Linn Manor, one brother and five sisters.

S. McMorris of Ballinmallard, N. Ireland on February 9, age 82. Our dear brother was saved 55 years ago. For many years he was in the assembly at Ballinmallard where he was an esteemed overseer. He had a great interest in the gospel, preaching all over the area on Lord's Days and at times in special efforts. Brother McMorris will be greatly missed in the assembly and in the district in general.

Mrs. Emma Garner of Welland, Ontario on February 13. Our dearly esteemed sister was born in 1898, born again in March, 1933 and gathered to His name in 1943. Shortly before leaving this scene of sorrow to be with the One whom she loved and served, she said, "I appreciate the Christians praying for me, but I would like to go home." Though frail, she had been out to remember the Lord on the previous Lord's Day. She will be very much missed by the assembly at Welland.

Mrs. Jeannie Boutilier of Port Bickerton, N.S. on February 15, age 85. Our dear sister was one of the first saved under the preaching of Ernest Hiddel in 1921. She was a lover of hospitality and faithful at all the meetings. Her husband Roland predeceased her. The funeral

Tidings

was taken by Albert Ramsay and the gospel was faithfully preached to a full hall.

Mrs. Margaret Johnston of **Port Bickerton, N.S.** on February 16, age 94. Our dear sister was awakened to her need by the faithful testimony of a neighbour and later saved under the preaching of Mr. Brennan. She was referred to by Mr. Brennan as his last sheaf. The funeral was taken by Albert Ramsay.

T. Gilmore of **Ballynashee, N. Ireland** on February 20, age 78. Our dear brother was saved 51 years ago and was in the Ballynashee assembly for many years. He was a real man of God, deeply interested in the work of the Lord. For many years, he carried on a weekly gospel meeting and also a yearly conference in his own barn. In these meetings, souls were saved and the Lord's people helped. His testimony in the area was sterling.

Mrs. Anne Keller of **San Diego, CA** on February 21, age 93. Our sister was born in Ontario in 1893 and was saved for over 70 years. In 1929 she married Samuel Keller, a well known servant of the Lord, who went to be with Christ in 1948. They were in the Jefferson St. assembly for a number of years and our sister moved to San Diego in 1961. She was held in high esteem by all who knew her and she lived a godly consistent life. Mrs. Keller was a true mother in Israel.

Mrs. Sidney Saword of **Venezuela** went to be with Christ on February 22 after a long illness. A full obituary will be printed as soon as details are received.

VIA Gospel Magazine

A new edition of this excellent gospel magazine has just been published. It is well written and attractively printed, and is offered to individual believers or assemblies for free, prayerful distribution. The publishing costs are met by freewill offerings of the Lord's people. Order from E. E. Gould, Box 555, Kenora, Ontario, Canada P9N 3X3.

Therefore Be Ye Also Ready

Mabel Jean Jassie

"Therefore be ye also ready";
Sinner, hearken to the word.
Means it naught to you the nearing
Of the coming of the Lord?

"Therefore be ye also ready";
Oh, how solemn this refrain!
When he comes, the gospel message
You will never hear again.

"Therefore be ye also ready";
Sinner, pause to think, then flee
To the Saviour who is calling,
To the One who died for thee.

"Therefore be ye also ready";
To the Christian this would say
Watch and wait and work for Jesus
While as yet it is today.

"Therefore be ye also ready";
Look above; He's drawing near;
Soon our Morning Star, long hoped for,
With that trumpet shall appear.

"Therefore be ye also ready";
Christian, strive to please Him more.
Seek to win lost souls for Jesus
Ere He comes, then shuts that door.

To A Friend

Her feet run to the anxious soul in need;
Her hands, the common chores of
life ingrain;

At every opportunity the seed
Of life, she sows for someone's
future gain;

Her tongue, she moves discreetly
to endow

A pearl of wisdom to a burdened life;
And oft, upon her knees her
shoulders bow

To ease the strain of others'
bitter strife.

Unsung, almost unseen, she plays
her part,

But heavenly eyes those priceless
deeds behold.

The flame of God's dear love burns
in her heart

Transmuting worthless clay, to
firebright gold.

Somehow amidst all the rhetoric and claims, there is the sound of hollowness, of longing. A cry for reality, a plea for meaning still rises from the collective heart of the human family. All their freedom seems to be but bondage. This was exactly what the Lord Jesus was revealing to those of His day. He Himself was excluded from the mere illusion of freedom. In this very chapter He declared how He always pleased God (vs. 29), and challenged His audience to point to one sin of His life (v. 46). Outwardly before men, and inwardly before the eye of His Father there was no sin and no bondage. His was true freedom. Yet in that freedom, He chose to leave heaven and go to Calvary to pay the price of sin and provide men with a way back to God. He told His audience, "If the Son therefore shall make you free, ye shall be free indeed." The freedom He offers mankind is one purchased by His blood upon Calvary. It is a freedom from the bondage and bitterness of sin. It is a freedom that brings man into an eternal, indissoluble relationship with God (v. 51). It fulfills for man his deepest longing: life, liberty, and the pursuit of happiness. □

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Relevant Realities from the Revealed Word

A. J. H.

The Illusion of Freedom

Long before the signers penned their names to the Declaration that called for "life, liberty, and the pursuit of happiness" the heart of man has longed for freedom, claiming it as his birthright. Centuries later the now famous inaugural speech of President Roosevelt, spoken in the dark valley between the world wide depression and an approaching world war, reaffirmed this belief as he vouched to the nation the "Four Freedoms."

Among our own generation who can recall the moving oratory of Dr. King, "Let freedom ring from every hill and molehill in Mississippi ... free at last, free at last ..." without feeling the moral justice and power of his words?

Freedom has ever been the goal and the glory of men and nations. Perhaps only exceeding the tragedy of its loss, is the tragedy of its assumed possessions. In John 8, the Lord Jesus spoke to men about the path to freedom. His emphasis was undoubtedly upon spiritual freedom. They, nevertheless, in their pride, responded, "We were never in bondage to any man." Never was freedom more strangely defined. The coin of every day usage bore the image of Caesar. Above the Temple gate was the massive Roman eagle, symbolic of Roman dominion. Upon the seat of authority in Jerusalem was Pontius Pilate, a Roman governor. Foreign soldiers roamed the streets according to Josephus. Freedom wore a strange garment.

But perhaps some might say that the freedom they spoke of was a freedom independent of political domination; the freedom of thought,

action, and worship. Certainly the mind can be free even in a prison, but the Lord Jesus made clear that their professed liberty was not even genuine in that sphere. Their hands were stained with sin that left telltale fingerprints on all their activities (vs. 43-47). Their hearts were devoid of love to His Person (vs. 42). Morally and spiritually their distance from God and true freedom was measurable in light years.

Is there no true freedom, then? Is not a man a free will moral being? The testimony of the Bible is that he is. His freedom however lies in the sphere of choice. He must choose to be in one kingdom or the other; to own allegiance to God or Satan; to live for this world or the next. His ultimate freedom depends upon that decision. Those who choose to live their lives according to their own wills are really reenacting the choice of Satan, "I will be as God." There is no bondage so cruel and bitter as bondage to sin. The apostle Paul in his Roman epistle makes clear that sin is both monarch and master (Rom. 6) for those who choose its dominion. It is self imposed slavery, the surrender of true liberty. Yet those who glory the loudest in their supposed freedom often do so to the accompaniment of the sound of their chains.

We live in a generation that has imbibed the hedonistic philosophy that allows all that is pleasurable and attainable. Moral absolutes have no place in today's "advanced" society. We have moved beyond the barbaric thinking of our Puritanical forefathers. Sin really doesn't exist. Please pass the word back down the corridor of time. They were all wrong. Our enlightened generation has finally got it all together.

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Douglas Losey

truth, and tidings

may 1986



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Gleanings in II Peter 3 (6)

Sydney Maxwell

In this final chapter of Peter's last letter, he makes clear that this is the second letter he has written to these saints. We can discern three divisions to the chapter. In verses 1-7, we are reminded of the Derision of these scoffers. The second section, vs. 8-13, the Dissolution of the elements, a solemn section indeed. Finally, in vs. 14-18, God's people are encouraged to Diligence in view of all this, seeing that at any moment we may be translated to the glory (I Thess. 4:16-18).

In v. 1, the apostle indicates at least one reason for his writing, it is in order that he might "stir up" his readers by putting them in remembrance. He has used this word before, in 1:13, regarding the mind. In Mark 4:38 and Luke 8:24, it is translated "awake." We can see that he desires for them an alert mind in the matter of recollection. In the two Gospel passages where the expression is used, the disciples aroused the Saviour in the boat because of the storm. In the context of II Peter 3:3, it is used in regard to the scoffers.

Authority

It is interesting to note, in v. 2, the prophets of the OT, in their communications, spoke in perfect harmony with the commandments of the Lord Jesus through the apostles. In both cases, we have divine authority. In Luke 1:70 and Acts 3:21, these holy prophets are described as the mouth-piece of God to reveal His mind and will. We should treat the written word with the same reverence, regarding its authority, and application to us. In vs. 1, 2, we have a note of urgency and in v. 3, the priority of Peter's desire in the Word. In this verse, the word for "knowing"

is to know experimentally, to recognize and understand. These people are scoffers as to their character and walking after their own lusts as to their conduct.

Mockery

In v. 4, the question they ask is indicative of their mockery, "Where is the promise of His coming?" I would suggest that with the whole context in view, it is not here a question of the rapture, the Lord's coming for His saints; this truth was not the subject of prophetic prediction in the OT. This is a NT revelation (I Thess. 4:15). The skepticism they express indicates their unbelief in the truth of the Lord's coming. They are looking around in blind infidelity, and in their ignorance have been oblivious to God's intervention in the affairs of men. They say, "All things continue as they were from the beginning of creation." They are really asking, "Where are the signs that would confirm the promise?"

In v. 5, the apostle answers their ignorance by an appeal to the history of God's dealings with creation, an early revelation concerning the heavens and the earth. These people are saying that uniformity has always marked the universe, so the events that will affect the universe at His coming cannot happen. Peter's answer was to appeal to the history of the flood and its effects on the creation that God had brought into being and belonged to Him (Psa. 24:2). "The world that then was perished" (v. 6) The word "perish" never means annihilation, whether it refers to the creation or the creature. The earth was deluged by the very thing from which it had originally risen, water.

In v. 7, we are solemnly reminded

that the present heavens and earth by the same omnipotent word are “kept in store” or “treasured up” and reserved for fire at the day of judgment. Coupled with God’s judgment on the world, there is a stirring prediction about the destruction of ungodly men, indicating their eternal loss. In the light of such language, how thankful we should be that, as the saved of the Lord, we shall never perish (John 3:15-16).

Reality

In the second section of this chapter, beginning at v. 8, we have the thought of eternal reality, seeing that time is so insignificant to the God who inhabits eternity. The apostle would have his readers bereft of the ignorance of the scoffers and to know that time relates to earth, but no time-piece is required in heaven, “For there they count not time by years.” It is a stirring statement that, “One day is with the Lord as a thousand years and a thousand years as one day.” The apostle exhorts his readers not to forget this, and in so doing they will not get discouraged as they await the unfolding of the divine purposes.

In v. 9, we are reminded that the Lord is not slow regarding His promises, as reckoned by man, but rather his seeming delay is associated with mercy. “He is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” How patient He is! The day of salvation (II Cor. 6:2) has been a long day of His mercy.

Certainty

In v. 9, we have the language of certainty, “The day of the Lord will come as a thief in the night.” The saved of this period wait for the day of

Christ (Phil. 1:6-10). It is also described in I Thessalonians 4:16-17, when He shall come *for* his saints in contrast to the Day of the Lord when He will come *with them*. The one has to do with heaven, the other with earth. The Lord will come to the air to *change* saints, but He will come to the earth to *consume* sinners. In this reference to the Day of the Lord, we have also continuity. It reaches away from its commencement in tribulation times, through the years of His millennial reign, to its end in judgment. The conflagration, so graphically described by Peter will take place, no doubt, at the close of the Day of the Lord, to make way for what is eternal, the day of God.

Piety

In v. 11, we have piety introduced as the characteristic that marks those who are convinced of this dissolution of the old creation. Surely these solemn and stirring events should remind us that we live in the anticipation of a removal from it all, to be caught up to meet the Lord in the air. The words of John are appropriate to us, just now, “And every one that hath this hope set on Him, purifieth himself even as He is pure” (I John 3:2-3).

Expectancy

In v. 12, the apostle introduces, in this context, the thought of expectancy. The word “looking” has rather the thought of awaiting, and the word “hastening” refers to an inward longing and desire, so that by proclamation of the gospel, and in our prayer life in the sanctuary, our constant attitude will be, “Even so come Lord Jesus.” Men cannot hasten or hinder the purposes of God regarding that day, but surely we should live and serve as those who have the

imminence of it in our souls. The word "wherein" of v. 12, is the thought of being "in the sphere of." It should be read "on account of," making clear that the conflagration, solemnly described, is brought about by the arrival of the Day of God, indicating to us Eternity.

Permanency

In v. 13, which is the close of the second section, we are assured of permanency in contrast to all that has been only transitory and marred by the fall. We should recall that sin not only touched the creature but the whole creation. How far reaching has been its baneful influence! The word "dwell" gives us to understand that during the millennial age, righteousness will reign, but in the eternal state it will "be at home" in undisturbed repose. Then everything of the old creation will have been removed. There will be a new heaven and a new earth, indicating that which is new in character and reminding us that it is eternity. We look for it with surety, it is according to His promise and associated with prophecy (Isa. 65:17; 66:22).

Priority

In verse 14-18, we are occupied with the last section of this solemn, yet stirring chapter. In v. 14, I would suggest, we have the thought of priority. The apostle again uses the word "look" and as in vs. 12, 13, we should understand it as "seeing ye wait for these things." Perception is often associated with patience, then it is worked out in practice. We are to give diligence to make it the goal of Christian living, that we may be found of Him in peace, without spot. These, I would suggest, are the inner qualities of the child of God. The thought of "blameless" would in-

dicate the outward manner of life. The Revised Version reading gives the additional phrase which is the motive of it all, "in His sight."

Mercy

In v. 15, we can think of no other word as suitable as "mercy." The apostle would have his readers to appreciate fully that God's longsuffering is associated with salvation, and that indeed is mercy. The language he uses regarding Paul is one of affection, "our beloved," and one of association in the family, "a beloved brother," even though Paul once rebuked Peter on righteous grounds (Gal. 2:11). May we ever cultivate this attitude, especially when we are to be blamed! It would, of course, require more grace to take a rebuke when we are not guilty. In such a case, we should leave matters in the hand of God and not avenge ourselves. The apostle acknowledges wisdom given to Paul in his writing to the saints and in particular to these saints that Peter is presently concerned with. It is generally considered that the reference to the unnamed epistle may be the Hebrew letter. I, personally, would have no difficulty with that suggestion.

Difficulty

In v. 16, we have the thought of difficulty. The apostle here is acknowledging that in Paul's writings "there are some things hard to be understood." I think if we accept that Paul wrote the Hebrew letter, he would be the first to agree with Peter. In Hebrews 5:11, he says, "We have many things to say and hard of interpretation" (R.V.). However, he does lay some of the blame upon themselves, they had not developed spiritually as they should (Heb. 5:12,

13). Peter speaks, in v. 16, of the folly and ignorance of unsteadfast people who wrest or twist the Scriptures that Paul wrote, as they do the other Scriptures, "unto their own destruction." The Apostle Peter recognized that Paul's letters ranked as Scripture even at that early time.

Stability

In v. 17, we have Peter's concern for their stability. He uses the affectionate term, "beloved," for the fourth time (note 3:1, 9 and 14). These beloved saints have a past knowledge in the matter of those who twisted the Scriptures, and, of course, we must not limit his remarks to that alone, but gather up the teaching he has set before them. The word "beware" has the thought of being "on guard," and it is a military term. They are encouraged to be continually on the watch as a sentinel guards the fortress.

Falsity

The word translated "being led away," is interesting, seeing it is the word used by Paul concerning Barnabas in Galatians 2:13; he was carried away with their dissimulation. The apostle described it as falsity and indicates that it results in instability. The chapter closes with an exhortation to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The apostle desires that there should be development in grace and discernment regarding our Lord Jesus Christ. "To Him be," or more correctly, "To Him is" the glory presently and forever. It is very appropriate that such a letter should conclude with such a doxology. □

Never pretend to be what you don't intend to be.

A. J. Higgins MD

The Undermining of the Underground

The year was 1864. The world was witnessing one of the saddest and bloodiest wars of its battle filled history. The war between the states, the civil war, if you will, was raging in America. The Northern forces under Grant had laid siege to Petersburg, Virginia. Grant's forces literally hurled themselves at the defenses of Lee for the four days of June 15-18. Losses were tremendous. Finally on July 30th, Grant tried an unusual strategy. Coal miners from the Pennsylvania regiment dug a 512 ft. tunnel to a point beneath the enemy's line. About 8,000 pounds of gunpowder were placed at the end of the tunnel and exploded at a given signal. The miners from Pennsylvania had done their job well in the underground.

Satan has long sought to undermine authority whenever he could. His tragic beginning was marked by rebellion. His very birth into evil was attended by this trademark. His debut to the human family in Eden's paradise called in question the authority of God and His word. His main strategy has been either to undermine authority or to defuse it in some way. Every sphere has come under his pernicious attacks. In Eden we see the authority of God over man challenged.

Sadly even in our own day and even amongst assemblies, there are those who would question authority and even encourage rebellion against it. Satan's work is taken up by God's servants.

The importance of authority need hardly be emphasized. Without it, men are left to individual and self

determined rules. In its absence, every man may do that which is right in his own eyes. Men may label this liberty; God calls it anarchy. The amazing element here is that those who advocate disregard for authority have obviously never thought through the issue. If younger men are counseled to ignore older men simply because they are older and "out of touch," what makes these same younger men think that, when they are in places of authority, they will be able to command authority?

At the very outset of Paul's second letter to the Corinthians, we see Satan employing this very strategy in an attempt to drive a wedge between the assembly and the Apostle. Now do not be mistaken. Satan was not simply trying to discredit Paul personally. It went beyond that. Nor was it an attack upon Paul's authority alone, that was being called into question, but the reason was far greater. If Paul, his authority and his apostleship could be challenged, then the authority of Paul's writings, the Word of God as we know it, could be called in question. Let us never think that Satan is only aiming for us. We deceive ourselves if we think we are that important that he would be occupied with us for our sakes alone. He is interested in you, me and our assemblies only in so far as it affects God Himself. That is his eventual ultimate goal: to strike a blow at the throne of God.

His strategy in II Corinthians is indeed masterful. It is worthy of one who has been studying human nature and psychology these many millenia. While his earlier appeals to the Corinthians involved baser appetites such as lust and greed, he will now appear cloaked in the raiment of the spiritual. The Cor-

inthians, as instigated by Satan, had become

Critical of Paul's Movements.

Paul had made intimation about a visit to Corinth. He had intended to go to Corinth from Ephesus, then travel to Macedonia and return to Corinth. He had this exercise, but did append to his letter to the Romans (Ch. 15:32) that it would be "By the will of God." This was no mere good luck charm or habitual saying of the apostle. His eventual movements were the exact opposite of those he intended.

The result was that some in Corinth were critical of the apostle and were suggesting that this was characteristic of him. Paul's reliability and thus his authority were being called into question.

We are not now speaking of movements of men that are clearly outside the liberty of Scripture. What is before us involves the personal exercise of believers and laborers before God. For reasons which we shall see, Paul had moved in a different path than intended.

This may seem like a very minor issue to some. Indeed it was. Yet examine most struggles and problems amongst assemblies and when the rhetoric is cleared away, what you frequently find are men seeking to find an issue to use to justify a direction long ago planned in the heart. Personality and carnality have been at work long before the issue ever arose. The issue became the horse to ride into battle. Corinth had also become

Critical of His Motives.

Despite the clear command of the Word of God to avoid judging motives (I Cor. 4:5), in this "we all

offend" (James 3:1). Judging motives gives us a sense of importance. We have "discernment" and can clearly see what really is happening. We are "able" to dissect away the superficial actions and unearth the "real" issues. Corinth thought that they understood Paul's motives for not coming. Some may have accused Paul of fear; others may have pointed to fickleness on his part; others, still, may have accused him of disinterest. Whatever the motive seized upon by his adversaries, the end result was the same: Paul and his teaching could not be relied upon. His teaching must take character from his conduct.

Because of the immensity of the issue, Paul reveals his motives in ch. 1:23, 24. It was to spare them the demonstration of Apostolic authority, to stabilize them in their faith and obedience to the Word of God, and to share their joy in yielding to the word of God.

Now all this has an uncomfortable ring to it. Have we ever been guilty of criticizing an overseer or teacher? of sitting in judgment upon his personal exercise before the Lord? Has our criticism ever resulted in the diminishing of his authority in handling the Word of God before younger believers and others? To the extent that I have undermined the authority of another, I have been a tool in the hands of Satan.

The assembly at Corinth was also

Critical of His Manner.

"Paul was fickle," they claimed, (vs. 17) and thus his teaching must be changeable. Paul is willing to cede them this very crucial point, that a man's teaching does take character from the man himself; and that character can be estimated by teaching.

Paul however takes up this principle and reverses it upon the accusers. Paul reminds them that his word toward them was not "yea and nay." The Son of God who had been preached among them by Paul was not "yea and nay, but in Him was yea." After showing his character and the nature of the message, Paul emphasizes that the promises of God "In Him are yea, and in Him amen" (vs. 20). Paul was not fickle in his message and could be depended upon to be not fickle in his manner.

Thus in the first chapter, Paul sought to remove the wedge which Satan was trying to introduce between the assembly and Paul, a wedge whose ultimate purpose was not to reduce Paul's popularity, but the authority of God's word. May we each be conscious and cautious of this great danger in our lives and assemblies! □

Be Still

Mabel Jean Jassie

"Be still and know that I AM GOD."
His word
Forever settled thus remains the same
As when in Israel's day their trust
they placed
In Him, the Lord of Hosts,
most worthy Name.
"God is our refuge and our strength,"
they sang;
"Therefore will not we fear." So let this be
The theme of all our confidence
and trust
In Christ who bore our wrath at Calvary.
Whatever change is wrought on earth
or sea;
Whatever troubles come, though
mountains shake,
We know our times are in His
blessed Hand.
We can be still, for He will ne'er forsake.
Such is our God, unchanging as
His Name,
Today, tomorrow, as in yesterday,
the same.

Power with God

F. E. Stallan

The opening words of II Thessalonians 3 "Finally, brethren, pray for us" would appear at first reading to be a fairly routine request. Considered, however, against the background of certain other Epistles, the request may not be as straightforward as it would seem. The words, "Brethren, pray for us," are not found in the First Epistle of the Corinthians, and perhaps the statement, "I cannot write unto you as spiritual, but as unto carnal," would give an indication of the reason; they had little or no power with God. Similarly with the Galatians, the absence of any request for help in prayer, and words like, "O foolish Galatians, who hath bewitched you?" would suggest that they were in the same category as the Corinthians; they too had little or no power with God.

It stands to reason that Paul considered the Thessalonians to be in a different condition. If not, he would not have asked them for support in prayer. He must have believed that they prayed and that their prayers were heard by God. In fact, his request could be a public acknowledgment on his part that this company had power with God. In everyday life, when believers feel that they need support in prayer, the tendency with many is to turn toward those who, perhaps like the Corinthians, "Come behind in no gift." It does not necessarily follow that the gifted or prominent have that power with God that believers look for when passing through deep troubles. Yet there is a principle here. Paul asked for prayer, others should ask for prayer, but to whom should they make request? Perhaps the rest of the verse and the next verse will give some help.

The ability to enter into the circumstances of others is a great asset. Much of it comes from having drawn lessons from life's experiences, and that seems to be what Paul is acknowledging in his request to the Thessalonians, "Finally brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you." They knew of the power of the Word of God. It had delivered them from idols to serve the living and true God. They had no doubts about the ability of that Word to do its own work. They had sent it forth, "From you sounded out the word of the Lord." It so spread throughout the land that Paul and his companions "needed not to say anything." It comes with no surprise then, that Paul's request concerned itself, in the first instance, with prayer that the word of the Lord might run and be glorified. He recognized that the Thessalonians had not only power with God, but that they could pray intelligently; they had a deep experience of Paul's problems; they had been there themselves.

The continuation of the request introduces a more solemn matter. The great man wanted to be delivered from unreasonable and wicked men. Despite all that he had gone through for the testimony's sake, even to the bringing of the gospel to the Thessalonians, he still felt the need of support. Could they give it? They knew there was opposition to the gospel, they had experienced it themselves. When they received the word, they received it with much affliction. From that experience of others of living for Christ in a hostile world, Paul drew deeply; "Brethren, pray for us that we may be delivered from unreasonable and wicked men." It was an attitude of trust he adopted,

as if to say to the Thessalonians, "I have selected you to present my case to God; I know He will hear you, for I believe you have power with Him." A sincere request for prayer should be taken as a commendation. The presentation of a case is a weighty matter, and if it has to be presented in the court of Heaven, the choice of the one to present it should be a consideration of deep exercise. Has that person power with God? □

they are basically wrong in limiting the will of God for the believer to the large, positive, doctrinal statements of Scripture. Paul sums up the interest of God in the smallest details of a believer's life by writing, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). In unmistakable language, Paul is saying that nothing is so small that it is beneath God's notice, and nothing is so great that it is beyond His power. He who watches when the sparrow falls and knows the needs of the smallest of His creatures, surely cares for every detail in the lives of His children. This is the teaching of the Lord Jesus (Matt. 6:26-34). However, the will of God can be traced in the past far more clearly than we can determine His mind for the future. Some who have claimed to know the will of God for their lives far above their fellow believers have not given evidence in their lives that their claims were true.

Things That Differ, Part 6

Norman Crawford

We want to look at a subject that has often concerned many of God's beloved saints. It is the distinction between God's directive and permissive will. Is there such a distinction, and if so, where is it taught in the Bible?

Neither one of these expressions can be found in Scripture, but as in the case of many Bible truths, language has been adopted that expresses to our minds a summary of great principles that would be most tedious to fully explain. There is clear evidence in the experiences of many a saint that God allows events to happen by permission that cannot be said to be His direct purpose.

Several books have been published recently that deal with knowing the mind of God. On the one hand, they attempt to correct exaggerated claims that some believers make about knowing God's mind for their every act. On the other hand, the authors correct a superstitious fatalism, but in spite of having value in these areas, it is my belief that

The direct will of God can be known, for He has revealed it in His Word. The eight Scriptures that follow outline a pathway in the will of God for every believer.

1. It is "According to His good pleasure which He has purposed in Himself" (Eph. 1:9) that for eternal ages all things shall be summed up in Christ (v. 10).

2. "This is good and acceptable in the sight of God our Saviour who will have all men to be saved" (I Tim. 2:3, 4).

3. "Who gave Himself for our sins

that He might deliver (rescue) us from this present evil world according to the will of God and our Father" (Gal. 1:4).

4. "For this is the will of God, even your sanctification" (I Thess. 4:3).

5. "Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thess. 5:17, 18).

6. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him" (I Pet. 4:19).

7. "For ye have need of patience that after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

8. "And be not conformed to this world; but be ye transformed by the renewal of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

All the above, and much more, are revelations of the purposes of God, but there are also evidences in the experiences of God's people for His permissive will.

1. The Sufferings of Joseph.

Genesis 37:18-36 tells the tragic story of the envy and hatred of Joseph's brethren. They conspired to kill him, but when Rueben pled for him, he was cast into a pit, then sold to Midianite merchantmen, carried to Egypt and sold as a slave to Potiphar, the captain of Pharaoh's guard. Genesis 39 describes the false charges laid against him by Potiphar's wife and his being cast into prison where he interpreted the dreams of two of the king's servants, but was forgotten by the chief butler. The Holy Spirit's description of his

experience is very enlightening, "Joseph was sold for a servant, whose feet they hurt with fetters; he was laid in chains of iron; until the time that his word came to pass; the Word of the Lord tried him" (Psa. 105:17-19, R.V.) We would have said that his trial came from his brethren, or a wicked woman, but God says that His Word tried him.

Was it the directive will of God that Joseph's brethren should envy, hate and abuse him? We cannot make God the Author of evil. Yet, the Lord allowed this and out of it He brought blessing for Jacob, his family and all the land of Egypt. We are not left to ourselves to make this interpretation. After Jacob had died, Joseph's brethren were afraid and came to him asking him not to avenge himself on them for their cruelty to him. Joseph wept when he heard their fear of his reprisal and said, "As for you, ye thought evil against me; but God meant it for good. . . to save much people alive." God did not mean the brethren to hate Joseph, but it was His plan that Joseph should be the saviour and He permitted it all to bring His will to pass. Joseph's afflictions were for the blessing of others, and this kind of experience still can come to a child of God.

2. Israel's 38 Years of Wandering.

It was surely not the directive purpose of God for Israel that they should wander for 38 years in the wilderness without observing the passover or even obeying God regarding circumcision, but He permitted it for at least three reasons. First that in experiencing the wilderness for so long, they might better appreciate the land; second, that they might learn their own hearts, and

third, that they might better learn their God and His faithfulness in spite of all their failure. We have no difficulty in seeing this as an explanation of many of the dealings of God with us.

3. Ezekiel as a Sign to Israel.

The prophets felt the burden of their ministry. We think of the burden as being spiritual, but it was often much more. Ezekiel had to lie on his left side for 390 days and on his right side for 40 days, all the time eating defiled food as a sign to the whole house of Israel. What a lesson this conveys to us! There are dealings of God with us that we cannot fathom. Searching our hearts and lives before God, we cannot find an answer or a reason. As in the case of Ezekiel, the affliction, pain or grief may not be for our own sake, but for the teaching of others, or even that we may better be able to teach others.

4. The Tears of Jeremiah.

Jeremiah's tears were not for himself, but for the sins of Israel, yet he suffered much to be the voice of God to His people. He was smitten by Pashur, the priest, and put into stocks (Jer. 20:1-4). This event was used by God as the time to foretell the Babylonian captivity. It was a bitter experience for God's dear servant as his words imply, "I am in derision daily, every one mocketh me" (20:7). He was shut up in the court of the prison (Jer. 32:1); again he was arrested, charged with treason and cast into a dungeon (37:11-15). Still later, he was let down by ropes into a deep dungeon where there was no water, but mire (38:6), and still later, he was bound in chains and carried from the city of Jerusalem as a prisoner

(40:1-4).

The directive will of God for His servant was, "I sanctified thee and ordained thee a prophet unto the nations" (1:5); "Behold I have put my words in thy mouth" (v. 9), but God's permissive will was the opposition of his enemies and their cruel treatment of him. The reason for the suffering was that he might know, "I am with thee to deliver thee, saith the Lord" (v. 8), giving him powerful, personal evidence of God's future deliverance of Israel.

5. Lazarus is Dead.

John 11 is a unique illustration of the permissive will of God. When the Lord said plainly to His disciples, "Lazarus is dead," He followed the announcement with the amazing statement, "And I am glad for your sakes that I was not there" (11:14, 15). If He had been present, Lazarus would not have died, as Mary said in verse 32. Mary said "would not," but Lazarus "could not" have died if He were present and so He intentionally lingered two days longer in the place where He was (v. 6). No one ever died when the Lord of Life was present, not even the thieves on either side of Him on the cross.

The key to the Lord's delay and His statement about being glad that He was not there is found in verse 4, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." We know that "God's delays are not His denials," but we often are dismayed at His delays and seek immediate answers when we are in deep need. It is not His directive will that His saints should be baffled and distressed and dismayed, but it may well be His permissive will.

The most touching words in the entire narrative are found in two verses of John 11, "Now Jesus loved Martha, and her sister, and Lazarus" (v. 5), and "Jesus wept" (v. 35). In fact, verse 5 is immediately followed by his delay. Could He not have spared them the tears and anguish of the death? Yes, He could, but He chose to allow it for the glory of God and their ultimate rich blessing. Dear troubled child of God, you have

waited long for an answer, will your tears never be dried? Be assured that He loves you and even weeps with you and permits the sorrow and long waiting for God's glory and your blessing.

These are but a few illustrations of the difference between God's directive and permissive will. Many others are to be found in the lives of such saints of God as Elijah, Nehemiah and David. □

Truth & Tidings Gospel Trust (Canada)
Statement of Receipts and Disbursements
for the Year Ended December 31, 1985

Cash on Deposit, January 1, 1985	\$ 3,136
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Receipts

Gifts for Lord's Servants	
Expenses and exchange	308,648
	<hr/>
	311,784

Disbursements

Remitted to Lord's Servants	\$305,194
Operating Expenses (Bank charges, Postage, U.S. Exchange, and Misc.)	2,511
	<hr/>
Cash on deposit, December 31, 1985	\$ 4,079
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Auditor's Report

We have examined the Statement of Receipts and Disbursements of Truth & Tidings Gospel Trust for the year ended December 31, 1985. 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, 1985 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,
March 24, 1986.

ROBERTS & BARNETT,
Chartered Accountants

Another

David Ronald

Would my reader kindly read II Corinthians 11:1-4, particularly v. 4, "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him."

Is there another Jesus being preached today? Is there another Spirit working and being manifest today? Is there another gospel being preached today? Is there another kind of gospel preacher listened to today? If Paul, over 1900 years ago, was alarmed at the men who were professing to preach the gospel in his day (See Phil. 1:15), and if he was alarmed that these Corinthian believers could be beguiled (deceived thoroughly), even as Eve when she listened to Satan and believed his lie, then we have far greater reason to be alarmed today. I am very sure, after 6000 years of deception, he is a master at it.

Let us ask ourselves, is there another Jesus being preached today? We are alarmed at the over use of the name "Jesus" in much of the evangelistic writing and preaching of our day. It is instructive that in the Corinthian Epistles, Paul called Him "Lord Jesus Christ" 19 times, "Lord" 90 times and "Christ" over 100 times, usually with another name or title. The name of "Jesus" is used over 40 times with another name or title, but alone only three times.

We thank God for the Name of Jesus, our Saviour; it was in Him we found salvation. "Jesus is the sweetest name I know," but today, many talk of "Jesus" who deny His deity, His authority, His coming back

to reign. If I were coming into the presence of the Queen of England, would I call her Elizabeth? When we bow in prayer, thanksgiving or worship, the intelligent Christian will gladly open and close with the name of the Lord Jesus Christ.

Brethren who brought the gospel to Antioch, preached the Lord Jesus (Acts 11:20) in all His authority and Lordship. They have left a pattern for us to follow. The name "Jesus" links Him with His humanity. Thank God, He is truly human, but He is also God manifest in the flesh. Rather than writing about a "Gospel of Jesus," Paul wrote to the Romans, "The Gospel concerning His Son, Jesus Christ our Lord" (Rom. 1:3).

Brethren, it is of the utmost importance that we preach the gospel scripturally today. First, we must preach a gospel that brings glory to God. Secondly, it must be a message that brings a sinner to a realization of his condition and need. Lastly, it must direct him to the Provision, a Person that has fully satisfied the claims of God's justice and now can and does meet the utmost need of the believing sinner. May God help us to proclaim Him in our assemblies and personal activities!

Possibly, some who professedly preach or sing the gospel today feel they are "accommodating Jesus to the audience," this is very dangerous. Never be satisfied until you are bringing the audience to Christ. A recent statement by an evangelical group was, "The Jesus we preach or sing about is a Jesus in whose presence sinners will feel comfortable and a Jesus who would feel at home in a lustful crowd." Is God glorified when Christ is dishonored? May it be ours to proclaim more

clearly than ever that sin is rebellion, God is thrice holy, hell is literal and salvation is a righteous transaction that changes destinies for eternity and transforms lives in the present time!

Is there another spirit received today? The Spirit of God is holy, He is the Spirit of truth, who indwells every believer from the moment of conversion to the day of redemption (Eph. 1:13; 4:30). That same Spirit empowers the believer (1 John 2:27) to know the mind of God and gives him power to live a God-pleasing life. It is impossible to believe in the indwelling of the Spirit of God, one of the Trinity, a divine Person, and not expect that the believer, so indwelt, will live a transformed life. Brethren, no matter how dramatic the preaching may be, how eloquent the preacher is, if the preacher isn't a Spirit filled man, empowered by an ungrieved Spirit, the preaching will not produce genuine conviction (John 16:8) or conversions. May God give us to see, not another Spirit, but a powerful display of the same Spirit, who is first seen moving, fluttering over the waters in Genesis 1, and from that day to this is moving in the lives of saints and sinners. Apart from Him, we will neither grow in spiritual maturity, nor will our service for Him be effective.

Is there another gospel being preached today? Let us remember that Paul preached a gospel that told out the heart of God, "Who will have all men to be saved" (1 Tim. 2:4); a gospel that brought all in as guilty, a gospel that, apart from human merit (Rom. 10:12) was sufficient for all, and a gospel that presented a Saviour who the sinner must receive by faith or otherwise perish. Does gospel preaching not suffer today

because it is not so preached that sinners discover that they are totally lost? Are we faithful to the gospel, that has been given to us to preach, if we only emphasize decision, committal, asking Jesus to take over the life and come into the heart? Is it not better to preach the Christ of the cross in the power of an ungrieved Spirit, let Him do His work in the heart and then, when conviction is wrought, salvation will soon follow.

One wonders if many who profess salvation today, under the preaching of another gospel, really have received Christ and have the power that transforms lives. While saying this, I know we are living in a day of profession, and even when the gospel is faithfully preached, some fail to prove the reality of salvation. We regret this, but it should only cause us exercise that our preaching and personal conversation doesn't contribute to it. We need so often to remind ourselves, "Salvation is of the Lord," and He alone is the Saviour. We can also be deeply grateful to God that even when there is failure to preach and work in a scriptural way, God is sovereign and can save souls in spite of the methods that are used.

What about another kind of gospel preacher? It is so easy to look on "evangelicals" critically. I'm sure they have little of the characteristics of the Great Apostle or even preachers of the last century. Let us come closer to home. How do I rate with the men of God in the past? Here we do well to stop and ask ourselves, "Is this, at least partially, why there are so few genuine conversions?" I'm certain that we can still learn much from the lives of men and women in the NT and in past ages of testimony.

What about the preacher of today who cannot say as Paul did, "I have preached to you the gospel of God freely (without charge)?" Today, few can claim this. Pleas for money often occupy a prominent place in evangelical witness. Even though we can thank God for the preaching of the gospel, we deplore this method. How thankful we are for men amongst us who still, as in III John 7, will take nothing from the Gentiles! God's work still can be carried on in God's way by godly men, and financed by fellow believers, even in the 20th century.

While I have asked these questions that Paul raised in II Corinthians 11:4, and have sought to search our hearts regarding them, yet, I must say this, beloved, it gives me much joy to listen to my brethren preach the gospel in a way that glorifies God, that does justice to the work of Christ, in the power of the Spirit, and for which we can pray with our whole hearts. And thank God it is preached freely amongst us! On the other hand, what is seen in the evangelical groups around does, at times, show itself in our gospel preaching. Let us keep to Scripture and not use religious phrases that tend to make salvation my own doing.

I well remember when as a lad, after much trying, I found out that I could do absolutely nothing. It was then I saw Christ had done everything. That is still the way God works; may we continue to see it! May younger men who are being fitted of God, be stirred today, having heard the call of God, and go forth with the message of all messages! It is not too late. □

Duncan Dunshire, Winnipeg

In Acts 1:1, we read concerning "All that Jesus began both to do and to teach." The pathway of the Lord Jesus on earth gave practical illustration to His ministry. Remember, in I Peter 3, we learn that the behaviour of the wife will win the husband to Christ. In Philippians 1:27, Paul speaks of "the manner of life being worthy of the gospel of Christ." In Philippians 3:20, "Our citizenship is in heaven" and, therefore, in chapter 2, he exhorts us to so walk. I want therefore to look at some thoughts from the Scriptures concerning the walk of the believer. One of the common words used in the NT is *peripateoo*. This comprehensive word signifies the whole round of activities of the believer's life.

We are familiar with the expressions in Genesis in reference to Enoch and Noah, "Enoch walked with God" (Gen. 5:22); "Noah walked with God" (Gen. 6:9). The Septuagint interestingly translates this into the Greek word for "well pleasing" or "acceptable." For example, in Romans 12:1, we are to "present our bodies a living sacrifice, holy, acceptable to God." Here is the word "acceptable." So we read that Enoch and Noah were well pleasing to God. What a wonderful commendation. I am sure you will agree it was not the congenial atmosphere of the earth that made these men seek the presence of God. It is easy to seek after the things of God when you are among others of like mind. The real test of a Christian comes when you are on your own. On the lonely Isle of Patmos, there was a man who walked with God. John was "in the Spirit on the Lord's day (Rev. 1:10). The result of his seeking the presence of the Lord was a revelation of the things

which must shortly come to pass.

When we walk with someone we call them a friend. We note the words in II Samuel 16:17, "Why wentest thou not with thy friend?"

Absalom expected Hushai to be with David in his day of rejection, not back in the city in the place of safety. We know of course that Hushai had desired to be with David, but David had requested him to remain in the city that he might defeat the counsel of Ahithophel. What appeared to Absalom a place of safety was in fact a place of danger to Hushai. Although he could not physically walk with David, his heart was with him and he loved him and served him faithfully in his appointed sphere. Was not Mephibosheth the same? In the city, away from the place of conflict, he lived in a manner plainly declaring to all around that he was on the side of the man in rejection.

In James 2:23, we read of Abraham who was called, "The friend of God." Abraham obeyed God and his faith was manifested by his work in the offering up of Isaac upon the altar. Abraham's faith was seen, not heard. In John 15:14, the Lord Jesus says, "Ye are my friends if ye do whatsoever I command you." Are we subject to the risen Lord? If we will walk with Him, we must obey His word from the heart. Wherefore let us labour to be well pleasing unto Him!

Notice two other interesting statements in the OT. In Genesis 17:1, God said to Abram, "Walk before me and be thou perfect"; and in Deuteronomy 13:4, "Ye shall walk after the Lord your God." Are we walking before, after and with the Lord our God? These expressions

have been applied in many ways, but it is sufficient for our meditation to say that the whole of the sphere of our walk should be in harmony with our God.

In the NT there are many different expressions referring to our walk. I wish to refer to seven of them for consideration and prayerful, spiritual instruction.

1. Rom. 6:4, "Walk in newness of life" - Freshness.
2. Gal. 5:16, "Walk in the Spirit" - Fruitfulness.
3. Eph. 5:2, "Walk in love" - Forgiveness.
4. Col. 2:6, "Walk ye in Him" - Ffulness.
5. Col. 4:5, "Walk in wisdom" - Fitness.
6. I Jn. 1:7, "Walk in the light" - Fellowship.
7. III Jn. 4, "Walk in truth" - Faithfulness.

"We are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The expression I would like to draw to your attention in this verse is "walk in newness of life." I have suggested the thought of "freshness" in relation to this walk. The word for "newness" is that which is new in quality. It is used here to denote our identification with Christ in resurrection. You will see this if you compare verses 4 and 5, "Therefore we were buried with Him through baptism into death" (v. 4), "We have become united with Him by the likeness of His death" (v. 5). So the burial in v. 4 is the same as the likeness of His death in v. 5. Again in v. 4, "We also might walk in newness of life," and in v. 5, "We shall be also by the

likeness of his resurrection." So we can equate newness of life in v. 4 with the likeness of His resurrection in v. 5. On resurrection ground, death has no more dominion over Christ. In John 10, the Lord Jesus voluntarily submitted Himself to this power of death. Now because of His victory over death, and our association with Him, we should recognize that while on the one hand we are dead to sin, on the other hand we are alive unto God through Jesus Christ our Lord.

What does all this mean to us in Christian living? The apostle has been teaching, in Romans 5, our wonderful emancipation from the result of sin and, "Where sin abounded, grace did much more abound." Now, in chapter 6, he is teaching that we are dead to sin positionally, "How shall we that are dead (died) to sin live any longer therein" (Rom. 6:1). So he teaches that we are no longer under the bondage of sin, to carry out its dictates, "Reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Sin shall not have dominion over you" (Rom. 6:11-14). We are no longer servants of sin, we have another master, "To whom ye yield yourselves servants to obey his servants ye are to whom ye obey" (v. 16).

The apostle expresses the character of the service of the believer. They are "servants of righteousness" (v. 18), "servants of God" (v. 22), "servants to righteous-

ness" (v. 19), "servants of Christ" (Eph. 6:6), and "servants to God" (I Pet. 2:16). What a high and holy calling, no longer servants to uncleanness and to iniquity unto iniquity! We are a new creation in Christ Jesus, no longer under the dominion of sin. John can take pen to paper and write, "My little children, these things write I unto you that ye sin not" (I John 2:1). Sin in the life of the believer should be an accident, not a deliberate act.

In Ephesians 4:22, we read "That ye put off concerning the former conversation the old man which is corrupt according to deceitful lusts"; and, "put on the new man which after God is created in righteousness and true holiness" (v. 24). Again in Colossians 3:5 "Mortify therefore your members which are upon the earth." "Seeing ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of Him that created him" (vs. 9, 10).

The old man was dealt with at the cross as can be noticed in Romans 6:6; "Our old man was crucified with Him." The new man is what I am in Christ. But we still have the flesh, which is the principle of sin within our nature and this is what we have to reckon as dead. Notice Galatians 5:24, "They that are Christ's have crucified the flesh with the affections and lusts." Let us therefore go on walking in newness of life! □

Chosen

1. To salvation II Thess. 2:13
2. To know, see and hear Him Acts 22:14
3. To be a soldier II Tim. 2:4
4. To witness Acts 9:15
5. To bring forth fruit John 15:19
6. To be holy Eph. 1:4
7. To show forth His praises I Pet. 2:9

Questions and Answers

Sydney Maxwell

QUESTION: I would like your comments in the magazine as to what is involved in the expression in 1 John 2:2, "The sins of the whole world." Is this indicating that Christ died for the whole world?

ANSWER: It is always safe to interpret a verse of Scripture within its own context and it is very dangerous to do otherwise. The Epistle of John has been called "The Family Epistle" and rightly so because of its contents. The believer is always viewed as a child of birth in the writings of John. In the process of development in the family, there are the little children (2:12), the young men (2:13), and the fathers (2:13). However, in 2:1, the expression, "my little children," embraces all because he is speaking of birth and not development.

It is important to observe that John treats sin as accidental in the life of the saint; it must never be a practice. To practice sin is to undermine the reality of my profession as a child of God and John puts it bluntly, "He that practices sin is of the devil (3:8). The apostle is indicating that sin has been an unexpected incident in their life, seeing he says, "I wrote unto you that ye sin not," that is, not to continue in it. The moment I trusted Christ as my Saviour my sins were all forgiven and cleansed by the blood of Christ (1:7). It means that no sin is ever forgiven for which Christ has not suffered, seeing He is the propitiation for our sins. The word, propitiation, in its doctrinal significance means that the Lord Jesus in His sacrifice with all its suffering has given full satisfaction to the throne of God for all my sins. To put it simply, God is satisfied about the question of my sins.

The careful reader will notice, in 1 John 2:2, that the verse really reads, "And he is the propitiation for our sins, and not for ours only but for the whole world" (R.V.). It is clear that John is speaking of a believer's experience, "He is the propitiation for our sins," that is our testimony. However, John says, as to the extent of the work of Christ, it has given satisfaction to the throne of God for the whole world. We do not believe in a limited atonement. All who have refused the work of Christ will never be able to charge God that there was no value in it to meet their need. "Christ died for our sins," is the testimony of a child of God; Christ died for the world is the sufficiency of the work of Christ.

QUESTION: Would you give some help on the question page regarding the priesthood and advocacy of the Lord Jesus. Is there a relationship between the two ministries?

ANSWER: In general terms, the subject of the priesthood of Christ is treated in Hebrews and the subject of the Lord Jesus as Advocate in 1 John. The different themes of these letters would give us some leads as to our understanding of these essential ministries of our Lord Jesus. In Hebrews, we are viewed as pilgrims in the wilderness and in need of succor when tempted (2:18). This aspect of the Lord's ministry is made good to us because of the Lord's own experience in the school of God (5:8), "Son though He was, yet learned He obedience by the things which he suffered." He did not learn to obey, but rather He learned obedience experimentally as the Servant of Jehovah. He is viewed as the disciple in Isaiah 50:4-9. There shall never be an experience that we are called to

pass through that the Lord has not experienced Himself in His manhood.

The perfection of Hebrews 5:9, "And being made perfect," is not moral, He was always perfect, but it means that He was made officially complete as the result of such testings experimentally. In Hebrews 7:24, "Because He continueth ever, He hath an unchangeable priesthood," He is able to save the people of God who draw near to God because "He ever liveth to make intercession for them" (v. 25). Unlike Aaron, none shall strip Him of His priesthood.

The Advocate is the One who represents us before the Father when we have sinned (I John 2:1, 2), and He is the righteous One. The reason that this needful ministry is so effective to restoration is because "He is the propitiation for our sins." He has given to the throne of God complete satisfaction in the matter of sin. In 2:2, the phrase, "for the sins of the whole world," is not in the text. It is not so much the sins of the world, but that the sacrifice is sufficient in its scope for the whole world. None shall charge God that there was not sufficient value in the work of Christ to meet their need. The requirement, in I John 1:9, is that we confess our sins, and we shall find our Father faithful and righteous to forgive our sins and to cleanse us from all unrighteousness. Thus upon the grounds that Another has suffered for them.

The Priesthood of Christ is to sustain and save us from falling. The Advocacy of Christ is to meet our need before the Father when we have fallen and is a ministry for the family. □

N. Lorimer

Tidings - Canada

British Columbia

Vancouver, Following the very encouraging and fruitful series of gospel meetings by James Smith and David Oliver in **Woodland Drive**, Brother Smith remained for two nights of extremely well attended ministry meetings at **Fairview** and **Victoria Drive**. The Vancouver conference was well attended and the Bible Readings on Romans 8, led by Brethren A. Leckie and N. Mellish, were of great interest. J. Abernethy, D. Richards and M. Murphy gave good ministry and E. Ritchie spoke about recent visits to Korea and China and his continuing tract work there. Following the conference, Brethren Leckie and Mellish remained for a few weeks in ministry in the area. Recently, Jim Webb visited the city, putting up gospel texts in some of the motels in the city and also gave appreciated ministry at **Victoria Drive**. Prayer is requested for tent meetings which Harold Paisley and Norman Crawford expect to have in the month of June.

Alberta

Fort McMurray, Ed Billingham visited here in February for a few meetings with the saints and a woman professed salvation following the gospel meeting on Lord's Day. On March 26, Brother Billingham and Brian Funston commenced a series in the gospel in a local Community Centre.

Saskatchewan

Glen Ewen, A number of souls professed faith in Christ during five weeks of encouraging gospel meetings by Robert Surgenor and Art Ward.

Manitoba

Brandon, The assembly recently enjoyed a week of ministry by Robert Boyle.

Ontario

Chapman Valley, Don Nicholson and Timothy Walker started a short gospel series on March 30.

Tidings

Clinton, On March 16, Larry Steers and David Gray commenced gospel meetings. A number of strangers are coming out and one of the Christians' children professed after a third night, encouraging the saints.

Collingwood, The last biweekly ministry meetings for the winter were taken by Clarence Black and Larry Steers. The saints have been refreshed throughout the winter season by the ministry given.

Guelph, John Gray had encouraging meetings on the holy vessels of the Tabernacle using a large chart. Prayer is requested for our dear Brother Jack Noble who is recuperating at home following a period in hospital due to a mild heart attack.

Hamilton, Sydney Maxwell had three nights in ministry between the Toronto conference and the Mimico Bible Readings.

Huntsville, The final Saturday evening winter meeting was well attended with profitable ministry given by John Gray.

London, Recently, five younger believers were baptized, bringing joy to the saints.

Mimico, The weekend of Bible Readings was very profitable and well attended. The readings were instructive, practical and devotional, and were led by Brethren T. Bentley, H. Paisley, S. Maxwell and J. Gamble.

Nipissing Junction, There was a little blessing as a result of a gospel series by Larry Steers and David Gray.

Sarnia, A number of souls trusted Christ as Saviour during a well attended gospel series by John Slabaugh and Allan Christopherson.

Strongville, The assembly appreciated recent visits and ministry by Brethren A. Adams, W. Hynes, W. Metcalf, S. Patton and F. Pearcey.

Toronto, The 100th annual conference was a time of happy fellowship with over 1,000 attending. All present received a 40 page booklet containing reminiscences of God's blessing at the conferences over the past 100 years. Fourteen brethren took part in ministry over the three days

of the conference meetings; they were J. Beattie, T. Bentley, N. Crawford, J. Gamble (Scotland), E. Higgins, E. Howarth (N. Ireland), T. Kember, J. A. Joyce, W. Lavery, V. Markle, S. Maxwell, H. Paisley, J. Slabaugh and G. P. Taylor. Following the conference, Brethren Bentley, Gamble, Howarth and Joyce gave ministry in various assemblies. On April 6, Eric McCullough commenced a series in the gospel at **Bracondale**.

Waubaushene, The assembly has been able to have a series of children's meetings in a school in nearby Victoria Harbour on several occasions in the past. This year, a two week series began on April 7 with Gary Sharp as the speaker.

New Brunswick

Fredericton, The conference on April 6 was extremely good with help given by seven brethren. The hall was filled to overflowing with a good number of unsaved present at the gospel meeting in the evening. The saints were really encouraged.

Green River, Leslie Wells and Gerard Roy commenced a week of ministry meetings on April 7.

Salisbury, On April 7, Murray McCandless and Eugene Higgins commenced a gospel series in a High School.

Tracadie, Leslie Wells and Gerard Roy had two weeks of appreciated ministry in March.

Nova Scotia

Amherst, Douglas Howard and Floyd Stewart expected to commence a series in the gospel on April 30.

Nineveh, The Easter conference was well attended and profitable. Two professed during the conference weekend, bringing joy to the saints.

Sydney Mines, A nice number professed salvation during encouraging gospel meetings by James McClelland and Ken Taylor, bringing joy to the saints. A visit by Fred Holder was much appreciated.

Newfoundland

Lance au Loup, Labrador, The saints of God really enjoyed a week of profitable

Tidings

ministry by Gordon Williams in March.

Tidings - U.S.A.

Nebraska

Omaha, John Slabaugh and Joel Portman expected to begin a series in the gospel on April 13.

Iowa

Manchester, There was a little blessing during six weeks of gospel meetings by Roy Weber and Richard Van Mill.

Marion, Robert Surgenor and William Lavery expected to commence a gospel effort on April 13.

Stout, Several professed salvation during seven weeks in the gospel by Albert Hull and Eric McCullough. Following this effort, Brother Hull had a week of ministry meetings in the area and expected to have a further week of ministry in April at **Garnavillo**.

West Union, A few souls trusted Christ during seven weeks of gospel meetings by Paul Elliott and Joel Portman.

Wisconsin

Beetown, On March 23, Roy Weber and Bruce Collins started a series in the gospel.

Blue River, Robert Orr and William Metcalf commenced a gospel series on March 16. A nice number of unsaved are attending.

Michigan

Jackson, In March, Walter Gustafson had a week of appreciated ministry meetings.

Livonia, The final bimonthly winter Bible Reading was held on March 22 and was well attended, with help given by Sydney Maxwell, John Slabaugh, Walter Gustafson and Allan Christopherson. Over the years, these Bible Readings have been most happy and profitable times around the Word of God. Following the Readings, Brother Maxwell remained for a few nights in ministry.

Saginaw, Larry Perkins and David Gray expected to commence gospel meetings in April.

Florida

Deland, The assembly enjoyed visits and ministry by John Norris and Gary Sharp.

New Jersey

Barrington, On April 6, Jim Allen and Bert Joyce gave appreciated help at the monthly ministry meeting. Brother Allen remained in the area for a week of ministry.

Haddonfield, Norman Crawford and Gene Higgins had a short gospel series in a rented building and were encouraged with the good attendance and the number of good contacts made.

Long Branch, A good number attended the recent conference. Profitable ministry was given by Brethren N. Crawford, E. Higgins and S. Higgins.

Pennsauken, The monthly area Bible Reading in March was led by Norman Crawford. The passage under consideration was Acts 17 and many practical suggestions were made on the preaching of the gospel.

Connecticut

Manchester, The Easter conference was encouraging with profitable ministry given by Brethren J. Allen, W. Gustafson, O. MacLeod, D. Oliver, W. Oliver, J. Smith and F. Tornaquindici. Following the conference, Brother MacLeod gave ministry in several assemblies in the area.

Massachusetts

East Boston, Murray McCandless spoke to a large number at the annual Children's Treat and remained for the Lord's Day. Following the Manchester conference, Jim Allen had a week of appreciated ministry meetings on Romans.

Tidings - Other Countries

Ireland

Belfast, E. Wishart had well attended gospel meetings in **Castlereagh** with some cheer and blessing. In **Glengormley**, S. McBride and W. Glenn continue in the gospel with good numbers attending.

Tidings

Bushmills, There was some blessing in salvation during a gospel series by D. Kane.

Cookstown, J. Brown and J. Lennox had gospel meetings and two professed salvation.

Cork, A good number attended the conference on March 17 and there was an interest from local Christians not in assembly fellowship.

Drumsollen, In this area of County Tyrone, G. McKinley and B. Glendinning saw some strangers in to hear the gospel.

Dunmullan, Some long prayed for were saved during a gospel effort by A. Aiken and J. G. Hutchinson. Brother Hutchinson expected to commence gospel meetings in **Aberdeen**.

Loughbrickland, W. Jennings and J. Martin are seeing a little blessing in the early stages of a gospel series.

Magheracorran, The conference on March 8 was the largest ever, with helpful ministry by Brethren Aiken, Brown, Flanagan, Hutchinson, Kane and Martin.

Monaghan, The hall was packed at the conference on March 17 and Brethren Ferguson, McCauley, Morgan, Nesbitt, Wells and Wright gave help.

Shanaghan, J. Hawthorne and T. McNeill saw a little blessing in the gospel.

Straid, Ballyclare, S. Maze and B. Eadie continue in the gospel in a portable hall with a nice interest and some blessing.

Chile

Concepcion, On March 26, Richard Hanna wrote, "Our summer season here is over and it has been a fruitful one in the work. There have been baptisms in different places, with the gospel faithfully preached on each occasion. Gospel meetings have been held in tents, halls and in the open air, and God has saved sinners, for which we praise Him. Believers have been added to the five assemblies in this area, so we have reason for giving thanks to God."

Rancagua, David Jones and David Rodgers had tent meetings in February with some blessing and encouragement.

Santiago, In early February, David Jones had a series of ministry meetings in **La Florida** and the little room was crowded every night with over 80 in attendance.

Costa Rica

Grecia, Doug Reid and David Booth had five weeks of well attended gospel meetings with nine professing salvation.

South Africa

Port Shepstone, On March 3, Sam Emerson wrote, "I have just returned from a small Zulu assembly and it was a day of happy fellowship. The little hall was full for the gospel meeting (80-100). About 30 of us sat down to remember the Lord. It was good to hear the "amens" to both the giving of thanks and the reading of the Word. I took a little part, but still feel under severe stress. The specialist has increased the medication, but I just long for complete deliverance and will truly value the prayers of the saints."

Trinidad

Endeavour Village, Danny Ussher had four weeks of tent meetings in March with a measure of interest and some professions of salvation.

Sangre Grande, The assembly expected to have a special meeting on April 26 to commemorate their 50th anniversary. Following this, Danny Ussher was expected to start a short series in the gospel.

Sipana, Danny Ussher expected to commence ministry meetings on April 13, using a Tabernacle model.

Venezuela

Merida, In February, Neal Thomson had two weeks of ministry meetings especially to help new believers. At the close of this series, 10 believers were baptized.

Puerto Cabello, Over 500 attended the funeral of Mrs. Sidney Saword, who went to be with the Lord on February 22. Our esteemed sister was born in Glen Ewen, Sask., in 1895. She was born again in Saskatoon in 1917 while studying nurs-

Tidings

ing. Later she was baptized and received into assembly fellowship. When engaged in nursing, she became exercised about serving the Lord in a foreign field and eventually the Lord directed her attention to Venezuela. In 1925, she arrived in Puerto Cabello and found many opportunities for carrying on a sister's work in caring for the sick and making the gospel known. In 1926, she was married to Sidney J. Saword and she was a true helpmeet to her husband in the work of the Lord. Over the years, Mrs. Saword painted many large Scripture texts. Thus she being dead yet speaketh through the many texts in Gospel Halls and homes. B. Cumming and J. E. Fairfield took part in the funeral service and her son Jack of El Salvador spoke at the graveside.

Valencia, Prayer is requested for our esteemed Brother J. E. Fairfield. After speaking at Mrs. Saword's funeral, he was hospitalized. His heart pacemaker was damaged but has been repaired. Brother Fairfield is out of hospital but must remain under observation.

Conferences, D.V.

Dawson Creek, B.C.

June 14 and 15 in the Senior Citizens' Hall, 1101-107A Avenue, next to the Library. Meetings on both days are at 10, 2:30 and 7:30. Prayer meeting on June 13 in the Gospel Hall, 10221-18th Street at 8 p.m. For further details, telephone Ken Broadhead (604) 782-7338 or (604) 782-4161.

Glen Ewen, Sask.

June 20, 21 and 22 in the Gospel Hall, eight miles south of Glen Ewen. Meetings start each day at 10:30 a.m. C.S.T. Bible Readings will be on Titus 2 and Romans 6. Prayer meeting on June 19 at 7:30 p.m. Corr. Allan Macfarlane, Glen Ewen, Sask., SOC 1C0, phone (306) 925-4401.

Taylorside, Sask.

June 27, 28 and 29. Meetings on all three days will be at 10:30, 2 and 7:30. Prayer meeting will be on June 27 at 8 p.m. Corr. R. S. Forsyth, Box 445, Kinistino, Sask.,

SOJ 1H0, phone (306) 864-3762.

Swan River, Manitoba

July 5 and 6 in the Gospel Hall, corner of 9th Avenue N. and 1st Street N. Meetings on Saturday are at 10 (Bible Reading), 2:30 and 7. Meetings on Lord's Day are at 10:30, 2:30 and 7. Prayer meeting on July 4 is at 8 p.m. Corr. Willard Halverson, Box 1528, Swan River, Manitoba, R0L 1Z0, phone (204) 734-2814.

Nipissing Junction, Ontario

June 7 and 8 in the Gospel Hall with a prayer meeting on June 6 at 7:30 p.m. On Lord's Day, Breaking of Bread is at 9:30 a.m. The Bible Reading on Saturday will be on the Burnt Offering and the Bible Reading on Lord's Day will be on the Meal Offering. Corr. Clarence Black, R.R. 1, Callander, Ontario, P0H 1H0, phone (705) 752-2187.

Northern Ontario (Charlton, Earlton, Englehart and Kirkland Lake)

June 28 and 29 in the Englehart High School. Breaking of Bread is at 10 a.m. Bible Readings will be on Leviticus 1 and 2. Supper will be served Friday, June 27 at 5:30 p.m. Prayer meeting on June 27 will be at 8 p.m. in the Englehart Gospel Hall. Corr. Norman Ferguson, Earlton, Ont., P0J 1E0, phone (705) 563-2509 and Harvey Pratt, RR 1, Charlton Station, Ont., P0J 1B0, phone (705) 544-7758.

Ottawa, Ontario

May 17 and 18 in the River Road Gospel Hall, 1087 River Road, with a prayer meeting on May 16 at 7:30 p.m. On Saturday, meetings are at 9:30, 2:30 and 7. On Lord's Day, meetings are at 9 (Bible Reading), 10:30 (Breaking of Bread), 2:30 and 7. Corr. K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont., K1V 6W5, phone (613) 733-1668. Gospel Hall phone is (613) 748-0269.

Sarnia, Ontario

May 31 and June 1 in Pt. Edward Arena, 210 Monk St. (Follow Michigan Avenue West, turn left on Monk Street; the Arena is almost under the bridge approach.) Bible Reading will be on I Peter 1. Prayer meeting is on May 30 at 7:45

Tidings

p.m. in the Gospel Hall, corner of College and Davis. Corr. Robert W. Kember, 2493 London Rd., Sarnia, Ont., N7T 7H2, phone (519) 542-7978.

Victoria Road, Ontario

June 14 and 15 with prayer meeting on June 13 at 8 p.m. Bible Readings will be on Philippians 3 and 4. Meetings both days will be at 10:30, 2:30 and 7:30. Corr. Arthur J. Stone, RR 3, Kirkfield, Ont., K0M 2B0, phone (705) 374-4230.

Halifax, N.S.

June 21 and 22. Bible Readings on The Upper Room Ministry. Meetings will be held in Charles P. Allen High School, Duke St., Bedford, N.S. Meetings on Saturday are at 9, 1:30 and 7. Breaking of Bread is at 10 a.m. on Lord's Day. Prayer meeting on June 20 at 7:30 p.m. Corr. Edward Walsh, 9 Lakeview Point Road, Dartmouth, N.S., B2Y 3H1, phone (902) 463-5664.

Pugwash Junction, N.S.

July 4, 5 and 6 in the Gospel Hall with prayer meeting on July 3 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.

Forest Grove, Oregon

May 24, 25 and 26 in the Gospel Hall, with prayer meeting on May 23 at 7 p.m. All meals are served at the Gospel Hall, with Bible Readings immediately after breakfast. Breaking of Bread is at 9:45 a.m. on Lord's Day. Corr. Frank H. Goff, 1400 Sills Court, Forest Grove, OR 97116, phone (503) 357-9128.

Omaha, Nebraska

May 25 and 26 in the Gospel Hall, 69th and Hartman Ave., preceded by a prayer meeting on May 24 at 7:30 p.m. On Lord's Day, meetings are Breaking of Bread at 9:45, Ministry at 2 and Gospel at 7:30. On Monday, there will be a Bible Reading on Revelation 1. Corr. Sam Eadie, 4608 N. 90th St., Omaha, NE 68134 (402) 572-7523.

West Union, Iowa

July 4. All day meeting at the West Union Fairgrounds, commencing at 10:30

a.m. Corr. Robert Johnson, Box 185, Clermont, IA 52135.

Note: Kindly remember the following conferences as mentioned in detail in the March or April magazines:

Calgary, Alberta - May 17, 18 and 19

Portage la Prairie, Man. - June 13, 14 and 15

Eden Grove, Ont. - June 1

Midland/Waubaushene, Ont. - May 17 and 18

Crapaud, P.E.I. - May 17, 18 and 19

Garnavillo, Iowa - June 7 and 8

Frostburg, Maryland - May 10 and 11

Hickory, N.C. - May 24 and 25

East Boston, MA - May 31 and June 1

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With Christ

Mrs. Sidney Saword of **Venezuela** on February 22. Please see Tidings - Other Countries, Venezuela, Puerto Cabello, for details concerning our beloved sister.

William H. Gould of **Tacoma, Washington** on February 27, age 87. Our dear brother was born in Cardiff, Wales in 1898 and came with his family to Brandon, Manitoba in 1914. He was saved at meetings held by Roy Gratz. It was at these meetings that he met his wife to be and they were married about two years later. In 1926, they moved to Seattle where they were in fellowship for many years. In recent years they gathered with the saints in Tacoma. Mrs. Gould went to be with Christ just a few months ago.

Robert Murphy of **Bleary, N. Ireland**

Tidings

on March 1, age 81. Our dear brother was saved in 1919 while attending meetings in Belfast conducted by Brethren Elliott and Hulbert. For some time he was in fellowship in the Old Mourne Street assembly. After his marriage, he was associated with the Bleary assembly. Although quiet in manner, he was well versed in the Scriptures and his prayers and presence were very much appreciated in the Bleary assembly to which he was faithful until his sudden homecall.

Miss Mary Watson Bell of Vancouver, B.C. on March 3, age 82. Our dear sister was born in Lanarkshire, Scotland in 1903 and was born again in Vancouver in 1946. Mary was in fellowship in Cedar Cottage right from the beginning of her Christian life and then in Victoria Drive when the assembly relocated. She was a faithful attender at all the meetings and for a number of years was engaged in Sunday School work at the outreach, Nanaimo Road.

Laurence Loomis of Stout, Iowa, on March 4, age 67. Our dear brother was saved in meetings by Oliver Smith in 1949. He was a good, godly brother who will be missed in the assembly at Stout where he was in happy fellowship for a number of years. Prayer is requested for his wife, son and daughter. The funeral service was taken by Eric McCullough.

Mrs. Marion Brown of Winnipeg, Manitoba on March 13, age 98. Our dear sister was born in Armadale, Scotland and trusted Christ at the age of 18 in Coatbridge. Later that year she was baptized at Airdrie, Scotland. In 1911, the Browns came to Winnipeg. Mrs. Brown was a regular attender at the meetings and even in her nineties when her hearing was poor, loved to meet with the people of God. She left a good testimony to her relatives, many of whom are still unsaved. A good number attended the funeral service taken by R. Wilson and D. Dunsire.

Mrs. Essie Gould of Chicago, Illinois on March 14, age 100. Our dear sister was saved in 1897 at the age of 11. For many years, she was in fellowship in the

assembly at 86th and Bishop Street in Chicago. Mrs. Gould was a true mother in Israel whose home was ever open to the Lord's servants and His people. Her last years were spent at Rest Haven Home in Grand Rapids. Our sister maintained an interest in the work of the Lord until she was called home. Her life and walk are an example to follow.

Mrs. Kathleen Alexander of Peterborough, Ontario on March 20, age 43. Our dear sister was born in N. Ireland and saved there as a girl of 10. She bore her serious illness with courage and grace, leaving a lasting impression on all who witnessed her faith in the Lord Jesus. A very large number attended her funeral where Harold Paisley and Jack Noble shared the service and Brethren Patton and Aiken also took part with help from God. Prayer is requested for her husband and three daughters who are all saved and in assembly fellowship.

Miss Anna White of Toronto, Ontario on March 23, age 85. Our beloved sister was saved 65 years ago in N. Ireland and was in fellowship at Bracendale, Toronto for over 50 years. She was a godly consistent sister who loved the assembly and the praises of the Saviour. After six years of suffering, her pilgrimage is over. The funeral was well attended and over 20 nieces and nephews were among those who heard the gospel plainly spoken by Harold Paisley. Prayer is requested for her sister Margaret who faithfully attended Anna.

which is recommended to each reader, will make evident one critical truth; the Shepherd has assumed complete responsibility for the sheep. Upon the cross of Calvary, He became responsible to God for my sins. Now He is responsible for my satisfaction. He is now and forever responsible for my security. I can never perish.

What then is required to come into the good of this investment? His terms are simple, "I am the door, by Me if any man enter in he shall be saved" (v. 9). The Bible uses many expressions to convey the thought of trusting Christ. It speaks of believing, trusting, entering, and others. All express the need for a personal reliance upon Him as Saviour and Lord. All convey the truth of turning from every other hope of salvation and depending upon His blood shed at Calvary for the forgiveness of sins.

To those who choose His terms, His promise is certain, "I give unto them eternal life and they shall never perish" (v. 28). □

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Relevant Realities from the Revealed Word

A. J. H. M.D.

Blue Chip Portfolio

In a day when investment firms warn us that the quality of our lives depends upon their expertise, when corporations daily juggle millions to gain percentage points in interest, when each day's mail brings a new opportunity to become wealthy through a "can't miss" offer, we cannot help but be acutely aware of the importance of investing wisely.

I would like to suggest an investment that few of my readers have possibly ever considered. I make no claim for originality here. The investment was suggested long ago by another whose wisdom and farsightedness have never been equaled. In the 10th chapter of John, the Lord Jesus Christ certifies

The Trustworthiness of the Investment.

As an advisor in this all important matter, His credentials are impeccable (vs. 1-5). He speaks of having come by way of the door into the sheepfold of Israel. All the numerous prophecies that Messiah would have to fulfill were fulfilled in His life. He has come from heaven to advise men as to the way to heaven. It is His heaven. Who better could tell its entrance requirements?

But our investment is more secure when we consider his concern and commitment for the sheep (vs. 11-13). As the Shepherd of the sheep, He is willing to give His life to secure their welfare. His care for each individual one is announced in vs. 14-15. No mass production line Christianity was ever anticipated by heaven. Whatever advice He gives, we may be sure that it comes with credibility and interest in each one of us.

Total Benefits of the Investment

No investment however is worthwhile, if we are not in need of interest in its dividends. The investment that Christ speaks about in this chapter, however, is of vital interest to all. Man as a sinner has forfeited his claim to life, subjecting himself to eternal separation from God. This is the consistent testimony of the Bible from Genesis through Revelation. The Lord Jesus has come, not to simply tell men the way to heaven, but to become the Way Himself. In view of His anticipated death at Calvary, He could offer men the great benefits of life eternal, life abundant, a future secure. Though men may not articulate the longings of their hearts in this language, the multiplicity of religions, the variety of experiences, the flourishing of the entertainment world, and the interest in the stock market, all attest that these are basic innate interests.

The Shepherd, who has gone into death for the sheep, alone can offer life eternal. The Shepherd, who has endured the wrath of God against sin for the sheep, alone can offer life abundant. Every other life, however steeped in man's contrived substitutes, is but a distant second, a poor imitation for the real.

Imagine having the assurance of the forgiveness of sins, eternal life, eternal security, heaven forever, and the best of this life. He guarantees all of the above and much more. There is no fine print to read, no excluding clauses, no last minute legal complications. His offer is genuine and real.

In conclusion notice

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A careful reading of John 10,
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DOUGLASS FARM

june 1986

truth, and tidings



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Wedges Wielded by the Wily Extremism that Demoralizes

A. J. Higgins MD

The background of II Corinthians 2:6-11 is well known. Battles have raged over the identity of the sinning brother. Is he the man of I Corinthians 5 or another man? That is really not the issue and I am going to excuse myself from it. What is before us is that regardless of the identity of this man, he had sinned and sinned in such a way as to require discipline. Sufficient punishment had been served; repentance was obviously real and genuine; the Spirit of God had moved upon the brother and effected Godly sorrow that worked repentance, not to be regretted. He was spiritually ready for the next step in assembly discipline – the restoration to the assembly. Reluctance to embrace such an one should not be encouraged. Paul, instead, exhorted them to comfort, to forgive, and to confirm their love to him. The great danger here was that if they failed to so act, the sinning brother might be swallowed up with over much sorrow.

It is important again to see that Paul is concerned with the safety of the whole as well as the welfare of the individual brother. He is perceptive enough to recognize that failure in regard to even one who has been put away could furnish the enemy with a wedge to drive deeper into the assembly. Our minds need only scan the limitless possibilities that could arise from such a set of circumstances. How quickly assemblies can polarize over issues and men! How rapidly news of problems within the assembly can be spread to those without! How devastating can be the result!

Paul is concerned here with the spiritual state of this man and with

its effect on the assembly. Wisely Paul recognized that we have

Vulnerable Personalities.

We are creatures of extreme. Only one Person who ever lived was fine flour. Most of our lives are really a process of God balancing us. Look at the moral might of the man of God as alone he stands for God on Mt. Horeb and then contrast his cowering in the cave to hide his life from Jezebel (I Kings 19:9). Peter sincerely and devotedly would have fought for his Lord against all the soldiers and throng that filled Gethsemane's garden, but he runs for his life before a maid and her simple question in the palace court.

Joseph's brethren are hard and callous. No tears seem to move them, be they Joseph's in the pit or Jacob's at home. They appear to be the most unfeeling group of men in our Bibles. Yet when sin is brought home to them and forgiveness is assured, they are seventeen more years in accepting the fact that Joseph has forgiven them (Gen. 50:15-21).

David can show meekness and self control before his greatest foe, Saul, for the greatest crisis in his life (I Sam. 24 and 26), but shows impatience and hardness before Nabal (ch. 25). He can hear his foe say, "Thou shalt do great things...and prevail"; virtually a capitulation of Saul to David; yet, soon afterward, say himself, "I shall now perish one day by the hand of Saul" (ch. 27:1).

Extremism seems to characterize us in our emotions and in our efforts. We either manifest indifference to our spiritual state or become so preoccupied with our failure that we are paralyzed. We find it so difficult to chart an even course.

The man of II Corinthians 2:7 was in such a precarious position. Once he was marked by hardness in his sin; no tear stained his cheek in private before God; no remorse gripped him. The assembly had to act in discipline that he might see his sin and repent. Now there is the opposite danger of too much sorrow.

How content the enemy is at having us at these extremes of emotion! Both render us useless for service and worship. Either pole becomes an appropriate hindrance to the assembly.

It behooves us to be students of ourselves, to recognize the weakness in our personalities and to seek divine grace to be balanced against this peril. The great need is enhanced because we have

A Vicious Foe.

Satan is a malicious foe. He will exploit every opportunity or occasion, every weakness which he can find; every opening that he detects is fair game. He is pictured for us in I Peter 5 as the roaring lion stalking the prey, encircling the fold of sheep, looking for an opening that he might devour someone. He will bring back a past fault or failure. He will transform our momentary hardness over a comment or action into a life-long burden of guilt. He will magnify one verse of Scripture so out of proportion to countless verses that would balance it that we feel dishonest taking any solace from the rest of our Bibles. Single verses and statements burn themselves into our consciences with unremitting force. He is skillful at using the Word of God as a club to beat saints down. He magnifies Mt. Sinai over against Mt. Zion, Mt. Ebal over against Mt. Gerizim (Deut. 27:11-13).

One can only imagine the Scriptures that Satan must have been quoting to the offending brother of II Corinthians 2. With merciless consistency, he would remind him of his sin and failure, of God's holiness and hatred of sin, of the purity of the assembly and the effects of his sin.

How thankful we should be that we have a Saviour who is so different! We should well note and emulate the

Virtues of Our High Priest.

How kind were all his dealings with erring ones! Paul is simply displaying the spirit of his Master when he encourages restoration. Recall how the Lord dealt with Simon in John 21. He addressed him as Simon, son of Jonah. As the son of Jonah, he would learn his Lord as the God of the second chance (Jonah 3:1). Note how graciously He dealt with Paul in Acts 23. Paul had come to Jerusalem with a deep burden for the Jews. Before ever a convert was made, Paul was in bonds. Some might point an accusing finger at Paul and claim inconsistency. The Lord appeared to him that night in the prison cell with opposite words, "Be of good cheer. As thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Wondrous words of grace and compassion!

Examples could be multiplied. He used ravens to feed Elijah when he was at his best; at a moment of weakness He used an angel.

We also are charged by Paul in this section and impressed with

The Value of Kindness.

Paul exhorts them to show kindness and love to the erring brother now that he has repented. Paul is

certainly not lowering the standard of holiness; he is raising the standard of Christianity. Abraham knew something of care and kindness to his brother Lot when he rescued him (Gen. 15) and prayed for him (Gen. 18). It is worthy of note that he expended tremendous energy and effort on someone who never profited by it. Certainly the lesson is there for us to learn.

Joseph only grows in our estimation and in spiritual stature by the manner in which he treats his brethren. Never a word of hardness or bitterness escapes his lips. His goal is to effect their repentance and restoration. Tears rather than tirades mark this servant.

How important that we avoid the extremism to which Paul points, maintaining a balanced perspective. In this way we offer no wedge to the enemy to drive division between our souls and God or between us and our brethren. □

The Secret of Power

unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to the Lord Jesus for salvation. To the secret pleader with God, this secret is committed, upon him rests the dew of the Lord, about him is the perfume which makes glad the heart. If the anointing which we bear come not from the Lord of Hosts, we are deceivers, and since only in prayer can we obtain it, let us continue instant, constant, fervent in supplication. Let your fleece lie on the threshing-floor of supplication till it is wet with the dew of heaven. Go not to minister in the temple till you have washed in the laver. Think not to be a messenger of grace to others till you have seen the God of grace for yourselves and had the Word from His mouth. □

F. E. Stallan

Someone has stated that thirty transactions take place in a person's life at the moment of believing, and the writer has no reason to doubt the claim. Indeed when consideration is given to conversion, forgiveness, justification, redemption, sanctification, and the many other wonderful works of God in the soul, the claim may be perfectly accurate.

One of God's great works is sanctification. In its general meaning, it is not a process of improvement, a gradual emerging from a lost estate until a point is reached when one is fit for heaven. If that were the case, none of us would make the grade. It should also be remembered that sanctification does not depend upon what we are in ourselves. There is no improvement for the flesh; it is hopelessly bad. In this connection, one of the great worthies of the last century is credited with saying, "Whether it is refined flesh or vulgar flesh, God can do nothing with it." The Scripture is clear, "We are sanctified in Christ Jesus" (I Cor. 1:2), not in ourselves, and no imperfections in us can possibly affect our position in Him or touch what we have in Him. This positional aspect of sanctification is a work of God in the soul, once for all, not to be added to by anyone.

If we understand from the Scriptures that God has set apart believers for Himself and for His service, when did the transaction take place? It is suggested that there are three time aspects involved. Although one of them could hardly be called a time aspect, since it was before time began. II Thessalonians 2:13 has four words, "Chosen you to salvation." As far as the Thessalonians were con-

cerned Paul wanted them to know that their turning to the Lord for salvation, as recorded in Acts 17, did not exhaust the matter. It was their choice when they believed the Gospel, but God's choice reached back into eternity. In addition, Ephesians 1:4 has a wonderful revelation, "According as he hath chosen us in Him before the foundation of the world." Or put quaintly, "Back in the unbegun beginning God had his saints in mind, and had them set apart for his purposes." So when did sanctification take place? First of all, "before the foundation of the world."

Again it might be asked, when did sanctification take place? Hebrews 10:10 has another wonderful unfolding of the situation. "We are sanctified through the offering of the body of Jesus Christ, once for all." So now we learn that the basis of this great work of God in the soul was the work of Christ at the cross of Calvary. What was in the mind of God in eternity past, was only made possible on the ground of sacrifice in time, by one offering for sin, never to be repeated; it was once for all.

To return to the title of the paper, "Though sanctification of the Spirit," the question of appropriation must be considered. That which was in the mind of God in eternity past and brought to pass at Calvary by the sacrifice of Christ, requires to be made good to man. How is it accomplished? II Thessalonians 2:13 makes it all plain, "Through sanctification of the Spirit and belief of the truth." The Holy Spirit takes up the matter and through his work of conviction brings the truth to bear. How can men and women come into the good of it? When are they sanctified? When they believe the truth, and when they give heed to

the call of the gospel.

Considered against the background of the work of the Trinity, the sanctification of the believer is of tremendous importance. A dignity has been conferred for service which is quite beyond anything the most noble in the world can offer. A royal commission is mere tinsel compared with the credentials of those who are truly born of God. And the wonder of it is, that those who believe the gospel are made suitable for the purpose of God and fit for the Master's use as sanctified vessels, prepared for every good work. What a grand thought, set apart for divine purpose! Should it not create a desire to justify God in his choice, to be thankful to the Lord for his sacrifice and to be responsive to the Holy Spirit in setting us apart, by serving the Lord more diligently? □

Conscience

Man's conscience, like a ship's compass, should be corrected according to a divine standard. It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record and guarded watchfully lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide. Unless you know how much your conscience chronometer slows or quickens in the various latitudes where you sail, you will never be able to learn your bearings accurately or to lay your course correctly.

The Fearing Little Band

"They feared as they entered into the cloud" (Luke 9:34).

"When they had lifted up their eyes they saw no man save Jesus only" (Matt. 17:8). □

Things that Differ (7)

N. Crawford

The subject of this article has given me more concern than anything I have ever written, but my concern is only a reflection of the very deep exercise of elder brethren in every area I have visited in recent years. This article is not so much directed toward fellow-workers; men who are dear for their work's sake as well as for all of Christ that we can see in them, but toward elders upon whom God has laid the care and feeding of the little flock. As in the case of most problems, it is far easier to define the problem than to give solutions. At the very best, our answers are inadequate, but this does not excuse our responsibility to face our problems and to judge ourselves when we have failed.

In keeping with our theme, "Things that Differ," the present article is about the distinction in gifts, the difference between an evangelist and a teacher. Having attempted to do the work of an evangelist for over 40 years, I am very well aware of the personal application of this subject to the writer.

The Problem Stated

We have a very great lack of teaching ability among us. We often hear, from elders and believers, of "low spots" in conference ministry, and have to acknowledge that their judgment is correct, but we have taken courage from the "high spots." However, there have been times when conveners have felt so discouraged, at the close of their conference, that they have confided in us their doubts if the labor and cost to the assembly and to all who travel to be present were justified. We know Satan is quick to take advantage of us and discouragement is a

ready tool in his hand, yet it is wise to attempt to face these problems head on, even though they are painful.

At conferences, many gather to receive spiritual food for their instruction, growth, encouragement, exhortation and comfort, but there are too many times when these needs are not met. However, we have learned that what appears inappropriate to some, may be a great help to others. For such help, we thank our God. There are men who have a lifetime of faithfulness to God and His people behind them, and, because of this, their words carry great weight. We must be fair in our assessment, and not use a brush full of black paint to cover the entire picture. This is a dangerous tendency when we attempt to correct wrong. Also, those who are older need to guard against painting the past in gold and the present in black. We tend to remember the very best of the distant past and forget the rest. In our day there is much more reason to be encouraged and to praise God for His blessings than there is for discouragement, yet we must face reality.

The vast need for teaching cannot be met by sermons which are often deficient in scriptural content, mere topical subjects, generously sprinkled with personal comments and anecdotes that have often been repeated, put together in the way some gospel messages are prepared and utterly devoid of scriptural exposition. It is tragic if there is no spiritual food to build up the saints, little to reach the conscience and very little of Christ to touch the affections. Scriptures are often used without regard to context or meaning, making us wonder if the speaker himself

knows. We all know that this is far from the standard of the teaching of the Word of God given in both the Old and New Testaments (Neh. 8:8; II Tim. 2:15).

A more serious aspect of this problem is the trend toward clerisy that has grown up among us. In this matter, we have chosen to be blind and deaf. We deplore office holding, deny that we recognize position and claim that we hate the system of clergy and laity that the Lord Himself hates (Rev. 2:15), yet we are in danger of the development of a clergy system. This is evident at some of our larger conferences when a number of men are present who have been commended as evangelists. In far too many places, it has become an accepted pattern that these evangelists, with little regard for age, experience or gift, arise to teach, each in his turn. Does an evangelist not also have the ability to teach? There are NT examples of both gifts being given to one man, but let us be certain that the gifts are distinct. We have men among us who are respected, gifted shepherds and teachers who minister the Word of God in the assemblies in their home area (I Tim. 5:17-19). Why should it be thought that a much younger man has precedence over men of much longer experience and greater gift just because he has been commended by his local assembly to do gospel work? Does this commendation give a man "a place" which carries with it the right to the conference platform? A gifted teaching elder recently told me that he attended 50 conferences over a period of years, each time exercised to give ministry, if there was opportunity. Is it any wonder that when no such opportunity presented itself after 50 at-

tempts, he gave up his exercise? Some of my readers at this point will be thinking that such writing is opening the door to an every man ministry, but please read on.

An Attempt at an Answer

If our problem had any simple solution, it would not be of such long standing and be causing such consternation among elders all across this land. We need first to reject any thought of official position. We cannot, with an open NT before us, believe in an official class of "preachers." There are three things that we do whole-heartedly recognize: godliness, experience and gift. However, seeing many are godly and have had long experience in the school of God who are not gifted to publicly teach, much rests upon this recognition of gift. We do not believe in every man ministry any more than we accept a one man ministry.

Who recognizes gift? This is a vital question. No man is a judge of his own gift. He may be godly and exercised and be a zealous worker, mightily used of God in the gospel, but he may not be an acceptable teacher. Gift is judged by other gifted men (I Cor. 14:29-33). Gifted shepherds, with a heart for the sheep, will soon be able to tell if a man is gifted to feed the little flock. Men who, as elders, convene conferences and have deep exercise that they be times of rich blessing for God's people must judge the gift of men who occupy the platform. If platform time is either partly or entirely unprofitable, then these elders have a responsibility before God to graciously inform the offender. They may have to tell him that he should take less time, or that his ministry would be acceptable if it were given

in a small assembly or conference. Recently, brethren told a man that if there were a short time available at the close of a meeting, he might profitably use it. They may even have to tell a man that his ministry is totally unprofitable, or may be able to say to a younger man that God is preparing him for greater usefulness in the future, but in the meantime, he should be slow in rising. Can brethren do this? They must do it, or they are not carrying out the Word of God. Elders are responsible before God for the feeding of the little flock (I Pet. 5: 2-6). They must do it themselves and they must encourage others who are able to do it (II Tim. 2:2) and restrict those who would like to do it, but lack the godliness or ability. This forbidding of what is unprofitable should apply to all, whether full time workers or local men, young or old. This is a solemn responsibility that challenges elders as a major issue of our day.

Another Part of the Answer

Men who minister to God's people are not a law unto themselves. There is no such thing as a man claiming to be under the guidance of the Holy Spirit and using this as an excuse to ignore the wisdom, counsel and instruction of elder brethren. When it is not a question of doctrine, when it is a matter of the recognition of gift, we must be subject. The instructions for deacon service apply to us (I Tim. 3:8-13). Paul and Barnabas might be as far removed from Jerusalem as Pisidian Antioch, but they were still accountable both at Antioch in Syria and at Jerusalem. Elders have brought to our attention several instances when they spoke to men about not taking the platform at their conference, only to be ignored. In two of these instances, the ad-

monished brother was the first speaker on Lord's Day afternoon. This is fleshly insubjection (I Pet. 5:5).

I have a suggestion to make which could, if rightly handled, be an answer to much of our problem. Each of us is likely to think that the problem rests with someone else; our own ministry is very acceptable. How do we know? At the next conference we attend, preferably, at the prayer meeting, go to the convening elderhood and ask if our ministry is acceptable. We should not ask one man whose answer we are confident about before we ever ask; we should address ourselves to the elders, and better yet, the elders should take the responsibility of addressing those who would normally be expected to minister the Word. We could ask, "If I believe I have a message from the Lord, should it be given briefly, early in the conference, or at any time? and, depending on men present and time available, should I speak only once?" Ask and expect an answer. Older men, whose ministry is accepted and desired, could also be a help in answering this kind of question. May God give brethren the courage and grace to answer honestly! If we humbled ourselves under the hand of God, we could expect great blessing to follow.

In recent times, it has been very shameful that elders have had to say after a meeting, "Obviously, he did not do his homework." The time spent in the closet and the study is evident to our brethren and they will be able to discern the degree of exercise that has been given to prayer and study. We should never rise to speak because we feel it is expected of us, or it is our turn. The entire subject of the leading of the Holy Spirit needs to be re-examined. It is ex-

tremely suspect if we think we "are being led to speak" and it is not evident to godly brethren among us.

Attempted Answers

The problem has been addressed by brethren in various ways. Conference Bible Readings have been a solution long practiced. These readings have often proved to be a great blessing. Brethren have rightly judged that a Bible Reading will give the sense of Scripture, and they ask men to open them who have ability. A Bible Reading cannot be judged as "closed" against any exercised brother who is in good standing in his own assembly. There are times when our Bible Readings are "for students only" with far too little practical application of the truths that are studied. Whatever the causes of this failure, let us acknowledge it and make a united effort to overcome it.

In some places, brethren have closed the platform. We have deep sympathy for the plight that conveners find themselves in at a large conference. They have had some bitter experiences of wasted time and terrible abuse of the open platform, and have reasoned that the wrong should be corrected even if it means closing the platform. Surely the judgment of a number of brethren with godly exercise would have more of the Holy Spirit's leading than one man misguided into thinking he should take the platform when he does not have the ability? This is good reasoning, but is it a truly scriptural answer? I think not. The scriptural way would be for responsible brethren to speak to the "misguided brother." The history, in North America of places where the platform has been closed is frightening. It seemed to be a happy solution.

Great teachers were invited and advertised fully, but such conferences faded until they ceased altogether. There has been success in this method in other lands, perhaps the reason for our failure has been a lack of trust in God and too much dependence on men. To many of us, the closed platform violates the principle of utter dependence on God for a Spirit led ministry. We have long benefitted from excellent conferences where the guidance of the Holy Spirit has been evident and ministry has been given that has refreshed, encouraged and built up the saints. Many conferences, perhaps a majority of them, still manifest these characteristics. We pray humbly that this will not cease so long as we are left here to bear witness to an absent Lord.

May our weakness bring us to our knees before God, acknowledging our deep failure, confessing our sin and rejecting every human method that may appeal to us! Let us look to God for His blessing, and yet not shirk our responsibility to judge ourselves when we have failed! "God and the Word of His grace" are sufficient for all our deep need. □

My Heart's Prayer Psalm 51:17

Mabel Jean Jassie

Lord Jesus, let Thy Word to me impart
A trusting, tender, contrite heart
Touched by the griefs that others bear;
Willing to help their load to share;
A heart that places Christ above
All other things which I might love;
A heart devoid of all deceit,
True to Thyself, let my heart beat.
And when a coldness enters in
Because of waywardness or sin,
Bring me in humbleness to Thee.
Before all else, grant me to see
A quickening glimpse of Thy dear Face,
And know Thy kind, restoring grace.

Are You a Human Being?

Jim Beattie

We live in a world of notoriously unhappy people. Trouble abounds globally, and its wake leaves ripples of restlessness and joylessness in every life. The world always has been a troubled sea, but in the last few years the turbulence has been increasing daily. There are many and complex reasons for this, but if there is one thing which characterizes the world in which we live today, it is perpetual motion. Most people find it hard, if not impossible, to sit for any length of time. Rest has surrendered to restlessness. And whatever marks the world has its effect on believers.

Recently, I was reading one writer's observation that Christians have been caught up in the vortex of the world's hustle and bustle. He noted that we are so engrossed in endless activities and accumulating things that we actually have no time to live. He observed, "We have forgotten that God created us as 'beings,' not as 'doings.'" Our goal should be to "be" much. We are called human "beings" because we were meant to have quality existence. On the contrary, most of us could be called human "doings" because of our quantity existence. In the rush of life, we no longer have time just "to be" because there is always something "to do."

How often we have been taught that the Lord is more concerned with what we are than with what we do. Nevertheless, this never seems to penetrate our thinking. Hence, we are too busy, and we feel the results in increased anxiety, stress-related illnesses, tension in the home and in the assembly. We talk about slowing our pace, but we never do. Thousands

of Christians have been caught up in "the rat race" and die without ever reaching the finish line.

If the product of all this activity were increased nearness to God, souls saved and assemblies edified, perhaps we could excuse it, but the opposite is true. We can produce charts which show a full schedule. But the results? Much done and little accomplished. This should create great concern, but we are oblivious to the tragic realities of the days of Haggai, "Ye have sown much, and bring a little" (Haggai 1:6). Increased activity has not brought increased productivity.

Earlier in Israel's history, God had exhorted them, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). On the contrary, they tried to overcome their failure by increasing their activity and their response was, "No, for we will flee upon horses" (Isa. 30:16). The consequence of their departure from God should be a warning to us. If we are to be effective in the work of God, we must begin by spending time with God. We must learn what Israel failed to grasp, "Their strength was to sit still" (Isa. 30:7).

This is strikingly illustrated in Matthew 5:1. The disciples are in the presence of the Lord Jesus Christ. This mountain top experience has some valuable lessons for us. Their sitting in His presence, above the surrounding countryside, away from daily cares, is the position we must take spiritually if we expect to live in a way which will bring the Lord's approval at the judgment seat of Christ.

The first thing we notice is, "When He was set, His disciples came unto Him" (v. 1). He was sitting, con-

sequently, if they wanted to receive His instruction, they also had to sit. What a simple fact! What a difficult task! We have so imbibed the spirit of the age that when we sit we feel guilt. To sit is unproductive in a world which measures so much by milliseconds and megabytes. And if we do manage to immobilize our bodies, our minds insist on travelling the world. Meditation has surrendered to agitation. This is due, in part, to overcrowded days. A hectic pace is maintained and the years pass. We say "Yes!" to the urgent and "No!" to the important. Eternity is sold for time. But the fact cannot be altered; we must sit still and allow the Lord to teach us from His Word.

Another mountain top lesson we must learn is how small everything below appears from a height. Have we not proven the problems of earth become so much smaller when we spend time alone with the Lord? Most of us have hundreds of little anxieties which eat at the foundation of our daily life, and at times they leave us ready to topple. Is it not because we stand in the midst of problems that they press upon us? Can we not recall those moments when, in His presence, overwhelming problems became so small and unimportant? If we could "force" ourselves to climb to the mountain top and sit in His presence, we would find relief from many perplexity.

Looking down at a broad expanse from a great height, we have often noted the location of different objects relative to each other. Some objects we had thought were far apart were actually in close proximity. From a height we saw where everything really belonged. In the spiritual realm this is also true. In His presence it is easier to put everything

in our lives in its right place. How often have we failed to accomplish the important because we were engaged with the insignificant. If, on the other hand, we never rise above our circumstances by being alone with the Lord, we will never put anything in its proper place.

Moreover, when the people sat on the mountain and listened to the voice of the Lord Jesus, they had left their responsibilities far below. We all need times like these. We must have time away from daily cares. Time spent in prayer and reading the Word of God cleanses the mind from anxiety.

Climbing to the mountain top is not easy. Forgetting their poor physical condition, parents will race their children to the top of a hill. But before they reach the summit, they learn again how difficult a task it is. Similarly, we will discover that trying to get to the mountain top, to be alone with the Lord, is a very difficult undertaking.

Nevertheless, if we expect our problems to decrease in size, if we hope to see everything in its proper place, and if we anticipate clearing our minds from the anxieties of daily life, we must make the effort. If we fail here, we miss the best for ourselves and for others, and for God. So many pursue the insignificant for a lifetime. We have a tragic example of this in the life of King Saul. Near the end of his life he lamented, "I have played the fool, I have erred exceedingly" (I Sam. 26:21). What produced this tragic outcry? It was the recognition of the absurdity of his behaviour. He had been "doing" what so many of us do. He had squandered priceless years, pursuing "a dead dog" and "a flea" (I Sam. 24:14). □

A Young Man and Revival

(Part 1)

Richard Lawford

II Chronicles 34 & 35

Have you ever felt the need for a revival in your life? Perhaps you have thirsted for a richer sense of the presence of God when the saints in your assembly have gathered to remember the Lord. Such desires are not unique. Through the years, there have been men and women who have sincerely and diligently sought after God. The histories of these saints are very instructive. Such instruction is timely because we live in a day when revival is sorely needed. In this meditation, we will consider Josiah, a young man in the Old Testament, whose desires to serve the Lord influenced thousands of others to do the same. In particular, we shall consider his affections, his ambitions, his action, his acceptance of authority and, finally his sad abandonment of God's assurances.

His Affections

Josiah became king during a dark period of Israel's history. The ten tribes of Israel had been taken captive by the Assyrians. Josiah's father, Amon, was an evil man who had caused God's people to sin by sacrificing to idols. He was assassinated by the servants of his own household, after reigning only two years. Josiah became king at the tender age of eight. When Josiah reached the age of 16, he was filled with a desire to please the Lord. As a result, he began to seek after God. Although he was young, God saw his sincerity and used him to bring a blessing to His people. When God raises up a man or a woman to bring a revival amongst His people, He is not restricted by age. You may be like Josiah, or older, like his grandfather Manasseh. God will use you if you

have a desire to please Him and an exercise to do His will.

Scripture does not reveal how Josiah learned about God. According to the record of Scripture, his grandfather, Manasseh, lived until Josiah was six. Perhaps young Josiah was influenced by the memories and the teachings of his grandfather who came to fear God in his later life. It is encouraging to hear of grandparents who, after having wept and prayed for rebellious sons and daughters, have had the joy of seeing their grandchildren saved and living lives which bring glory to God. May we be encouraged to continue praying for the lost and in seeking to bring the young to the Lord!

His Ambition

Josiah's affection for the Lord resulted in his ambition to please the Lord. Even his name, and to some extent his age, when he came to the throne, have significance. Josiah's name means "given to Jehovah." No doubt, God saw the need of His people and raised up Josiah to meet that need. We have been called the "sons of God." The Lord has left us in this world to fulfil his purposes. Just before going to the cross the Lord Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Our Lord was given by Jehovah to be the Saviour of the world. We have also been "given of Jehovah" to be a testimony to His saving power.

Josiah's age, when he became king, has significance. The number eight in Scripture would remind us of a new beginning. Josiah's reign was a new beginning for the people of Jerusalem and Judah. God is looking for those who will yield themselves

to Him so that He can use them to bring revival to His people. He is looking for brethren and sisters, young and old, who are single-minded in their desire to please Him and unreserved in their commitment to His will. He is also looking for younger believers who are ready to sincerely and simply express their appreciation of the Lord. Surely we have all witnessed how the simple sincere thanksgiving of a young brother at the Lord's supper can lift the hearts of the saints in appreciation of the Lord and in worship like few other contributions can!

His Actions

As with all sincere desires to please the Lord, Josiah's desires soon led to action. At the age of 20, "He began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images" (34:3). His convictions and exercises went far beyond the frequently expressed lukewarm attitude of today which says, "It would be nice to do something." He took bold action, and the people were encouraged to honour God by following his example and his commands. Today, if we are going to be used by God to encourage His people, we must act on the direction given in the Word of God. As Josiah obeyed the Lord, the Lord revealed more of His purposes, and Josiah's ability to serve the Lord was increased.

Let us consider how Josiah acted on the Lord's behalf. First, he purged out the high places and broke down the altars of Baalim and the images. The high places and the images would remind us of those things in our lives which honour man rather than God. They would also speak of those things which we may secretly

admire and even allow to dominate our thoughts and govern our ambitions. Before we can fully commit ourselves to the Lord, we must put these things out of our minds and hearts and be prepared to honour Him alone as the preeminent One.

When Josiah was 26, he began to "repair the house of the Lord God" (34:8). As Josiah came to know God, he began to attach more importance to the house of the Lord. He saw its disrepair and he began to repair it. His brethren were in full fellowship with this work for they supplied the materials and carried out the work. The house of God is a picture of the local assembly. Is the house in need of repair? Repairs are needed to ensure that the influences of the world do not creep in. Repairs can only be completed when we follow the blueprint of the Word of God and ensure that all things are built according to the pattern.

God blessed Josiah's exercises and, through Hilkiah the priest, brought him a fresh revelation of His purposes. As the offerings of the people were being brought out of the house of the Lord, Hilkiah found a book of the law of the Lord which he then read in Josiah's presence. God has not changed, He still gives revelations of His ways and of His Son to His saints when they are gathered in His presence.

Josiah's next act was to respond in sincerity and repentance to the reading of God's word. He tore his clothes (34:19), indicating that he feared the severity of the Lord's anger against the nation. However, rather than taking matters into his own hands, he sought the Lord's guidance. It is noteworthy that Josiah's five representatives had to

seek the Lord's direction from a prophetess. This suggests that Judah had departed so far from the Lord that there was no longer a man amongst them who could serve as a prophet and receive direct revelations from God.

The Lord's mercy is shown in His response to Josiah. He received the promise that he would be gathered to his grave in peace (34:28). Josiah had the Lord's assurance that he did not need to fear oppressors who might try to bring the people into bondage. After receiving this promise, he made a covenant with the Lord. This covenant affected his walk and his actions. Furthermore, Josiah ensured that all those in Jerusalem and Benjamin entered into the same covenant. If we are going to influence others to live for God, there must first be a firm commitment to serve in our own lives. When others see that commitment governing our walk and our service, they will be encouraged to be more faithful to the Lord, and they will heed our words of exhortation and instruction. □

Heavenly Joy

C.H.Spurgeon

The Saviour was 'a Man of Sorrows,' but every thoughtful mind has discovered the fact that down deep in His innermost soul He carried an inexhaustible treasury of refined and heavenly joy. His vast benevolence must, from the very nature of things, have afforded Him the deepest possible delight, for benevolence is joy. Our Lord had his songs, though it was night with Him; though His face was marred, yet sometimes, as we know from Luke 10:21, it was lit up with a matchless splendour of unparalleled satisfaction. □

Daniel Ussher

To succeed a great leader is never an easy matter and especially a leader of the calibre of Moses. Joshua heard from the mouth of the Lord, "Moses My servant is dead; now therefore arise, go over this Jordan" (Josh. 1:2). A solemn responsibility devolved upon Joshua as he would take up the leadership of Israel. There are four key qualities that he would need for this tremendous task; they are recorded in Joshua 1:6-8.

Strength

The position of leadership is no place for a weakling. This principle is seen in both the Old and New Testaments. David exhorted Solomon, "Be thou strong therefore, and show thyself a man" (I Kings 2:2); likewise Paul wrote to Timothy, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. 2:1). One of the great lessons we need to learn is that we cannot accomplish anything for God in our own strength. In our natural condition we were "without strength" (Rom. 5:6). After salvation we need divine strength and Paul expresses this in Philippians 4:13, "I am strong for all things in Christ which strengtheneth me" (Newberry).

Joshua, in his day, needed inward strength for the work for which he was called; so do we in our day. Far too many of the Lord's people are weak and live in spiritual impoverishment when the Lord has strength for us in Christ. The flesh is weak and always will be, the Lord's desire is that "No flesh should glory in His presence" (I Cor. 1:29). Before ever Joshua led Israel, he defeated Amalek, which is a type of the flesh (Ex. 32:17). He had a desire for the

presence of the Lord (Ex 33:11); he had great confidence in the Lord; he knew the Lord could and would give the land of Canaan to Israel (Num. 14:6-9). As we reflect on these incidents in the life of Joshua, we note that he was marked by conflict, companionship with the godly, communion and confidence. Such a man will be strong for the work that lies ahead.

Courage

A man of courage is not a man without fear. It has been defined as, "The quality that enables men to meet dangers without giving way to fear," to act for God in spite of fears within and foes without. When Joshua took over the leadership of Israel there were many dangers in the path ahead. There were hostile nations around and weakness within the ranks. He showed good courage in all the dangers that presented themselves and finished well. May we all have courage to stand for the Lord in this dark and evil day!

Obedience

The Lord exhorted Joshua, "Observe to do according to all the law, which Moses My servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper (do wisely) whithersoever thou goest" (Josh. 1:7). One of the great sins of Israel was disobedience, and time and again the Lord lamented this; "She obeyed not the voice, she received not instruction; she trusted not in the Lord; she drew not near to her God" (Zeph. 3:2). Obedience to the Word of God is vital if there is to be any spiritual progress at all. Some may feel that the price of obedience is too high and resort to an easier path. It is well to keep in mind that there is a bigger

price to be paid for disobedience.

Many of the exceeding great and precious promises in the Scriptures are conditioned on obedience. Joshua had no regrets for his obedience to the Word of God; he proved the faithfulness of God. When he was old, he could testify, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14).

Meditation

As this age draws to a close, there are increasing demands on the time of the people of God. Meditation is no hasty business; it means getting alone with God. Joshua was to meditate on the "Book of the Law" day and night. These words would remind us of the blessed man of Psalm 1. As he mused upon the Word of God day and night, he was like a tree planted by the rivers of water.

Before we close this article, there is another link with Timothy in this matter of strength and meditation. Paul gave much wholesome instruction to his son in the faith and sums it up in this way, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all" (I Tim. 4:15). Meditation on the Word of God will be evident in our life and testimony.

May these important qualities be seen in us as we labour for the best of all Masters! How good it will be to have no regrets when we come to the end of the journey whether by way of death or the rapture! Our ambition should be to hear those words from Himself, "Well done thou good and faithful servant." □

Lessons from David

The late John Douglas of Ashgill, Scotland

Please read Hebrews 11:32; Acts 13:36; I Samuel 16:11-13, 17, 18. Hebrews 11 takes you back to the book of Judges. The writer's time is up, for he says, "The time would fail me to tell," but he is not finished; Hebrews 11 is not finished; the Acts of the Holy Spirit are not finished and John the Baptist's unfinished subject is the Lord Jesus Christ. The New Testament is an unfinished story of an unfinished Subject, the Person and work of the Lord Jesus.

The things that were written aforetime were written for our learning: Romans for our education; I Corinthians 10 for our warning; II Timothy for our equipment; and Hebrews for our encouragement. God's warning to us is found in I Corinthians 10; His promise to us in Hebrews 11; therefore, let us fear God's government; let us appreciate God's grace!

The life of David is a great and instructive study. In the books of Samuel and Kings, we have his history, in the Psalms, we are given his experience. Saul was the choice of the people; David was the choice of God. His life can be divided into three sections, the valley of Elah – victory gained; the cave of Adullam – reproach endured; and the throne of Israel – glory enjoyed.

Tragically, David fell a prey to the flesh in the matter of the wife of Uriah; he fell a prey to Satan in his numbering of the people, and he fell a prey to the world in his going down to Achish. We are mistaken if we think that the world, the flesh and the devil that brought David down cannot bring us down. Peter fell to Satan; the man in I Corinthians 5 fell

to the flesh and Demas fell to the world. The first two were recovered, but Demas was not.

The joys of David's life were many. In each of the following incidents the Scriptures say that there was great joy. The victory over Goliath; restoring the ark; being anointed as king over all Israel and in gathering the material for the temple, but David knew of a greater joy, "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore" (Psa. 16:11).

The lamentations of David are recorded at the death of Saul and Jonathan, the death of Absalom and the death of Abner, but at the death of his infant son, David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped." His confidence was, "I shall go to him, but he shall not return to me" (II Sam. 12:19-23). Even tragedy cannot rob the believer of a worshipping spirit.

Joseph, David and Daniel did their greatest deeds for God while in their teens. Joseph conquered Egypt's morals; David conquered Gath's Goliath, and Daniel conquered Babylon's music. But for the commendation of a butler, we would never have had Joseph; but for the commendation of Saul's servant, we would never have had David; but for the commendation of Arioch, we would never have had Daniel.

Much about David can be learned by a careful reading of I Samuel 16, where we have David's commendation; chapter 17, where we are told of David's conflict; and chapter 18, where we are given a description of his conduct. □

Gathered Fragments

His Mercy Prove

"Thou wilt shew me the path of life" (Psa. 16:11).
"All the paths of the Lord are mercy" (Psa. 25:10).

A Silver lining! Nay, it is all bright
Upon the other side;
Could we but climb, by faith,
the mountain height,
And there with Him abide.
With "Jesus only," other voices stilled,
That He might fully speak
The tenderness with which
His heart is filled
For us so poor and weak.

He tells us of His never-failing love,
His purposes of grace,
And whispers gently,
"In My Home above

Soon shalt thou see My face,"
In radiant glory, every shadow passed,
And every cloud dispelled,
The fair inheritance possessed at last,
Only by faith beheld.

He tells us He is waiting still to bless,
To fully satisfy,
With His unbounded love
and tenderness,
The yearning spirit's cry.

It is the pierced hand
which presseth sore.
Than can we doubt His love?
Nay, let us rather praise Him
more and more
As we His mercy prove.

Flying Kites

A frequent quotation of A. Douglas.
'Boys flying kites haul in their white-
winged birds,
You can't do that when you are flying
words;
'Careful with fire' is good advice,
we know,
'Careful with words' is ten times doubly
so,
Thoughts unexpressed may sometimes
fall back dead,
But God Himself can't kill them when
they're said.'

In Remembrance of Me

Just one hour, Lord Jesus,
(Thy behest to me,)
Seated at Thy table,
I remember Thee;
All Thy deepest sufferings,
All Thy agony,
In the darkened garden
And on Calvary.

One brief hour to ponder
On Thy death alone,
All the week to praise Thee
For Thy mercies shown;
Can I, Lord, deny Thee,
Just one hour to be
Absolutely selfless,
Occupied with THEE?

The Glorious Christ

1. Eternal in His Person Heb.7:24
2. Unchangeable in His Priesthood Heb.7:24
3. All powerful in His Salvation Heb.7:25
4. Unceasing in His Intercession Heb.7:25
5. Holy in His Character Heb.7:26
6. Exalted in His Position Heb.7:26
7. Perfect in His Sacrifice Heb.7:27.

One Word

Mabel Jean Jassie

It was only one word
(But my soul was stirred)
Delivered in power
At a needy hour;
"Watch!" a command
Of imperative brand,
The word of the Saviour.
Oh, let my behaviour
Respond and obey.
May I watch every day;
Lest suddenly He
Returns to find me
Unconcerned and asleep.
What regret I should reap!
In response to His voice,
I MUST WATCH and rejoice!



Questions and Answers

Sydney Maxwell

QUESTION: In view of the confusion that exists, would you give some help in the question page regarding the difference between "the old man" and "the flesh." We hear the terms applied interchangeably.

ANSWER: It is quite true that they do have a relationship to each other, but there is a difference between them, and the confusion arises from a careless handling of the terms. We have heard often when temper is displayed in a saint, "That is the old man." The term "the old man" is used in Romans 6:6, Ephesians 4:22, and Colossians 3:9. "The old man" is the man of old who had that evil nature that we call "the flesh." This "old man" came to an end, in the reckoning of God, at the cross (Rom. 6:6). It was an act that was accomplished by God and not by us. We are never at anytime in the NT instructed to crucify "the old man." However, we are told, in plain and unmistakable terms, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "The flesh" is the evil nature that we inherited from "the old man." "The old man" is all that we were in Adam.

The NT does tell us to put off "the old man" which is identified as our "former manner of life" (Eph. 4:22). Colossians 3:9 agrees with the statement in Ephesians, "Seeing ye have put off the old man with his deeds." This action is in the middle voice, indicating that we do it for ourselves. God crucified "the old man" at Calvary, we are to put off his characteristics and take sides with God in His judgment against all that was Adamic. "The flesh" is the manifestation of an evil nature that we still have, something that we

have to deal with ruthlessly as indicated in Galatians 5:24. This reckoning with God is a principle of power, giving deliverance to the child of God from the tyranny of the flesh.

The answer to these truths in a positive way, is to put on "the new man," and such adornment will manifest "righteousness and holiness of truth" (Eph. 4:24, R.V.). We do not believe in the eradication of "the flesh" now, but we do believe in its crucifixion, until, in our new bodies, we shall be free from it. In Romans 5:15-19; we were once linked with "the old man," Adam, but now we are linked with "the new Man," our Lord Jesus.

In conclusion "the old man" is what I once was in Adam, "the new man" is what I am in Christ. "The flesh" is the evil sin principle in human nature that I inherited from my first birth.

QUESTION: Does the Scripture teach that Satan is omnipresent?

ANSWER: It is good to remember that omnipresence is a divine attribute. We are sure that Satan can make no such claim, so he can only be in one place at a time. I recall some years ago a brother said to me after a gospel meeting, "The devil was in that meeting tonight." I surprised him by saying, "I am glad because that means he wasn't in any other hall." I had a great difficulty in persuading him that my response was correct. I recall that incident to make it clear that Satan is not omnipresent.

In Job 1:7, the Lord challenged Satan, "Whence comest thou? Then Satan answered the Lord and said,

Questions and answers concl.

From going to and fro in the earth, and from walking up and down in it." This statement is repeated again in Job 2:2. It is clear that Satan made certain men his target. The story of the first man, Adam, is well known. He faced the stealth and cunning of the serpent with disastrous results in (Gen. 3:1-7). Satan tempted David to number Israel, which the King did in the pride of his heart and against the better judgment of Joab (II Sam. 24:1). The Lord allowed Satan to test Job, but in this case he was not at all successful. The Lord Jesus was also the object of his malignity, but Satan had to withdraw in spite of all his cunning, later to be defeated in the conflict at Calvary.

He is known as "the god of this world" in his blinding influence upon the minds of men who hear the message of the gospel (II Cor. 4:4). In Ephesians 6:11, the wiles of the devil are arrayed against the believer in the great spiritual conflict. In Ephesians 2:2, he is described as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." However, we are encouraged to "resist the devil and he will flee from you" (Jas. 4:7). Peter describes him as "a roaring lion" in his ferocity (I Pet. 5:8). He is a foe, and a formidable one, but thank God, at Calvary, he was a defeated foe.

He is a created being, with much power, but he is not omniscient. He cannot read our minds, but he can make suggestions and put thoughts there. He is not omnipotent, but apart from the Lord Jesus and the Word of God, we are no match for him. He is not omnipresent, but he has a willing army to move at his bidding. However, the words of Romans 16:20 are encouraging, "And the God

of Peace shall bruise Satan under your feet shortly." □

Pleasing God

"I have set the Lord always before me" (Psa. 16:8). We are never to rest without a testimony in our hearts, by the Spirit, that we are pleasing God. Every child of God, in his own circumstances, has a treasury of opportunity for applying himself diligently to the great business of pleasing God. If we make it our business to please the Father, not only shall we have wisdom enough for all circumstances and all service, but instead of being discouraged by difficulties, they will be food for our faith. We have no business on earth that is not summed up in pleasing God. This is our great success."

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 longsuffering and doctrine" (II Tim. 4:2). 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 (John 1:17). God hath joined these two together, and if we separate them, it can only be to our loss and confusion.

How can one be a disciple of Christ while clinging to that for which He was crucified? The world. □

Tidings

N. Lorimer

Tidings - Canada

British Columbia

Vancouver, Prayer is requested for tent meetings which Harold Paisley expects to commence on June 8.

Alberta

Edmonton, John Abernethy recently gave appreciated ministry.

Ft. McMurray, The Lord blessed His Word in the salvation of souls during gospel meetings by Bryan Funston and Ed Billingham.

Saskatchewan

Glen Ewen, The saints appreciated visits by Dave Richards and Robert Boyle.

Manitoba

Ashfield, In late April, Alex Wilson paid a short, appreciated visit.

Portage la Prairie, In February, Jim Webb had two weeks of well attended meetings on the Book of Daniel.

Winnipeg, The recent conference was a time of profit with eight full time workers taking part in ministry and gospel. The Bible studies were practical and helpful. In the week that followed the conference, Brethren Alex Wilson, Fred Krauss and Sam Patton gave helpful ministry.

Ontario

Elmvale, Don Nicholson is having gospel Bible readings in a private home with some encouragement. A soul was saved the first night.

Gore Bay, Prayer is requested for both children's meetings and gospel meetings which Brian Owen expects to have this summer.

Hamilton, Visits by Jack Gamble and Tom Bentley were appreciated by the saints.

Inwood, Helped by his brother Steve, Paul Kember is having one gospel meeting weekly with a little blessing and interest.

Kapuskasing, Over 200 attended the Easter conference and helpful ministry was given by four of the Lord's servants. Following the conference, Harold Paisley had several nights of appreciated ministry. Ed Doherty expected to have ministry meetings using the Egypt to Canaan chart.

Lakeview, Ken Moore and Eugene Badgley have started a series in the gospel.

London, The assembly enjoyed three nights of ministry by Sydney Maxwell in early April as well as three nights in ministry by Tom Bentley in mid-April.

Merlin, Two young couples have professed faith in Christ since the New Year, bringing joy to the saints. Recently, Paul Kember and Larry Perkins visited the area and held meetings twice weekly in a rented building for several weeks with a little blessing.

Midhurst, Prayer is requested for a series of tent meetings which Harold Paisley and Timothy Walker expect to commence in this area on July 20.

Newmarket, The saints enjoyed a profitable conference on May 4. Eight of the Lord's servants were present and the hall was well filled. A number of unsaved were present at the gospel meeting in the evening.

Strongville, Weekly children's meetings held in the public school at Stayner were very encouraging.

Toronto, The Lord blessed in the salvation of a number of souls during a gospel series at **Bracondale** by Eric McCullough and Paul Robinson. In 1978 as well as in 1982, a number of Toronto assemblies conducted city-wide gospel efforts at the Minkler Auditorium of Seneca College. In these previous efforts, hundreds of unsaved heard the gospel and the Lord richly blessed in the salvation of souls. This fall, another city-wide effort is planned at the same location with Sydney Maxwell and Gene Higgins as the speakers. Monthly united prayer meetings are being held in the various assemblies and the earnest prayers of the

Tidings

Lord's people everywhere for this special effort will be greatly appreciated.

Victoria Harbour, Gary Sharp had two weeks of well attended children's meetings at the public school in April.

Wallaceburg, Prayer is requested for tent meetings which Jim Beattie expects to have this summer.

New Brunswick

Dennis O'Hare of France was at the April all day meeting in Shedia and then had two nights in ministry at Tracadie and Green River before going to Augusta, Maine.

Fredericton, The assembly appreciated recent visits by Bert Joyce and Larry Buote.

Salisbury, Murray McCandless and Gene Higgins had four weeks in the gospel in a High School with a very good interest and some blessing in salvation. Because of the interest, Brother McCandless is continuing some further meetings in the area.

Sussex, Two were baptized in April, bringing joy to the saints.

Nova Scotia

Amherst, Brethren D. Howard, E. Higgins, M. McCandless and K. Taylor were present to minister the Word at an all day meeting in April.

Clementsville, After five years of steady plodding in Nova Scotia, James McClelland and his family have gone for four months to Ireland, where his mother is not well.

Nineveh, Albert Ramsay and Albert Hull commenced a gospel series at the end of April.

Newfoundland

Gander, Arnold Adams expected to spend the latter half of May here giving help at the conference as well as having a week of ministry following the opening of the new Gospel Hall.

St. John's, The saints enjoyed a visit by Albert Ramsay and Bert Joyce in April.

Tidings - U.S.A.

New Mexico

Albuquerque, Recently, William Lavery had a short gospel series. These meetings were originally planned for ministry but since a few unsaved had been coming out, they were changed to gospel. There was indeed some interest and an 18 year old boy professed on the last night.

Nebraska

Omaha, Joel Portman commenced a gospel series on April 13 and was joined on April 20 by John Slabaugh, who was detained a week because of the good interest and blessing in a gospel effort at Sarnia, Ontario. A number of teenagers are attending the meetings at Omaha and we trust the Lord will bless His Word in salvation at this time.

Iowa

Antioch, The recent all day meeting was well attended and helpful ministry was given.

Garnavillo, Albert Hull had five nights of appreciated ministry on the vessels of the Tabernacle. The saints also enjoyed ministry by Robert Boyle and Sydney Maxwell. The winter children's meetings were encouraging with a number of parents present on the final night.

Manchester, John Gray had ministry meetings between the Stout and Waterloo/Cedar Falls conferences.

Marion, On April 13, Robert Surgenor and William Lavery started gospel meetings with a good interest and a little blessing early in the series.

Stout, The April conference was well attended. Profitable ministry was given by Brethren R. Boyle, J. Gray, A. Hull, S. Maxwell, W. Metcalf and R. Surgenor as well as those who labour in the area.

Waterloo/Cedar Falls, The two day conference was large and profitable. Visiting preachers included A. Grainger, J. Gray, W. Lavery, S. Maxwell, W. Metcalf and R. Surgenor. Following the conference, there was a week of helpful Bible Readings on I Thessalonians.

Tidings

West Union, Sydney Maxwell had two nights in ministry between the Stout and Waterloo/Cedar Falls conferences.

Wisconsin

Beetown, There was a little blessing in salvation during four and a half weeks in the gospel by Roy Weber and Bruce Collins.

Blue River, Robert Orr and William Metcalf had five weeks of gospel meetings with a little blessing. The all day meeting on May 4 was profitable with Robert Orr and Leonard DeBuhr helping in ministry.

Michigan

Jackson, Norman Crawford, helped by local brethren, expects to commence tent meetings in Albion on June 15.

Saginaw, The assembly had much appreciated visits for the all day meetings recently by Brethren W. Metcalf, W. Lavery, J. Norris, L. Perkins and J. Clark. In mid-April, David Gray and Larry Perkins commenced a series in the gospel.

Sault Ste. Marie, James Clark and John Norris gave helpful ministry during the winter on the regular Wednesday night meetings. Also other brethren from Sault, Ontario gave appreciated help in the meetings on Lord's Day.

Ohio

Akron, James Smith began gospel meetings on May 4 with two professing to be saved in the first week.

West Chester, During the past two and a half years, John Slabaugh and Jim Beattie have laboured in this area with tent meetings in the summer and cottage meetings in the winter. Three were baptized here recently. Prayer is requested for tent meetings which Brother Slabaugh expects to have this summer.

Pennsylvania

Oswald MacLeod had a week in the Philadelphia area, speaking at the monthly ministry meeting at Hatboro and also at the annual dinner at the Longport Home.

Connecticut

Torrington, James Smith had two weeks in the gospel, using a chart on the Offerings.

Massachusetts

Cape Cod, Walter Gustafson had two weeks of cottage meetings in this area with a little encouragement and some good contacts.

East Boston, The saints enjoyed recent visits by Bert Joyce, Doug Howard, David Oliver and Dennis O'Hare (France). Brother O'Hare also gave ministry in the Philadelphia area.

Tidings - Other Countries

N. Ireland

Alex Dryburgh gave reports of the work of the Lord in Labrador in several assemblies.

Ashfield, Good numbers attended several weeks of gospel meetings in a portable hall by G. Marshall and A. Davidson.

Ballymachason, A. Aiken and S. Thompson have commenced a series in the gospel.

Belfast, The largest numbers for some years attended the Easter conference. Despite all the troubles, the meetings were not in any way disturbed. There was profitable ministry and interesting reports from home and abroad as well as a good closing meeting in the gospel.

Bloomfield, A. McShane and J. Hawthorne have commenced a gospel series.

Conlig, T. Meekin has seen some blessing in the gospel.

Drumreagh, Gospel meetings by E. and J. Wishart have started in the Gospel Hall.

Fintona, J. Brown and J. Lennox have started a series in the gospel.

Glengormley, Gospel meetings by S. McBride and W. Glenn continue with some blessing and interest.

Loughbrickland, Some have professed as J. Martin and W. Jennings continue in the gospel in the portable hall.

Tidings

Portavogie, The annual meeting on March 27 was very large. Help was given in ministry by a number of brethren.

Ministry, Recent ministry meetings include J. Stubbs at **Dromore** and **Drumlough**; J. Hunter at **Ballywalter** and **Cookstown**; S. Curran at **Strabane**; and A. Dryburgh at **Magh**.

Australia

Prayer is requested for gospel tent meetings which Harold Paisley and Leo Strachan expect to commence in September at **Adelaide**.

Brazil

Tom Wright expected to arrive in Brazil in mid-April. From Northern Ireland, Brother Wright wrote on March 26, "Mr. W. J. Nesbitt and I started meetings last October in a small assembly of only six members. God has been working and so the meetings are still going on. We are in our 23rd week but I think we will finish this week. Twelve have professed, our daughter of 16 being one of them. There are four or five others still anxious and we trust that God will yet deliver these seeking sinners before the meetings close."

Chile

Concepcion, On April 17, Richard Hanna wrote, "We had a good conference in **Talca**. Three busses took 125 believers from this area up for the two days of meetings. It was good weather and a large number of people attended the meetings. Nine preachers shared in the ministry of the Word, which was most profitable. Following the conference, I remained for a few extra days and helped out in ministry meetings in different places."

Coronel, In February, Dennis Hanna and Luis Poblete held gospel meetings in the auditorium of a public school and an average of 100 adults attended nightly. The Lord blessed in the salvation of some souls.

Curico, Recently, William McBride and Jaime Martin had a series of tent meetings with some blessing.

Santa Maria, In late April, David Jones commenced a series in the gospel.

Costa Rica

On April 15, Doug Reid wrote, "We have just held our third annual conference here in **Ciudad Colon**, which in itself was a test of faith for, since the city water system had suffered a serious breakage, we were essentially without water. However, we decided to move ahead on the promise of Numbers 21:16, "Gather the people together and I will give them water." We were able to haul water in barrels and the saints enjoyed a refreshing and encouraging season as the Word was ministered. About 130 were in attendance. It was a three day conference with believers attending from Guapiles, Grecia and San Ramon as well."

Netherlands

"Spring time is conference time in Holland. The first conference held at **Dedemsvaart** was a good start. The Christians spoke about it as an old fashioned conference, which was marked by a joyful spirit, a blessed unity and profitable ministry. During the summer months, the tent will be pitched from May 28 until June 15 in **Dedemsvaart**, and from June 18 until July 6 in **Schoonoord**, followed by efforts in other places in the North East of the country." (Hans Bouwman, April 16).

Venezuela

Aroa, Seven hundred attended the Easter conference and the Lord gave help. Six obeyed the Lord in baptism and two professed to be saved.

Barquisimeto, Recent gospel meetings by John Frith were very encouraging. Brother Frith wrote, "God came in and gave us the joy of seeing 11, mostly girls from 15 to their early twenties, reached and saved."

Zambia

Sakeji, Prayer is requested for our sister Marjorie Ross who was obliged to return to Toronto, Ontario, for immediate medical attention due to a severe deterioration in her eyes.

Tidings

Conferences, D.V.

Grants Pass, Oregon

June 28 and 29. Meetings on Saturday are Prayer and Bible Reading at 10 with Ministry at 2:30 and 7. On Lord's Day, Breaking of Bread is at 10 a.m. Bible Reading subjects are I John 1 and John 1:14. Corr. Donald G. Gratias, 141 Timber Lane, Grants Pass, OR 97526, phone (503) 479-4521.

Augusta, Maine

June 14 and 15 with prayer meeting on June 13 at 7:30 p.m. Corr. James Thompson, R4, Box 971, Augusta, ME 04330, phone (207) 495-3590.

Note: Kindly remember the following conferences which were mentioned in detail in the April or May magazines:

Dawson Creek, B.C. - June 14 and 15

Glen Ewen, Sask. - June 20, 21 and 22

Tayorside, Sask. - June 27, 28 and 29

Portage la Prairie, Manitoba - June 13, 14 and 15

Swan River, Manitoba - July 5 and 6

Nipissing Junction, Ontario - June 7 and 8

Northern Ontario - June 28 and 29

Victoria Road, Ontario - June 14 and 15

Halifax, N.S. - June 21 and 22

Pugwash Junction, N.S. - July 4, 5 and 6 (Bible Readings will be on Galatians 3 and 4, and Psalm 22).

Garnavillo, Iowa - June 7 and 8 (Bible Reading will be on Phil. 2:1-11).

West Union, Iowa - July 4

Change of Address

Andrew Bergsma, c/o 4630 Goulet Ave., Terrace, B.C., V8G 1B6

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Change of Correspondent

Cass City, Michigan, Richard Smith, 3388 Cass City Rd., Cass City, MI 48726, phone (517) 872-3610.

With Christ

Note: We sincerely regret that an error was made in one of the obituaries in the April magazine. The sister who went to be with the Lord from Fredericton, N.B. was **Mrs. Minnie Brewer**. We apologize that her name was not printed correctly.

Thomas Reid of Coleraine, N. Ireland on February 11, age 76. Our dear brother was saved at tent meetings by H. S. Paisley and the late T. Wallace at Londonderry in 1952. Later he was baptized and received into fellowship in the Portrush assembly. Soon after, he bought a little car, not for pleasure, but to take unsaved workers and neighbours to gospel meetings in various places. As a result of this exercise, some were saved. He was an ardent tract distributor. The funeral was from the Coleraine Gospel Hall where he was later in fellowship.

Robert McConnell of Vancouver, B.C. on March 4, age 78. Our beloved brother was saved in 1928 at the age of 20 under the preaching of Herb Harris, Tom Black and James Rae at the first series of gospel meetings held in the Woodland Drive Gospel Hall. Shortly after, he was received into fellowship at Fairview. He lived untiringly for the assembly and the things of God for 58 years. He is warmly remembered as a faithful overseer and one who, along with his wife, was given to hospitality, visitation and the encouragement of the saints.

Tidings

Michael Bowden of **Portage la Prairie, Manitoba** on March 19, age 78 years. Our dear brother was saved in 1944 and was associated with the assembly at Portage la Prairie for 40 years. Prayer is requested for his loved ones who remain. Of the family of nine, four are in assembly fellowship.

Dorothy Mable West of **Unionville, Ontario** on April 20, age 74. Our dear sister was born in Saskatoon, Sask. and was saved in Sault Ste. Marie when she was 17 under the preaching of Herb Harris. She was gathered to His Name in the Sault and later married Charles Robert West and was left a widow in 1946 to raise a young family of seven. In 1955, she moved to Toronto and was in fellowship in Highfield, West Hill and Unionville. The funeral service in Markham was taken by A. Adams and at the Sault by E. Sarlo and E. Clark. M. McLeod gave an account of her history on behalf of the family.

Mrs. Caroline Maza of **Winnipeg, Manitoba** on April 28, age 81. Our dear sister was saved in 1938 under the preaching of Alex Wilson who had a tent pitched in the Highland Glen area. For many years she was in fellowship at Ashfield and in later years, she lived with her son and was in fellowship in West End, Winnipeg. She was a consistent witness and faithful to her neighbours even in the face of persecution. In December 1985, her husband predeceased her. The funeral was taken by Alex Wilson and John Beckham.

Mrs. Marian Mullins of **Jackson, Michigan** on May 1, age 75. Our much loved sister was saved in 1937 through meetings held by the late L. E. McBain. She was in happy fellowship in the assembly until her death, and was marked by a Christlike spirit of gentleness and grace. She held firm convictions from the Word of God that influenced many lives, and in her final illness left an amazing testimony to the great reality of salvation. Her two daughters and their husbands are a blessing in the assembly.

Prayer is requested for her husband and grandchildren. Norman Crawford took the large funeral services. □

The Troubled World

The world is in a turmoil,
Like seas with tempest tossed,
Like ships storm-beaten, broken,
Helpless and almost lost.
Bewildered are the nations,
Perplexed nigh to despair,
Silent and sealed seems Heaven
As if God did not care.

Conflicting and confusing,
The counsels of the seers,
What some conceive deliverance,
To others ruin appears.
A multitude of voices
Their remedies propound,
Yet, not in all they offer,
Is world renewal found.

But God has forgotten,
Man has forgotten God,
So God in grace and mercy,
Is smiting with His rod.
Our sins and our transgressions
Have grieved the God of Heaven,
But, though both great and many,
They yet may be forgiven.

While still in grace he waiteth
To bless and not to smite,
Let men, their sins forsaking,
Fear God and do the right.
In meekness and obedience
Hear Him who yields the rod,
The only wise and mighty,
The one true living God.

Fellowship with God

A. Bonar

I see plainly that fellowship with God is not a means to an end, but it is to be the end itself. I am not to use it as a preparation for study, or for Lord's Day labour, but as my chiefest end, the nearest thing to heaven. □

will of Man, but of God."

That week, a dear friend left a tract for us to read and wrote on it to read John 5:24 and not to stop until we had found the Person of John 5:24. All night the truth of this lovely verse went through our minds. Again, early in the morning, while milking the cows, we tried to understand and believe its message. The hearing and believing part of it did not seem to be too difficult, but to have everlasting life just seemed impossible.

After breakfast, I went up to the hay loft to throw down hay for the cows. Leaning on my hay fork, I said, "Lord, I have heard Thy word, I believe God that sent Thee," and at that very moment, I realized for the first time that God said that I had everlasting life. I knelt down and thanked the Lord for saving my soul. I did not jump or shout, but a deep peace and joy filled my soul, knowing my sins were forgiven and I was a child of God. □

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My Conversion

Lou Swaan, Netherlands

Both my wife and I have a religious background, we were brought up in Calvinistic teaching, in Holland, believing that we were brought into covenant relationship with God through infant sprinkling, and had received remission of sins and were made heirs of God. One can readily see that such teaching leaves no place for the necessity of a new birth. For covenant children are not lost and do not need to be saved; they grow into salvation. We did have a religion, but without Christ. We thought we were travelling toward heaven, but instead we were on the broad road to hell. How extremely sad!

I emigrated to Canada in 1948 and Trudy in 1950, although we did not know each other. It was in my third year there that the Lord had dealings of grace with me for the first time. One night, after a young people's meeting in the church, a friend asked me the question, "Where would you be for eternity if you died tonight?" That night, I made the great discovery that I was a lost sinner and would be lost for eternity. Although I knew very little about the Holy Spirit at that time, He had in grace opened my eyes.

It was nearly two years later that Trudy and I went to a birthday party of a friend, where we met Mr. & Mrs. Lankhaar from Lynden, Washington. He told us how God had awakened and saved him, and for the first time, we heard the simple clear story of the gospel. Although my girl friend wanted nothing to do with it, God in His mercy and grace was dealing with us and was making me to see my need of a Saviour. Not long after, we were

married, and very soon we started farming on our own, yet the one theme that occupied our minds and hearts was the salvation of our souls.

A dear friend at that time faithfully visited us and spoke about being saved through the shed blood of our Lord Jesus Christ. He also warned us about a lost sinner's hell for those who disobeyed the gospel. We lost interest in the Dutch church and felt that it was time to go some place where we would hear the gospel. We found an evangelical church where the gospel was presented in a worthy manner.

It was at this time that our first baby was born, and I remember bringing my wife to the hospital. We stopped at the side of the road and cried to God to spare Trudy's life. It was at church one Lord's Day morning that we heard the hymn sung: "Just as I am without one plea, but that Thy blood was shed for me." We were very much touched by the truth of this lovely hymn, and tears of repentance fell on the little baby lying in our arms. The minister then asked any who were concerned to come to the front and receive Christ as their Saviour, but we did not believe that this was God's way. He then paid us a visit at home and asked us whether we believed the whole Bible and that we needed to be saved. We said we believed all that but we were never born again. He then prayed with us, and told us that we were saved and just needed to thank the Lord for His salvation.

We have no doubt that the dear man meant the very best for us, but we were never born of the Spirit. How true the words of John 1:13! "Which were born, not of blood, nor of the will of the flesh, nor of the

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DOUGLAS COSEY

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july 1986



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Wedges Wielded by the Wily The Oldest Law in the Longest War

A. J. Higgins MD

With a skill and tact worthy of his long years of experience and observation, the axman moved against the church at Corinth to divide it. Ever since he had witnessed the success of this strategy in the garden, he has been enamored with it. Waiting until Eve was alone, away from Adam, he caused her to fall. He employed it again successfully against the nation of Israel when, biding his time, he waited for Moses to ascend the mount; Aaron alone with the people could not withstand the temptation. What tremendous results his trap would have seen, what dividends it would have paid if only Moses had not returned to intercede! He divided the twelve tribes into ten and two and watched as they warred against each other at times. He attempted to divide Jew from Gentile in the early chapters of Acts.

What if the strategy failed miserably when he employed it against the Son of God in the wilderness and on the cross? This did not discredit its use on others.

Satan was employing this strategy long before Machiavelli quoted the ancient political maxim, "Divide and Rule." He was using it long before it became the watchword of the American Revolution, popularized by Dickinson's Liberty Song, "United we stand, divided we fall."

This ancient ploy was resurrected and employed again at Corinth. By attempting to put the apostle Paul and the assembly on the opposite sides of the reception question, Satan was hoping to win another battle in his long war against all in which God delighted (II Cor. 2:10, 11).

Picture the scene if you can. An offending brother has been disciplined. Paul had taken the lead in insistence on the discipline being carried out. The brother's repentance was known to all. It was now time for him to be received back to the assembly. If Paul could be depicted as quick to condemn and slow to forgive, if he could be portrayed as suspicious of the assembly's ability to handle its own matters, if only Satan could have Paul accused of being painfully slow to receive back, what a division he could accomplish.

Satan's bait has been set; his trap is ready. Will Paul or Corinth ignorantly fall before one of his devices?

Paul avoids this age old ploy by **Surrender of Personal Rights.**

Notice how, in chapter 2:5, Paul avoids any suggestion that the offender has somehow created in Paul a state of bitterness. Paul had been grieved but it was not personal grief; he had not taken it as an affront to himself. The assembly and the offending brother were uppermost in his mind.

Later in the chapter he yields any personal rights in the matter of forgiveness as well. The offender did not have to pass Paul's tests for repentance. He would not sit as the ultimate judge on his brother. Repentance was first of all Godward (vs. 6, 7) and then manifest before the Corinthians. Paul would not bar the way because of a sense of personal wrong and insist that he be considered before any move be made to restore the brother.

The lesson here for us is that in assembly matters there should be a yielding of personal "rights," a sur-

render of our pride to the principles of Scripture. These qualities were further expressed by Paul's

Confidence Expressed in Them.

Notice how graciously Paul words his instructions to them in verse 10, "To whom ye forgive...I also." Paul gives his brethren credit for being able to move in harmony with the Word of God. He expresses confidence in their discernment and judgment. He is happy to leave these matters with them. He does not adopt the wrong attitude of Elijah, "I only am left."

How valuable to learn the lesson that Paul here exemplifies. The expression of confidence in others, the giving of credence to their judgments without a sense of superior wisdom or discernment on one's own part goes a long distance in avoiding a spirit of division. Paul would do all possible to display a spirit of unity and oneness with his brethren.

This displays to us another element in Paul's wisdom. We see his

Desire to Move in Fellowship with His Brethren.

This is no small matter. Sadly, there are those who can be characterized by the "maverick" philosophy. To be alone and to be at odds with all is somehow equated with being in fellowship with God. Search your Bibles dear saints! It is a rare man indeed who moves completely alone for God. Noah had his family; Abraham met a Melchizedec; Elijah discovered that there were seven thousand unbent knees in Israel; David had his Samuel. This list is endless.

The testimony of Scriptures is that godly men desire and covet the fellowship of their brethren. Paul

here shows how highly he valued his brethren. Such a message must eventually be read by the minds of the brethren with whom we deal. Corinth quickly recognized that Paul was not looking for division, but unity.

Paul displayed the same care in personal matters when dealing with Philemon. His desire for fellowship in doctrinal matters can be seen in his dealings with Peter. Paul was a man who valued his brethren.

A yielding of personal rights, an expression of confidence in others, and a manifest desire for the fellowship of others were what Paul used to frustrate the enemy. May we ever be characterized by the same!

Constraining Power

Mabel Jean Jassie

"For the love of Christ constraineth us" (II Cor. 5:14).

Constraining power, the love of Christ
Transforms the soul redeemed by grace;
First proved when there at Calvary,
I learned the Saviour took my place.

Constraining power, the love of Christ
Should mark my path from day to day,
Should set a seal upon my lips,
Guarding with care the words I say.

Constraining power, the love of Christ
Prevents my feet from wandering far,
Helps me to value fellowship,
And keeps me where God's people are.

Constraining power, the love of Christ
Enables me in peace to rest,
Assuring me my Advocate
Will do for me the very best.

Constraining power, the love of Christ
Should guide my choices as I go,
Granting me wisdom to depend
Upon His Word while here below. □

The measure of obedience I render to the Word of God is the measure of obedience I may expect from others.

Some Anchors for Believers in the Storms of Life

Harold Warnock

We read of anchors only twice in our Bible: first, in Acts 27, in relation to the voyage of Paul to Rome and the shipwreck at the Island of Melita (Malta); the other is in Hebrews 6:19, where we read, "Which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil."

We all recognize the importance of an anchor relative to the safety of a ship. It is intended to secure the ship from drifting by attachment to an unseen and immovable object, both during normal weather and, more importantly, during times of storm.

In the passage in Hebrews, the immutability of God's counsel, confirmed by His promise and His oath, has led the believer to lay hold upon the hope which is an anchor of the soul. This anchor enters into that within the veil, the very presence of God Himself, where the Lord Jesus as the Forerunner now is. This hope is spoken of as "sure" and "steadfast." The word for "sure" is elsewhere translated in the New Testament as "certainty" (Acts 21:34; 22:30; 25:26) and as "safe" (Phil. 3:1). It has the thought of being not liable to fall or fail.

When Abraham desired a burying place for his wife, Sarah, in Genesis 23, he declined the offer of the sons of Heth to give him the field of Machpelah, but instead, in the audience of the sons of Heth, weighed to Ephron the full purchase price, 400 shekels of silver. Then, in verse 20, we read that the field and cave "were made sure to Abraham." Beloved, the hope we have is also sure, having been fully paid by the death, burial and glorious resurrec-

tion of our Lord Jesus Christ.

The hope is also spoken of as "steadfast," which has the thought of being firmly fixed. It is translated "of force" in Hebrews 9:17, relative to the testament or will, after death. It is certainly of force following the death of our Saviour.

Let us now consider the passage in Acts 27. It was a dark and fearful tempest (v. 20), so violent that they wished for the day. Many dear saints of God, finding themselves in similar circumstances wish for "the day" and can truly say, "Even so come Lord Jesus."

The storms experienced by believers may be in the inner mind and heart and unknown to any but the Lord Himself, or they may be physical in nature, caused by sickness or infirmity, or they can be spiritual, energized by Satan, causing the believer to combat the winds and waves of error which beat against the soul (Eph. 4:14).

We are told in Acts 27:27, "The seaman deemed that they drew near to some country." I love to think of that verse in John 21:4, "When the morning was now come Jesus stood on the shore." He is there, in the heavenly country, to welcome the saint on the other shore, just as He did for Stephen (Acts 7:56). In verse 29, we read, "They cast four anchors out of the stern, and wished for the day." The number four is relative to earth (Gen. 2:10), four seasons, four points of the compass, and is used to express universal truth.

Let us now consider four anchors enjoyed by Paul which have universal application for the people of God.

1. Divine Possession

"Whose I am and whom I serve" (Acts 27:23). We have been purchased by the precious blood of Christ, we are His. We have been sealed with the Holy Spirit as the earnest of that possession. As His possession we know His love and care (I Pet. 5:17). Should we not then, like Paul, seek to serve Him and glorify God in our bodies?

2. Divine Purpose

"I believe God that it shall be even as it was told me" (Acts 27:25). What a stay for the believer! God who cannot lie has spoken, and it shall be even as He has said. God's purposes in blessing, election, predestination and redemption, all to the praise of His Glory, are recorded for us in Ephesians 1:3-14. The Saviour Himself said, "I will that they also whom thou hast given me be with me where I am that they may behold My Glory" (John 17:24). His purpose certainly will be fulfilled.

3. Divine Presence

"There stood by me this night" (Acts 27:23). We can count on His presence at all times and in all circumstances, for He has said, "I will never leave thee nor forsake thee" (Heb. 13:5). In Genesis 28:15, when Jacob, no doubt discouraged, spent his first night away from home with a stone for a pillow, God spoke to him words of encouragement. "I am with thee," His presence; "I will keep thee," His protection; "I will bring thee again into this land," His preservation, and "I will not leave thee," His promise. May we experience in a practical way His presence day by day! "My presence shall go with thee and I will give thee rest" (Ex. 33:14).

4. Divine Protection

"There shall not a hair fall from the head of any of you" (Acts 27:34). We are assured of our safe arrival in the Glory. The way may be rough at times, but we can be like those on the ship with Paul, "Then were they all of good cheer" (v. 36). The joy of our salvation and the assurance of our security, in His Hand and in the Father's hand, should cheer us (John 10:28, 29). Paul's words proved to be true. All in the ship, 276 persons (v. 37), escaped all safe to land (v. 44). No one missing there. Look up and on, dear child of God, none of the redeemed will be missing there.

These are four blessed anchors that keep our souls sure and steadfast.

"We have an anchor that keeps
the soul,
Steadfast and sure while the
billows roll,
Fastened to the rock that
cannot move,
Grounded firm and deep in the
Saviour's love."

If perhaps some unsaved person should read these lines, be wise and trust the Lord Jesus Christ as your personal Saviour and then you too will have an anchor which cannot fail. □

The Supper

Lo, when we see the simple table set,
The bread and wine, we draw with
gladness near,
Assured that He is faithful to His
promise yet,
The Lord is here.

His broken body, symbolized we see,
His poured-out blood in vintage rich
and red;
Yet in the midst He stands, and
sorrows flee;
He is not dead. □

Do You Know the Shepherd?

Harold Paisley

A large company had gathered together for a banquet in honour of a relative and friend who was also one of England's most famous actors. After the dinner, the actor was asked to recite for the pleasure of the guests. He consented, and asked if there was anything special anyone would like to hear. There was a moment's pause, then an old gentleman spoke up, "Could you sir," he said, "recite the twenty third Psalm?" A strange look came over the actor's face, but he was speechless only for a moment, then he answered, "I will on one condition, and that is, that after I have recited, you, my friend, will do the same."

"I" replied the surprised man, "but I am not an elocutionist? However, if you will, I will also do so."

Impressively, the actor began the Psalm, holding his audience spell-bound. As he finished, a great burst of applause broke from the guests.

After the applause had ceased, the old man stood up. The guests sat in tense silence. The Psalm was recited, and when it was done, there was not the slightest ripple of applause, but those whose eyes were yet dry had their heads bowed.

The great actor placed his hands on the old Christian's shoulders and, with trembling voice, exclaimed to the guests, "I have reached your eyes and ears, my friends, but this man has reached our hearts. I know the Psalm, but this man knows the Shepherd."

What an example was set by the aged believer for every one to follow! To know and love the Shepherd is the greatest thing in life. □

But the Lord is Faithful

F. E. Stallan

One of the great words of the New Testament is an adjective, *pistos*, rendered "faithful." From its background and usage it provides in the pages of Holy Scripture a message of encouragement as it is applied to different men and women and as it reaches its high-water mark when applied to God and the Lord Jesus Christ. To be described as faithful in the New Testament is to be one of a class who are marked by reliability, loyalty, fidelity, and dependability.

As a general principle, *pistos* is given in I Corinthians 4:2 regarding service for the Lord. It is a prerequisite, as if to say, "It goes without saying that a steward must be found faithful." The management of the Lord's affairs must be carried out with the utmost trustworthiness. There is no room in the service of the Lord for duplicity or sloth. But while faithfulness with all its implications is something that should be taken for granted in all believers, it cannot be counted on in the same way from those who are not saved. The reason may be found in the context from which the title of this paper is taken. II Thessalonians 3:2 states, "For all men have not faith." The vital spark is missing. The root of the matter is not there, and so the outworking of faith's qualities just cannot happen. This is not to say that there is no loyalty or fidelity apart from being a possessor of faith. What is being claimed is that the quality of being faithful as seen in the New Testament comes from a different source. The essential life imparted on believing, making men and women "partakers of the divine nature" (II Pet. 1:4), has every grace in it potentially. Given time, and properly nur-

tured, these graces will come out in balanced measure, and included in them is the one under consideration, the quality of being faithful. It is not so with the unconverted.

Consider another word in the Corinthian Epistle, "God is faithful who has called us into the fellowship of His Son, Jesus Christ our Lord." This must surely be a brief description of the character of God. His reliability cannot be questioned. He is the faithful God, and His Word and actions can be relied upon entirely. The dependable God has called men and women into a common bond with His Son Jesus Christ. Now, if believers in the Lord Jesus Christ have a living link with Him, it also follows that they have the same link with each other. Just to think of it, being in the same company as the Lord of glory and great saints of the past, present and future, just because we possess what Peter describes as "like precious faith!"

The writer recalls hearing about a preacher who received hospitality in the home of a Christian man. On display in the living room were some very fine china plates and he asked about their origin. The answer was most interesting. The plates were made in a small pottery plant in Wales between the years 1815 and 1818. Because the quality was so good and the price was so low, the company failed. With the passing of years, Swansea plate, as it was called, became very precious, and this man owned some of it. In fact all known owners were noted in a bound vellum book which he had in his possession. The Christian man's name was in the book and next to his was the name of Queen Elizabeth II. The preacher made his point. Because this man owned something

rare and precious, he was in a very select band including Royalty. What then shall be said of believers in the Lord Jesus? Think of the company they are in! "God is faithful, by whom ye were called to the fellowship of His Son."

In the Pastoral Epistles we read of "faithful sayings." God is behind them and they can be relied upon in every detail. A man may stake his life and his eternal welfare upon the faithful word, "that Christ Jesus came into the world to save sinners." And what shall be said about Timothy, Tychicus, Epaphras, Silvanus, and the many other great servants of the past who are described as faithful to the Lord? Their names are inscribed indelibly in Holy Writ, and yet it ought not to be forgotten that the qualities so described, stem from the same source as that which belongs to all who are "partakers of the divine nature." In a day of decline, heart searching must be in order to find out why so few among the Lord's people are showing evidence of the virtue, "faithfulness to the Lord."

But to return to the verse from which the title of this paper is taken, "But the Lord is faithful who shall stablish you and keep you from evil." The word, "stablish" is perhaps better understood as "made to stand." It was never the intention of the Lord that those who have accepted the gospel should be carried about with every wind of doctrine but that they should be settled in the faith. A picture of this is seen in the boards of the tabernacle. The word of direction to Moses was that the boards should stand parallel, and provision was made in the rods that ran through them and in the sockets of silver to keep them that way. Of course, be-

cause of the coverings, the boards could not be seen by the natural eye, but God knew because He had made provision for them to stand parallel. If the direction given to Moses were meticulous in every detail to ensure that the frame of the tabernacle was sound, the directions in the New Testament for the establishment of believers are no less exact. Paul seems to be saying to the Thessalonians, "You can depend upon the Lord; He will ensure a grounding in the truth and guard you from evil. Leave it to Him, He knows what you need, and He will work according to His plans. Depend upon it, "The Lord is faithful." □

We Stand and Watch

We stand and watch as men that wait
The coming of their Lord;
The night far spent, the signs portend
The great prophetic Word.

Already has the cry gone forth,
"Behold the Bridegroom nigh!"
Our lamps are trimmed, nor shall
be dimmed
Till He come in the sky.

The love of many waxes cold,
And some for long have slept;
O grant us grace! to see Thy face
As those that vigil kept.

Fierce is the conflict, dark the night,
The powers of hell are strong:
Yet with renown we keep our crown
Until the victory song.

Soon wilt Thou come. A little while
Is all that lies between;
And Thy reward is with Thee, Lord,
Twill in that day be seen.

A day of hope! long looked for day,
It surely draweth near;
O end of strife! O glorious life!
Make haste, Lord, to appear.

N. Crawford

In this article, we would like to look at the use of the word "spiritual" in the New Testament. Although its meanings are closely connected, yet there are clear distinctions in the way it is used. We want first to look briefly at some of its particular uses, and then, more fully at its general meaning. The Holy Spirit is a distinct Person in the Godhead, and the Scriptures that deal with His Person and work can easily be identified, but when the words "spirit" or "spiritual" are used, and the Holy Spirit is not identified, there are distinctions in meaning.

1. Spiritual and Carnal

It is correct to think of "carnal" as being the opposite of "spiritual." In writing to the Corinthians, with an aching heart, Paul told them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1). The evidence of this carnality was seen in their envy of one another that led to strife and division. It kept them in a state of spiritual infancy (1 Cor. 14:20). The word "carnal" means fleshly and stands for all that the flesh in us produces. In contrast to the carnality of the Corinthians, Paul wrote, "He that is spiritual judgeth all things," that is, a spiritual mind has spiritual discernment about spiritual matters (1 Cor. 2:14, 15). In Galatians 6:1, "Ye that are spiritual," refers to those who have yielded themselves to the workings of the indwelling Holy Spirit and manifest the spiritual qualities that only He can produce (Gal. 5:22-26).

The greatest contrast between the words spiritual and carnal can be found in Romans 8:6, "For to be carnally minded is death; but to be

spiritually minded is life and peace." The contrast in the opening verses of this chapter is not between a spiritual and carnal believer, but between a regenerate and unregenerate man, as verses 7 and 8 make clear. So, in this context, to be "carnally minded" or to have the "mind of the flesh" is the ruined state of a sinner, and to be "spiritually minded" is the characteristic state of a believer.

2. Spiritual Wickedness and Fleshly Wickedness

There is another way that the Scriptures define the difference between "spiritual" and "fleshy." "We wrestle not against flesh and blood, but...against spiritual wickedness in high places" (Eph. 6:12). These great hosts of evil operate under the command of the devil. We, as believers, stand against the onslaught of spiritual forces that are arrayed against us in a constant spiritual conflict (vs. 13-16). Although the Devil uses the flesh in us as a ready ally, there is a clear distinction between the sins of the flesh and the spiritual evils that are totally under satanic control. Paul makes this distinction when he writes to the Corinthians, "Seeing we have these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). This filthiness of the spirit is called adultery in James 4:4, 5, where the thought is spiritual adultery, or unfaithfulness toward God. This can be understood better if we remember that God charged Israel with spiritual adultery when they turned from Him to the gods of the nations around them (Ezek. 23). This is the spiritual wickedness that Paul refers to in the unholy mixtures of II Corinthians 6:11-18.

The two uses of the word "spiritual" that we have looked at so far are distinct opposites, as distinct as the "Spirit of God" is from the "spirit that now worketh in the children of disobedience" (Eph. 2:2).

3. Spiritual Law and a Fleshly Man

Closely related to the use of the word "spiritual" in the Scriptures mentioned, in section 1 of this article, is Paul's description of the law in Romans 7:14, "For we know that the law is spiritual, but I am carnal, sold under sin." Our problem is that we do not usually think of the law as being spiritual. In II Corinthians 3:6-18, Paul strongly contrasts "the ministration of death, written and engraven in stones" (v. 7) with the "ministration of the Spirit." The law was glorious, but its glory was fading. It could not give life; it could only condemn, and therefore its ministry was linked to death and judgment. The ministry of the Spirit was life-giving (v. 6). In contrast to the fading glory in the face of Moses when he came from Sinai, the glory of God in the face of the Lord Jesus will never fade (v. 18). Yet, in Romans 7, where Paul describes the utter failure of "law" to produce spirituality in a sinful man, he says, "The law is spiritual."

This difficulty is of our own making, for if we read Romans 7:14 in its context, we will see that Paul has said, "Wherefore the law is holy, and the commandment holy, and just, and good." So the failure of God's holy law to produce righteousness in us is not because of any inherent weakness in it. It is truly spiritual, and displays the righteous character of a God who is holy and just, but all the failure is in our sinful flesh. Of course, this is what Paul explains in the next chapter, "The law was weak through the flesh" (Rom. 8:3).

4. Spiritual Sacrifices and Animal Sacrifices

There is no mention in I Peter 2:4, 5 of animal sacrifices, but they are in the background and are the contrast to the spiritual sacrifices that are offered in the spiritual house. There was a temple built of quarried stones, where the Aaronic priesthood offered animal sacrifices, but Peter is contrasting all of this old ceremonial system with the holy, spiritual priesthood of the New Testament, a spiritual house built of living stones "to offer up spiritual sacrifices acceptable to God by Jesus Christ" (v. 5). It is an activity of redeemed spirits to worship God and enjoy communion with Him, and it is by the operation of the Holy Spirit that this is brought about (Phil. 3:3), so Peter speaks of spiritual sacrifices. Even David had insight regarding the distinction between merely offering animals in a ceremonial system and offering spiritual sacrifices (Psa. 51:17; 69:31).

5. Spiritual Bodies and Natural Bodies

In I Corinthians 15:42-50, a spiritual body is contrasted with a natural body. The natural body bears the image of the earthly man, Adam, and the spiritual body bears the image of the heavenly Man, Christ (vs. 47-49). The word, spiritual, is used in this context as the synonym for the character of the resurrection life in contrast to all that relates to this world and its natural life.

6. Spiritual Realm and the Material Realm

The uses of the word "spiritual" that we have referred to above are linked to one another in some way, but there is a much more general sense in which "spiritual" is used.

Paul writes to the Corinthians, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (I Cor. 9:11). In this context, carnal, or fleshly, is not related to evil at all, but merely refers to that which is natural, in this case, it is material goods. A similar passage, in Romans 15:26, 27, contrasts the spiritual things of the gospel that came to the Gentiles through the instrumentality of Jewish believers, and the material goods that the believing Gentiles sent to Jerusalem in a time of need. In I Corinthians 7:32, 33, "the things of the Lord" are contrasted with "the things of the world," and the context indicates that this is not a contrast between the holy and the evil, but between spiritual and natural things. Spiritual, in this sense, has a very wide meaning and involves all that is related to the spiritual realm in contrast to all that relates to the natural or material realm.

We can learn much about these two realms from the language that Scripture uses about them. There is interaction between them, as can be seen from I Corinthians 9:11 and Romans 15:26, 27, yet they are totally distinct. Each exists, independent of the other, being an entirely different realm. We hope that no one will make the mistake of thinking that the natural realm is real and the spiritual realm is a state of mind. The opposite is more closely true; the spiritual is real and eternal and the natural is temporary and a land of shadows (II Cor. 4:17, 18). It is correct to say that the spiritual realm is "wholly other," that is, it is not a part of the natural realm.

As an example, we are natural creatures with bonds that link us

closely to the natural realm, but we are also spirit beings, and having been quickened from our state of death in sin; we have spiritual life in Christ (Eph. 2:1-5). The spiritual being that we possess is not some part of our body, or natural being. I recently listened to a very intelligent discussion on the location of the soul in man. In what part of our body does the spiritual nature of man reside? It was stated that in this day of heart transplants, it cannot be said that the soul resides in the heart, for a person can receive the heart of another and still be the same person. The participants in the discussion suggested that it is more realistic to postulate that it is the brain that makes us distinct beings, the one from the other, and therefore, if it were possible to transplant a brain, it would be like transplanting one person into the body of another person. Let us pray that fallen mankind will never attempt it! However, this kind of reasoning is totally unnecessary. The spiritual is not part of the natural, it is "wholly other," and it is a mistake to attempt to locate the spiritual in some part of the natural.

If you have followed the article this far, you may be saying, "But is not man a tripartite being, made up of spirit, soul and body, and therefore we must have three parts, and the spiritual parts must have some close relationship to the natural part – our body?" This is true, but teachers of Scripture were attempting to help us when they used the word, "tripartite" to describe the nature of man; they succeeded in some degree, but misunderstanding has also resulted. A similar misunderstanding has been caused by using the word person to explain the

Trinity. The Latin "personas," from which the word person was derived, has a very different meaning than our idea of persons, so there are those who mistakenly think that trinitarians believe in three gods. To say that man has three parts is quite a different thing than saying that his spiritual being is part of his natural being. It might be more exact to say that man is trichotomous, which simply means "divided into three" without the thought that the spiritual, his spirit and soul, are located in some organ of his natural body. Man's spirit, soul and body are distinct from each other, yet together they make one man. The spirit and soul cannot be separated from each other (Heb. 4:12), but the spirit and soul can be separated from the body (Gen. 35:18). It will be said that we have succeeded in making the issue more complicated than it has appeared to many, but so be it. It is better to acknowledge that the truth revealed in Scripture transcends our feeble thought than to attempt to reduce it to a naturalistic explanation that fails to express its true meaning.

What has been said about the location of the soul in the body can also be said about the location of God's dwelling place in relation to the physical creation. It is vain and foolish to talk about heaven being located in the "utter north" (Job 26:7) or in any other direction in the physical universe. Even though I very feebly grasp the greatness of His eternal Being, I must never limit God to space and time. Solomon learned this lesson well. When dedicating the temple, he said, "But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain Thee, much less this

Things that Differ concl.

house that I have builded" (I Kings 8:27). But heaven did invade earth and the Lord of all was here in the world that He had made.

Let us be very careful that we do not make God or His dwelling place a part of His own creation. It is "wholly other." The natural realm and the spiritual realm are distinct and the spiritual realm would be tragically limited if in my thinking I reduce it to some location in the natural realm. Let us be content to know that heaven is a real place, far more real than any place in this created universe, and that it is "up," not so much in the sense of direction, but in its transcendence.

On the very day that he went to heaven, Mr. George Gould gave out a hymn, "There is a happy land far, far away." He requested that it be sung. "There is a happy land, not far away." It was so near that within a matter of minutes he was at home there. Please don't put heaven at the end of a two billion light year universe, or whatever its limits are! □

Ineffectual Prayer

Frank McLaine, India

It is of little use to pray for people who are without the knowledge of the gospel. Our business is to put the gospel before them, and then ask God's blessing on His own Word. This is important. How many of our prayers are ineffectual?

We keep on praying, praying for souls, and yet never think of putting the means whereby they may be saved within their reach, which after all is our responsibility. Romans 10 tells us that "faith cometh by hearing, and hearing by the Word of God." And again, "How shall they hear without a preacher?"

Many prayers are like the building of an altar, but if there is nothing laid upon it, how can we expect the fire of God's ap-

roval and answer to descend? The stones we place to build our altar may be likened into pious phrases and platitudes, which may be nice enough to listen to, but have little of effectual working in them.

Prayer needs to be very definite and personal if it is going to accomplish anything. Mere generalities are liable to lead us into a dead formality. Perhaps there is sometimes a danger of self-advertisement in publishing our prayers and petitions, but on the other hand, there is the holy bond of mutual fellowship and intercession. We need to have the mind of the Spirit in these matters, "that your prayers be not hindered."

"Let my prayer be set before Thee as incense" (Psalm 141:2). Prayer is an Act of Worship, hence there ought to be the fragrance of worship about it. The Psalmist speaks of "incense" with the thought of its smoke and fragrance. Incense in itself is an uninteresting article of ritual, a kind of stone-looking substance with nothing in it to attract, but put the fire on it, and immediately there is a smoke and a fragrance which is most satisfying. Is it not the same with our prayers? When there is the fire and unction of the Holy Spirit on them, they become living, fragrant, and effectual, acceptable to Him Who delights to hear and answer prayer.

"Praying in; the Holy Ghost" has become a lost art in the church today. It needs to be cultivated. □

God is honoured by His children's trust in His simple Word. Lash the promises together, and launch forth upon them.

Earthly things are shaken and meant to be shaken, but eternal things are immovable and stand forever, and we have a kingdom that cannot be shaken (Heb. 12:28).

Truth and Tidings Gospel Trust, U.S.A.

Statement of Receipts and Disbursements for the year Ended December 31, 1985

RECEIPTS

Balance July 1, 1985	\$0.00
Gifts for the Lord's Servants	\$50,815.00
Gifts for Expenses	6,890.14
Interest Earned	156.20
Loan	2,000.00
	<u>\$59,861.34</u>

DISBURSEMENTS

Remitted to Lord's Servants	\$46,030.00
Postage and Misc. Expenses	2,557.78
Bank Charges	54.03
Computer and Programs	5,140.63
	<u>\$53,782.44</u>

Cash on Hand December 31, 1985	(A) \$ 6,078.90

(A)1. Funds in process of Disbursement	\$ 4,875.00
2. Outstanding Loan	2,000.00

Balance after (A)	(\$796.10)

David Metcalf - Treasurer

We have reviewed the Statement of Receipts and Disbursements of Truth and Tidings Gospel Trust U.S.A. for the year ended December 31, 1985 and are satisfied that it represents the operations and financial position of the Trust for the year ended December 31, 1985.

Joseph Dennison
Alex. Joyce

Donald Kregel
William Oliver

We are pleased at the response of a number of the Lord's people in taking advantage of the Trust to forward funds for the support of the Lord's servants, however a number of Christians have indicated that they did not understand the purpose of the Trust or how to use it.

The basic purpose of the Trust is to provide Christians connected to the Assemblies gathered to the Name of Our Lord Jesus Christ with a tax deductible receipt that meets the requirements of the Internal Revenue Service. The Trust provides a service for forwarding gifts for the work of the Lord to commended workers in the United States, Canada, and on the mission field. The procedure one follows is to send a check made out to Truth and Tidings Gospel Trust U.S.A., 33228 Blake Road, Wadsworth, OH 44281, along with the name of the servant of the Lord you wish it to be forwarded to. Truth and Tidings Gospel Trust checks the files to see if that individual has a letter of commendation on file with us (an IRS requirement). A receipt signed by the

Treasurer is sent to you and a check is sent to the servant of the Lord you suggested. If we do not have a letter of commendation on file for that individual we will either request one from him or ask you for other suggestions as to whom you wish the funds to be sent. Normally, this is not a problem as we have over 300 letters of commendation on file for servants of the Lord serving in this land and in the mission field. Funds can also be sent to widows of the Lord's servants. The distribution may also include rest homes, hospitals and schools located outside the U.S.A. but those funds must be administered through a commended worker.

If you wish to help in the cost of distributing the funds, you may send this along to the Trust, designating it for operating expenses. This amount is also tax deductible. You may also wish to write the servant of the Lord telling him that you have sent funds through the Trust. □

A Young Man and Revival (2)

Richard Lawford

Although Josiah had overseen the repairs to the house of God, the preparations were not complete, for the ark of God was not in its proper place. Because of this, the Levites were unable to serve in accordance with God's pattern. Josiah saw the need and ordered the Levites to place the ark in the house of God. Josiah's concern would remind us of the necessity of giving the Lord His rightful place. It is essential to have the assembly "in good repair." It is also essential to have the Lord's presence in the midst. If the Lord is not present, then worship becomes a ritual and service is ordered to please men, not the Lord. May we always be conscious of the Lord's presence in the midst of His gathered people and sense the leading of the Spirit in the assembly gatherings! This can only happen when the saints give the Lord the central place and allow His Spirit to guide every aspect of their lives.

Although a hundred years had passed since Israel, led by the godly

Hezekiah, had honoured the Lord by a scriptural keeping of the Passover, Josiah had a desire to carry out the Word of God even more exactly. He wanted to live in the remembrance of the shed blood and the redemption from Egypt and to worship the Lord in the way He had commanded. Josiah proceeded to initiate preparations for the Passover. He did this by encouraging the priests and the Levites and by making provision for the people. Josiah also proceeded to ensure that the priests and the Levites were properly prepared to carry out their duties. Josiah asked them to sanctify themselves and to make certain that all Israel was prepared to serve the Lord. The fact that Josiah had to direct all the preparations would remind us of the words to the Hebrews, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" (Heb. 5:12). Assemblies today are in need of men who know God's Word and can instruct others with regard to God's pattern for worship and service.

His Acceptance of Authority

Through his obedience to the Word of the Lord, Josiah was bowing to the Lord's authority. The Passover was held on the fourteenth day of the first month (35:1) as the Lord had commanded; the passover lamb was roasted "according to the ordinance" (35:13), and the feast of unleavened bread was kept for the prescribed seven-day period (35:17). In the same way today, we show our submission to God's authority by our obedience to His Word.

During the preparations for the great Passover feast and throughout the feast itself, all who served were "in their places." Perhaps they had observed that Josiah, when he was making his covenant with the Lord, "stood in his place" (34:31). The singers were in their places (35:15), the priests stood in their places and the Levites served in their courses (35:10). This orderliness and submissiveness indicates that Josiah, and those who served under him, had respect for the Lord and for His commandments. In His Word, God has given clear instructions regarding the order we are to follow when we worship Him and His standards for our conduct. We are showing that we bow to the Lord's authority, when we obey the truth which He has revealed to us.

The preparations for the Passover were facilitated by the Levites who prepared a share for the others. This reminds us that, while exercises to worship and serve the Lord first arise in the hearts of the individuals, the Lord derives great pleasure from an assembly where brethren and sisters worship and serve together in oneness of mind and spirit. When we bow in humble obedience to the Word of God, and work in fellowship

with our brethren to carry out the responsibilities which the Lord has entrusted to us, He can bless. The Holy Spirit testified of this event, "There was no Passover like to that kept in Israel from the days of Samuel the prophet" (35:18). As a result of Josiah's exercise, God was honoured and His people were blessed.

His Abandonment of Assurance

After the Passover, the Spirit of God leaves behind the record of only one additional incident in the life of Josiah. We know that he was loved by the people, as indicated by their mourning at his death (35:24, 25). Reference is also made to his goodness (35:26), indicating that goodness characterized his life. However, in spite of this commendation, it appears that Josiah forgot God's promise in his latter days. God had promised him peace, but when Necho, the King of Egypt, was passing peaceably through the land, Josiah wanted to do battle with him. Although we are not told the reason for Josiah's stubborn disobedience, Scripture records its solemn results. Ignoring the warning from God, and forgetting that God had promised to give him peace throughout his reign, Josiah disguised himself and went with his soldiers to the valley of Megiddo. Although Josiah does not appear to have engaged in hand to hand conflict, an arrow shot by an archer mortally wounded him. Because of his disobedience, Josiah was no longer moving under the protective shield of God's care.

The danger is always present that we too could forget the promises of God and rush into situations where God does not want us to be. How sad when the life of a man like Josiah, who had been used so mighti-

ly in bringing revival amongst God's people, is cut short because of disobedience to God's Word! As a result of his disobedience, Josiah lost his opportunity to bring continued blessing and leadership to the people of God. May this serve as a warning to us! Even those who have been used mightily by God in the past must live in continual reliance upon and obedience to the Lord if they are to be used of God in the future. There is an ever-present danger that we could become cold in heart and, abandoning God's promises and instruction, we could become ensnared by the enemy.

May our hearts be encouraged by the example of Josiah's life, particularly his early years of adulthood! If we have the same strong desire to please the Lord and to carry out His will with zeal, wisdom and love for Him and for His people, then He will use us to bring about a revival – in our assemblies and in our homes. Are we ready to take up the challenge? □

God Chooses Busy Men

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker:

Moses was with his flocks at Horeb.

Gideon was threshing wheat by the wine press.

David was caring for his father's sheep.

Elisha was ploughing with twelve yoke of oxen.

Nehemiah was bearing the king's cup.

Amos was following the flock.

Peter and Andrew were casting a net into the sea.

James and John were mending their nets.

When you need something done, never look to anyone who has nothing to do.

The late John Douglas, Ashgill, Scotland

Chapter 16 of I Samuel is David's commendation; chapter 17 describes his conflict, and chapter 18 praises his conduct (I Samuel 16:18; 17:30, 31; 18:14, 15, 30).

There are three young men in the Old Testament of whom it is said that God was with them: Joseph, David and Daniel; what was possible in these three young men can be made possible in us.

Chapter 17 of I Samuel contains not only the challenge of Goliath, but the charge of Eliab. The latter was as difficult as the former. As a result of the cruel barbs of Eliab, "With whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart" (v. 28), David wrote Psalm 131, "Lord, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and forever." David turned sighs of grief into songs of gratitude.

Harsh and unfair criticism either brings out the best or the worst in us. It can be a greater test than facing a Goliath. David maintained a sweet spirit and his faith in God. He answered, "What have I done? Is there not a cause? And he turned away from him toward another" (vs. 29, 30). He had learned, "A soft answer turneth away wrath, but grievous words stir up strife" (Prov. 15:1), so he turned away, unwilling to fight with his brother. The enemy stood across the valley, challenging all Israel and Israel's God.

The accusations of Eliab and the questions about his ability by King Saul (v. 33) brought out David's experience with God. Private communion is the only right preparation for public contest. David knew his God in the secret place (Psa. 91:1), so the victory of the nation was the triumph of an individual, not on the field of battle, but in the presence of God. This has always been the secret of strength and victory for God. It was the secret of Paul's strength, "I can do all things through the power of Christ which strengtheneth me" (Phil. 4:13).

Paul is the Caleb of the New Testament. The ten men who went to spy out the land of Canaan saw three things: grapes, giants and grasshoppers, but Joshua and Caleb saw four instead of three: grapes, giants, grasshoppers and God. David descended into the Valley of Elah with his eye lifted to see God.

Men may know a lot about their Bibles but little about their God. Daniel said, "They that do know their God shall be strong and do exploits" (Dan. 11:32); David knew his God. He describes himself as a weaned child, not in the process of being weaned, but a quieted and contented child that has been weaned. This is a picture of complete dependence on God, a dependence that has been learned in the school of experience. When Isaac was weaned, Abraham held a feast of joy. Isaac is the picture of the joy of a weaned child; David is the display of the behaviour of a weaned child, and Israel is the education of a weaned child (Isa. 28:9). We should never attempt to learn XYZ before we learn ABC. Defeat may humble us, but victory may inflate us. We must be very

careful never to ascribe to ourselves the victory that has come from God. David said to Goliath, "This day will the Lord deliver thee into my hand" (I Sam. 17:46), and to God he gave the glory for the victory.

Over the despising of Eliab and the doubts of king Saul, David has gained the victory, but how is he going to answer the praise of the women, the love of Jonathan and the jealousy of Saul? "David behaved himself more wisely than all the servants of Saul so that his name was precious" (I Sam. 18:30). The jealousy of Saul was stirred as he heard the women sing, "Saul has slain his thousands, but David his tens of thousands." Saul could never have entered into David's plight, but he would have liked his praises. Joseph was envied for his gift of prophecy; David was envied for his praise, and Moses was envied for his position. These are still the three greatest causes of envy among the people of God today.

Jonathan loved David, his soul was knit to him, and at great personal cost, stripping himself, he gave precious gifts to him (I Sam. 18:1-5). God's love is measured by the gift he gave, "He gave His only begotten Son." Jonathan's love for David is a wonderful evidence of devotion, yet he would not bear reproach for David, he never went to the cave with him to share in his rejection.

We may love the Lord Jesus, delight in Him, speak good of Him, give gifts to Him, as Jonathan did for David, but are we willing to bear reproach for him? □

"What I do thou knowest not now, but thou shalt know hereafter" (John 13:7).

Questions and Answers

Sydney Maxwell

QUESTION: What is the meaning of Paul's statement in Colossians 1:24? "And fill up that which is behind of the afflictions of Christ in my flesh for His body's sake."

ANSWER: Paul is referring to sufferings that he endured from persecutors for the sake of carrying the gospel to the Gentiles. We can be assured that the reference is not to the propitiatory sufferings of Christ, for that is what He endured at the hands of the Holy God on account of sin. The cry from the Saviour on Calvary, "It is finished" (John 19:30), is evidence enough that the sin question was forever settled and the throne of God vindicated and satisfied. The position of the Lord Jesus on the Throne of God (Heb. 1:3; 8:1; 10:12) is eloquent testimony to the satisfaction the Lord Jesus has given to God on account of sin. The words of Peter are also to the point, "Because Christ also suffered for sins once" (I Pet. 3:18, R.V.).

There is an expression in I Peter 4:13 that helps to shed some light on our question, "But rejoice inasmuch as ye are partakers of Christ's sufferings." In 3:14, Peter indicates that these are sufferings for righteousness sake. I would suggest that Paul is looking at his sufferings in a very personal way in Colossians 1:24. He was marked out as a chosen vessel in Acts 9:15, and the Lord said, "I will shew him how many things he must suffer for My names sake" (Acts 9:4). The apostle, in his unsaved days, inflicted much suffering upon the saints (Phil. 3:6); in so doing, he was persecuting the Lord Jesus (Acts 9:4). There is, therefore, a governmental side to Paul's sufferings, "Whatsoever a man soweth that shall he also reap"

(Gal. 6:7). However, we should note that Timothy, Paul's genuine child in the faith, was also called upon to be a partaker of the afflictions of the gospel (II Tim. 1:8).

A very strong point, supporting what has been written above is that the word, "afflictions" is never used of the vicarious sufferings of Christ. The apostle had a quota of afflictions to fulfill for the benefit of the body of Christ, the church. He is saying that he was a sharer with Christ in this kind of suffering. The sufferings of the saints that are inflicted because of their testimony for Christ, and their relationship to all saints in the body, are felt by the Man in the Glory (Col. 1:18).

"There's not a pang that rends
the heart,
But the Man of Sorrows bears
a part."

QUESTION: Could you answer in the question page, for the help of younger saints, what Paul meant by being a castaway, in I Corinthians 9:27?

ANSWER: I recall years ago, before I was ever in an assembly, we heard that the castaway was a saint that had failed and lost his salvation. We didn't believe it then, and after many years we still do not believe it. The apostle did see the danger that he, or any child of God, could become a castaway. It is not in the realm of salvation that Paul is speaking, but in the sphere of testimony and service. The apostle viewed the Christian life as a race with the purpose of receiving a prize (I Cor. 9:24). He encourages the saints to run that they may finish well and be prize winners. He reminds the saints that the prize in the Olympic races was a

corruptible crown, soon to fade and pass away, but the heavenly prize is different; it is an incorruptible unfading crown.

The lesson, in the passage, concerns the disciplining of the body, not physically, but morally. The sin principle in our flesh, if it gets the upper hand, will render the child of God unsuitable for any service for God. It will disqualify and consequently rob him of a crown that he might have had. The language of Paul to Timothy is to the point here, "And if a man also strive for masteries, yet is he not crowned except he strive lawfully" (II Tim. 2:5). We can see two lessons, then, that are of the utmost importance in the question. The flesh, if indulged, will render us unfit for the race. The training for the games was rigorous and discipline was a necessity. Paul says, "I keep under my body." The second lesson is that the runner must observe the rules of the games (II Tim. 2:5). There can be no short cuts to being crowned.

We have said enough to make it clear that the salvation of the soul is not in view in I Corinthians 9:24, but rather the testimony and service of God in light of the judgment seat of Christ. There is purity to be maintained and a path to be trodden in Christian living and service. Carelessness in either sphere can disqualify us, and others could be crowned and we set aside. This is the meaning of being a castaway, to be rendered useless. May we pray for continual preservation! □

The most undesirable trait in any Christian is a sense of his own importance.

Four Hindrances to Answers to Prayer

Lack of Faith . . . James 1:6, 7
 Asking amiss . . . James 4:3
 An unforgiving spirit . . . Mark 11:25
 Iniquity in heart . . . Psalm 66:18

"I seek not Mine own will, but the will of the Father that sent Me" (John 5:30). Christ never uttered more or less than what was needed for God's glory. That perfect guidance of the tongue proceeded from His perfect subjection to the will of God." (J.N.D.).

When a person professes the name of Christ and sees no harm in indulging in worldly pleasures, he is either not saved or the devil is surely robbing him of the privileges and enjoyment of his spiritual birthright.

"Every virtue we possess,
 And every victory won,
 And every thought of holiness
 Are Thine alone."

Union with Christ

"The moment I consider Christ and myself as two, I am gone," said Luther. "I am gone into self and into antichrist; for that which will be something, will not let Christ be all, and that which will not let Christ be all, must certainly be antichrist."

Love Never Faileth, I Cor. 13:8

I love my God, but with no love of mine,
 For I have none to give;
 I love the Lord, but all the love is Thine;
 For by Thy love I live.
 I am as nothing, and rejoice to be
 Emptied and lost, and swallowed up in
 Thee.

Guyon

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

Tidings N. Lorimer

Tidings - Canada

British Columbia

Abbotsford, Tommy Thompson visited the assembly, giving a report on the work of the Lord in Alaska as well as ministering on the Epistle to the Hebrews.

Langley, Recently, Peter Matthews had four nights of ministry, speaking from the Epistle to Titus on the subject of Godliness.

Vancouver, On June 8, Harold Paisley commenced tent meetings close to the downtown area of the city. At **Victoria**

Drive, Rowan Jennings of the Abbotsford assembly recently gave five nights of ministry on the Book of Daniel, which was an encouragement to the saints. In May, Dennis O'Hare ministered at **Woodland Drive, Fairview and Fleetwood** as well as speaking at the monthly Missionary meeting at **West Richmond**.

Alberta

Calgary, The May conference was profitable with helpful and varied ministry given by E. Billingham, B. Funston, D. King, F. Kraus, S. Maxwell, R. Robertson, J. Ronald Sr. and A. Wilson.

Saskatchewan

Glen Ewen, The saints appreciated a visit by Dennis O'Hare of France, giving an account of the Lord's work there.

Ontario

Barrie, The saints enjoyed ministry given by John Gray.

Collingwood, The assembly recently appreciated visits from Arnold Adams and John Gray.

Emsdale, Don Nicholson had cottage meetings on Monday and Tuesday evenings for five weeks with a little blessing. Brother Nicholson plans to return to this area for further cottage meetings and visitation work during the summer.

Kapuskasing, In May, Ed Doherty had two weeks of very helpful ministry using the Egypt to Canaan chart.

Midhurst, Prayer is requested for tent meetings which Harold Paisley and Timothy Walker expect to commence on July 20 in the Midhurst or Strongville area.

Oshawa, Frank Pearcey had a few gospel meetings with a little interest and blessing.

Ottawa, The May conference was helpful and profitable with eight brethren sharing in ministry and gospel.

Sarnia, Ministry at the recent conference was very good with 16 of the Lord's servants present to give help.

Timmins, Murray Pratt and Bruce Rodgers continue with two nights of meetings a week and expect to commence tent meetings here on July 6.

Toronto, In late May, Dennis O'Hare gave reports on the work of the Lord in France, speaking at **Mimico, Bracondale and Peach Avenue**.

Wallaceburg, Prayer is requested for tent meetings which Jim Beattie and Larry Perkins expect to commence in July.

Woodville, Don Nicholson and Timothy Walker expected to start tent meetings on June 29.

New Brunswick

Green River, Construction on the Gospel Hall has recently started.

Tracadie, Leslie Wells and Leon Comeau have spent some time in visitation work. Some visits have been most encouraging with a few souls showing a real interest in salvation.

Newfoundland

Bryan Funston expects to spend a few weeks here in the early summer.

McIvers, Helped by several brethren, Jim Jarvis had a gospel series with some interest and a little blessing.

Seal Cove, Gordon Williams had a week of ministry here and then went on to **Rocky Harbour** for further ministry.

Tidings - U.S.A.

Washington

Seattle, Stanley Wells spent an appreciated week with the assembly, ministering on the Seven Churches of Asia with the aid of a chart. Recently, Dennis O'Hare paid brief visits to Seattle and Salem, giving reports on assembly work

Tidings

in France.

Oregon

Forest Grove, The Memorial Day conference was encouraging with fresh ministry being given by ten brethren.

Nebraska

Omaha, There was a nice interest and a number professed salvation during six weeks of gospel meetings by John Slabaugh and Joel Portman. Two older people professed as well as three teenagers, but there were quite a number of other teenagers who attended the meetings who did not get saved. The conference on the Memorial Day weekend was profitable with helpful ministry given by B. Collins, J. Portman, J. Slabaugh, J. Webb, R. Weber and some brethren from Iowa.

Iowa

Dunkerton, Prayer is requested for two weeks of children's meetings which Gary Sharp expects to commence on July 7.

Manchester, The saints enjoyed the all day meeting on May 18. Ministry was given by A. Christopherson, B. Collins, P. Elliott and J. Ferris.

Marion, Robert Surgenor and William Lavery had three and a half weeks in the gospel with a little blessing. The home in Marion has lost five of its residents in the first five months of 1986. For them it is far better but they are missed.

Wisconsin

La Crosse, Robert Surgenor expected to have a few ministry meetings in June.

Michigan

Albion, Norman Crawford, helped by brethren from Jackson, expects to commence tent meetings in July.

Ohio

Akron, Using a chart on the offerings, James Smith had two and a half weeks in the gospel with some blessing in salvation.

Toronto and Steubenville, The saints were encouraged during a week of ministry meetings by Timothy Walker on the Tabernacle in the Gospel according to John.

West Virginia

Robert Surgenor expected to commence a tent series in the **New Creek** area in late June.

Maryland

Frostburg, The May conference was profitable with a good number of the Lord's servants present to help. Following the conference, Allan Christopherson and O. L. MacLeod remained in the area for further ministry.

North Carolina

Hickory, The conference on the Memorial Day weekend was a real cheer to the assembly. This was the largest conference to date in Hickory with the most visiting brethren to help in ministry.

Virginia

Matoaca, The saints appreciated a recent visit by David Oliver.

Pennsylvania

Hatboro, The May monthly ministry meeting was shared by Eric McCullough and Tommy Thompson.

Connecticut

Hartford, Frank Pearcey and Gene Higgins hope to start tent meetings in July.

Naugatuck, Helped by Michael Da Silva of the Bracondale, Toronto assembly, Vernon Markle had two weeks in the gospel, speaking in Portuguese for the benefit of Portuguese immigrants. During the meetings there was a good interest and some blessing in salvation.

Massachusetts

Byfield, The recent conference was refreshing with helpful and appreciated ministry given by W. Gustafson, G. Higgins and elders from assemblies in the area.

Clifftondale, Younger brethren from East Boston expected to commence weekly children's meetings in June.

East Boston, The recent Bible Reading conference on Things to Come was interesting, instructive and very practical. The readings were led by H. Paisley, N. Crawford, W. Gustafson, D. Oliver and J. Smith.

Tidings

Vermont

Hardwick, In late May, Walter Gustafson had a week of appreciated ministry meetings.

Maine

Augusta, Ken Taylor paid a visit recently.

Tidings - Other Countries

N. Ireland

Ballymachason, A. Aiken and S. Thompson continue in the gospel with a measure of interest.

Ballymena, J. Allen and J. Hutchinson have started a series in the gospel in a large tent. The two assemblies here have united for this gospel effort.

Bloomfield, There was a little blessing in salvation during gospel meetings by A. McShane and J. Hawthorne.

Castlederg, In this very needy district, R. Eadie and J. Kells are preaching the gospel in a portable hall and a nice number of the local folk are attending.

Drum, The conference on May 26 was the largest for many years and God gave help and cheer.

Drumlough, The hall was well filled for the annual conference on May 21 and the ministry was profitable.

Drumreagh, Some have professed to be saved in gospel meetings by E. and J. Wishart. Some of those professing were long prayed for.

Fintona, J. Brown and J. Lennox continue in the gospel with a good interest and good numbers.

Glenanne, W. Nesbitt has continued for many weeks in the gospel and the Lord has given a time of blessing. T. Wright helped in this gospel series for several months before returning to Brazil.

Lisburn, Near here, S. Ferguson and N. Turkington are preaching the gospel in a portable hall.

Mullafernaghan, Good numbers attended the annual conference on May 10 and the ministry was helpful.

Strabane, S. Curran has commenced a gospel series in this place where the assembly has become small.

Ministry, Recent ministry meetings include J. Stubbs at **Drumlough**, and J. Allen at **Glenburn**.

Eire

Dublin, J. Thompson is labouring in the gospel.

Killygordon, In April, G. Stewart and S. Patterson commenced a series in the gospel.

Skibbereen, Recently, G. Stewart and S. Patterson had six happy weeks in the gospel with a little blessing in salvation.

Austria

Vienna, Although 89 years of age, Mrs. M. Brandt continues to give help to needy saints in Eastern Europe as she is able.

Costa Rica

Grecia, Six souls were recently baptized.

San Ramon, There are four outreaches in the gospel at the present time in this area.

Guatemala

Guatemala City, Ben Goatley has returned to Central America and expects to labour here for one year. He has taken over the work of the magazine "Condor Por La Fe" during the absence of editor Graham Falconer who has returned home to New Zealand on furlough. In February, Brother Goatley went to a remote mountain area nine hours from home to help at a four day conference. Over 400 believers attended the conference and an additional 200 people came for the gospel meetings.

Japan

On May 6, James Currie wrote, "We are now in the middle of 'Golden Week', a period of about seven days when four National holidays occur here in Japan. Naturally, the Christians take advantage of these days to hold various kinds of special meetings. The day before yesterday was the annual day of ministry which is held by the Yokohama assembly. Together with three Japanese brethren I was privileged to take part in the ministry. These meetings have continued now for about 20 years dating back to

Tidings

the time when we worked in Yokohama and, as a result, saw that assembly formed."

Trinidad

"Last month we had two weeks Tabernacle meetings in **Siparia**. The attendance was good and the saints were cheered. On April 26, the saints in **Sangre Grande** had a meeting to mark 50 years assembly testimony. Mrs. Helen Bell (83) was over from Scotland for the occasion. She and her late husband William saw the assembly planted. I was invited to have a week in the gospel which was followed by another week by John Wright. We heard of a woman who professed to be saved during the meetings" (Danny Ussher, May 26).

Diego Martin, A new assembly has been formed with the first Breaking of Bread on May 11.

San Fernando, On May 12, Jim Stewart wrote, "Please pray for blessing on God's Word which I bring to hundreds of children and teenagers in the Primary and Secondary schools each week."

Venezuela

On May 19, Sidney Saword wrote, "I have just finished a six week gospel tent effort in the important town of Naguanagua and it is the fifth season that I have done this, always with the help of others. Each time souls have been saved and in due course most of them have been baptized and are in fellowship in the Barbula assembly, where there are now more than 200 in fellowship. Now arrangements are being made for a new assembly in Naguanagua, as there is already a group of believers who live in that area. We preached seven nights a week and the tent would only hold the half of those who came, so the side curtains were removed and on both sides beyond the tent, there were rows of chairs and still more in front of the entrance. A nice number professed faith in Christ and are going on well. So the Lord has greatly encouraged us."

Valencia, J. E. Fairfield has returned to N. Ireland for health reasons. During his

illness in Venezuela, some correspondence went astray. Brother Fairfield would appreciate it very much if those who wrote to him and did not receive a reply, would kindly write him again. His current address is c/o Mr. Robert Magill, 6 Locksley Parade, Finaghy, Belfast, N. Ireland BT10 0EL.

Zambia

William Halliday has returned to Zambia and enjoyed preaching in the Lunda language once again. He had a good week at Dipalata and on the Lord's Day there was baptism in the river when 10 were baptized.

Conferences, D.V.

Arnstein, Ontario

September 13 and 14 with prayer meeting on September 12 at 7:30 p.m. On Saturday, there will be Bible Readings on I Timothy 4 and 5 at 8:45 a.m. and 10:30, with ministry at 2:30 and 7. On Lord's Day, there will be a Bible Reading at 8:45 a.m. on Psalm 69 with ministry at 2:30 and gospel at 7. Supper will be served at 5 p.m. for those arriving on Friday. Corr. Don Brunne, Arnstein, Ontario, P0H 1A0, phone (705) 757-2030.

Huntsville, Ontario

September 6 and 7 in the Huntsville High School, Brunel Road. On Saturday, there will be a Bible Reading at 8:45 a.m. on II Timothy 3, with ministry at 10, 2 and 7. On Lord's Day, there will be a Bible Reading at 8:45 a.m. on John 15, Breaking of Bread at 10, ministry at 2 and gospel at 7. Prayer meeting on Friday at 7:30 p.m. will be in the Gospel Hall. Corr. Frank Cottrill, 562 Brunel Road, Huntsville, Ontario, P0A 1K0, phone (705) 789-9334.

Sault Ste. Marie, Ontario and Sault Ste. Marie, Michigan

August 30 and 31 in Lakeway Collegiate, 130 Wellington St. E., Soo, Ontario. Prayer meeting will be at 7:30 p.m. on Friday in the Gospel Hall, 475 Wellington St. E., Soo, Ontario. Corr. R. A. Clark, 462 MacDonald Ave., Sault Ste. Marie, Ontario, P6B 1H9, phone (705) 759-0968.

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Clementsvale, N.S.

August 31 and September 1 with a prayer meeting on August 30 at 7:30 p.m. On Lord's Day, Breaking of Bread is at 10 a.m. Bible Readings will be on Psalms 22, 23 and 24. Corr. Ronald Berry, RR 1, Clementsville, N.S., B0S 1G0, phone (902) 467-3287.

Arlington, Washington

August 30, 31 and September 1 with prayer meeting on August 29 at 7:30 p.m. Corr. John H. Portman, 26321 115 Avenue NE, Arlington, WA 98223, phone (206) 435-4364.

Kansas City, Missouri

August 31 and September 1 in the Gospel Hall, 4603 East Linwood Blvd. Prayer meeting on August 30 at 7 p.m. Breaking of Bread is at 11 on Lord's Day. The subject of the Bible Reading will be James 2. Corr. Leon Scott, 3843 Agnes St., Kansas City, MO 64128, phone (816) 923-4037.

Dunkerton, Iowa

September 14. All day meeting. Corr. Harold Stickfort, R 1, 4303 Rice Rd., Dunkerton, IA 50626.

Hitesville, Iowa

September 20 and 21 in the Aplington High School, Aplington, Iowa. On Lord's Day, Breaking of Bread is at 10:30 a.m. Prayer meeting will be on Friday at 7:45 p.m. Corr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665, phone (319) 346-1688.

Change of Address

Bruce Cottrill, Rasinkatu 14 A 71, 01360 Vantaa 36, Finland

James Currie, c/o Mr. Neil Currie, 14905-93A Avenue, Surrey, B.C., V3R 7A8

Alex Dryburgh, RR 1, Forteau, Labrador, A0K 2P0

J. E. Fairfield, c/o Mr. Robert Magill, 6 Locksley Parade, Finaghy, Belfast, N. Ireland, BT10 0EL

Sammy Maze, Box 855, Castries, St. Lucia, W.I.

John McCann, 26 Ridgeway Park North, Portadown, Craigavon, N. Ireland, BT62 3DG

Jack Nesbitt, 114 College Street South, Sarnia, Ontario, N7T 2Z3

Bruce Rodgers, 1053 Denise Street, Timmins, Ontario, P4P 1C3

Leslie Wells, C.P. 1532, Tracadie, N.B., E0C 2B0

With Christ

Mrs. Isabel Cummings of Arborfield, Sask. on April 7, age 80. Our dear sister was saved as a young girl and was faithful to all the assembly meetings as well as being a succour of many. She remembered the Lord just a day before her homecall. The gospel was faithfully proclaimed to a very large gathering by James Ronald Sr.

Maurice Patterson of Barrie, Ontario on April 8, age 68. Our dear brother was born again in 1949 and was received into assembly fellowship in Strongsville. The last three years he was in Parkside Drive assembly, Barrie. He was a faithful brother who loved the Word of God and will be missed. His wife and family should have a place in our prayers. All but one son are in assembly fellowship.

Mrs. Eliza Jane Hair of Guelph, Ontario on April 22. Our beloved sister was saved in Belfast, N. Ireland in 1921 and was in fellowship in Matchett St. until her marriage in 1937 when she moved to Barrow on Furness, England. Later, she and her husband returned to Belfast and then emigrated to Canada in 1977. Mrs. Hair was a faithful, consistent, godly sister and will be much missed in the Yorkshire Street assembly. She was a constant source of encouragement and help to the young in Christ.

Mrs. Stanley Wishart of N. Ireland on April 22. Our dear sister was saved 58 years. She observed the saints breaking bread and immediately after said, "I need what these people have." That night she heard the gospel for the first time and two nights afterwards she was saved. She was a great help to her late husband who, while continuing in business, preached the gospel in many parts. She had the great joy of seeing all her family of six saved and in assembly

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fellowship.

Hazelle Anthony of Grandview, Iowa on April 28, age 87. Our dear sister was formerly of Muscatine and was in fellowship at Grandview. For the past four years, she was a resident of the Linn Manor Care Center where she enjoyed the Christian atmosphere, often cheering the residents with her musical ability. During these last four years, she was in fellowship at Marion. The funeral service was held in Muscatine by L. DeBuhr.

Mrs. Annie Prince (formerly Gordon) of **Gore Bay, Ontario** on May 3. Our dear sister was associated with the Gore Bay assembly for about 35 years. The last three months were spent in Toronto General Hospital because of cancer. Mrs. Prince was a real mother in Israel and a friend to all. The small assembly has suffered a great loss in her homecall. Her large funeral was conducted by Stephen Fletcher.

Mrs. Claudia Tonderum of Terril, Iowa on May 8, age 49, after suffering from a lengthy illness. Our dear sister was saved in August, 1964 in meetings held in Graettinger by Brethren Elliott and Orr. She was in fellowship in the assembly at Cylinder, Iowa. Her very large funeral was an opportunity for Robert Orr to preach the gospel.

Miss Helen T.D. Gardner of Vancouver, B.C. on May 9, age 70. Our esteemed sister was born in Vancouver in July, 1915 and born again in July, 1931 while hearing the gospel being preached at a Sunday School picnic. Helen was received into fellowship at Cedar Cottage in 1933. In 1957, the hall was relocated and renamed Victoria Drive, where she remained in fellowship until her homecall. Helen was a faithful and kind sister over the many years and her deportment was most commendable. She was a faithful S. S. teacher for many years.

R. Morrison of Newtownards, N. Ireland on May 11. Our dear brother was saved in 1957 when J. Gray and J. G. Hutchinson had fruitful gospel meetings in Newtownards. Brother Morrison was

in the assembly ever since, where he was consistent and helpful until his sudden homecall.

Robert Graham of Toronto, Ontario on May 12, age 80. Our dear brother was saved later in life and received into fellowship in Broadview assembly in 1961. He ever appreciated the goodness of the Lord to him and loved the remembrance meeting. Please remember in prayer his wife Jennie and unsaved loved ones.

Jay de Neui of Cedar Falls, Iowa on May 18, age 86. Our dear brother was saved in 1928 at the close of a tent meeting held by the late O. Smith. As the closing hymn was sung, "There is life in a look at the Crucified One," Jay realized his only hope for heaven was in the fact that Christ died for his sins. He hurriedly left the tent and sought his wife outside to tell her that he too was now saved. The assemblies at Cedar Falls and Stout will miss his fatherly advice. The large funeral was shared by L. De Buhr and R. Nesbit.

not deserve it. Does this not show us how remarkable is God's love and regard for sinners? Does it not also tell us something about God's esteem of human worth?

A gift is received by an outstretched hand with gratitude. Here "Whosoever believeth (the outstretched hand) on Him hath everlasting life." When you have this gift, gratitude is inevitable, and your gratitude will be eternal. □

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The Gospel in a Nutshell

John M. Slabaugh

Perhaps the best known verse in our Bible is John 3:16. It is well called "The Gospel in a Nutshell," for it declares the gospel, God's good news in 25 simple words. The first twelve words are about God and the last twelve are about the sinner, while the word "Son" is the middle word in the verse. God's Son is both the center and the circumference of the gospel.

It is interesting that four of the prominent words in John's gospel occur in this blessed text. These are love, world, believe and life. World in this text does not mean planet earth, but the inhabitants living there. The text declares God's love for mankind. It moved Him to provide eternal life on the simple principle of believing in His Son.

A Measureless Love.

"All the World loves a love story." Nearly everyone treasures the memory of a mother's love. The love displayed by young lovers for one another is extolled in prose and song. But the story of God's love for the race of men declared in this text is largely unappreciated wherever it is told.

This verse could be translated, "It was with a love like this that God loved the world." Divine love cannot be measured. It is limitless and as infinite as the God who loves. It embraces earth's billions and you, dear reader.

God's love is as eternal as God Himself. It is unreserved, for God in love gave His all so that He might give all unto all. It is unqualified, for it has no because. There is no manifest reason for it. It is unappreciated and unrequited, for the majority of

mankind today spurn and despise it.

A Magnificent Gift

Genuine love always gives. Love considers the welfare of its object rather than self. This love and its gift is magnificent because of the One who provides it. A gift's value is always enhanced by the person of the giver. It is magnificent because of its provision, salvation for an entire rebel race. It is notable for its uniqueness, God had but one unique Son, and for its costliness, for even God could pay no greater price than the death of His Son.

A gift is not a gift until it has been received. Does the reader have a time when, a place where and a manner how he received this gift?

A Matchless Possession

This present age is given over to Materialism. This is the basic cause of the "rat race." Yet in the mad scramble after luxury and things, the ultimate result is that possessions possess their possessors.

But this possession, bestowed because of God's love, is no luxury but an absolute necessity. It is as personal as one's name and cannot be stolen, embezzled, nor lost. It never tarnishes nor deteriorates but is eternal. Eternal life is the life of heaven, the life required for residence there. Life here, so precious and tenaciously grasped is certainly less valuable than eternal life.

A Manifest Grace

A gift cannot be merited, nor earned. Gifts are bestowed by the free choice of the one who gives. Givers commonly give to those they love or regard very highly.

Sinners are enemies of the Giver of this magnificent gift and surely do

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Douglas Losey

truth, and tidings

august 1986



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Wedges Wielded by the Wily Getting Larger by Getting Smaller

A. J. Higgins MD

There is probably no prayer so often upon the lips of a true child of God as the prayer for enlargement and increased usefulness. Each of us longs to be more useful, to be more fruitful for God. The Corinthians, to whom Paul was writing, were obviously no exception. Yet amidst their desire for service, Satan had successfully introduced a snare. Paul with his diagnostic acumen rapidly detected the error. To him it was nothing short of crisis conditions.

It is in this spirit that Paul begins the sixth chapter of his epistle. His words "Beyond now is the accepted time," though often (and rightly so) spoken in the gospel, are actually addressed to saints. They underline for us how critical Paul views their situation. Satan was seeking to drive a wedge between the saints and God, between the assembly and her Lord, by breaking down walls of separation with unbelievers. Their usefulness for God was in jeopardy.

Presumed Growth

One can almost hear the rationalizing of some of the saints in Corinth. They would doubtless urge that times had changed; certainly Paul could not expect everyone to live by his narrow principles. Some would argue the need for being with the world so as to be able to win them. They would have to "grow" out of their old fashioned stereotypes and become "men of Corinth" to reach Corinth.

In the verses that follow, Paul deftly shows that God's way of making us is to break us, that His way to enlarge us is to narrow us, that His means to increase our hands in service is to increase our hearts in sympathy.

Paul, compelled by the crisis atmosphere at Corinth, must detail his own experiences. He presents the secret of his success in verses 5-10. His circumstances and the character of his ministry are revealed. Here are words that are strangely unfamiliar to the ears of current day public relations experts. No organization was behind Paul, making his name a household byword; no large, well geared machinery was employed so that all was in readiness to make Paul's visit a great success. No records were kept detailing large numbers of conversions. Here was a man who knew loneliness and false accusation; here was a man who knew stripes and tears, prison and peril; he was a man reduced to poverty, yet making many rich. His fruitfulness seemed to soar as his fortunes sank. God was bringing him into a sphere of usefulness.

Paul's heart is enlarged toward the Corinthians. His longing was for them also to be enlarged. In their professed "growth," they had actually narrowed themselves and their ability to be used of God. In their presumed largeness of heart, that apparently viewed love as the sole ethic, they had restricted their serviceability to God.

Paul's admonition: "Be ye enlarged" is rapidly followed by another and corresponding one, "be ye not unequally yoked. . ." The path to enlargement is obviously contrary to the natural mind. It is the path of narrowness, the path of separation from all that is contrary to God.

In the verses that follow, Paul depicts the

Peril of Alliances.

In one of the best known sections

of our Bibles, Paul presents five different aspects of unequal yokes. These five have at times been characterized as the five different yokes into which believers can enter: business, religious, social, matrimonial, and political. They have been looked at as five different aspects of being yoked together. The essential thing however to grasp is the inconsistency of linking together two diverse people, principles, and practices. We can never expect anything to be accomplished for God by enlisting the aid of that which is contrary to His nature. He can in sovereignty use whatever means He chooses. He may use the unclean raven to supply Elijah at the brook; the Philistine cart may safely bare the ark to Israel, but David sadly learns that God demands a higher standard from His people. I cannot knowingly use an unscriptural means and expect His approval.

One of Satan's most valuable devices in the twentieth century has been to join together what God never intended to be yoked. All has been done in the name of unity and with the plea of presenting a united front to the world. The unity of John 17 has been argued as a basis. While we prize unity in divine things, we must never compromise truth. The teaching of the upper room is not practical unity but a positional one; it has been made. It was a prayer offered by the Lord Jesus to His Father who answered it in Acts 2. It is my responsibility to express that unity whenever possible. But I am not to join with the world in an unscriptural way to attempt to express a scriptural truth.

Promises of God

Paul makes abundantly clear that to walk in the path of separation

does not lead to isolation but to the society of God. Renunciation of the world's ways leads to a revelation of the Father and His love.

The people who can say "no" to the world's outstretched hand soon learn that the hand of the Lord is waiting to receive them (v. 17). Those who look alone to the Lord for help and blessing have revealed to them the source of their resources "The Lord Almighty" (v. 18).

As our longing for blessing grows and as our sense of weakness deepens, may we be preserved from the expediency that many have chosen! Union with the evangelical world for gospel activity will mean compromise of divine truth. Incorporation of the techniques of the evangelical world into our efforts in an attempt to create an aura of success will lead to loss of divine truth. We may confidently be assured that no soul will ever perish because we were faithful to what God has revealed to us.

Let us learn together the lesson that Paul so ably teaches the saints at Corinth and saints through the ages. The path to enlargement is the one men call barren. The way to please God and to know Him is to choose His society over the world's. □

Alexander the Great is reported to have been a very swift runner. He was once solicited to run in the Olympic Games. He answered, "I will if kings are my antagonists." Give me such a saint, who will pursue nothing on earth which may be unsuitable to our heavenly birth.

Wm. Seeker

"I long ago learned to live no longer in time apart from eternity, but rather to live the eternal life now in time."

Dr. McLeod Campbell

The Pavement

Dan Shutt

"Pilate. . .brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha" (John 19:13).

Pilate's judgment seat had seen its share of misfits and sinners. From petty thieves to master criminals, many a sordid act and misbegotten career had been unravelled before the stern face of Roman justice. Significantly, while its name, the Pavement, denoted a firm footing and solid standing, many a heart must have found it to be a slippery and unsettling place. And in addition to the searching beams of law, conscience, once awakened, was a cruel partner with memory as an accuser against long forgotten transgressions.

The presence of the Lord Jesus was a unique event in the history of Gabbatha. The first man ever to stand there without these cruel accusers within, He had no shortage of foes around him, eager to prosecute Him. This, of course, was an ugly contradiction; the one who was "holy" in His nature was also "harmless" in His acts. The "undefiled" was unencumbered by evil accomplices, he was "separate from sinners."

It is a matter of considerable interest to us, then, to see His perfection measured by every applicable standard: social, political, moral and religious. He had, for example, defined and fully practiced the divinely ordained social standard of "love thy neighbor as thyself" (Luke 10:27). To the men of His day, who believed that only other Jews were their neighbor, He emphatically expanded their responsibility, and measured His own, in the parable of the "Good Samaritan." Contrary to the charges

of treason leveled against Him, He had exacted (in a stunning contrast to Barabbas' sedition) the highest possible political standard in, "Render therefore unto Caesar the things which are Caesar's" (Matt. 22:21). The moral standard that has already been alluded to, "Which of you convinceth me of sin?" (John 8:46) was not empty rhetoric, but the Saviour's own seal to John's inspired observation that "in Him is no sin" (I John 3:5).

Every society had some religious standard, and the Jews were no exception. The law of Moses, so demanding in spiritual obligation, had become for them a petty, ceremonial god, maintained for its (or perhaps, more accurately, their own) sake, rather than for God's. But the Servant of Jehovah "magnified the Law" for Jehovah's sake. He fulfilled it to the "jot and tittle"; the tiniest details were precious to His obedient heart.

It is little wonder that the Saviour could stand with such confidence and dignity before Pilate. No groveling supplicant for mercy, no beggar of pardon, He stood in full consciousness of the existence of a greater judgment seat and higher claims than Caesar's. Properly, the dying thief trembled at the thought of a supreme assize, of a "due reward" that extended into eternity. The bravado of the other thief was unconvincing; he had not yet come to the place where he looked into the eye of God. Regrettably, he was lost before he looked.

Only One could face the throne of God with utter confidence. Christ alone possessed the credentials that guaranteed His acceptance. If He was on solid ground before Pilate,

how much more his stability before the delighted eye of God. For having satisfied the highest claim of the law, the divine standard, Christ Himself enunciated its detail; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27).

It is appropriate, then, for redeemed hearts who know and love the Saviour to revel in the perfections of His holy Person. But while we love Him as the "holy, harmless, undefiled" One, let us not forget Him as the Sufferer for fallen man, the Sinner-bearer for a ruined race. While we inescapably conclude that human justice grievously miscarried in condemning Christ to the cross, we equally assert that Divine dealings have been marvelously vindicated. God dealt with him as the Substitute for those who had no standing, no ground before God. He cried, "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Psalm 69:2). What Pilate's condemnation could never do, the stroke of God did. The marvels of Christ's perfection and the mystery of His pain converged in stark reality on Golgotha's dark hill.

Barabbas was set free through the injustice of Pilate, but God now is seen to be "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). The bar of God holds no terror for the forgiven sinner, standing secure upon the solid Rock. May God give us fuller appreciation of our standing in Christ—"not condemned" and "freely justified from all things."

Who shall condemn us now?
Since Christ has died, and risen,
and gone above
For us to plead at the right hand
of Love;
Who shall condemn us now?
'Tis God that justifies!
Who shall recall His pardon or
His grace?
Or who the broken chain of guilt
replace?
'Tis God that justifies! □

The Humility of Christ

The very Godhead glory which He veiled enhanced His moral glory is those steps of humility which He took, down, down, down, even to the death of the Cross. The dignity of the act was glory to the Father who sent Him.

Restoring Grace

Fred Arnot was once asked what he considered the greatest thing God had done for him in Africa. The one who asked expected to hear some story of a great deliverance from a lion or some such animal. The answer was "He restored my soul." Many can testify today in every land to the truth of these words in their own experience. God is waiting to do this great thing for us also.

Fourfold Description

Ye are:
The salt of the earth - to season
(Matt. 5:13).
The light of the world - to witness
(Matt. 5:14).
The branches - to bear fruit
(John 15:5).
The body of Christ - to show love
(Eph. 4:1-6).

"What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory" (Hall).

Seek out a Man (1)

J. Ronald

Although God can work apart from human instrumentality, during Israel's day, there always seemed to be a need for a man. The three major prophets all record this search for a man, and we have the sad record in Ezekiel 22:30, "I found none." However, there were many times when the needed man was found. Moses was used of God in an hour of need; Joshua was used to lead Israel into the promised land, and in Judges, we have a number of both men and women who were raised up of God to deliver Israel from bondage. Our God is still able to find and fit men for the hour of need.

Israel's first king had a bright beginning (I Sam. 10), yet the time came when it was said, "The Lord had departed from Saul, and an evil spirit . .troubled him" (I Sam. 16:14). At this time, one of Saul's servants suggested, "Seek out a man" (v. 16), to which Saul responded, "Provide me now a man" (v. 17), so a search was made.

Another of Saul's servants had seen just such a man and he said, "I have seen a son of Jesse that is cunning in playing and a mighty valiant man, and a man of war, and prudent in matters, and a comely person and the Lord is with him" (v. 18). Just to think of all these virtues having been seen in one who up to this point had lived in comparative obscurity! The lion and bear events were as yet unknown to Israel, much less the slaying of Goliath, yet we know that the eye of God was upon him, as well as the eyes of others. Let us note the virtues that were seen in David that should also be seen in the people of God today.

Cunning in Playing

How often the musical instrument is linked with David! Years after his departing, we learn, in heaven's record, of how he ordained instruments to be used in the service of God (see II Chron. 29:27; Ezra 3:10). Skill in playing a harp suggests to our minds the skillful handling of the Word of God (II Tim. 2:15). If a knowledge of the Bible is to be possessed, then careful meditation will be required. The Holy Spirit has been given to guide into all truth, so that the student will be well rewarded for his time spent in quiet meditation on it. Paul could say to Timothy, "Thou hast fully known my doctrine" (II Tim. 3:10); again, "The things that thou hast heard of me . . . the same commit thou to faithful men" (II Tim. 2:2).

A Mighty Man

This expression means to be strong in war, yet David's victories had not yet been seen. However, his ability as a warrior was very soon to be manifested in his encounter with the giant. Although unknown to Israel, it was already proven in his slaying of the lion and the bear. Just as David was despised by his brother, Eliab (I Sam. 17:28), so spiritual strength might be looked upon as weakness in the eyes of men. Divine strength is made perfect in weakness. This spiritual strength will be found in the Word. "I write unto you young men because ye are strong, and the word of God abideth in you" (I John 1:13). "Loins girt about with truth" (Eph. 6:14) will give the added strength to stand in the evil day.

Valiant

Just as "mighty" would suggest power to act, so "valiant" would tell

us of courage and willingness to act. David was obedient in the house of his father, and as a servant in the house of Saul. He was valiant in his walk before Israel, so winning their hearts. Some may know the mind of God, yet fail to act. This is seen both in gospel and assembly work. Truly there is a need for valiant men willing to carry forward the work of God in the face of opposing forces and refusing to be hindered by worldly-minded Christians.

A Man of War

Psalm 144 is a Psalm of David. It begins, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." The knowledge that he had in handling weapons of war came from the Lord. His strength was not in the instruments of war, but in the God who was with him in the hour of need. Goliath's armour was no protection to him, and Saul's likewise had to be set aside.

The moment we are delivered from Satan's hold, and he knows that he cannot have us in hell with him, he will use all his power to hinder any spiritual progress. Thus the whole armour of God is required if we are to stand in the time of battle (Eph. 6:13). Let us remember that we have a real enemy and a very real battle to face. Only those who are strong in the power of His might will be victors. The shield of faith will quench the fiery darts, and the breastplate of righteousness will turn away the enemy attacks, for nothing but a life filled with righteous living will silence the foe. The helmet of salvation speaks of a mind filled with the truth of His coming and our salvation which is soon to be completed when our bodies are changed (Rom. 13:11).

Prudent in Matters

Again we are led to wonder how wisdom was foreseen in this youth, as wisdom and discernment are usually found in the aged. Repeatedly, David inquired from the Lord the right way to defeat his enemies. As soon as he was anointed over all Israel (I Chron. 14:8), the Philistines attacked. Wisely, he inquired of the Lord as to the order of battle (v. 10). Again they returned for another encounter (v. 13) and again David inquired as to the way of approach (v. 14). The second set of instructions from God were very different from the first, teaching us that we are ever dependent on God and cannot presume to know His will because of our own wisdom or past experience (vs. 14-17). If a life of victory is to be ours, then not only the Divine will, but the Divine order must be followed.

A Comely Person

David's countenance reflected what was within. Is this not a tell-tale for many of us today? Living in the sphere of contention and strife will leave its mark upon us. David's fair countenance told of a heart in fellowship with his God. Moses' face shone after 40 days in the presence of his God, and Stephen's face shone when gazing into the presence of his Lord. On the other hand, Cain's fallen countenance was rebuked by God and Ammon's lean condition told of unholy desires allowed to lurk in his bosom (II Sam. 13:4). Oh to know more of living in His presence where there is fullness of joy and at His right hand where are pleasures for evermore (Psa. 16:11)!

The Lord is with Him

What a commendation is this! Moses knew the value of this, so he

prayed, "If Thy presence go not with me, carry us not up hence" (Ex. 33:15). Of Gideon, it could be said, "The Lord is with thee, thou mighty man of valour" (Judges 6:12). "I will be with thee: I will not fail thee nor forsake thee," was the promise to Joshua as he started out as the leader of Israel (Josh. 1:5). For our day, the indwelling Holy Spirit is to be our strength as He takes of the things of Christ and nourishes our souls, fitting us for life's journey. Of the early Christians, it was reported that, "God is with you of a truth" (I Cor. 14:25). Saul had lost this once-enjoyed blessing, and how quickly Satan entered into Him in the form of an evil spirit. This is a graphic reminder that there is no vacuum in the life of a believer and if we are not yielding to the Spirit's yearning, then we soon become instruments that Satan will use for furthering his cause. Well might the prayer of Psalm 16:1 be ours! "Preserve me O God, for in thee do I put my trust."

□

Truth

Mabel Jean Jassie

A truth but half told becomes
no truth at all
When repeated to others on whose ears
it may fall,
Distorted, disturbing, dishonest
at best;
It may damage others; cause friction,
not rest.
In the world, 'tis in fashion to
alter a fact
To suit situations where
white becomes black.
But among Christians, where truth
is revered,
Let truth be not tarnished
and God always feared.
For many a Christian, once
honored by all,
By half truths is slighted,
in despair may soon fall.

N. Crawford

In this article, and one to follow, God willing, I would like to examine the relationship of faith to evidence. It is basic to our belief to know the basis for belief. The subject is so complex that it has engaged many minds over the centuries. Some of the questions that I will attempt to answer are: Is faith great or small? Is faith a gift from God? Is sight the opposite of faith? Is there a distinction between "childlike faith" and mature conviction? Does faith need assurance? Is faith dependent on evidence or proof? How does faith relate to understanding and hope? Will faith and hope cease and love endure forever? It is my prayer that what is said in this simple article will not only provoke thought, but will answer at least some of these questions and will strengthen the faith of all who take the time to read it.

Paul wrote with a thankful heart to the Thessalonians, "Your faith groweth exceedingly" (II Thess. 1:3). These young believers were surrounded with such adverse circumstances that Paul had deep anxiety for them lest their faith be overthrown (I Thess. 3:5-10), but they "stood fast in the Lord" (v. 8). May we too be preserved amid the scepticism of a cynical age and in spite of all "the means" by which "the tempter has tempted you" (v. 5)! Behind every attack on faith lies the cruel devices and fiery darts of the wicked one.

It is not easy to define faith, but we can go no further with our subject until we have a clear understanding of its meaning. The acrostic that I learned as a young believer was, "Forsaking All, I Trust Him" and the simplicity of this statement still

appeals to me. There are many synonyms for faith: belief, trust, reliance, dependence, conviction, assurance, confidence, certainty, confession, profession, acception and more. The first four words are very close in meaning; the others have a relation to faith, but they also have their own distinctive meanings.

The usual dictionary definition of faith is, "Unquestioning belief that does not require proof or evidence" (Webster's New World Dictionary). One of the meanings given in the Oxford Dictionary is, "Belief in divine truth without proof." These definitions may cover the way faith is used in temporal society, but they are totally inadequate when we are examining the meaning of faith in Christ.

In the New Testament the noun, *pistis*, and the verb, *pisteuo*, are used more than 240 times. The adjective, *pistos* is used 67 times. Faith is used of a sinner abandoning all trust in self and his own works and placing his trust solely in Christ and His finished work on the cross. Not only is the reality of faith seen in the behaviour of the believer (Jas. 2:14-26), but faith always has an object, so it never stands alone. Faith is concerned with facts, yet it is more than a mere assent to facts. The use of the verb is almost always followed by "that" in which the faith relies. True faith is never apart from God's revelation of Himself in Christ and the Word of God that gives testimony to Him, "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

In his Gospel, John uses the verb, *Pisteuo*, 98 times, which is three times as often as the other three Gospels put together. Leon Morris,

in his excellent treatment of the word, faith, in the Tyndale Illustrated Bible Dictionary, points out that John's characteristic construction is to use the verb with *eis*, "to believe into, or to believe on." By so doing, John expresses the truth that faith in Christ is not a mere acceptance of certain facts about His Person or work, but a complete reliance on Christ for salvation by which a sinner is brought into a new relationship to God; he is brought "into" Christ by faith.

One of the greatest themes in the New Testament is justification by faith. This great doctrine is the very heart of the Roman letter and the divinely given answer (Galatians) to the error of the Judaizers in mingling faith and works. Throughout the New Testament, initial faith in Christ for salvation is instantaneous and therefore the verb often is found in the aorist tense; this is a particular characteristic of the Acts.

Personal faith in Christ takes place at the moment of conversion; "the Faith" is a body of truth about God, His Son and His purposes in time and eternity; faithfulness is a characteristic of God and should be seen in every believer who names the name of Christ (See "The Lord is Faithful" by F. E. Stallon, Truth and Tidings, June, 1986). But our purpose in this article is to examine faith as a principle by which the believer lives, "The just shall live by faith" (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38). Faith involves a day by day complete trust in God and obedience to God by the power of His indwelling Holy Spirit.

Is Faith Great or Small?

Seeing that faith is one of the most important elements relating to

divine revelation, we would at first be inclined to say that faith must be very great, and we would appeal to Hebrews 11 to back up our statement. However, the Lord Jesus taught that faith is a very small thing, "If ye have faith as a grain of mustard seed...nothing shall be impossible unto you" (Matt. 17:20). A similar statement was made by the Lord Jesus in Luke 17:5, 6, when the apostles asked Him to increase their faith. The great effectiveness of the faith described in Hebrews 11 is that it is faith in an Almighty God. Perhaps the hyssop of Exodus 12 is an Old Testament illustration of faith. It was small, common, of little value, and could never protect one firstborn by itself, but the hyssop was necessary in the application of the blood of the lamb to the doors of their houses. Faith in and by itself has no ability to save, but faith in the precious blood of Christ brings eternal salvation.

Twice the Lord Jesus said that faith was great. To the woman of Canaan, He said, "O woman, great is thy faith" (Matt. 15:28). Her "great faith" was in taking the place of "a little dog." She took the very lowest place, and the Lord called it "great faith." Speaking about the faith of the Roman Centurion, the Lord said, "I have not found so great faith, no, not in Israel" (Luke 7:9). He gave to the Lord Jesus the very highest place and the Lord called it "great faith," so the greatness of faith is measured by no trust in self and full trust in Christ.

Is Faith a Gift from God?

It has been said that Ephesians 2:8 teaches that faith is the gift of God, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." The context will

show that "God who is rich in mercy," "His great love" and "the exceeding riches of His grace" are the great subjects of this passage. It would be totally out of keeping with this context to interpret the means by which this grace is accepted as being the gift, rather than the grace, mercy and kindness of God. The language will scarcely allow any other thought than that salvation "is not of yourselves, it is the gift of God."

Although we exercise faith toward God, there are other Scriptures that indicate that we receive faith from God. The Lord did not rebuke His disciples when they asked Him to increase their faith. Philippians 1:29 speaks of two gifts, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The language of Romans 12:3 also seems quite plain, "God has dealt to each a measure of faith" (JND). This latter verse should be read in its context. Paul is not saying that every child of Adam has been given faith, as if some used it and others despised it. This is going far beyond the meaning, but rather, to every believer, a measure of faith has been granted.

Is Sight the Opposite of Faith?

The simplest way to answer this question is by an affirmative with an appeal to such passages as: "For we walk by faith, not by sight" (II Cor. 5:7); "For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25); "For the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18); "Now faith is the substance of things hoped for,

the evidence of things not seen" (Heb. 11:1). This seems so conclusive that at least some readers will be wondering what else needs to be said. However, these verses do not say that sight and faith are opposites. Is sight the opposite of faith? or would we be more accurate if we said that faith is not dependent on sight? An unqualified yes to the first question puts us in deep difficulty. A yes to the second question explains all the four quoted Scriptures above. Did Thomas not exercise faith in Christ when he said, "My Lord and My God?" We are not left to our own reasoning for an answer. The Lord Jesus said, "Thomas, because thou hast seen me thou hast believed" (John 20:29). It was genuine faith, even though he saw the living, resurrected Lord. There are many other cases where sight and faith mingled. Saul of Tarsus saw the glorified Lord Jesus on the Damascus Road, yet exercised saving faith in Him that very day. The apostles were saved by faith in Christ and they lived a life of faith, yet were eyewitnesses to His life, death and resurrection (Acts 1:21, 22). In fact, the Lord Jesus lived by the principle of faith as a dependent man (Jas. 2:1; Heb. 12:1-3).

We would be much more accurate to say that "our" faith is completely apart from sight, but it is not in contradiction to it. We are described accurately by Peter, "Whom having not seen ye love; in whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory" (I Pet. 1:9). We belong to that company described by the Lord, "Blessed are they that have not seen, and yet have believed" (John 20:29). But this does not make sight a destroyer of faith; it only says that faith is not

dependent on sight. In fact, faith is not dependent on sight, feeling, mind or reason, but this is quite different from saying that if there is sight, feeling, mind or reason there can be no faith. This has been a stumbling block to some people.

An intelligent believer questioned me after a meeting in which I had spoken of the "infallible proofs" of the resurrection. He said that he had thought that faith existed apart from logic, reason, proof or intellectual thought. In the language of Webster, he was saying that "Faith does not require proof or evidence." His contention was that faith is present in the soul, a divine miracle, you either have it or you do not and it is not subject to any external stimuli. He seemed to be following the logic, "I believe the Bible, and if it said that Jonah swallowed the whale, I would believe it." But the Bible does not say this or any other nonsense. He was a sincere man and a godly believer and was not aware that this is the contention of the neo-existentialists. We say that faith is not dependent on external evidence other than the Word of God, but the existentialists say that faith exists in a world of its own apart from reality, so that, literally, they can believe two opposite "facts" about the same thing. According to this reasoning, "salvation history" can be true without any of the actual events happening in the literal world. The Bible can contain error about creation, yet be the divine revelation about creation. The virgin birth never literally happened, yet in the "Christ Event" it is true. A glorified body did not ascend out of the tomb, but Christ lives in the subjective experience of those who believe. More of this nonsense should not be written here. This is

enough to make us realize that although faith is contrary to human nature, and far transcends human reason, it is not against reason, and is founded upon solid reality, true events that took place in this world in a given place and time, and are verifiable.

Although we were not eye witnesses of the great objective realities that took place at Bethlehem, Bethany, Gethsemane, Gabbatha or Golgotha, yet there were witnesses to all these events and no more reliable witnesses have ever given their testimony on any subject in history.

To be continued. □

Till I Come, Occupy

Luke 19:13

Yes! thank Him for the gifts and for the gladness.

The good he sends you as the days go by,
Yet think of all these things as
only "talents";

And He said, "Occupy."

Have you so filled your life with
flowers and sunshine,
That all your paths in pleasant places lie?
Miss not His meaning! Turn not from
His purpose:

For He said, "Occupy!"

Answer the Voice which answers through
the ages!

Open your heart to hear the Master's cry.
In all His gifts, in all His works,
remember:

"Till I come, occupy!"

Edith Hickman Divall

Things That Hinder Prayer Being Answered

1. Iniquity in the heart, Psalm 66:18
2. Hypocrisy in the life, Job 27:9
3. Despising God's Word, Prov. 28:9
4. Formalism in service, Isa. 1:15
5. Self-gratification, James 4:3

Trials and How to Meet Them

"What son is he whom the father chasteneth not?" (Heb. 12:7). Sooner or later, trial of some sort comes to every Christian, none is exempt. We are living in a world where it is "the common lot of all," but the Christian has the comfort of knowing that not a single drop of the cup of sorrow is put to his lips except by the hand of a loving Father. There are three ways of bearing trial.

One is to be indifferent to it, to "brave it out" as the world says. This only produces hardening, and a bitter spirit against man and even God. We are warned against this: "My son despise not thou the chastening of the Lord" (Heb. 12:5).

Another way is to be overwhelmed by the trial. The tested one collapses, and is so crushed as to be able neither to gain the comfort, nor learn the lesson which God would teach him, and so the apostle adds, "Neither faint when thou art rebuked of Him" (Heb. 12:5).

Midway between these two is the one who bows under the trial who, feeling it, is cast upon God in faith, thus making it a blessed reason for coming boldly to the Throne of Grace, to receive mercy for past failure and obtain grace for present need (Heb. 4:16). He is described as one who is exercised thereby. "Now no affliction for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby" (Heb. 12:11). Let us, therefore, neither by our indifference despise His dealings with us, nor by collapsing, faint when we are rebuked of Him, but being exercised by the trials, watch in prayer and search our heart and ways, and be assured that in God's own time, He will grant relief, and we shall be able with the Psalmist to say, "It is good for me that I have been afflicted, that I might learn Thy statutes" (Psa. 119:71). □

There is not a shaft in the quiver of Satan but has been shot at the Lord Jesus, and failed.

Doest Thou Well to be Angry?

John Slabaugh

God asked this question twice of the pouting prophet in Jonah 4:4 and 4:9, "Doest thou well to be angry?" It is human to condemn anger and say it is wrong when we see it manifested in another, and it is just as human to justify one's own anger. Yet we have an uneasy conscience following an outburst of anger.

We are instructed in Ephesians 4:26, "Be ye angry, and sin not!" Mark how this verse does not forbid anger. Sinning while we are angry is what is forbidden. Moreover, we also read of God's anger, "God is angry with the wicked every day" (Psa. 7:11). God's anger against "the wicked" stems from the offense of sin that violates His holy law. Nearly 80% of the references to anger in the Old Testament refer to God's anger. In most instances these have to do with His anger against His people because of their departure from His ways. Certainly God's anger cannot be sinful. Hence it is abundantly clear that anger is not always wrong.

Anger at offenses is normal and right but it must be managed. It is not usually anger that is wrong, but the attitudes and actions stemming from anger which must be dealt with if we are to avoid sinning while angry.

God's Angry Servant

In Jonah's case, he did not answer God when he was first asked, "Doest thou well to be angry?" His silence was his unspoken acknowledgement he was wrong to be angry on this occasion. He was also wrong in his attitude. God had sent him to Nineveh with a message of coming judgment upon that city because of sin. Though Jonah went unwillingly, he preached his message well and the

people of Nineveh repented. God then repented of the judgment he was about to pour upon Nineveh. This was the cause of Jonah's anger, for he wanted God to destroy the city.

Still sulking, Jonah went outside the city and built himself a booth from which to observe whether God might yet visit His judgment upon Nineveh. God in grace caused a rapidly growing gourd to shelter His sinning servant in his booth, but then God caused a worm to destroy the gourd and a vehement sun and wind to bring extreme discomfort to Jonah.

Jonah became very angry again and wished to die and again God asks, "Doest thou well to be angry?" This time Jonah responds that his anger is right, however God reprimands him for the inconsistency of his anger for the sake of the gourd when he had wished death for 120,000 innocent children of Nineveh plus the deaths of their elders (See Jonah 4:3-11). God does not tell Jonah his anger is causeless but that in his anger, he is not doing well. This then is the lesson for us from the story of the angry prophet. We must learn to do well and not evil when we are angry.

Why Are You Angry?

God asked history's first angry man, "Why art thou wroth" (Gen. 4:6)? How would you answer this question if God asked it of you when you are angry? Should we not ask it of ourselves whenever we feel anger? It is tragic that Cain largely ignored the question and went out to commit history's first murder.

We have already noted regarding God's question to Jonah, "Doest thou well to be angry?" that anger may

not be wrong but sin results from wrong attitudes or actions when angry. Very few ever learn to handle anger. The tragic results of mishandled or misdirected anger are everywhere around us, both in our homes and in our assemblies. One of the best ways to measure maturity and spirituality is to mark how an individual responds when angry.

We will consider some common responses when a person becomes angry and illustrate these with examples from the Bible.

Repressed Anger

Anger is frequently repressed for the moment. On the surface this seems to be a good way to handle anger. Unfortunately, repressed anger is nearly always vented later upon another who is totally innocent. People will joke about the man who is frustrated in his work and comes home to beat his children and kick his dog. Ask his victims if that is a joking matter.

Repression of anger has been fostered in most of us from childhood when angry outbursts usually resulted in punishment. Parents need to understand and teach that anger is not always wrong but sinful deeds done in anger must be curbed. Repression of anger is a very common manifestation of anger and is the least mature way of dealing with it.

Repressed anger harms the angry person too. Communion with God is impossible when anger is harbored in the soul. Repressed anger is not uncommon in the lives of Christians. It needs to be confessed and forsaken.

Cain is an example of anger repressed for a time that was later released in a dreadful deed. Cain's anger was really against God, but

Abel was the innocent victim who was destroyed by it. Cain's deed is even worse in the light of God's reproof of his continuing inner anger and God's promise of acceptance if Cain would bring the sacrifice available to him outside the door of his tent.

Uncontrolled Anger

A second way in which anger may be manifested is in violent, destructive outbursts in which the angry person loses self-control and says or does things he would not if he had control of himself. Usually such outbreaks are directed against the source of the anger, but at times they are misdirected against others who are uninvolved. Such outbursts cause injury and property loss. The aftermath of such anger can be a lifetime regret.

Though dreadful and wrong, such outbursts are not as harmful in one sense as repressed anger that is vented later. Expended anger does not linger to poison the thinking and the personality as repressed anger does. Fortunately violently expressed anger is less common, though not unknown in the lives of Christians. How sad and unbecoming if this occurs in a child of God. It is possible that it could eventually lead to assembly discipline.

Saul's anger at Jonathan when he spoke up for David (I Sam. 20:30-33) illustrates this response when angry. What father in control of himself could throw a javelin at a favorite son as Saul did then in his anger?

Controlled Anger

Sometimes an angry outburst is controlled though the result is still extremely unpleasant. Anger expressed in this third way is less likely to cause physical injury to someone not

involved in the cause of the anger, but human nature is quite capable of plotting to inflict harm in other ways. The difference between an uncontrolled and a controlled outburst of anger may not be clear to an observer since the effect may be just as unpleasant.

An example of controlled anger is that of Simeon and Levi (Gen. 34:25-31; 49:6-7) after the rape of their sister Dinah by Shechem, the prince of Shalem in the land of Canaan. They planned the massacre of the men of the city of Shechem after first pretending to make an alliance with them and persuading them to be circumcised. This rendered the men of the city less capable of resisting when they attacked them. This type of sorry deed is unworthy of reproduction by any believer today.

By contrast, the Lord Jesus manifested controlled anger against the money changers and other hucksters who defiled the temple (John 2:13-17). Although he expressed His anger in strong actions, let it be noted that nothing was damaged or destroyed by those actions. The scourge did not harm the sheep or oxen. The money poured out could be regathered by those to whom it belonged. He did not release the doves for that would have made them irrecoverable to their owners. We may take this incident as an example of a properly controlled response when angry.

Another example of appropriately controlled anger is the apparent anger of Joseph toward his brethren in Genesis 44:15-18. It had the effect of bringing their sin to their remembrance and leading his brethren to recognize his grace to them.

The anger of Moses as he came down from the mount with the tables of the law in his arms is another instance of properly controlled anger (Ex. 32:15-20). His anger was God-like in its direction. He broke the tables of the law, a beneficial act on their behalf, for these tables would have condemned their sin. The smashing of the molten calf and compelling of the Israelites to drink the water upon which the powdered idol had been strewn was also appropriate in view of their sin.

Verbalized Anger

A fourth angry reaction may be limited to verbal ventilation. Bitter and harsh things may be spoken, designed to hurt the object of the anger as a form of retaliation. As in previously cited instances, verbal ventilation may not always be directed at the cause for the anger. Misdirected anger is always wrong and will never relieve the problem that is the root cause for the anger.

Properly verbalized anger can relieve the problem that caused the anger. It is manifest this is a superior way to deal with anger.

An example of this response to anger is found in Genesis 30:1-2, when Rachel angered Jacob when she in effect blamed him because she was childless. In his anger against her, he reproved her for wrong and she evidently accepted the reproof.

Moses himself expressed anger and pronounced the judgment of God upon Pharaoh in Exodus 11:4-8 because of Pharaoh's stubbornness.

Why are you angry? Doest thou well to be angry? May each of us be given the grace to avoid the blunders so commonly made in anger lest we sin in our anger! □

Second Mile Christianity

John J. Stubbs

Our Lord Jesus Christ, in His kingdom manifesto, teaches a principle which is the very opposite to the spirit of the age and is so often most irksome to the flesh to fulfill. It is a call to be willing to go beyond duty, to do more than we would be expected to do, to not rest content in merely performing the letter of a request, but to exceed it. There are so many areas in our lives as Christians where, if such were practiced, we would be a grand testimony for God and a real blessing to others. The Lord Jesus said, "Whatsoever shall compel thee to go a mile, go with him twain" (Matt. 5:41). It has been rightly said that what the Lord had in mind was forced service which was the practice of military powers at that time and many times since, of taking over possessions or labour of any civilian, or compelling them to carry military loads for some prescribed distance. Simon the Cyrenian was compelled to do just this (Matt. 27:32). The Lord, however, is showing what is to be the attitude of those who are His followers. Lifting the principle from His Word, we see the great importance of looking upon our duties, secular or spiritual, as opportunities to display the spirit of our Master. Real Christianity is ever going beyond. It is always doing more than is required. It rests not on work faithfully done, but is an overstepping of the necessity, an overflowing of love, an over-plus of devotion. In the first mile, many would be satisfied that justice had been done, but true Christianity will readily and spontaneously go that little bit further, all out of love to Christ.

Are we prone to complement ourselves that we have performed our duties and fulfilled the letter of

the demands of Scripture? Are we reluctantly doing what is required when all the time it should be the very opposite, extra effort for Christ? Let us trace the lesson of Matthew 5:41 in certain characters, both in the Old and New Testament, for they illustrate well the whole point of the Lord's words and show the need of that "going beyond."

Rebekah in Genesis 24

Little did Rebekah realize when she came to the well and met Abraham's servant that her character was under test (vs. 13, 14). She showed so beautifully the qualities of a suitable bride for Isaac in her courtesy and kindness. She did not merely accede to the letter of the servant's request for a drink from the well, but went beyond it and offered to give water to the camels. What she did was entirely voluntary. Not only was the duty done and done well, but done beyond what the servant asked or even deserved, for that matter. It would have taken Rebekah quite a good deal longer to water the camels. This was wonderful kindness indeed. Are we prepared to go the extra mile in Christian courtesy and thus fulfill the spirit of Matthew 5:41? Perhaps we find it hard to exercise a little of it. What a rebuke Rebekah is to us in our half-hearted attempts to be courteous and kind.

The Tekoites in Nehemiah 3

How interesting it is to compare verse 5 with verse 27 of this chapter, because we note that the Tekoites in repairing the wall of Jerusalem did not only work on the wall near the Fish Gate, but did an additional section. They did not need to do this. They could have justifiably reasoned, "We have completed our task;

we have done our duty," and no one could have quarrelled with this, for already they had shown their interest in the work of God. They were very diligent and so enthusiastic for God's centre that they willingly did another piece. What they did illustrates again the spirit of the Lord's teaching on the mount. Do we know anything about second mile diligence? It is to be feared that there are many who are not spiritual descendants of the Tekoites, for while many believers are willing to enjoy the benefits of the work, they refuse to take active part. Paul in his great exhortation to the Corinthians wanted them to be true Tekoites. "Be ye stedfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). This we should seek to do, not because of external compulsion, but rather because of inward heart fervour and exercise.

The Master of the House in Luke 22

In the narrative of Luke 22:7-13, we have the preparation of the Passover. The Lord, ever the Master of the situation and the Controller of events, directs both Peter and John to get things ready. The Lord had providentially arranged all beforehand. He tells them exactly what to do and what to ask. How lovely to see that the Lord controls the heart of the Jewish householder. In response to the question, "Where is the guestchamber? He," says the Lord, "shall shew you a large upper room furnished" (v. 12). The Lord had not specified the situation or the size of the room. It is well to remember that a sizeable room, or any room in fact, would have been very hard to find at Passover time when vast crowds would be filling Jerusalem, but the man not only gives a room, but a large room. How generous and

largehearted he was. He did not ask questions nor give the spacious accommodations grudgingly, but, in his willingness to help, surely went beyond the Lord's request. This, we might say, was hospitality at its best. It was second mile hospitality. It is Peter, one of the two sent that day, who exhorts, "Use hospitality one to another without grudging" (I Pet. 4:9). Do we as Christians go that step further in the ministry of hospitality, or do we neglect it entirely? What a refreshment free-hearted hospitality can be to the saints! Let us go the second mile in this and God will bless us.

The Macedonian Saints in II Corinthians 8

The giving of the Macedonians to the poor saints in Jerusalem rejoiced the heart of the apostle Paul. It was not that he valued so much the largeness of the amount, but the heart displayed in it. It was the manner of their giving which was outstanding, and this Paul refers to in verse 3, "For to their power, I bear record, yea, and beyond their power..." The Macedonians gave without prompting. In fact, they gave under unfavourable circumstances and might have been excused if they had taken care of themselves and not of others, for likely most of them were poor, and it would, therefore, be impossible to expect much from them, but their giving was diligent, spontaneous and earnest. Indeed, it seems that with the Macedonians, it was not how little they could give, but how much. It was second mile giving. They too were fulfilling the Lord's teaching. Verses 2 to 5 make humbling reading, but it should challenge our hearts to such an extent as to cause us to wonder whether in truth we have covered

even the first mile in this matter of practical Christianity.

Philemon in Philemon v. 21

Paul's friend, Philemon, had also the same spirit of the second mile. The apostle had every confidence in him that he would not merely respond to the request to receive back the returning runaway, Onesimus, but much more, "Thou wilt do even beyond what I say" (R.V.). Beyond the repentant slave being shown a kindly reception, Paul anticipates the full obedience of Philemon to his appeal, so that Onesimus would be completely forgiven and possibly be given freedom. This would be hard for Philemon to do, naturally speaking, but it was an opportunity for him to rise to the occasion and go the second mile in obedience. Have we caught the spirit of the Lord's kingdom teaching? Are we, as subjects of His kingdom, seeking from the heart to fulfill it? Let us with His help go the second mile in courtesy, diligence, hospitality, giving and obedience. □

Christianity Condensed

Alex Stewart - Glasgow

In Galatians 2:20 there are four words, each has only one syllable, and indicate four distinct relationships to the Lord Jesus in which believers stand. Two of these words, the first two, taken in the order noted below, have reference to our Lord in His crucifixion, and the other two regard Him as He now is, subsequent to His death upon the Cross. The four words are: **for**, **with**, **in** and **by**, and they open up to us this great passage.

1. "He gave Himself **for** me," says the apostle, and, so saying, he speaks not for himself alone, but representatively for his fellow-believers. In this clause he and the Lord are seen as twain. He stands

apart and looks on the Lord Jesus crucified, as the dying Israelite looked upon the serpent of brass.

2. "I am Crucified **with** Christ." Here he is viewed, not as standing apart from Christ and beholding Him, but as fastened with Him upon the cross. The first word shows the cross in the aspect in which it is the basis of forgiveness; the second word indicates its application to the life of him who has been forgiven. It may be asked whether, while the Gospel of forgiveness is constantly preached, this second aspect of the Cross is sufficiently insisted upon in our teaching?

3. "Nevertheless I live, yet not I, but Christ liveth **in** me." Crucifixion is helpless death; life is the capacity of enjoyment and action. Death is for the old man (Rom. 6:6); life is the principle that actuates the new man.

4. "And the life which I now live in the flesh I live **by** the faith of the Son of God." This is life, not in its essence and principle, but in its conduct. It is life lived by a faith which has constant reference to the Lord Jesus. It is true that we derive life from Him, and that He lives in us; it is also true that in pursuing our Christian course we live daily by a faith which lays hold upon the Son of God — seeing and dealing with Him who is invisible.

He died **for** me, I am crucified **with** Him, He liveth **in** me, I live **by** the faith of Him. This is Christianity. □

Ready

Oh, to do nothing, nothing,
Save at the Master's will,
But swift as a bird from the mountain
The bidden post to fill:
And then at the Master's bidding,
Ready to rest unseen,
As a sword lieth hid in the scabbard,
Tempered, and bright, and keen,
Ready to leap when He needeth,
True 'mid an enemy's land,
Honoured to hang at His girdle,
Or gleam in the Master's hand.

Obeying the Truth

From Vol. 2 of "Believer's Magazine"

The only safe and happy path for the believer, is the path of wholehearted obedience to whatsoever the Lord has commanded. The spiritually acknowledged by God is that which manifests itself in obedience to the truth (I Cor. 14:37). There may be a great deal of high talk, and much apparent zeal, but God takes no account of this if His Word is set aside or disobeyed. Activity in service, or even giving up one's life professedly for Christ, is not acknowledged to be of any value whatever, by the court of heaven, unless it be done by "the commandment of the Lord." The Lord's word to Saul, who had turned from the plain commandment of the Lord to offer sacrifice, is very searching in a day like ours, when many of God's commands are frittered away, and ignored, "To obey is better than sacrifice, and to hearken than the fat of rams. Hath the Lord as great delight in the fat of sacrifices as in obeying the voice of the Lord" (I Sam. 15:21-22). Obedience is what pleases God, and is of great value in His sight; "I have no greater joy than to hear that my children walk in truth" (III John 4).

This will never be a popular path on earth. Obedience to the will of God will be sure to rouse the ire of the enemy. He hates obedience to God, and seeks by every possible means to prevent it. He will smooth the path of disobedience; strew it with things pleasing to the flesh, and pampering to pride, while he points to the perils and persecutions of the path of obedience to God. One of his favorite devices is to point to men of high esteem in the religious world. They may be men of many gifts and personal graces, yet they do

not walk in a path of obedience to Scripture. It is sad that true Christians should be found giving support to that of which God disapproves. Nor do we need to use our feeble judgment to condemn those who are professing to serve the Lord, but ignore or disobey much that the Lord commands. We must leave them with God and allow nothing to hinder us from obeying the commandments of our God. However little such obedience may be esteemed on earth, it will have its reward in the Day of Christ, when it will not be the quantity but the quality of our service that will be the tested, and not the measure of our success, but our faithfulness will have the Master's reward, and the "Well done."

"If any man among you think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (II Cor. 14:37). □

The Majesty of the Divine Spirit

"Christ who through the eternal Spirit offered Himself" (Heb. 9:14). There is no greater word in the whole Bible to describe the majesty of the Divine Spirit. He is without beginning, end, age, limit or measure. And this "eternal power and Godhead" is the saints' "eternal refuge." What He wrought in Christ was for us, and "eternal redemption" and "eternal inheritance" unto "eternal life." And this "eternal Spirit" is now with every saint, in every place, every moment. He hears every prayer, knows every desire, for He eternally purposed them from the beginning.

The state of each individual in an assembly affects it either for good or ill.

Questions and Answers

Sydney Maxwell

QUESTION: Seeing elders are to rule for God in an assembly and they are to be obeyed (Heb. 13:17), is it correct to inquire about the source and limits of their authority? Some have said that elders are to be obeyed regardless of what they teach.

ANSWER: In the first place, it is well for us to understand the nature of the work of overseers. We ought to hold in high esteem all who do this good work, but we must point out that arbitrary rule is not indicated in the New Testament for any man or body of men. It is important to note that the word used in the context of Hebrews 13:17 has no thought of a ruler; the writer is saying, "Obey the ones leading you." The work of such men, raised up of God, is to guide, guard and feed. In 1 Peter 5:1-5, we have a divine commentary on their service and their spiritual character. They are not to lord it over the charge allotted to them (v. 3, R.V.), but rather to be ensamples to the flock. We must keep in mind that authority is not vested in men, but in the Word of God which they seek to uphold and teach. In the measure that such men teach the right ways of the Lord for the good and preservation of an assembly of the people of God, we must seek grace to submit and support them by supplication and encouragement.

If, as is possible, there are men who have gained a position of leadership and teach anything that is contrary to sound doctrine, and in particular, to the maintenance of Godly order in an assembly, we must not submit to such disorder. In such circumstances, a believer should voice his objection to the professed

elder and pray privately that God, in His own way and time, will overrule for the good and the welfare of all those who seek to submit to the authority of the Word of God. I have no doubt that spiritual saints will always bow to the authority of the Word of God, set forth by spiritually taught men.

QUESTION: The man in 1 Corinthians 5:5 was put away from the assembly and delivered to the realm of Satan. Does this imply that any believer who is not, or ever has been, in the fellowship of an assembly is in the realm of Satan?

ANSWER: It is unfortunate that over zealous saints in an assembly have at times made derogatory and unscriptural statements regarding those who have never taken their place in a New Testament assembly. I would say that it does not further the cause of the truth of God. There are multitudes of saints in the denominations of men, who have never apparently seen the truth of gathering to the Lord's name. The present writer was once in that category. It is zeal without knowledge and very dangerous to infer that a genuine believer, because he is not in an assembly, is in the territory of Satan. Whatever we may believe regarding the difficulties of interpreting the full measure of the discipline that was carried out against the man in 1 Corinthians 5, we may be assured that because of the enormity of his sin he has forfeited any claim to be a child of God, has been placed outside of the local church and is in the realm where Satan holds sway. The devil is the god of this world and the prince of the power of the air (Eph. 2:2). The ultimate object of all discipline is

restoration to God and to the assembly.

A believer who is not in an assembly is in Christ as to spiritual position, and consequently, to use the language of the Lord Jesus, is "not of the world" (John 17:14). These men, whom the Lord calls His own in His high priestly prayer, were not in the assembly as yet either. All saints, from the moment of salvation, are in Christ. The practical teaching as to the Lordship of Christ will, when submitted to, bring saints out of Christendom and into the assembly of God.

To be in the realm of Satan means not only to be in the world, but to be of the world, and it is most unscriptural to speak of a saint outside the assembly as being in the realm of Satan. May we be saved from foolish and extravagant language regarding saints who are not with us! □

Faultless and Blameless

We cannot hope to be "faultless," but we can all aim at being "blameless" at His coming. There was only One "faultless" Man on earth; there will be an innumerable host of "faultless ones" in Heaven (Jude 24), "without spot or blemish" (Eph. 5:27).

Five Attributes of God in Daniel 2:21, 22.

1. He Changeth times and seasons, v. 21
2. He Removeth and setteth up kings, v. 21
3. He Giveth wisdom and knowledge, v. 21
4. He Revealeth deep and secret things, v. 22
5. He Knoweth what is in the darkness, v. 22

Tidings-Canada

British Columbia

Vancouver, Harold Paisley had very large and fruitful tent meetings in June with many strangers hearing the gospel.

Westbank, The hall was well filled for the conference in July. Two souls professed during the conference, bringing joy to the saints. Help was given by Brethren J. Abernethy, J. Currie, E. Green, P. Mathews, M. Murphy, H. Paisley, D. Richards, S. Wells and A. Wilson. Harold Paisley led the Bible Readings on I Thessalonians 4.

Saskatchewan

Melfort, On July 6, Jim Webb and Paul Kember commenced a series of gospel tent meetings.

Manitoba

Brandon, During the summer months, Robert Boyle expected to do visitation work in the towns and villages surrounding Brandon within a radius of 50-60 miles.

Portage la Prairie, Norman Mellish expected to start a series in the gospel in early July.

Roseisle, The saints appreciated a brief visit by Norman Mellish.

Ontario

Arnstein, David Gray spoke at the Sunday School picnic and remained for the Lord's Day.

Barrie, Recently, Jack Noble visited the assembly giving encouraging ministry. David Gray has also given help in recent mid-week Bible Readings.

Clinton, The assembly appreciated recent visits by Arnold Gratton, John Gray and Robert Surgenor. The saints expected to continue door to door tract distribution again this summer, in neighboring towns and villages.

Kirkland Lake, In June, Edward Doherty had two weeks of appreciated ministry. Brother Doherty has also given ministry in nearby assemblies. Saints from the four surrounding assemblies gathered at a lake near Charlton when five teenagers were baptized; three were from Kirkland

Tidings

Lake and two from Charlton.

Midhurst, Harold Paisley and Timothy Walker expected to commence a gospel tent series on July 20 in the Midhurst or Strongville area. This will be Brother Paisley's 60th series of tent meetings.

Milton, The saints appreciated ministry meetings by Timothy Walker during the first week of June.

Owen Sound, The assembly enjoyed a visit from William Metcalf for a few nights of ministry.

Thunder Bay, In June, Robert Boyle had a week of much appreciated ministry on the Life of David.

Timmins, On July 6, Murray Pratt and Bruce Rodgers commenced tent meetings.

Valens, Lorne Langfeld had two weeks of children's meetings in late June and early July.

New Brunswick

Grand Falls, Larry Buote and Gerard Roy are having gospel tent meetings.

Green River, The hall is progressing very well and the saints hope to be able to use it in late August.

Lake Edwards, Dave Kember has started tent meetings.

Salisbury, In early July, Albert Ramsay and Murray McCandless commenced a series of tent meetings. Brother McCandless, helped by others, has been labouring in this area with some blessing.

Shediac, Leslie Wells and Gerard Roy expected to start tent meetings in late July.

Nova Scotia

The saints appreciated a short visit from John Hawthorne of N. Ireland.

Avonport, In June, James Martin and Wilson Jennings from N. Ireland started a series of gospel meetings.

Hubbards Point, Ken Taylor and Leslie Wells had a week of ministry meetings in June for a small isolated group here.

Nineveh, Recently, Albert Ramsay and Albert Hull had six weeks of fruitful gospel meetings, cheering the saints.

Yarmouth, Albert Hull and Peter Orazuk expected to start tent meetings, following the Pugwash conference.

Newfoundland

Bryan Funston had ministry meetings in **Eastport, Gander Bay, Templeman, Fogo** and **Gander** in early summer.

Lance au Loup, The saints were encouraged by a visit from Noel Burden in late May.

Tidings - U.S.A.

Oregon

Forest Grove, Several young people professed faith in Christ between January 1 and the Memorial Day Conference. A number of the saints have indicated that the recent conference was the best ever in Forest Grove. In the gospel meeting after the conference, two more young people confessed faith in our Lord Jesus Christ. This gives real joy to God's people here.

Nebraska

Burwell, On June 15, Roy Weber and Talmage Southard commenced a gospel series in a tent. Several younger brethren are with them and are holding children's meetings in the mornings.

Minnesota

Stockton, Robert Orr and Dick Bruley had two weeks of gospel meetings in June.

Iowa

Bruce and Victor Collins hope to pitch a tent in the Arlington or Fayette districts. Tent locations are not always easy to find.

Garnavillo, Over 500 attended the June conference. Profitable ministry was given by Brethren O. MacLeod, W. Lavery, M. McCandless, D. Howard, J. Slabaugh as well as by brethren who labour in the area.

Wisconsin

Joel Portman expects to labour in this State this summer.

Michigan

Cass City, William Metcalf and Jack

Tidings

Nesbitt expected to commence tent meetings on July 13.

Laurium, On June 22, Gavin Collins and Louis Smith of the Jackson assembly commenced tent meetings, using the Two Roads chart.

New York

East Aurora, Recently, David Oliver and Paul Kember had 1½ weeks of very profitable Bible Readings on assembly truth.

Massachusetts

Springfield, The last area Bible Reading for the season was on I Timothy 2 with help given by Gene Higgins, David Oliver, Walter Gustafson and local brethren.

Saugus, On June 29, Gene Higgins and David Oliver commenced a gospel tent series with two professing during the first week. Our brethren had well attended tent meetings on the same location last summer with blessing in salvation.

Maine

Augusta, The conference was well attended with appreciated help given by Brethren L. Buote, W. Gustafson, G. Higgins, M. McCandless, M. McLeod and G. Williams.

Tidings - Other Countries

N. Ireland

James McClelland has given reports of the Lord's work in Nova Scotia in a number of assemblies.

Ballymachason, Several gave help in profitable ministry at the annual conference on May 31 in a large tent.

Ballymena, J. Allen and J. G. Hutchinson have had very large tent meetings. Many local people have come in and several have professed to be saved.

Belfast, The **Fortwilliam** hall was full for reports and ministry at the conference on May 31.

Castledawson, James McClelland hopes to commence in the gospel with J. Hawthorne, near to his home district.

Creeduff, J. Kells and R. Eadie are

preaching the gospel in a portable hall in this area where the assembly has become small. The people are coming in well, better than for years.

Glenanne, After 32 weeks, W. J. Nesbitt finished a very fruitful series of gospel meetings.

Fintona, J. Brown and J. Lennox had good numbers and a little blessing in the gospel.

Fermanagh, Brethren Glendinning and McKinley are labouring in the gospel in Co. Fermanagh.

Lisburn, In a portable hall near here, S. Ferguson and N. Turkington had a gospel series.

Lungs, The hall was packed for the annual conference and helpful ministry was given by a number of brethren.

Martray, The local school was filled to capacity for the annual conference which was a time of refreshing. The Bible Reading was on Romans 12 and ministry was given by Brethren Kane, Nesbitt, Wells, Flanagan and Thompson.

Strabane, The June conference was larger than usual and helpful ministry was given by Brethren Ferguson, Nesbitt, Wright, Curran and Thompson.

Ministry, Recent ministry meetings included A. McShane in **Ballykeel**, **Kilkeel** and Brother Glenville in **Dunmurray** and **Buckna**.

Eire

Brethren Glass, Wilson and Fulton plod away in the South of Ireland, visiting and preaching when possible.

Dublin, J. Thompson had several weeks in the gospel with some interest amongst local folk.

Magheracorron, S. Patterson and G. Stewart saw some saved in house meetings.

Brazil

Rio Pardo, John McCann is preaching the gospel and is being encouraged by the attendance.

Santa Cruz do Sul, Helped by a local Brazilian brother, Tom Wright is labour-

Tidings

ing in the gospel. Some are showing interest and a man of 30 professed at the end of the first week.

Sao Leopoldo, Harry Wilson and Tom Matthews have started a series in the gospel with an encouraging interest.

Chile

Lagunillas, Eight believers were baptized in early June with Richard Hanna giving a word in ministry and a Chilean brother preaching the gospel to many unsaved who were present.

Valparaiso, David Jones expected to have ministry meetings here as well as in **Copiao**.

Hong Kong

John Short writes that the saints were encouraged by the brief but appreciated visit of William Oliver of Bryn Mawr, PA.

South Africa

Port Shepstone, On June 10, Sam Emerson wrote, "I have just returned from N. Ireland after having undergone two months of medical treatment. I am grateful to the Lord that there has been some improvement. How I thank God for the many who have been so earnestly praying for me and are still doing so."

Conferences, D.V.

Austin, Manitoba

September 27 and 28 in the Gospel Hall. Meetings on Saturday are at 2 and 7 for ministry. Meetings on Lord's Day are at 10:30, 2 and 7. Corr. Lyle Knox, Box 151, Austin, Manitoba, R0H 0C0, phone (204) 637-2115.

Roseisle, Manitoba

October 4 and 5 in the Gospel Hall with a Prayer Meeting on October 3 at 7:30 p.m. Bible Reading is on Romans 12. Meetings on both Saturday and Lord's Day start at 10:30 a.m. Corr. P.H. Dyck, Roseisle, Manitoba, R0G 1V0, phone (204) 828-3509.

Chapman Valley/Parry Sound, Ontario

September 20 and 21 in the Chapman Valley Gospel Hall with a Prayer Meeting on September 19 at 7:30 p.m.

Subjects for the three Bible Readings will be (1) How can we know the guidance and control of the Holy Spirit in our lives? (2) The Christian's priorities and (3) The life of Jesus Christ as an example for His own. Corr. Herb West, Sundridge, Ont., P0A 1Z0, phone (705) 384-5280 and George Yocom, Box 336, Parry Sound, Ont., P2A 2X4, phone (705) 746-5983.

Clinton, Ontario

October 4 and 5 in the Central Huron Secondary School, Princess St. E., Clinton. Meetings on Saturday start at 10:30. Breaking of Bread on Lord's Day is at 10 a.m. Prayer Meeting is on October 3 at 7:30 p.m. in Joseph St. Gospel Hall, Clinton. Corr. Douglas McDonald, P.O. Box 329, Clinton, Ont., N0M 1L0, phone (416) 625-3125 or (519) 565-2752.

Lindsay, Ontario

October 18 and 19 with a Prayer Meeting on October 17 at 8 p.m. Supper will be served at 5:30 p.m. on Friday. On Saturday, there will be a Bible Reading at 8:45 a.m. on Hebrews 7. On Lord's Day, the Bible Reading will be at 8:45 a.m. on Hebrews 8. Breaking of Bread is at 10:30 a.m. Corr. Cecil Everson, 18 Albert St. S., Lindsay, Ontario, K9V 3G5, phone (705) 324-8041.

London, Ontario

November 8 and 9 in the Gospel Hall, 1196 Highbury Avenue. Meetings commence at 10:30 on Saturday. On Lord's Day, Breaking of Bread is at 9:30. Corr. Hugh Garnham, 843 Dalkeith Crescent, London, Ont., N5X 1S5, phone (519) 433-1825.

Sydney Mines, N.S.

October 12 and 13 with Prayer Meeting on Saturday at 7:30 p.m. On Lord's Day, Breaking of Bread is at 10. The Bible Readings will be on Hebrews 1 and 2. All meetings at Memorial High School, Sydney Mines. Corr. Norman MacQueen, 7 Victoria Drive, Sydney Mines, N.S., B1V 3B4, phone (902) 736-9690. This conference is sponsored by the five Cape Breton assemblies.

Livonia, Michigan

October 25 and 26 in the Plymouth-

Tidings

Salem High School, Joy Road, Plymouth, approximately 5 miles due west of the Livonia Gospel Hall. This is a preliminary notice of change in location and date of the Stark Road annual conference and final details will be given later.

Akron, Ohio

August 30 and September 1 in the Copley High School, 3797 Ridgewood Road, Copley. To reach the school, follow Interstate 77 to Ridgewood exit and follow signs. On Saturday there will be Ministry at 10, a Bible Reading at 1:15 on the Believer's Victory over Sin, Ministry at 3 with Gospel at 7. Meetings on Lord's Day will be at 10, 2:30 and 7. Prayer Meeting will be at the Gospel Hall on Friday at 7:30 p.m. Corr. Thomas Wright, 1571-17th St., Cuyahoga Falls, Ohio 44223, phone (216) 927-2093. Please let us know if you intend to come to the conference so we can provide a place to stay; otherwise you may have to find your own.

Midland Park, N.J.

September 27 and 28 with a Prayer Meeting on Friday at 7:45 p.m. Corr. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481, phone (201) 652-4862.

Note: The following conferences were mentioned in detail in the July Magazine:

Arnstein, Ontario - Sept. 13 and 14

Huntsville, Ontario - Sept. 6 and 7

Sault Ste. Marie, Ontario and Sault Ste. Marie, MI - Aug. 30 and 31

Clementsville, N.S. - Aug. 31 and Sept. 1

Arlington, WA - Aug. 30, 31 and Sept. 1

Kansas City, MO - Aug. 31 and Sept. 1

Dunkerton, Iowa - Sept. 14

Hitesville, Iowa - Sept. 20 and 21

Change of Address

Bryan Funston, 166 Erindale Road, Ft. McMurray, Alberta, T9H 4N5

Harold S. Paisley, 23 Glen Cres., Thornhill, Ontario, L4J 4K7 (change in postal code only).

Change of Correspondent

Midland, Ontario - Bert Sharp, 224 - 8th Street, Midland, Ontario L4R 4B1

Sussex, N.B. - Murray E. Budd, RR 3, Sussex, N.B., E0E 1P0

With Christ

William Maxwell of Roseisle, Manitoba on May 13, age 77. Our dear brother was born in Meelin, Manitoba and was saved in his teens. He saw the truth of gathering unto the name of the Lord Jesus in 1956 and has been in happy fellowship in Roseisle ever since. Mr. Maxwell was a very faithful man and had a good testimony. The funeral was taken by Robert Boyle and Allan Ritchie.

Samuel Reilly of Belfast, N. Ireland on May 14. Our dear brother was born in 1910 near Drum, Co. Monaghan. He and his wife were both saved on March 29, 1939 in almost the same minute at a gospel meeting in a portable hall. They were soon baptized and received into fellowship in Drum. Later they were in fellowship in Adam Street, Donegal Road and since 1959 in Newtownbreda. For years, he travelled near and far to preach the gospel. He was active in tract distribution, open air work and ministry in the assembly and will be much missed.

Mrs. Christina Leeson of Vancouver, B.C. on May 23, age 88. Our dear sister was born in Woodside, Manitoba and was saved in Vancouver in 1920. Shortly afterward, she was received into the Fairview assembly at its inception where she continued in unbroken fellowship for 65 years. Our sister is missed and will be remembered for her many years of hospitality and service to the saints and her interest in the gospel. She is survived by her husband Stanley now 95 years of age, one brother and one sister.

Mrs. Evelyn Taylor of Taylorside, Sask. on June 9, age 76. Our beloved sister was born in England and came to the Taylorside district in 1928. She was saved in 1935 and received into fellowship in 1936 at Taylorside where she remained

Tidings

in happy fellowship until the time of her homecall. Her husband George predeceased her by seven months. Three sons and two daughters survive. A large crowd gathered in the Gospel Hall for the service which was taken by Jim Webb.

Mrs. I. Moore of Gransha, N. Ireland on June 15, age 75. Our dear sister was saved as a young woman at gospel meetings by J. Glancy. For many years she was in the Gransha assembly where she was respected for her consistent testimony and interest in divine matters. Prayer will be valued for her family, some of whom are not yet saved. Brethren McShane and Hutchinson were responsible for the funeral services.

Mrs. May Royer of Fresno, California on June 16, age 89. Our beloved sister was born in Ireland in 1897 and born again there at the age of 14. After coming to this country shortly thereafter, she learned the truth of gathering to His Name, and has been associated with the Fresno assembly for over 60 years. She was a mother-in-Israel, and their home was always open to the saints and servants of the Lord. Prayer is requested for her husband John and two daughters. The funeral was taken by Tom Baker.

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Time is Short

Norman Lorimer

These three words were burned into my soul as I watched my mother, when she was 59 years of age, lying in a hospital, dying of leukemia. As I watched her becoming weaker, more feverish and labouring for breath, this expression, "Time is short" (I Cor. 7:29) was written indelibly on my mind.

Life expectancy in civilized countries of the world today is approximately 70 to 75 years. Many years ago, under guidance of the Holy Spirit, the Psalmist could write, "The days of our years are threescore years and ten" (70 years). Taking the Biblical figure of 70, we find the following interesting and instructive facts:

1. For a child of seven, 10% of its life is already gone.
2. For a 14 year old teenager, 20% of life has ended.
3. At age 21, 30% of life is over.
4. When we are 28, 40% of life is passed.
5. For a person 35, 50% of life is gone.
6. At age 42, 60% of our life is already spent.
7. When we reach 49, 70% of life has come to an end.
8. For a person of 56, 80% of life has already been lived.
9. At age 63, 90% of life is over and only 10% remains.
10. When we become 70, we have reached our lifespan.
11. Beyond 70, we are living on borrowed time. "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow" (Psa. 90:10).

Since time is short and life passes so quickly, what is the most important thing in my life and yours? Without any hesitation, we can say that the most important thing in life is the salvation of our souls. This is true, no matter what our present age may be and how much of our life is over. The salvation of our souls is of the utmost importance because we have sinned against God and we are in danger of being lost eternally.

In order that our souls might be saved for eternity, the Lord Jesus was willing to come from the heights of celestial glory to be born a babe in Bethlehem's manger, to grow up to be the Man of Sorrows and finally to lay down His life a ransom for all. During the darkness of Calvary's cross, God made to meet upon Him the iniquity of us all (Isa. 53:6). "While we were yet sinners, Christ died for us" (Rom. 5:8). Have you realized your need of Christ as Saviour? Have you trusted Him for the salvation of your soul?

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.

To lose your wealth is sad indeed;
To lose your health is more;
To lose your soul is such a loss
That nothing can restore.

But Christ has died upon the Cross
To save you from your sin,
And if you trust Him as your Lord,
Heaven's door you'll enter in. □

Douglas Losey

truth, and tidings

september 1986



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

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Wedges Wielded by the Wily Eden Revisited

A. J. Higgins M.D.

The tree and fruit were missing, but the scene was the same in every other way. Satan was there with all his cunning and subtlety. Eve was replaced now by a church – the Corinthian saints whom Paul had espoused as a chaste virgin to Christ. The consequences were not as global and far reaching, but the crisis was real nevertheless.

Over four millenia had run their course. Scripture had recorded the sad results flowing out of Eden. History had chronicled the tragic outcome of others who had fallen by the same device. Yet once again Satan seeks to wield the time honored wedge in Corinth.

Notice his

Target

Paul's great fear was that their minds and hearts would be corrupted by the wiles of Satan (II Cor. 11:1-3). The order here is remarkable. Paul stressed the danger first of their minds being corrupted by Satan's strategy. The result then would be a departure from the whole heartedness or simplicity that was in Christ.

We would have placed the heart above the mind. Paul is telling us here that Satan would make his way into the heart through the mind. False apostles, so called 'angels of light' were abounding. Men were present who claimed to speak for God. Their teaching entered like curare-laden arrows into the stream of thought of the saints, leading to a spiritual paralysis and insensibility. Soon it spread to their hearts and affections. Love to their Lord would soon cool and departure would be hastened.

Paul, with all the energy of his being and all the fervency of his heart, wrote to shield the saints from the new light streaming from the world of darkness.

Satan's target is still the same today. He effects the minds of believers with doubts, questions, uncertainties. This close, intimate link between thought life and affections was pointed out centuries earlier by Solomon, "For as he thinketh in his heart, so is he" (Prov. 23:7). Let us never divorce thought life from affections and interests. Whatever is occupying my thoughts will "eventually" be seen in my life.

Treachery

Satan's treachery is seen in the very words that Paul by the Spirit chooses to use. "If by any means," suggests that Satan will stop at nothing. No lie is too base to tell, no torment is too great to inflict, no saint is off limits to his treachery. Foul fiend that he is, his treachery is in keeping with his person. He will employ deceit with Ananias and Sapphira as he stirred them to falsehood. He will use overwhelming calamity to drown Job in his testimony. He used pride to move David to number Israel, but false humility to attack Elijah. Aaron will succumb to pressure from the nation in making a calf, while Moses, burdened by standing alone, speaks inadvisedly.

Weak points and strong points, success or failure, prosperity or poverty all were fair game to Satan.

Paul speaks as well of Satan's subtlety. He is marked by shades of truth and error, the mixing together by devilish chemistry of what appears right with that which is wrong, the endless attempt to mix light and darkness.

We see and learn thus something of Satan's

Tactics

Paul is called upon to defend

himself and his apostleship in order to defend the Word of God. If Paul's authority could be challenged, then the truth Paul was teaching could be discredited. In reality this was the very same tactic Satan employed in Eden. He began by introducing "doubt" about the Word of God: "Yea hath God said..." His subtlety is marked here. He is not always so brazen as to openly challenge Scripture. He will at times cause a saint to question the "real" meaning of a text, or the inspiration of a text.

From doubt, Satan moved to a "denial" of God's truth, "Ye shall not surely die...." Perhaps no age has seen such open denial of the truth of God as ours. Even so-called fundamental teachers at times question plenary inspiration and accuracy. Men rise up to sit as judges upon the Word of God, resurrecting the penknife of Jehoiakim.

But when Satan cannot create doubt about the Word of God or deny its truth, he resorts to "decrying" God's motive, "God doth know...ye shall be as Gods." Our hearts are incurable. There are times when this last tactic is the most appealing. Truth cannot be challenged, but we do ask the "why" for events.

At Corinth, Satan was seeking to put a wedge between Paul and the saints and thereby between Christ and the assembly. He attempts this by calling into question Paul's speech (11:6), his credentials (11:7-9) and his love (11:11). Paul wisely recognized that the issue was not simply his relationship to the assembly, but their relationship with the Lord of the assembly. With marksman-like accuracy, Paul dealt a blow to the treachery of Satan.

If we bear in mind that in

Ephesians 6 the only offensive weapon we have is the Word of God, we can see why Satan attacks at this point. If he can take the Word of God from us, he has disarmed us. We have no weapon for our spiritual warfare. We enter the combat at his mercy. □

The King of Kings

Wm. Robertson

"A crown of thorns on His head" (John 19:2). "On His head were many crowns" (Rev. 19:12).

Many diadems Thy brow adorns,
The brow once wreathed with cruel
thorns,

The fruit of sin men place on Thee,
That all in Heaven or earth might see.

Thy triumph o'er the powers of hell,
And sing "He doeth all things well";
That ruby gem from Calvary's tree
Our ransomed souls rejoice to see.

Up where "all know, as all are known,"
His peerless worth they gladly own;
All Heaven the Victor power proclaim,
Each voice extols His blessed Name.

All crowns before His feet are cast,
The King Immortal, First and Last,
The Only wise God, Father, Son,
And Blessed Spirit, reign as one.

Behold on Heaven's Throne, A man!
God only could devise the plan
That human form should thus display
True Godhead in this wondrous way.

No angel may His glory share,
Yet we His image soon shall bear,
And on His heart, and at His side,
Reign with Him as His blood-bought
bride.

We Have

Pardon – Eph. 1:7

Peace – Rom. 5:1

Privilege – Rom. 5:2

Permanence – II Cor. 5:1

A Spiritual Checkup

James Gardner of Jackson, MI

"Examine yourselves whether ye be in the faith; prove your own selves" (II Cor. 13:5).

Most of us keep a close watch on our physical health. We have learned that a healthy body is for our own good, but what about our spiritual health? It is possible to have a deep concern for our physical well-being while we are neglecting our spiritual health. Are you weak spiritually? Does it seem like the battle is all up hill and with each step you feel like giving up? Do you find that you haven't the desire for the things of God as you once did? Have you lost the joy of God's salvation?

Let me ask you, are you eating properly? Of what does your diet consist? In America, we often hear of junk food, and there is a corresponding unhealthy spiritual diet. Are you feeding at the Lord's table daily? If you are at the Lord's table, do you just get a couple of bites and run? God has provided for you a balanced diet, but if you don't avail yourself of it, soon your spiritual health will be affected. You will notice it first, and then others will notice it. God would have you to "desire the sincere milk of the word that you may grow thereby" (I Pet. 2:2).

Are you getting plenty of rest? The Lord said, "Come unto me and I will give you rest." They that wait upon the Lord shall renew their strength. "He gives power to the faint and to them that have no might He increaseth strength" (Isa. 40:29).

It is a proven fact, we cannot have spiritual health if we neglect the provision God has made for us. Satan can give us a thousand reasons why

we cannot sit at His table and commune with Him. We are usually pressed for time in the mornings. It is often difficult to awaken with freshness and avail ourselves of precious quiet minutes with the Lord and His Word. Some make the excuse that they don't remember much that early in the morning anyway. At night, after a long day of hard work, weary in body and mind, after all other responsibilities are attended to, there may be a few moments left before dropping into bed to read God's Word and speak to our Father. Sometimes, believers say, "If only I could keep my eyes open long enough." With all of the activities of the day racing through our minds, it is hard to concentrate. This tragedy can go on and on for days and weeks and even years and down and down goes spiritual health.

It is possible to develop a variety of spiritual ailments. One of the first to manifest itself is poor eyesight; we will be unable to see afar off (II Pet. 1:9), or see the path that the Lord has marked out for us (Psa. 119:105). We will begin to see things as the worldling sees them, for it is only in the celestial air of the divine Presence that clear sight can be maintained. Our hearing will be affected, we will become accustomed to the language of the evil and profane man. Our judgment will be such that we no longer can distinguish between light and darkness. Our conversation will become like those who go down to the pit (Psa. 28:1). Our hearts will become cold and no longer will we have a heart for the things that please God. Our feet will take us away from the place of blessing and our hands will pull down the life we once lived for God. It is even possible that such a course will lead to

the far country, feeding on the husks, while in the Father's house there is bread enough and to spare. "And sin when it is finished bringeth forth death" (Jas. 1:15). If truly saved, we cannot lose our souls, but we can lose our lives, our testimony and our usefulness. People will be asking us, "Where is then the blessedness ye spake of" (Gal. 4:15)?

Like so many things in life, good health doesn't happen by itself. The establishment of good habits and self discipline are essential to our spiritual well being. Nothing worthwhile is accomplished with a ho-hum attitude. Diligence is required and purpose of heart. "Your adversary the Devil as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8), ready to pounce on the weak straggler, the world-bordering believer who is spiritually undernourished. The weak and sick are an easy mark.

A healthy soul needs three things. Someone to love, something to do and something to look forward to.

Someone to Love

"God is desirous to meet with us and have fellowship with us as He did with Adam and Eve. His call to them, "Where art thou?" applies to us today. The Lord Jesus said of the lukewarm Laodiceans, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me" (Rev. 3:20). "he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21).

Something to Do

"He that hath My commandments, and keepeth them, he it is

that loveth Me" (John 14:21). "My yoke is easy and my burden is light" (Matt. 11:29). God is looking for those who are willing to labor together with Him, to do his will. There is plenty to do, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30). The labor that is needed in prayer is enough to occupy us constantly. What a labor of love! "Whatsoever ye do, do it heartily as to the Lord, and not unto men" (Col. 4:23).

Something to Look Forward to

Sooner than we realize, we will hear the cry, "Come away my love, my fair one." Then we shall see the Lord Jesus in all His splendor and be by His side forever. He will continue to unfold the riches of His Grace, and we will exclaim like the Queen of Sheba, "The half hath not been told me." Until that day, we need to keep healthy for the Lord's sake. He bought us for Himself, that we might be a joy unto Him, a trophy of His grace. □

The Cellar of Affliction

Samuel Rutherford once said, "Whenever I find myself in the cellar of affliction, I always look about me for the wine." God sometimes takes away one thing to make room for a better. "When I have most pain in my body, I have most comfort in my soul," said an old saint.

Consider the consolation of His own blessed Presence. God comes to the broken-hearted with His healing presence, "I will pray the Father, and He shall give you another Comforter." The Presence of the Lord enables us to endure any pain which He sees fit to send.

Seek out a Man (2)

J. Ronald

In our former article, we noticed that David was found to be the man fitted by God to fill the need of the hour when King Saul so tragically failed. Seven things were mentioned that well describe the character of David. We shall now look at the result of his being brought before Saul and the blessing that followed. I Samuel 16:12 says, "And it came to pass when the evil spirit from God came upon Saul that David took a harp and played with his hand: so Saul was refreshed and well, and the evil spirit departed from him." Truly a blessed work, producing deliverance from the power of evil!

Saul was Refreshed by David

To be refreshed means to be revived or recovered. What trying times for others when Saul was under the power of evil; as well as a wasted life for Saul himself! He who was once followed by a band of men whose heart the Lord had touched; delivered Israel from their foe, and was raised up for the very purpose of freeing Israel from the Philistine yoke; now, with hands hanging down; looking back over a once useful life, which is being destroyed through jealousy and selfish interests. Is this not an evil to be feared today? It is only as we keep near the cross that we shall know deliverance from evil.

Under such tragic circumstances, David is brought before Saul and is able to lift him out of his bondage. The harp may speak to us of the sweet notes of the Word of God. This instrument, when in the hand of a God-fitted man, brought about restoration. Is it not possible that there are those among us who, like Saul, had a bright past, yet are fallen

into a depression; so the need for men of the Book to lift and restore. Of Philemon it was said, "The bowels of the saints are refreshed by thee brother," and of Onesiphorus, that he had oft refreshed Paul (II Tim. 2:16). We also read of the saints in Corinth being used of God in refreshing Titus (II Cor. 7:13). May the Lord raise up this calibre of men today to meet the pressing need all around us! Is this not part of the work of the overseer? "Comfort the feeble minded (those who are not resolute in their mind), support the weak" (I Thess. 5:14). Again, in Hebrews 12:13, we read, "Make straight paths for your feet lest that which is lame be turned out of the way; but rather let it be healed."

Saul Was Made Well

There are many kinds of sickness today, emotional and mental sickness are among them. How it saddens our hearts to see those who were once happy and useful, having fallen into a state of depression! Personally, I find it difficult to know just how to approach one in this condition. Perhaps turning them to the great Physician and a fresh sight of His cross work would result in their restoration. David's harp was used for Saul's sad condition, with the result that he was made well. From Mark 1:30, we learn of Simon's wife's mother being sick with a fever. It had become the concern of others, so they tell Him of her. It is better to tell Him than others, though it is good to be united in concern for the need of others. They go to Him in their hour of need. Is there not too often the fever of pride, selfishness, hardness and indifference, consuming our strength? Thank God for the touch of the Saviour that is able to restore to ministry again, as in her

case. In a similar way, the skill with which David used the harp was used by God to restore Saul and make him well again. Gaius was in good spiritual health and was commended for it (III John, v. 2). John wished that his physical health were as good as his spiritual health. May this be our portion too!

The Evil Spirit Departed from Him

What a happy change from the overpowering spirit that had been in control! The harp of the Word alone will bring about cleansing and separation from such evil spirits that would overpower us. "Now are ye clean through the Word that I have spoken unto you" (John 15:3). "Sanctify them through Thy truth, Thy word is truth" (John 17:17). David, at a later time, having known the power of this cleansing, could say, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:1-2).

We can learn from God's provision for Israel. There was no excuse for unholy conditions to continue, because there was laid up for them the ashes from the burning of the red heifer, ever available for any defilement as the result of contact with death. Truly, whatever is not of God in our lives must be linked with the evil one, so then cleansing becomes a "must." It has been well said, that only those having known nearness to Him will detect distance early; and none having known the blessedness of fellowship and communion with Him will be content to continue out of touch with Him. May the Lord give us to know more of the heart longings of Paul who could say, "That I might know Him, and the power of His resurrection, and the

fellowship of His sufferings" (Phil. 3:10)! This will prove to be a preservative from the influence of evil spirit control which is far more common among saints than we may think. Satan is ever looking for individuals through whom he can continue His deadly work of spoiling what is for God in our lives, so we must be on constant guard against his wiles. Ephesians 6:11 exhorts us "To put on the whole armour of God, for we wrestle...against spiritual wickedness." Many like King Saul have been overcome by him and have felt, if not cried, "I have played the fool, I have erred exceedingly."

Our God is a God of restoration and delights in seeing those who have wandered from Him, restored to fellowship again. David himself knew the need of this in his own life, so cried, "Restore unto me the joy of thy salvation." Ananias and Sapphira fell before satanic blows and we read of others having been turned aside after Satan (I Thess. 2:18). May the Lord raise up present day Davids, able with the harp of God to lift and restore again the afflicted and fallen!



Can Any Good

Mabel Jean Jassie

Can any good come out of that
Which to my heart appears so wrong?
When circumstances cross my path
That cause my soul to lose its song;
When loved ones dear, for whom
Much prayer ascends, determinedly
Turn from God's love and from His Word,
Seeming to say, "It's not for me";
When guidance given is set at naught,
And Scripture truths they choose to spurn,
How wonderful to just look up
And simply to the Saviour turn.
'Tis in His Sovereign right to bring
Good out of what seems only ill.
The waiting time is trusting time, and
God's command would be "Stand still."

N. Crawford

When sin first reared its ugly head in Eden, it had a three-fold aspect, "The lust of the eyes, the lust of the flesh and the pride of life." Neither sin nor Satan have changed during all the history of Adam's fallen race.

The "lust of the eyes" is still a successful devise of Satan to ensnare believers. He uses our fleshly appetites to defile us and rob us of power with God and with men. David wrote, "I will set no wicked thing before mine eyes" (Psa. 101:3). There have always been things to defile our eyes in the evil world around us, but this unwilling defilement is not the subject of Psalm 101. This statement of David is preceded by the words, "I will walk within my house with a perfect heart" (v. 2). Defiling things can be brought into our homes and wilfully set before the eyes of God's people and their children. It is not a valid excuse that children and young people will see such sights in the world anyway; they should never be able to associate them with a Christian home. There are books, magazines and television programs in this promiscuous age that cause defilement and may cause serious and permanent damage. Because of its potential for defilement, many of us believe that we cannot afford to have a television set under our roof. Christianity begins at home and must be shown to be real there or we are a mere pretense and our testimony is a sham.

May we be able to say with David, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes!" □

J. B. Watson

Christ's treasury lies open to faith. Everything He won for men by His deep impoverishment at Calvary – everything gained on that stricken field of redemption by the atoning sorrows of that tremendous hour, He waits to give to the one who turns to Him and receives Him by a simple, definite act of self-committal.

"My never-failing Treasury, filled
With boundless stores of grace."

We well remember an old Christian man who was leading a great gathering of Christian people, pausing at that line as he was announcing the hymn in which it occurs. He had spent his life in the world of finance, and the poet's figure appealed to him because of his familiarity with bonds, securities, shares, and the things that constitute this world's treasure.

"If I were cleaned out," said he, "And afraid to put my hand to a cheque for the smallest amount; hopelessly insolvent, imagine my feelings, if, at such a moment, a hand were laid on my shoulder and a Rothchild said to me, 'Go straight ahead and count on me. I am behind you for any amount.' What a financial salvation that would be!

"So, when I was a poor bankrupt sinner, whose credit was nil, who stood in dread of the day of reckoning, Christ Jesus stood by me and said, 'Do not fear, draw upon me. Make Me thy soul's Banker. I am behind thee for any amount. Look unto Me and be thou saved, O helpless man! Trust thyself to Me and thou shalt find Me thy

'Never-failing Treasury, filled
With boundless stores of grace.' " □

Cease from Anger

John Slabaugh

We have seen in our first article on the subject of anger that anger itself is not always wrong, but sinful actions are the usual result of anger. Then we marked four common reactions when a person is angry: repression, uncontrolled rage, controlled anger and verbal ventilation. We noted with the last two that the action that follows may not be sinful.

David wrote, "Cease from anger, and forsake wrath" (Psa. 37:8). In this article we will consider how we may recognize and overcome sinful anger and its bitter aftermath. Everyone recognizes and condemns wrong things done in anger, but how can this strong tendency to sin be curbed and overcome?

Righteous Anger and Unrighteous Anger

Righteous anger stems from an injustice to oneself or to others. An offense occurs and should be undone. Perhaps the offender should be punished. A relationship has been marred and the problem needs to be removed so the relationship may be healed again. We could simply say that righteous anger is anger that is justifiable.

Unrighteous anger by contrast is not justifiable. It may stem from selfishness, thinking only of oneself and one's own desires rather than the viewpoint of others. A person who is in the wrong can never be righteously angry.

It is not always easy to identify whether anger is right or wrong, but some examples may help to make identification easier. Righteous anger is possible when we have been slandered or misrepresented by malicious gossip, but we must be certain

of the underlying intent of the one who committed the offense for our anger to be righteous. A good test is that we should be as righteously angry at an offense against another as at one against ourselves.

Deliberate disobedience by a child is a cause for righteous anger by the parents, but an unintentional or accidental disregard for the parents will is not. Harsh punishment is never right, but it is terribly wrong in the second instance.

Moses' anger against Pharaoh (Ex. 11:8) for refusing to let God's people go is an example of righteous anger, but Esau's anger against Jacob (Gen. 27:45), when he had received the birthright blessing, is an example of unrighteous anger. Esau conveniently forgot that he had bargained the birthright away, and he no longer had the right to it.

Nehemiah was righteously angry against those who charged their brethren exorbitant interest (Neh. 5:6), and he took strong action against them. The Ephraimites were wrong to be angry against Gideon (Judges 8:3) because he did not send for them or their aid in battle and won his great victory without them. Notice though how their anger against him was abated by his mild and complimentary manner as he spoke with them afterward.

The Initial Response - The Halting of Anger

Since anger is frequently a very strong emotion that comes upon us suddenly, the response is usually under way before we have time to consider the proper way to respond. This is why we have so often had to regret what we have done when we were angry.

It is evident that we need to be alert to the first impulse that comes upon us in our anger and we must curb that impulse until we have had opportunity to consider the right response. Christians have a resource to help them accomplish this which is unavailable to the unsaved. We are indwelt by the Holy Spirit of God and should maintain communion with God and be subject to Divine guidance by His Spirit. We can and should pray that the Spirit will guard us from hot headed blunders and give the needed grace to respond without sinning.

Curbing the first angry impulse to do violence or say something unbecoming must not become repression though, for as we have noted in the previous article, repressed anger only festers until it breaks out in still more wickedness later.

The Direct Response - The Handling of Anger.

Any response while angry is likely to be sinful unless it has first been thought through. If we determine that our anger is unrighteous and inappropriate, we should refrain from any response whatever and acknowledge our sin to our Heavenly Father and claim His forgiveness (See I John 1:9). If we have manifested our anger to another, we will also need to confess this to the other and ask for forgiveness.

In this second stage of dealing with anger, we should ponder the perspective of the other person against whom might retract the offense if he knew what we know. Sometimes a person is unaware of having offended. It is possible we may be expecting too much from another and he may need help to overcome his tendency to offend.

We may have been overly sensitive and even imagined a slight. If looking at the matter through the eyes of others give us a better understanding of them, we may wind up sympathetic to them and no longer angry with them.

An example of anger cooled by seeing another's point of view occurred when Moses became angry with Eleazar and Ithamar (Lev. 10:16-20) when they had not eaten the sin offering in a holy place nor brought its blood within the holy place. Aaron responded for them by pointing out that that day their brothers had died before the Lord for offering strange fire. This tragedy affected their appetite and their emotions, making them incapable of functioning altogether as they should. This is an excellent example of defusing anger with reasonable words.

There remains the possibility that an action on our part is necessary when we are righteously angry. A deliberately disobedient child must be punished in some appropriate way. An unfaithful Christian spouse should be forgiven when they seek forgiveness, but I Corinthians 5:13 still needs to be carried out and it would be wrong indeed to cover up such a wrong deed.

Another example of a directed response to anger is that of the Lord Jesus in Mark 8:5, when he was about to heal the man with the withered hand and His adversaries were looking for an occasion to charge Him with breaking the law. "And when He had looked around about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, 'Stretch forth thine hand.' " Though grieved by their unjust attitudes, he

still did the right thing in spite of them.

A further example of a directed response in anger is that of Saul when he heard of the siege of Jabesh Gilead by Nahash in I Samuel 11:6. He gathered the armies of Israel and went up to deliver Jabesh Gilead and destroyed their enemy.

The Concluding Response - The Healing of Anger

Anger has not been totally overcome until it is removed from the mind and the reason for the anger has been removed. This means that the offending one must be forgiven. We should seek to convey to the one who has angered us our willingness to forgive and our concern that the difficulty will no longer remain to trouble us. We may need to make the first move to begin the conversation required to overcome the problem. This will take wisdom and grace which we may seek from our Heavenly Father who gives to us liberally (See James 1:5).

Let us not rest satisfied until we have overcome each instance of anger, lest it become a root of bitterness that will defile us and others in days to come (See Heb. 12:15). □

Read the Word

"It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word we ought to continue to read it. The less we read the Word of God, the less we desire to read it" (George Muller).

Every lock of sorrow has a key of promise to fit it.

R. G. Lawford

Luke 2:26-56; 4:7; 16-18.

The miracle of the birth of our Lord Jesus Christ has no parallel in human history. In this meditation, we will consider the young woman by whom God brought His eternal Son into the world. The work of God in Mary reminds us of Paul's words to the Galatians, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). If Christ is to be formed in us, we need to have the same attitude as Mary toward God and His word.

Her Qualifications

Mary was qualified to be the mother of our Lord because she had the right family history. For scriptures such as Isaiah 11:1-2 to be fulfilled, the Lord had to be born by someone of the line of David. Mary met that requirement. Many Bible scholars believe, based on linguistic and historical evidence, that Mary's genealogy is given in Luke 3. If this is correct, then Mary's ancestry is through Nathan the son of David. Joseph could also trace his ancestry back to David through Jeconiah (or Coniah). Because of God's judgment on Jeconiah (Jer. 22:28-30), his seed had come under a curse. Nathan's line had not come under this curse. Mary was therefore qualified to bear the King of Israel because her ancestors had not been excluded from the throne of David by God's judgment.

Brother and sister, we are qualified to bear the glory of the Lord because we have been made the sons of God and the curse of a broken law has been removed.

God could use Mary because she was morally clean. The Lord Jesus

Christ was the Holy One. From its beginning, His body had to be pure and untainted by sin. God accomplished this by choosing Mary, a virgin. She was a clean vessel "who knew not a man." As a result, God could use her to bring forth the "seed of the woman." However, Mary was also a sinner and needed a Saviour like everyone else. The Holy Ghost came upon her and the power of the Almighty overshadowed her in such a way that her sinful nature had no part nor influence in the Holy Infant's conception and development. Mary was also a passive agent who supplied the nourishment necessary for development of the Lord's body.

God needs saints with clean lives to serve Him and to be a testimony to His name. Young believers who allow themselves to be influenced by the low moral standards of the world risk the curtailment and even the complete loss of their opportunities to serve the Lord. Morality is also required in other areas of our lives. We need integrity in our business lives and honesty and openness in our dealings with one another. May God give us the strength and the grace to always remain faithful to Himself and pure in our lives and our motives!

Her Personal Qualities

Mary had many personal qualities which are essential for us if Christ is to be revealed to us. First, consider her reverence for the word of God. God spoke to Mary through Gabriel, an angel whose name means "prevailer" or "man of God." Gabriel was not sent to a temple or royal palace, but to the home of a young woman in the despised City of Nazareth. Gabriel's joyous greeting, "Hail thou that art highly favoured, the Lord is with thee; blessed art thou among

women" (vs. 28), troubled Mary. She had respect and reverence for the words of the Lord.

Are we not in need of more reverence for the Word of God? Consciences are seemingly unaffected as the Word of God is ignored and its commands are only partially obeyed. May we learn to listen to God's Word with reverence. If we respect the Word of God and seek to obey it, we will hear His "fear not" (vs. 30), just as Mary did.

Next, consider Mary's faith. Upon hearing Gabriel's announcement, her mind was perplexed. When she asked for further information (vs. 34), Gabriel answered her and also described God's intervention in the life of her cousin Elisabeth. He concluded with the promise, "For with God nothing shall be impossible" (vs. 37). Mary's response, "Be it unto me according to thy word" (vs. 38), shows her simple faith in the Word of God. It stands in contrast to the unbelief of Zacharias. Although he was a priest, he was skeptical of the promises of God, and as a result, Gabriel pronounced God's judgment against him.

If Christ is to be manifested in our lives, it must be the work of the Spirit of God and not the result of human effort. As the fruits of the spirit are produced in our lives, others will see Christ in us. Although we may doubt our capabilities, we can place our confidence in Him with whom "nothing is impossible." Young or old, we must avoid the skepticism of Zacharias and exercise the same simple faith as Mary.

Intimately linked with Mary's faith is her humility and obedience to the Word of God. Humility is always accompanied by true obedience. Mary

had humble origins. She was not wealthy, for when the time came for her purification, she brought two turtledoves to the temple rather than a lamb. She described herself as a handmaiden of low estate who had been exalted, and one who was hungry and had been filled. She is also humble in spiritual matters for she rejoices in "God my Saviour" (v. 47). She recognized her sinfulness before God. When God chose to use Mary, He was exalting one who had a contrite spirit.

Mary's obedience to the Word of God is also noteworthy. Based on natural considerations, Mary could have rejected the idea of bearing Christ because she felt that her espousal to Joseph could be jeopardized. She could have proposed an alternate time or means. But she responded, "Behold the handmaiden of the Lord, be it unto me according to thy word." (v. 38). She was not self-centered. She was the handmaiden (or bondservant) of the Lord who would gladly abandon her will and her interests to serve Him. Regardless of the consequences, she was ready to give the Lord her body, soul and spirit to use as He saw fit.

Mary's humility and submissiveness to the will of God should challenge our hearts. Are we willing to humble ourselves so that our ambitions and our personalities are fully hidden and Christ alone is seen in us? When we see a practical truth from the word of God regarding our behaviour and deportment, do we submit our wills and say, "Be it unto me according to thy word?" Sometimes we fail because we seek compromises or alternatives whereby we continue to give priority to our selfish interests or to serve Him only when it is convenient. May we

heed Paul's words to the Romans, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonably service" (Rom. 12:1)!

Mary's concern for others is seen in her journey of approximately one hundred miles to visit Elisabeth. On her arrival, Elisabeth is moved by the Spirit of God to refer to Mary as "the mother of my Lord." The joy which these two women have in each other reflects the mind of Christ. Paul reminded the Philippians that each one was to esteem the other better than themselves. In addition, we are to "look not every man on his own things, but every man also on the things of others" (Phil. 2:4). This concern and interest in others should always promote their spiritual development. It should never result in idle gossip or untruths which could harm or even destroy the testimony of another believer.

Next, consider Mary's attitude of praise and worship. In her praise, she recognized that God had given her a unique opportunity to bring blessing to Israel. She rejoiced that, although she was of low estate, God had chosen her to bear One who would be great and who would be called the Son of the Highest. She also rejoiced because, although she was weak and despised, every generation would call her blessed (or happy). Her entire being rejoiced, for her soul magnified the Lord and her spirit rejoiced in God her Saviour. Her thanksgiving led her to worship God for His holiness (v. 29), His mercy (v. 50), His strength and might (vs. 51, 52) and His faithfulness to all generations (v. 55).

In her words of thanksgiving, Mary

acknowledged that her honour and blessing came entirely from her association with the Lord Jesus Christ. Have we learned that truth? Our achievements, our possessions, our reputation, nothing can be of any worth before God unless Christ is revealed through it and glorified in it. As Mary thought of the blessings of God, she began to worship. When our hearts are occupied with what the Lord Jesus Christ has done for us, the Spirit of God can reveal His glories to us and lead us to worship Him.

Finally, we shall consider Mary's strength during times of testing. Perhaps it was just after Mary had returned from Elisabeth's home that Joseph learned that Mary was with child (Matt. 1:18). Although it would have been natural for Mary to fear Joseph's reaction, we do not read that she sought his favour. Acting in faith on God's promise, Mary left everything in the Lord's hands. The Lord intervened on her behalf and instead of putting her away, Joseph took her to wife immediately. God used this situation to provide Mary with protection care and sustenance.

Have we not been in trials where, from a human viewpoint, every alternative seemed blocked? Was it not our experience that when we relied on our Lord Jesus Christ He provided the necessary strength and worked things out for our blessing? May we always exercise the same faith in our Lord and His promises!

The blessed day finally arrived when Jesus Christ was born. Mary was not surrounded by comforts such as a helpful doctor or mid-wife. She and her husband were alone in a stable in Bethlehem. It was in these humble circumstances that Mary's

joy was fulfilled and the Lord Jesus Christ was born. Angels in heaven and shepherds in the fields on earth rejoiced because God had used his handmaiden to accomplish His great work.

Mary had the unique privilege of bearing the Lord Jesus Christ. We also have a privilege and responsibility to make the Lord Jesus Christ manifest to the world. He should be seen in our lives, in our walk, in our conversations and in our personalities. May we, like Mary, yield ourselves as handmaidens and bond-servants to Him! As we do, our hearts will be filled with joy and our souls will magnify the Lord. □

Until the Day Break and the Shadows Flee Away

Song of Solomon 2:17

All the puzzles, all the problems,
All the doubts, and all despair,
All the wanderings, and the wishings,
Will have vanished there.

I shall seek no explanations,
I shall ask no reason why,
I shall fully be contented
In the glory by and by.

I shall see Him, see my Saviour,
Jesus Christ Who died for me,
And Himself will be the answer
To the whole perplexity.

When I see Him, Lord of Glory,
With the marks of Calvary's Cross,
I shall know He has done nothing
To have brought me final loss.

I shall just be wholly ravished,
In His love be satisfied;
And I'll rest in Him for ever
Nestled at His loving side.

Character is the only thing we can make in this world and take into the next.

Ruth, the Moabitess

F. W. Grantmyre

The devotion that was seen in the life of Ruth, as recorded in the little book that bears her name, in all its spiritual richness, is only exceeded by the devotion of the Lord Jesus to His Father's will, in all the Scriptures. It is no wonder that Ruth's story has received so much attention by students of the Word of God and has been rightly called, "The Romance of Redemption."

It is beneficial and heart warming to trace the life of Ruth from the land of Moab until, in the course of years, she became an ancestress of the royal line of David, therefore becoming a link in the genealogy of David's greater Son, our Lord Jesus Christ. Well may we exclaim with heavenly fervour the words of Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

The life of Ruth could be summarized as follows:

1. The land of her nativity.
2. Her marriage to Mahlon.
3. Her devotion to God and to Naomi.
4. Her introduction to Boaz.
5. Her conduct as a servant in the field of Boaz.
6. Her marriage to Boaz.
7. Her son born, who would become the grandfather of David.

The land of Moab lay just east of the Dead Sea. The Moabites were descendants of Lot. Probably the best way to express the facts of this tragic page in history is just to quote the Scripture, "Thus were both the daughters of Lot with child by their father. And the firstborn bare a son and called his name Moab; the same

is the father of the Moabites until this day" (Gen. 19:36, 37). Into this nation, the beloved Ruth was born. That a person from such a background should be brought into such favor makes us again exclaim with Paul, "How unsearchable are His judgments and His ways past finding out" (Rom. 11:33). But when we look at ourselves, we rightly say, "I wonder what He saw in me." It is a story of sovereign grace, whether it is the story of Ruth or of you and me.

The marriage of Ruth to Mahlon ended in his early death, but that union brought Ruth into contact with her mother-in-law, Naomi, an Israelite of Bethlehem-Judah, howbeit in a backslidden condition, and a stranger in the Land of Moab. Ruth's decision to cling closely to Naomi was against nature and can only be understood if we see that Ruth had turned from idolatry and evil to believe in the living God of Israel. Both Orpah and Ruth wept when Naomi entreated them to return to their own land and people, "And Orpah kissed her mother-in-law; but Ruth clave unto her" (Ruth 1:14). What follows is some of the most touching and God-honouring words to be found in Scripture, "And Ruth 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; thy people shall be my people, and thy God my God. Where thou diest, I will die, and there will I be buried; the Lord do so to me, and much more also, if ought but death part thee and me" (Ruth 1:16, 17). Ruth turned her back on her own land and people and gods. She truly, "turned to God from idols to serve the living and true God" (I Thess. 1:9). All know that the books of Ruth and Esther in

the Old Testament bear the names of women. There are also two New Testament books that have this distinction, I and II Thessalonians which also describe the devotion of converts who were saved out of idolatry to live new lives for God.

We next find Ruth in the field of Boaz, the mighty man of wealth. The simplicity and humility of her conduct there are most instructive. She was only a poor widow woman, gleaning after the reapers, a stranger from Moab, yet she came under the direct observation of Boaz. His question, "Whose damsel is this?" caused the servant that was set over the reapers to reveal her whole story. "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" These words find an echo in every believer's heart. How often we have sung,

"I once was a stranger to grace and to God:

I knew not my danger, I felt not my load."

Ruth not only came into the field of Boaz, but we find her at his feet in the threshingfloor. Her link to Boaz was to be far greater than merely a servant in the field, she became his by redemption, "Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife" (Ruth 4:10). Boaz is a beautiful picture of the great truth of the Kinsman Redeemer, our Lord Jesus Christ who "Though He was rich, yet for your sakes became poor, that ye through His poverty might be rich" (II Cor. 8:9). The cost to our Kinsman Redeemer was far greater than Boaz could ever know. So Boaz faintly portrays that mighty Man of wealth,

the Kinsman who was willing to be marred, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14).

"Then Boaz took Ruth and she was his wife...and she bare a son" (Ruth 4:13). The women called his name, Obed, "He is the father of Jesse, the father of David" (Ruth 4:17). So a poor outcast from Moab became a forebearer of the true Son of David, our blessed Lord Jesus Christ. What a wonderful story of grace!

Naomi's full recovery and rich blessing were described by the women of Bethlehem, "Blessed be the Lord that hath not left thee this day without a kinsman, that his name may be famous in Israel" (4:14). How we should delight to honour the name of our heavenly Boaz! □

Divine Prerogatives in Psalm 103

1. Forgiveth all thine iniquities . . . v. 3
2. Healeth all thy diseases v. 3
3. Redeemeth thy life v. 4
4. Crowneth with loving kindness v. 4
5. Satisfieth with good things . . . v. 5
6. Executeth righteousness v. 6
7. Pittieth them that fear Him . . v. 13
8. Knoweth our frame v. 14

The Heart of Love

"For she loved much" (Luke 7:47)
The richest ointment that her love
could bring,
Was poured upon her Lord, her
glorious King,
But to His heart more fragrant and
more sweet,
Those joyful, loving tears that washed
His feet.

Questions and Answers

Sydney Maxwell

QUESTION: Is it correct to say that the least spiritual assembly Christian will have a greater reward than a C. H. Spurgeon or a C. I. Scofield? Please answer in the magazine.

ANSWER: I have no hesitation in saying that it is not correct to make such a statement. I would say that any such idea would surely pander to spiritual pride which is always obnoxious to God. It should be pointed out that rewards at the Judgment Seat of Christ will be determined by the measure of devotedness to the Person of Christ and faithfulness to the Word of God, judged by the measure of light that any saint may have.

To be occupied with such a question is not a very high standard of spirituality. By the very least standard of spirituality, I would have to say that I cannot judge the motives of such men. I do judge that they were men of a high spiritual calibre and served their day and generation well. Many other names could be added to the list of such evangelical worthies and I am sure that at the Judgment Seat the Lord will render righteous assessment. It behooves all of us who have had light on our path from the Word of God, relative to how we gather, to get our eyes off others, whether they are in an assembly or not, and fix our gaze on the solemnity of the Judgment Seat of Christ and feel our own personal responsibility.

In Romans 14:7-13, the tribunal has to do with matters between brethren. In I Corinthians 3:9-15, the materials used by the teacher in building are emphasized. In I Corinthians 4:1-5, it is the matter of

motives and our behaviour in pre-judging. This is pertinent to the question. In II Corinthians 5:9-10, it is morality in relation to the believer's body, that is, the things done in or through the body. In Hebrews 13:17, it is the shepherd bringing in the account. May its solemnity grip our own hearts and then we will be able to have a right attitude toward others; "To his own Master, he standeth or falleth" (Rom. 14:4).

QUESTION: When a believer in an assembly is asked to conform to some standard of dress and appearance that goes beyond anything that is written in the Bible, are they guilty of violating the principle of such passages as I Corinthians 8 and causing offense if they fail to do this? I am referring to such matters as a mustache.

ANSWER: The matter of I Corinthians 8, if read in context, had to do with the eating of meats offered to idols. To some, the eating of such meat had no particular significance. To them, the fact that it had previously been offered to an idol did not change its character. However, to others, such liberty had become a stumbling block (Rom. 14:9), and the apostle, rather than wound the conscience that is weak, resolves, "I will eat no flesh while the world standeth lest I make my brother to stumble" (I Cor. 8:13 R.V.). This is indeed a spiritual approach to the matter of the eating of meats. The apostle states the case clearly in Romans 14:17, "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." However, in the next verse, he does make an observation that covers all our relationships with other believers, "Let us therefore

follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14:19).

It is hardly seemly to go to business properly dressed in a business suit and arrive at the assembly dressed like a vagrant. If we esteem the assembly as we should, we will dress as becometh saints and be an example to all that come within our gates. We do not win people by becoming like them but in the manner that we are unlike them. We also set the example for others who may be received into the assembly. This of course applies to our sisters also. We cannot demand earrings to be removed for those who are being received if some already in the assembly are wearing them.

The main point of the question is a mustache. This is a personal matter. I know of no Scripture violated by wearing one. Some say older brethren of a past generation had beards and mustaches. I would say if young men have the same spirituality and godliness that such older men had, well and good. There is another principle which a spiritual man will wish to apply rather than keeping people upset. It is found in I Corinthians 8:13, "Wherefore if meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother to stumble" (R.V.). The context is about eating meats, but a spiritual man may apply it to a mustache. I hasten to state that a man's mustache does not bother me. □

Tidings - Canada

British Columbia

Burnaby, Sydney Maxwell expected to leave for N. Ireland on August 19 to help at the Larne Bible Readings as well as give ministry in several assemblies in N. Ireland.

Fleetwood, The recent monthly meeting was shared by Alex Wilson and Sydney Maxwell.

Golden, Recently, Bryan Funston visited some contacts in this new area and expects to return for follow-up work shortly.

Surrey, Since June 10, Jim Currie has been in Canada on furlough and has visited a number of assemblies in B.C. and northwestern United States, giving ministry as well as reports of the work of the Lord in Japan.

Vancouver, Joe Milne spent four weeks on the west coast, reporting on what God has wrought in the land of Venezuela and ministering the Word to the Lord's dear people. In various assemblies in the city, Bryan Funston has given reports on the work of the Lord at Fort McMurray, Alberta. David Oliver was expected for ministry meetings in several Vancouver assemblies.

Saskatchewan

The conferences at **Glen Ewen** and **Taylorside** were both well attended and most profitable, with help given by S. Maxwell, N. Mellish, R. Robertson, J. Ronald Jr., J. Ronald Sr. and J. Webb.

Arborfield, Sydney Maxwell had three nights of helpful ministry between two of the Prairie conferences.

Manitoba

Brandon, The saints appreciated visits and ministry by Norman Mellish and Sydney Maxwell.

Portage la Prairie, The recent conference was well attended and helpful, with excellent Bible Readings. Following the conference, Norman Mellish had a gospel series with some blessing.

Winnipeg, The assembly had appreciated visits from J. Milne, J. Gould,

Tidings

D. Richards and R. Boyle. Arnold Adams is expected for a few nights in ministry in September. Prayer is requested for gospel meetings which Jack Gould and Jack Nesbitt expect to commence on October 19.

Ontario

Barrie, The saints appreciated a visit by Vernon Markle.

Collingwood, Recently, Ed Doherty paid an encouraging visit.

Courtland, Wade Steers and Steven Kember had four weeks of tent meetings with some interest.

Delhi, On August 10, Jack Nesbitt and Steven Kember commenced a series of gospel meetings in a tent.

Elmvale, Brethren from Waubaushene and Strongville assemblies distribute tracts and texts at the Farmers' Market each Thursday. This effort has been going on for a few years now with some encouragement.

Gore Bay, Following two weeks of children's meetings at the end of July, Brian Owen expected to start a gospel series in August.

Kingston, On July 22, Timothy Kember and Eugene Badgley started gospel meetings three night a week.

Kitchener, John Norris paid appreciated visits to Kitchener, Picton and Valens.

London, In recent weeks, John Gray has given appreciated help at Kitchener, Grand Bend and Livonia. Prayer is requested for gospel meetings which William Beattie and William Metcalf expect to commence on October 5.

Merlin, On August 10, Paul Kember and Marvin Derksen started a series in the gospel.

Midhurst, Large numbers of strangers are attending gospel tent meetings by Harold Paisley and Timothy Walker. During the third week of the meetings, three professed including two teenaged R.C. brothers and a man whose wife was killed in a tornado at Barrie over a year ago.

Owen Sound, The assembly enjoyed a

week of ministry by Arnold Adams.

Thornbury, Larry Steers and David Gray are visiting in this area and holding a gospel meeting in the Orange Hall on Monday evenings. The outreach started on July 28 with four outsiders present at the meeting.

Toronto, Prayer is requested for our brother Robert Booth and our sister Marjorie Ross of Zambia, both of whom have undergone delicate eye operations recently. Monthly united prayer meetings continue in the various halls in view of the city-wide gospel effort in the Minkler Auditorium of Seneca College this fall. Prayer is requested for this special series which Sydney Maxwell and Gene Higgins expect to commence on October 26.

Wallaceburg, Jim Beattie and Larry Perkins had four weeks in the gospel tent with some interest amongst strangers.

Windsor, The saints were cheered when three young men obeyed the Lord in baptism. Two of those baptized were saved as a result of gospel meetings last summer. In recent months, the assembly enjoyed ministry by William Lavery, Ken Moore and Fred Krauss.

Quebec

The French language assembly in Montreal, now meeting at 4728 de Mentana, hopes to receive the necessary permit from the City to continue meeting there. A few have professed to be saved during the last few months, but have not yet asked to be baptized.

New Brunswick

Oswald MacLeod gave several weeks of much appreciated help in the three Maritime Provinces of New Brunswick, Nova Scotia and Prince Edward Island.

Saint Louis de Kent, There was a little interest during four weeks of tent meetings by Leslie Wells and Gerard Roy.

Salisbury, In this district which is about 10 miles west of Moncton, Albert Ramsay and Murray McCandless had gospel tent meetings with several professing salvation.

St. Leonard, In June, Gerard Roy and

Tidings

Larry Buote had two weeks in a tent and two professed to be saved.

Tracadie, The hall was full for the recent conference and helpful ministry was given by L. Buote, V. Davey, A. Grainger, M. McCandless, G. Roy and L. Wells. Brethren Grainger and Wells expected to commence a series in the gospel on August 13.

Nova Scotia

Walter Gustafson gave appreciated help for 2½ weeks in late June and early July in this Province.

Avonport, There was blessing in salvation during gospel meetings by Wilson Jennings and James Martin, both of N. Ireland.

Baddeck, The hall was filled to capacity for ministry meetings by Timothy Kember and Walter Gustafson, with all five Cape Breton assemblies represented.

Cape Breton, During the past two years, the Lord has given blessing in souls to Christ in a certain area in Cape Breton. This summer, a tent has been pitched in the same district between Blues Mills and Baddeck. Brethren Fred Bartlett, Fred Holder and David Swan are preaching the gospel with a good number of unsaved present.

Dartmouth, James Martin and Wilson Jennings are preaching the gospel with a little blessing in salvation.

Nineveh, "I had great news this morning. There was a call from Ireland from my brother relating his conversion to God. He was long prayed for, went to many meetings and was a chronic case. However, with God all things are possible. I am still overwhelmed! It brings added joy when I recall that Johnston and I were very close (we are two years apart in age) so we rejoice" (Albert Hull July, 1986). Let us rejoice with them that do rejoice and continue to pray expectantly for loved ones still not saved.

Pugwash Junction, The conference was a time of real cheer as the Word was ministered. The large tent, which seats 600, was well filled.

Yarmouth, Albert Hull and Peter Orasuk

are preaching the gospel in this needy town. This is the first time for a tent here. A good number of strangers are coming in and others listen outside the tent.

Prince Edward Island

Freetown, The brethren are building a new hall and expected to have it ready by the middle of August.

O'Leary, On July 27, Arnold Gratton and Robert McIlwaine commenced gospel tent meetings.

Newfoundland

Corner Brook, The conference in late June was helpful and profitable, although not as large as other years.

Tidings - United States

South Dakota

Highmore, Eric McCullough and Roy Weber expected to commence gospel meetings on August 10.

Nebraska

Burwell, Roy Weber and Talmage Southard had several weeks of tent meetings. Following this effort, Richard van Mills of the Stout assembly and Tom Stickfort of Cedar Falls expected to try the town of Taylor, some miles west of Burwell.

Minnesota

Fergus Falls, A good number of children as well as older folks and parents attended children's meetings in this district this spring. Dick Robertson was present for the final week and the saints were encouraged.

Iowa

Arlington, A number of strangers are attending tent meetings by Victor and Bruce Collins.

Dunkerton, Gary Sharp had encouraging children's meetings here and in the Waterloo area.

Garnavillo, Joe Milne was expected for Lord's Day, August 3 and for a few nights during the week. Brother Milne expected to visit other assemblies in the area as well.

Grandview, Helped by a local brother,

Tidings

Allen Christopherson commenced tent meetings in July.

Manchester, The all day meeting on July 20 was profitable with Brethren B. Collins, J. Portman, G. Sharp and H. Wahls sharing the ministry.

Nora Springs, Robert Orr and Paul Elliot started gospel tent meetings in late July with blessing in salvation early in the series.

West Union, The all day meeting on July 4 was profitable. The new location, a high school gymnasium and cafeteria, worked out well. On July 13, six obeyed the Lord in baptism. On the same day, there was also a baptism at Cedar Falls and a week later there was a baptism in Blue River, Wisconsin.

Wisconsin

Cashton, On July 27, Joel Portman commenced a gospel series in a tent. This is about 10 miles from Ontario where a young woman recently professed when Paul Elliott was there.

Michigan

Albion, With help from six younger brethren from Jackson, Norman Crawford had four weeks of tent meetings with a good interest and a little blessing.

Cass City, A number of strangers attended tent meetings by William Metcalf and Jack Nesbitt in July.

Laurium, Gavin Collins and Louis Smith had tent meetings with a good interest.

Livonia, Bible Readings for the coming season have been scheduled as follows: September 27 - Ephesians 1 and 2; January 24, 1987 - Ephesians 3 and 4; and March 28, 1987 - Ephesians 5 and 6.

Saginaw, The attendance was encouraging as Norman Crawford and William Metcalf shared the ministry at the all day meeting on August 3.

West Virginia

Craigsville, In this new district, Robert Surgenor and William Lavery had a month of tent meetings as well as visiting extensively in the area. A good number of contacts were made and a return visit

later on in the year is contemplated.

New Creek, On July 27, Robert Surgenor and William Lavery commenced a series of gospel tent meetings.

Maryland

Cumberland, James Smith had a gospel series with a good interest.

Pennsylvania

Horsham, Four weeks of gospel tent meetings by Eric McCullough and Walter Gustafson were encouraging with a good attendance and some blessing in salvation.

Connecticut

East Windsor, On July 29, Frank Pearcey and Gene Higgins started a gospel series in a tent with one professing early in the meetings. Brother Higgins hopes to have another tent series in the Cherry Hill, NJ area before the season closes.

Massachusetts

Saugus, Six professed salvation during four weeks of recent tent meetings by David Oliver and Gene Higgins, bringing joy to the saints at East Boston.

Tidings - Other Countries

N. Ireland

A number of conferences were held in the latter part of June and during the month of July. Profitable meetings were reported at **Ballykeel**, **Sion Hills**, **Stonewall**, **Dunmullan**, **Kingsmills**, **Ballybollar**, **Ballymagarrick**, **Bleary** and **Bushmills**.

Ballyclare, S. Ferguson and N. Turkington expected to commence tent meetings.

Ballymena, J. Allen and J. G. Hutchinson had very large and fruitful gospel meetings in a large tent.

Carnlough, With help from local brethren, A. Aiken is having open air meetings here. Following this effort, Brother Aiken expected to have further open air meetings in **Broughshane**.

Castlecaulfield, T. McNeill expected to commence a series in the gospel.

Creeduff, Recently, R. Eadie and J. Kells

Tidings

had well attended gospel meetings. Brother Eadie is now in open air meetings at **Bangor** with help from local brethren.

Hillhead, J. Hawthorne and J. McClelland had a good start to tent meetings.

Kilkeel, S. McBride has commenced tent meetings and expected to be joined by J. Lennox.

Rathfriland, At a site near Rathfriland, Brethren Glenn and Bingham have commenced a gospel series in a tent.

Brazil

Porto Alegre, Helped by local brethren, Harry Wilson commenced a gospel series in a district where there has never been a gospel effort previously.

Santa Cruz do Sul, Tom Wright and a local Brazilian brother had eight weeks in the gospel with four professing to be saved.

Sao Gabriel, Tom Matthews had a week of ministry here and expected to have further ministry meetings in Santa Cruz do Sul.

Sao Leopoldo, In June, Harry Wilson and Tom Matthews had a series of gospel meetings but the response was not as encouraging as they had hoped.

Chile

Coquimbo, On July 26, John Shaw wrote, "Earlier this month, Lutzie and I returned from Ovalle where we spent some nine months in a rented house overseeing the construction of a hall for the assembly, as well as seeking to be of help in the spiritual needs of the Christians. We are thankful to God that the hall is now finished and in use. With brethren William McBride and Dennis Hanna, we had an encouraging series of gospel meetings for the inauguration. A good number of newcomers from the immediate vicinity of the hall turned out to hear the gospel night after night."

El Salvador

San Salvador, "The Lord has further rejoiced our hearts in several more souls professing to be saved, both here in the

capital and surrounding areas, as well as out in the Amatal area down on the coast, for which we thank and praise our God. We have also been encouraged in a new outreach work we have begun in a town north of the capital. A middle aged man professed there this past Saturday evening" (Jack Saword, July 7).

Netherlands

Soest, On July 18, Hans Bouwman wrote, "Conferences in Holland last only for one day and are held in the spring season on national holidays - Easter Monday, Ascension Day and Pentecost Monday. As a new venture, the assembly at Zeist plans to convene a bimonthly Saturday conference during the fall and winter season, starting in September, D.V. Another matter for prayer is the publication of a magazine. We have found five brethren willing to help as editors and are starting with a publication four times a year. The first issue will go out in September, Lord willing."

Venezuela

Moron, Forty-six believers were baptized at a recent conference, bringing great joy to the saints in this assembly as well as in the surrounding area.

Conferences, D.V.

Maidsone/Mervin, Sask.

October 11 and 12. Meetings on both days are at 10, 2 and 7. Corr. E. G. Barr, Box 52, Mervin, Sask., S0M 1Y0, phone (306) 845-2269 and S. J. Foster, Maidstone, Sask., S0M 1M0, phone (306) 893-2315.

Brandon, Manitoba

October 12 and 13 with a Prayer meeting on October 11 at 7 p.m. Breaking of Bread is at 10:30. First meeting on October 13 is a Bible Reading at 10 a.m. on Romans 7. Corr. Alan Ritchie, 23 Creighton Blvd., Brandon Man., R7B 0Y1, phone 727-4971

Deer Lake, Ontario

October 25 and 26 in the Gospel Hall with a Prayer meeting on October 24 at 7:30 p.m. Bible Reading conference on 2 Timothy. Meetings on Saturday will be

Tidings

10, 2 and 7:30. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2:30. Corr. Albert Grainger Jr., Box 380, Port Sydney, Ontario, POB 1L0, phone (705) 385-2326.

Orillia, Ontario

October 11 and 12 in Orillia District Collegiate, West Street, commencing with a Prayer meeting on Saturday at 10 a.m. On Lord's Day, Breaking of Bread is at 10 a.m. The two Bible Readings will be on 1 Corinthians 1 and 2. Corr. Andrew Adams, 452 Peter St. N., Orillia, Ontario, L3V 5A7, phone (705) 326-9698.

St. Thomas, Ontario

October 11, 12 and 13 in Central Elgin Collegiate, Chestnut and First Ave. No meeting on Saturday morning. Breaking of Bread is at 10:30 on Lord's Day. Prayer meeting in the Gospel Hall on Friday at 7:45 p.m. Corr. Allen McCandless, RR 1, Port Stanley, Ontario N0L 2A0, phone (519) 769-2472.

Wallaceburg, Ontario

October 19. All day meeting with Breaking of Bread at 10:30, Children's meeting at 1:15, Ministry at 2:30 and Gospel at 7. Corr. C. D. Kerr, RR 5, Wallaceburg, Ontario, N8A 4L2.

Shediac, N.B.

October 11 and 12 in the Gospel Hall with a Prayer meeting on Friday at 7:30 p.m. First meeting on Saturday is at 1 p.m. On Lord's Day, Breaking of Bread is at 10 a.m. Bible Reading will be on Philippians 2.

Manchester, Iowa

October 4 and 5 in West Delaware Middle School, Doctor Street. Breaking of Bread is at 10:30. The Prayer meeting on Friday evening at 7:45 and the Gospel meeting on Lord's Day evening will both be in the Gospel Hall. Corr. C. F. Foster, 129 Delhi Rd., Manchester, Iowa 52057, phone (319) 927-2963.

Blue River, Wisconsin

October 18 and 19 with Prayer meeting on Friday at 8 p.m. All meetings will be in the Riverdale Junior High School, Blue River. On Saturday, Ministry is at 10 a.m. Breaking of Bread is at 10:30 on Lord's

Day. Corr. James C. Frazier, Rt. 2, Box 128, Muscoda, WI 53573, phone (608) 537-2977. Following the conference, there will be Bible Readings at 7:30 p.m. in the Blue River Gospel Hall on Leviticus 2-5.

Livonia, Michigan

October 25 and 26 in the Plymouth-Salem High School, Joy Road, Plymouth, MI. Meetings on Saturday are at 10, 2 and 7. On Lord's Day, Breaking of Bread is at 10, with Sunday School at 12:45, Ministry at 2 and Gospel at 7. The Prayer meeting on Friday will be at 7:30 p.m. in the Stark Road Gospel Hall. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167, phone (313) 349-4258. Directions to School: Turn west on Ann Arbor Road from Interstate I-275 to Sheldon Road, south on Sheldon to Joy Road and west 1 mile to High School. *Please note changes in location and date.*

Cleveland, Ohio

October 18 and 19 in Monticello Gospel Hall with a Prayer meeting on Friday at 7:45 p.m. On Saturday, there will be Ministry at 10:30, a Bible Reading at 1 on Philippians 2, Ministry at 3 and Gospel at 7. On Lord's Day, Breaking of Bread is at 10 with Children's meeting at 1, Ministry at 2:15 and Gospel at 7. Corr. Wm. K. Smith, 3789 Delmore Road, Cleveland Heights, Ohio 44121.

Hardwick, Vermont

September 20 and 21 in the Hardwick Elementary School at the junction of Routes 14 and 15 in Hardwick village. On Saturday, there will be a Bible Reading on Romans 7 at 10 a.m., with Ministry at 2 and Gospel at 6. On Lord's Day, there will be a Bible Reading on Romans 8 at 8:45, Breaking of Bread at 10, Ministry at 2 and Gospel at 6:30. The Prayer meeting on September 19 at 7:30 p.m. will be in the Gospel Hall. Corr. William D. Scott, RD 1, Box 1144, Hardwick, VT 05843, phone (802) 472-6257.

Note: Kindly remember the following conferences which were mentioned in detail in the July or August magazines:

Austin, Manitoba - Sept. 27 and 28

Tidings

Roseisle, Manitoba Oct. 4 and 5
Arnstein, Ontario - Sept. 13 and 14
Chapman Valley
Parry Sound, Ont. - Sept 20 and 21
Clinton, Ontario - Oct. 4 and 5
Huntsville, Ontario - Sept. 6 and 7
Lindsay, Ontario - Oct. 18 and 19
London, Ontario - Nov. 8 and 9
Sydney Mines, N.S. - Oct. 12 and 13
Dunkerton, IA - Sept. 14
Hitesville, IA - Sept. 20 and 21
Midland Park, NJ - Sept. 27 and 28

Change of Address

Bruce Cottrill, c/o Mr. Frank Cottrill, RR 2, Huntsville, Ontario, P0A 1K0 (until January 5, 1987 D.V.)

With Christ

Miss Margaret (Etta) Hamilton of Bangor, N. Ireland, age 80. Our beloved sister was saved in 1917. The following year she was received into fellowship in the Ebenezer assembly, Belfast, continuing steadfastly with a keen interest in the gospel and all aspects of assembly life. In 1973 she moved to the Ebenezer assembly, Bangor, where she endeared herself to all as one who loved the Lord. Funeral services were shared by brethren from both Belfast and Bangor assemblies.

Mrs. J. Myron (Helen) Johnson of Monticello Assembly, Cleveland, Ohio on July 7. Our beloved sister was saved in Virginia at 15 through the preaching of Sam McEwen. She will be missed at Monticello where she was a faithful and friendly member for many years. Her husband predeceased her 10 years ago. Mrs. Johnson went to be with the Lord from Virginia while visiting her sister and trying to recover strength following a serious illness. The large funeral in Cleveland was shared by Arthur Pile Jr. and Ronald Fulton.

Mrs. S. M. Vanstone of Winnipeg,

Manitoba on July 21. Our dear sister was born in Sanford, England and saved in Brandon, Manitoba in 1916. Mrs. Vanstone was a godly woman and her prayers will be missed. Due to ill health, she was unable to gather with the people of God as she would have wished, but her interest in the assembly never wained. She was predeceased by her husband, Sam, in 1970. The large funeral service was taken by J. Ronald and D. Dunsire.

Delbert Laverty of Bay City, Michigan on July 25, age 89. Our dear brother was saved about 25 years ago and went on faithfully, being a help to the little assembly. Prayer is requested for his wife and family that they may be saved. William Metcalf took the funeral with a large number of unsaved friends and relatives present, including three catholic nuns.

Mrs. Bertha Longhurst of Elim Homes, Waubaushene, Ontario on July 28, age 88. Our dear sister was saved in January, 1938 during fruitful gospel meetings by A. Joyce and H. Harris at Brock Avenue, Toronto, when she, her husband and daughter were all saved within one week. Mrs. Longhurst was in fellowship in Toronto and then for many years in Midland until going to Elim Homes. She was a quiet, faithful sister who attended meetings as long as she was able.

Warren Joyce of Bolton, Ontario on July 31, age 56. Our dear brother was saved in 1951 during gospel meetings by Gordon Reager and Paul Plubell at Eglinton, Toronto. Later he was baptized and received into fellowship at Pape Avenue, Toronto in 1954. In 1955, he moved to Bolton where he was a great help in the assembly, being correspondent for the past number of years. He will be greatly missed. About 350 attended the funeral service when Harold Paisley gave a very faithful gospel message.

David McDowell of Bethany Lodge, Unionville, Ontario on July 31, age 86. Our dear brother was born in Ballylig, N. Ireland and was saved through the preaching of James McCullough. In 1920

Special Notices

Principles of Rule as Illustrated In First Samuel by Albert McShane

Steer's Christian Supplies, 150 St. George St., St. Thomas, ON, Canada N5P 2M4, has received a new edition of this valuable book by our highly esteemed brother, Albert McShane. We heartily recommend this book to our readers. The cost is \$2.85 postpaid in Canada, and \$2.85 postpaid in U.S. dollars to be mailed to the U.S. The reason for this is that postage to the U.S. costs 3½ times more than postage within Canada.

Gathering Unto His Name by Norman Crawford

A third edition has been published by **Gospel Tract Publications**, 48 York Street, Glasgow, Scotland, G2 8JW. Our brother, Samuel Johnston has reset the type entirely and has bound this new edition in both hard covers and a superior paperback cover. These books will be available from Christian Book dealers or directly from Gospel Tract Publications.

The Collected Writings of W. E. Vine in four volumes with a fifth volume, available this year, have been printed and beautifully bound by **Gospel Tract Publications** 48 York Street, Glasgow, Scotland G2 8JW. This is a most valuable set of books including the excellent commentaries on Galatians and the Epistles to the Thessalonians by C. F. Hogg and W. E. Vine. Please request these books from your Christian Book dealers. A catalogue of books published by Gospel Tract Publications can be obtained from Glasgow.

Correction

The July **Truth and Tidings** contained a Statement of Receipts and Disbursements of the **Truth and Tidings Gospel Trust, U.S.A.** We regret that the address given for the United States Trust was incorrect. It is **Truth and Tidings Gospel Trust U.S.A., 3228 Blake Road, Wadsworth, OH 44281.**

A Word of Thanks

The June **Truth and Tidings** contained an article about ministry, "Things that Differ." Hundreds of believers from different lands have written to express their support of the statements made in this article. Their response has made the author realize that the problems addressed are greater and more widespread than originally thought. This should cause those of us who are responsible for ministry to the Lord's people to weigh these issues very seriously. Most of the responses came from elder brethren who are deeply respected. Only one letter expressed disagreement, and we give credit to this fellow servant for the excellent spirit manifested.

"What the Bible Teaches," Vol. 3 in the Ritchie New Testament Commentaries, published by John Ritchie, Ltd. Kilmarnock, Scotland, 9.50 pounds sterling. General Editors: Tom Wilson, Keith Stapley. Available from Christian book sellers.

- I Thessalonians, T. E. Wilson.
- II Thessalonians, T. W. Smith.
- I Timothy, J. Allen.
- II Timothy, J. R. Baker.
- Titus, D. E. West.

The third volume of "What the Bible Teaches" by John Ritchie has maintained the high standard set by the first two volumes. As a student and a reader, the reviewer has found these books to be as good and better than anything of this kind that is available today. If this praise seems high, it is intended to be so. Among assemblies, there has been a long dearth of such books being written. We applaud this project and believe the publishers and authors have more than attained the high goal they set for themselves and have done a great service to Christians everywhere. □

Tidings

he came to Canada and was in fellowship at Broadview. He was a foundation member of Highfield Road. Later he was in fellowship at Eglinton until going to Bethany Lodge. Mr. McDowell was very active in all assembly activities and was a faithful personal worker, tract distributor and open air preacher. The large funeral was taken by H. Paisley.

Mrs. Gordon (Ida) Shaw of Cambridge, Massachusetts on August 5, age 79. Our dear sister was saved on April 12, 1938, baptized on May 23, 1938 and married 50 years last July 31. Both she and her husband have been very consistent at attending all the meetings. Mrs. Shaw was saved through John 3:16 and Walter Gustafson used this as his text for the funeral service. Remember in prayer her husband who is blind.

Note to All who Communicate with Missionaries

It has been brought to our attention that there have been a number of recent incidences of correspondence to missionaries in foreign countries going astray in the mails. If you have written to a missionary but have not received a reply, it is probably due to a loss in the mail and not because of negligence on the part of the missionary.

It has also been brought to our attention that some of the Lord's people continue to send cash through the mails to various parts of the world. This is not a wise practice, particularly in countries where pilferage is a problem.

We might mention that all remittances through Truth and Tidings Gospel Trust are sent by cheque or money order and are carefully monitored. If an acknowledgement is not received within a specified period of time, an automatic follow-up procedure is instituted. □

Continued from back cover

happiest years of my life. And above all, to know for sure that whenever this life comes to an end, it will be heaven and home for all eternity.

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NEWS ITEMS

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TRUST ITEMS

Send all correspondence for **TRUTH AND TIDINGS GOSPEL TRUST** to **68 Anewen Drive, Toronto, Ontario, Canada M4A 1S3, or 3228 Blake Road, Wadsworth, OH 44281.**

This is My Story

Wallace Buckle

I was born and raised in a little fishing village on the Labrador coast. I fished with my father from the time I was nine. But, when I got a little older, I thought I'd like to leave home on the shores of Labrador, to make money and have a good time.

I got a job with a mining company at Seven Islands, Quebec. First, I started to put money away, and even sent some home, but I began to drink and gamble and the money began to disappear as fast as I was making it. I was attempting to do what the world calls "have a good time." Many a night, we would put the little motor car on the railway track, after being full of drink and head back up the line, not knowing at what corner we would meet a train, and be ushered out into eternity. Others were taken this way, but God had His eye on me.

There is one week-end I will never forget. We were working about 16 miles from the town. A young man came to me and said, "Newf, let's go to town for a good time this weekend." This is what we thought was real happiness. We went down the 16 miles and got a room and bought drink for the week-end. All Saturday night and Sunday it went on, but it ended up in a brawl on Sunday night. I left that room, came down the stairs, and out into the street. The first taxi that came along took me back to mile 12 which was as far as the road went. It was well into the early hours of the morning when I finally got into the bunk; only a little while later, I had to get up and go to work.

The first news I heard that morning at work was that the young man that I had gone to town with had

been killed. When we arrived at the accident scene, two miles from the job site, I saw a scene that I will never forget. There lay the remains of my buddy, with his leg, head, and arm severed from his body, all because of drink. As I looked down at this man, I thought of his loved ones and what sorrow and grief this would bring. I thought about home, and how I longed to see my loved ones again. I left for home soon afterward.

When I arrived home, there was talk of a new religion in our village. I went out to listen one night, and as the preacher preached of heaven and hell, and that those that die without Christ will be in hell, I got so mad, that as I left, I tore the door off its hinges, but when I got home, I started to think. The conclusion that I came to was that if what the preacher said was right, then I was wrong and was on my way to hell.

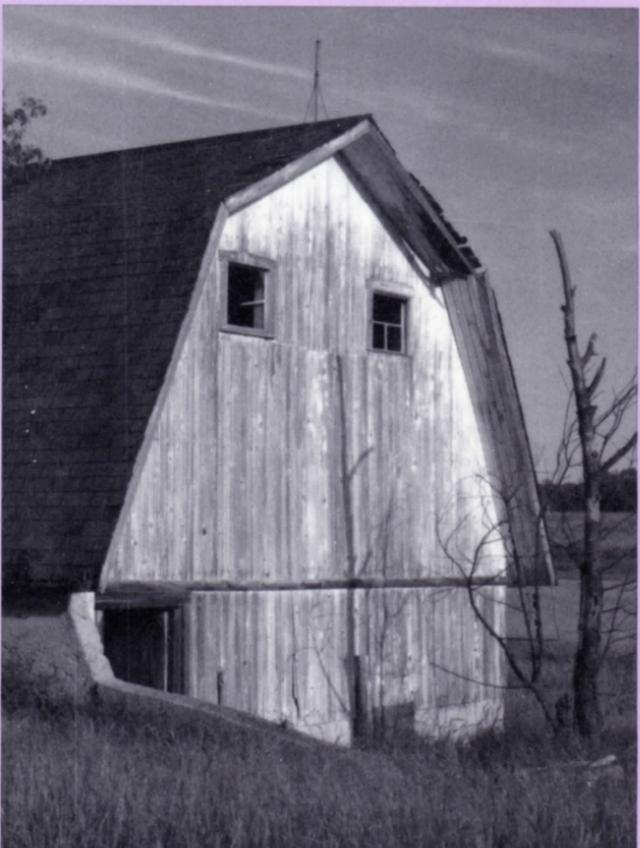
I had never read a Bible before, but I had always thought it to be true. So, I got out Eaton's catalogue and ordered a Bible. I often say, "Thank God that was one time when Eaton's didn't send a substitute." After reading it for two months, one night, in my room, I came to that verse, "Whosoever shall call upon the name of the Lord shall be saved" (Acts. 2:21). I was a lost sinner, going to hell and only He could save me. That very night, January 1957, I trusted Christ as my Saviour. I often say, "The worst day I've had since I've been saved has been better than the best day I had before I was saved."

May God speak to those who read these lines, and make you realize that after 29 years knowing Christ as my Saviour, I can say it has been the

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october 1986



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Wedges Wielded by the Wily (7)

A. J. Higgins MD

Going Up by Going Down

In II Corinthians 12, Paul is confronted by one of Satan's most subtle ploys. Few of us can resist the temptation to self pity. Satan saw his opening and mercilessly attacked. A messenger of Satan, characterized as a thorn in the flesh, was given to Paul. Its exact nature is purposely not mentioned. The Spirit of God would leave ample room for all to identify with Paul in his infirmity. Suffice it to say that a man who had known the trials which he outlined in chapter 11:23-29, stripes, stoning, shipwrecks and such like, would not now be burdened under something less than overwhelming in its character.

Paul wanted out from the circumstances. He wanted relief from the thorn in the flesh. That should be enough to prove to us all that we would have desired the same.

Imagine stealing quietly into the apostle's room and listening to his prayer. He would doubtless remind God of how much glory God would receive by a miraculous healing, or similarly, how much his usefulness as a servant would be enhanced if he were not limited by the thorn. Perhaps Paul would have suggested to God that it all was really a contest between Satan and God, and God must triumph, but instead of granting a miracle, God gave Paul grace.

In this invaluable section of II Corinthians 12:8-10 we learn

The Apprehension of the Will of God about Me (v. 8)

Habakkuk like, Paul wrestles with God thrice over about the issue. This was no prefulatory recitation by a sick bedside that Paul was making.

This was effectual, fervent prayer from a righteous man. Paul was in earnest. Some might hasten to criticize Paul for praying three times. Please be assured, it was not a measure of Paul's weakness, but a reflection of his spiritual vigor. He wanted to know the mind of God.

How important is it to us when in circumstances to know the will of God? Are we content with mechanical recitations? Do we escape into fatalistic resignation that whatever will be will be?

Application of the Word of God to Me (v. 9)

"And He said unto me," here are words so simple that we might be tempted to quickly gloss over them. The Word of God was enough for Paul. In it he found a sufficient resource — "My grace." In it he found sufficient reason — "for My strength is made perfect in weakness."

When Paul tells of God speaking to him, he uses the perfect tense. He is almost saying that he heard Him and continues to hear Him say. The word of God had a permanent effect on the apostle. He lived daily in the good of what God revealed to him.

Sadly, we often receive truth from God and His word, but too soon remove ourselves from its power. At times we can even begin to question a path which God once placed us upon. Circumstances, discouragements, criticism all make us ask if we were ever in the mind of God. Paul was different. As he moved toward the prize, the voice was not only before him beckoning him on, but in his ear as well, all along the race.

Appreciation of the Word of God in Me (vs. 7, 10)

From uncertainty, the Word of

God brought him to acceptance and joy. "Most gladly" is how he phrases his circumstances. To Paul's heart were revealed some of the reasons for his thorn.

1. To Preserve him: "Lest I should be exalted above measure..."; Paul recognized the need to be balanced. What does that say about the rest of us? He came to appreciate what God had done for him. Notice that he says "there was given." Divine wisdom and kindness were involved here. It was almost a gift from God to him.

2. To Prove to him his weakness; how keenly Paul would be reminded of limitations and dependence upon God!

3. To Prepare him for greater service: Here was God's prescription for power to reside upon the apostle. Paul learned that God's way of strengthening is through weakening. His way up is the way down. His path to life is through death.

Paul was able to rise above the mentality that is always occupied with what it is doing in service for God. He was able to appreciate that what God was doing in Him was more important than what He was doing through him.

Anything less than this level of spirituality can rapidly degenerate into self pity. Who was more needed than the apostle? Whose labors were more fruitful than his? If the bottom line of my life is simply what I have done for God and not what God has done in me, how cruel the fate that unfairly lays me low! But if the chief thing is likeness to Christ and godliness of character, how valuable and precious every lesson that comes in His school!

In his circumstances Paul learned

The Appropriation of the Wealth of God for Me (v. 9)

The power of Christ had come to tabernacle upon Paul. The grace of God had been placed at his disposal. The splendors of paradise had been gazed upon to give strength for the race. The riches of grace had been assured to encourage patience in the trial. Paul moved on, not wallowing in self pity, not murmuring about his lot, not even with stoical resignation over fate. Paul moved forward with a glad boast in his infirmities and a sure confidence in the wisdom and the wealth of his God. □

Prayer

Mabel Jean Jassie

"Lord, help me!" Thus I pleaded
In time of deepest need.
My eyes to Heaven were lifted;
I knew He'd intercede.
Twas in that time of sorrow,
From God's abundant store,
He gave me grace unfailing;
I needed nothing more.

"Lord, save them!" oft I've asked Him
To reach my loved ones dear.
"Show them their need of Jesus;
To Calvary draw them near."
The answer, slow in coming,
Is but delayed, I know."
So for them I'll keep praying,
As home to heaven I go.

Sometimes I've prayed "Lord, give me!"
Yet what I sought, denied.
E're long, I learned the answer,
Twas by Himself supplied.
Short-sightedness had prompted
That prayer for my design.
God had a better treasure
In His great plan, not mine. □

Encouragement

Daniel Ussher

One of the traits of human nature is that encouragement is needed as we go along the pathway of life. Even great men of God needed encouragement in their service because there were events that caused them grief from time to time. Paul had the joy of seeing an assembly in the City of Corinth, but the behaviour of some in the assembly caused him to be discouraged. He wrote to them to correct the evils that existed. While he dealt faithfully with them, his words were from a tender heart, "For out of much affliction and anguish of heart I wrote unto you with many tears" (II Cor. 2:4).

The Source

In the second Epistle, addressed to the assembly at Corinth, Paul greets the saints with wonderful words, "Blessed (be) the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; who encourages us in all our tribulations, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God" (II Cor. 1:3-4, J.N.D.). What a great joy to know that we are all in living vital relationship with the God of all encouragement! In a dark day, David encouraged himself in the Lord his God (I Sam. 30:6). While we will look at other sources of encouragement, the child of God must ever look to the God of all encouragement.

The Sharing

When we experience an encouragement from God, it is not to be for our benefit alone. When Paul was encouraged, he was exercised about encouraging "those that are in any tribulation whatever, through

the encouragement with which we ourselves are encouraged of God" (II Cor. 1:4, J.N.D.). There are some experiences that we pass through in life that at the time we find hard to understand, but the Lord brings us through, and our faith is strengthened. When we meet with others who are passing through problems that we have already encountered, we will feel for them in a way that would not have been possible if we had not passed through the same problem.

Encouragement of fellow believers is very important in these last days in which we live (Heb. 10:25). When we get to heaven, there will be no need for the ministry of encouragement, but while we walk in pilgrim pathway down here below there are lots of opportunities to encourage our fellow believers.

The Subjects

"He Who encourages those that are (brought) low, (even) God, encouraged us by the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced" (II Cor. 6:7, J.N.D.). Paul was concerned about the condition of things in Corinth, and this brought him low in spirit and thus he was a subject for the encouragement that comes from God. Most people at some point in time have their discouragements and can get down under the circumstances.

On several occasions, the Psalmist refers to his soul being cast down (Psa. 42:5, 6, 11; 43:5). His reaction to this experience was, "Hope in God for I will yet praise Him." Jonah was brought very low before he learned

in a practical sense, "Salvation is of the Lord" (Jonah 2:9). He states "I went down to the bottom of the mountains; The earth with her bars was about me.... When my soul fainted within me I remembered the Lord: And my prayer came in unto Thee, into Thine holy temple" (Jonah 2:6-7).

It is good to keep in mind that no matter how low we may become in spirit that "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). He will surely bear us up until all the storms of life are past, and we will be with Himself in the sphere where depressions never come.

The Servants

The coming of Titus and the news that he brought was a great source of encouragement to Paul. The ministry of the first Epistle to the Corinthians had the desired effect. It is always an encouragement to any servant of the Lord when those who receive his ministry make the necessary adjustments. It is the Lord's desire that His servants would encourage each other in dark and difficult days. In Colossians 4:7-11, Paul refers to several fellow labourers and sums up his remarks relative to them with the words, "These are my only fellow workers with respect to the kingdom of God who are of such a character as to have become a solace to me" (Literal Trans.).

It is good to appreciate fellow believers who have good spiritual qualities. Their influence cannot be measured by the measure of men, indeed it can be said of some even after they have left this scene, "They being dead yet speak." Joshua was of such a calibre and left his influence on the elders that overlived him"

(Josh. 24:31).

The Scriptures

"For as many things as have been written before have been written for our instruction, that through endurance and through encouragement of the Scriptures we might have hope" (Rom. 15:4, J.N.D.). Men who have left their mark for God have been men of the Book. Times of revival and recovery have always been marked by getting back to the Scriptures. It is a great source of encouragement to meditate on the sacred page. Laying hold on the "exceeding great and precious promises" can be a tower of strength to discouraged souls. When we may feel lonely, we can call to mind that He hath promised never to leave us. When tribulation comes our way, we recall the words of our Lord to the disciples, "Be of good courage; I have overcome the world" (John 16:33, J.N.D.).

Whatever our need may be, it is met in the Scriptures of truth. There is great profit in being Spirit-taught in the Word. Our Lord rebuked the Sadducees when they questioned Him about the resurrection; He told them, "Ye do err not knowing the Scriptures, nor the power of God" (Matt. 22:29). This may be an extreme case, but the principle remains that to be delivered from error we need to be grounded in the Scriptures.

The Shout

When Paul wrote to the Thessalonians it was with a view to their encouragement. As the saints awaited the Lord's return, loved ones had fallen asleep. He puts their minds at rest with the delightful words of chapter 4:16-18, "For the Lord Himself with an assembling shout, with archangel's voice and with

trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in (the) clouds, to meet the Lord in (the) air and thus we shall be always with (the) Lord. So encourage one another with these words" (J.N.D.).

The Lord's return is a great encouragement to the child of God. Much has been written about this blessed event, and many of the hymns that we sing remind us of the blessed hope. However, we should live in the light of it and use the prospect to encourage ourselves. The shout will be sweet to the ears of many tried saints. The joy of meeting our Lord in the air will surpass any thoughts we may have about this great event while we are in these bodies of our humiliation. As we close our meditations we can say with another, "The sky, not the grave is our goal." □

Prayer

Prayer is a creature's strength,
his very breath and being;
Prayer is a golden key
that can open the wicket of mercy;
Prayer is the slender nerve that moveth
the muscles of Omnipotence.
Wherefore, pray, O creature, for many
and great are thy wants;
Thy mind, thy conscience,
and thy being, thy rights
commend thee unto prayer,
The cure of all cares,
the grand panacea of all pains,
Doubt's destroyer, ruin's remedy,
the antidote of all anxieties.

David Ronald

In Genesis 2:1-2, we see God (plural, involving the trinity) ending His work on the seventh day. "God (plural) rested from all His work." In John 5:17, when criticized by the Jews for working on the sabbath, our Lord said, "My Father worketh hitherto and I work." I'm sure this would indicate that sin had robbed the deity of the rest of creation and from then until Calvary, God worked. How we should bless our God that the suffering and the work of the cross has brought rest to God and rest to everyone who is in the blessedness of Calvary's work!

With joy the believer can sing number 175 in the Believers Hymn Book,
"Thou Holy One of God!
The Father rests in Thee,
And in the savor of that blood
Once shed on Calvary.
The curse is gone, through Thee
we're blest,
God rests in Thee, in Thee we rest."

Sin not only robbed God of rest, it also robbed creation of its rest, and today we hear its groan (Rom. 8:22). The creation will know a glorious day of rest at the coming "Day of Manifestation," when He shall usher in His glorious millennial reign. Today, most of the people of God appreciate the rest that is ours because of Calvary; I wonder if many of us have failed to understand and appreciate that for our God, while Calvary's work is complete, He is still working in each of our lives.

The Epistle to the Philippians speaks of work six times, three in which God is working, and once when we are told to work (2:12). In

Philippians 2:30, Epaphroditus was nigh unto death for the work of Christ. In 3:2, we are warned, "Beware of evil workers," probably the same ones that in 3:18 moved him to tears; we must be alert to detect them today.

Let us look at God working in our lives, remembering that He is pictured in the potter of Jeremiah 18. Jeremiah was told to go down to the potters house to hear God's words. In obedience, he goes and finds the potter at work on a piece of clay.

The Potter's Priority

The Lord in the Potter. He takes the clay; it is passive in His hands (Rom. 9:20, 21), to be molded according to His will.

The Potter's Purpose

He is forming a vessel for present service or for future display. God is at work in you to fit you for a sphere of spiritual service for Him in this life, as well as fitting you now to be a vessel in which He will display His own glory eternally.

The Potter's Problem

Is it a stone in the clay, a foreign substance, an air bubble or what? The vessel on the wheel that is seemingly shaping up so beautifully collapses under His skilled hand. The Potter's work is perfect, the flaw is in the clay. How often we have been like that clay, marred in the Potter's hand! How often we have failed in our fulfillment of the present purpose of the Lord!

The Potter's Persistence

Well might He have cast the problem aside. Does He? Would we? Isn't it a marvel! The same Potter in whose hands the clay broke down, takes it up again. The same hand,

wheel and clay, to produce another vessel.

The Potter's Prerogative

He makes another vessel "as seemed good to the Potter." He doesn't ask the clay, nor does He cast it aside. It is to be for His service and His glory. So He begins again to make another vessel.

With thoughts of the Potter at work in Jeremiah 18:3, let us think again of Philippians 1:6, "Being confident of this very thing, that He that hath begun a good work in you will perform it until the day of Jesus Christ." On conversion's day, we were taken up by His hand and He began a work that He has been engaged in from then until now, a work that will not be consummated until He has us at home with Himself. With what patience, skill, and perseverance, He has worked in each of our lives to produce that which will be for His glory!

When we turn to Philippians 2:12, we learn that the Philippian assembly had a problem that could in the purposes of Satan lead to division amongst them (4:2), and where could they turn? The apostle, having set before them the marvelous condescending grace of Christ, tells them to solve their assembly problems in the Spirit and mind of Christ.

God allows these troubles to come our way (2:13), for He is working in us. We are the clay, and the trials, sorrows and suffering in this life are the pressure of the Potter's hand, as we are formed for His glory and our blessing. Beloved, does this not explain many of the difficulties of life? Is God not allowing them as in Job's life to ultimately produce what He wills. It is interesting that the work of God in Paul produced a

drink offering, in Timothy's sacrifice as a servant, there was an acceptable service, and in Epaphroditus' sickness, a sacrificial suffering. Brethren and sisters, these things will be produced in us as we submit to the Potter's hand.

Let us look briefly at chapter 3:20-21. Here the vessel is complete, the work has reached its fruition. The body of humiliation, so called because it has stood up so poorly under the hand of the Potter, will be ultimately what He had in His mind when He took up the clay, and that which was predetermined for us in the eternal past, will be fully realized. The work of the Great Potter has been to produce a moral transformation in our lives in the working of Philippians 1:6 and 2:13. In chapter 3:20-21, the transformation is seen relative to our bodies, a transformation for which the creation and the creature long and which so often has been so little evident, "We shall be like Him" (I John 3:2). We will fully manifest the work of the Potter, morally and physically; that which in so many of us has been so poorly manifest will be seen in all its glorious fulness then. May God help us, beloved, here and now, to manifest Christ's likeness, so that Christ may be magnified in our bodies, that as others look on us they may get an expanding view of our Lord Jesus who one day will be admired in all them that believe (II Thess. 1:10)!

The wonder of the working of our God in us would lead us to bow in worship at His glory and sing,

"And is it so, I shall be like thy Son? Is this the grace that He for me has won?"

God thinks so much of his Son that He is going to fill heaven with

those that are perfectly conformed to His image. May it be ours, as clay in His hand, to be fitted for service in this life, that we may be well pleasing to our Lord! Then, as we wait for the day of glorious manifestation, when the work will be completed, we may be able to look back, understanding all the workings of the Great Potter who was always working to fulfil an eternal purpose. "He will present us faultless before the presence of His Glory with exceeding joy" (Jude v.24). □

He is Precious

"Unto you which believe He is Precious" (I Pet. 2:4-7).

He is the fulfillment of the promise to Adam. He has bruised Satan's head...Gen. 3:15.

He is the fulfillment of the promise to Abram. All families are blessed in Him...Gen. 22:18.

He is the fulfillment of the promise to David. He is the Coming King...Psa. 89:3, 4.

He is the fulfillment of the promise to saints. He is the Melchizedec Priest...Psa. 110:4

He is the fulfillment of the promise of Isaiah. He became the suffering Substitute...Isa. 53:5.

He is the fulfillment of the Promise to Micah. He is the Lord of eternity...Micah 5:2. □

Daily Loaded with Benefits

"I have such a load burdening me," R. C. Chapman said to a friend.

"I am so sorry," the friend answered.

"Yes," said Mr. Chapman, "but wait till you hear what my burden is, 'He daily loadeth me with benefits'" (Psa. 68:19).

Practical Living (2)

Dr. Paul Robinson

Be Yourself

The purpose of preaching is to open the ear, enlighten the mind and stir the heart (Eccl. 12:10:12). A sincere preacher is burdened that his audience will derive lasting spiritual benefit from the message, being attracted to Christ. Therefore, he first must cultivate a sense of the presence of God through prayer. Then, through quiet study of the Scripture, he must develop the resources upon which the Holy Spirit draws in preparing a suitable message. Now comes the great matter of presentation - that is, how to deliver the message in a stimulating manner, thereby opening the ear and gaining access to the heart. Therein, lies the nature and necessity of spiritual gift.

There is the temptation to imitate the gift of others. Younger men imitate other men whose preaching has influenced their own lives, and whose gift has been acknowledged by the Lord's people. In less sanctified circumstances, one would be entertained by this aspiring preacher who rises before an audience employing the posture, movements, facial expressions and other idiosyncrasies belonging to another. Usually, the content of the message goes unnoticed. The tragedy is compounded when such mimicry is carried into public prayer.

Let us notice that God used variety and diversity in delivering His word to men. For example, the penmen of the New Testament were different in personality, education, occupation, spiritual capacity and gift. Yet their individuality was not only essential to the composite of divine truth being presented, but it en-

hances its beauty. A reader can readily identify with a writer of like personality. That is why we all have our "favorite" passages of the Word of God; but all are equally important.

At Corinth, a divisive spirit prevailed because of preferring one servant above another. No doubt this related to his spiritual gift and ability. They compared Paul, Apollos and Cephas, noting the contrasting characteristics of their preaching, but each had his contribution to the work of God. The remedy for this competitiveness was submission to the sovereignty of the Spirit who gave the gifts and recognition that as in a body, all members were necessary.

God still makes His people different and all have a part to fulfill in holding forth the light of Christian testimony.

If you are responsible to preach, remember, you only appeal to a segment of your audience. No matter how gifted, no man reaches all the people who listen to him. Therefore, dear brother, if you want to be appreciated, preach with sincerity, with freshness, with warmth and be yourself. □

"He is the weeping sower
Who shall with singing come,
Bringing His gathered sheaves
from earth
To Heaven's harvest home.
And when with joy he lays them
Down at his Master's feet,
His own "well done, thou
faithful one"
Will make his bliss complete
The evangelist, by Wm. Blaine

Things that Differ (9B)

N. Crawford

In a former article in the August, 1986, *Truth and Tidings*, we attempted to examine the relationship of faith to evidence. We pointed out that faith never stands alone. The believer's faith rests upon the solid foundation of the written Word of God. Our faith is small, but it is reposed in a great God and His infallible Word. We sought to find a proper balance between the sovereign act of God in granting faith to the believer and the personal responsibility to believe the Word of God. We then addressed the relationship of faith to sight and contended that while faith is not dependent on sight, or any other subjective act or feeling, it is not the opposite of sight, so that faith and sight can and do coincide. In this concluding article, we want to answer the following questions: Is there a distinction between "childlike faith" and mature conviction? Does faith need assurance? How is faith related to evidence or proof? Will faith and hope cease and love endure forever?

Childlike Faith and Mature Conviction

The Lord Jesus used the faith of a little child as an example of the right attitude of those who are great in the kingdom of heaven (Matt. 18:1-4). Faith is not only small and childlike, but it is very humble. It is the confession of utter helplessness, like a babe held in the arms of its mother. We should never lose this dependent attitude of humble, childlike faith.

Yet, faith does grow (II Thess. 1:3), and we are deeply interested in the means by which it grows. It has been the experience of saints through the ages that when they have put God to the test, He has proven to be the

faithful God. Trials have been turned to triumph, pain has resulted in praise and grief has become spiritual gain. It was in the fiery furnace that the Hebrew youths proved that God was with them. Peter had this in mind when he wrote, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). There is no substitute for the school of spiritual experience. However, the basis for faith is not our experience, for it is always subject to our own faulty interpretation. As every mature believer knows, we have been enabled to trust God even when we had very little understanding of His dealings with us.

Faith does grow exceedingly as our knowledge of the Lord Jesus and the Word of God increase. Truth that was once feebly grasped with very limited understanding of its height, length and breadth is born in upon our souls with tremendous weight and power by the operation of the Holy Spirit who is the great Illuminator (I Cor. 2:11-15). "In all the Scriptures, the things concerning Himself" (Luke 24:27) are the food of faith with which the Holy Spirit delights to occupy us (John 16:14). As an example, no student of Scripture, enlightened by the Holy Spirit, can view Christ in the prophecies, promises, illustrations, pictures, shadows and types of the Old Testament without joy, wonder and awe flooding his soul. He exclaims with Jeremiah, "Thy words were found and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart" (Jer. 15:16). The concluding argument for every relationship of

faith to Scripture is, "So then, faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Does Faith Need Assurance?

In Christ there is "a full assurance of faith" (Heb. 10:22). Paul calls it "a full assurance of understanding" (Col. 2:2). This assurance brings pleasure to God and is therefore a special target of all the "fiery darts of the wicked" (Eph. 6:16). When Paul wrote to the Colossian believers, he prayed that they might be "rooted and built up in Him (Christ), and stablished in your faith" (Col. 2:7). On the debit side, he wrote, "And this I say, lest any man should beguile you with enticing words" (v. 4). The life of faith is a arena of conflict. Satan attacks faith with flaming darts which burn long after they penetrate the heart. "The shield of faith" enables the warrior to "be able to quench all the fiery darts of the wicked" (v. 16). The Lord Jesus chose to meet all the attacks of Satan with "It is written" so that we might know the effectiveness of the shield of faith (Matt. 4:1-11).

When Paul exhorts Timothy, "Continue thou in the things which thou hast learned and hast been assured of" (II Tim. 4:14), he uses a verb form of the word that is most frequently translated "faithful." Timothy has discovered that the things he has learned are "faithful and true" and worthy of his complete trust, thus the common use of the expression, "This is a faithful saying," in these letters. This assurance of faith is a necessity so long as we are left in a hostile scene, exposed to the attacks of the devil.

Is Faith Dependent on Evidence or Proof?

This is the vital question toward

which we have been moving throughout this study. If what has gone before seems elemental and familiar, it was necessary as a foundation for what is now being asked. There is a wide divergence about the answer to this question. There are those who believe that any defense of the faith is dishonoring to God and that the entire area of "Apologetics" is human pride at work. They believe that faith is "Belief in divine truth without proof," and their position can be traced as far back as Augustine who taught that the ground of faith was divine authority. Of course, he taught that this authority was expressed in the "church" and the Scriptures, the latter more than the former, but it was the "church" that must be believed in its statements about the Scripture which is obviously a circular argument, of which we are not accusing any of our brethren. However, there are some whose definition of faith is a leap in the dark, unrelated to reason, logic, confirmation or proofs. We want to show that in the New Testament there are constant appeals to evidence for faith.

Faith is not dependent on reason or logic. The truth of the very being of God transcends our highest thought, and Christ is not only incomparable, but He is beyond our full comprehension (Matt. 11:27). There are many truths, revealed in Scripture, that far surpass the highest human thought. They are not the inventions of human intellect and cannot be fully comprehended by reason, but they are beyond reason, not against it. Human limitations do not hinder us from enjoying these blessed truths. Their greatness produces a holy wonder in our souls and creates a longing for greater ap-

prehension of them. This is the meaning of the word "infirmities" of Roman 8:26. A literal rendering of the verse could be, "The Spirit understands our limitations and helps us."

On the other hand, it is not necessary to cut off your head to be a humble believer. The Scriptures abound with evidence of which faith can lay hold. When God, through Isaiah, demonstrated His supremacy over the religions of the pagan world, He gave evidence for faith. In chapter 40, all creation is called upon to give witness to His greatness and power. From Isaiah 41 to 46, a line of evidence is pursued that is finally summed up, "I am God and there is none else, I am God and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, My counsel shall stand and I will do all my pleasure" (Isa. 46:9,10). This powerful evidence for faith is based on the fact that God has proven His omniscience by foretelling the future and has proven His sovereignty by making His counsel to stand. These facts are still a powerful evidence for faith.

The Lord Jesus said to the Jews who sought to stone Him, "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works that ye may know and believe that the Father is in Me and I in Him" (John 10:38). The works gave evidence for faith. This cannot be denied and was the argument used by Peter on the Day of Pentecost, "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you" (Acts 2:22). Of course, all agree that these signs

were for an earthly people, Israel, but this does not change the fact that faith and evidence coincided.

The first recorded public statement of the Lord Jesus was in Nazareth, "This day is this Scripture fulfilled in your ears" (Luke 4:21). He gave evidence for faith when He said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John 6:39). Such evidence for faith is relevant for 20th century man. John and Isaiah agree that this Jesus is Immanuel. It is a characteristic of the Gospel writers to carefully show that in the incarnation the Old Testament was fulfilled. The evidence that is given shows that men fulfilled Scripture in detail, even though they were ignorant of the import of their actions, such as the four soldiers at the foot of the cross gambling for the Saviour's garment.

Evidence for faith can be seen in every aspect of the record of the resurrection. No wonder that Luke says of the witnesses, "To whom He showed Himself alive after His passion by many infallible proofs" (Acts 1:3). These convincing proofs were necessary to open blind eyes, but we thank God for them to this day, for no more powerful evidence for faith can be found than the empty graveclothes in an empty tomb and a living Lord with the marks of death on His body. We have often stood with Thomas and declared with him the confession of our faith, "My Lord and my God."

Will Faith and Hope Cease and Love Endure Forever?

Many beautiful words have been written describing the moment when hope will cease and faith will give

way to sight. There is much truth in what has been written. This can be proven from the plain statement of II Corinthians 5:7, "For we walk by faith not by sight," and in the context, the walking by faith is linked to the time when we are at home in the body and the walking by sight, when we are at home with the Lord. The further context concerns the limitations of the present tabernacle in which we groan and the anticipation of "the house from heaven" which will swallow up all that is merely mortal. There is no evidence in the gradual decay of these mortal bodies of the glorious future that is in store for us, therefore, we know this by faith and not by sight. In this context, faith and sight are clearly contrasted, and we can plainly see the reason for this. However, we have already shown that although faith is not dependent on sight, it is not contradicted by it (Truth and Tidings, 1986, page 207). In fact, sight will consummate faith (I Pet. 1:9), proving that what was seen by the eye of faith was far more real than all that our natural eyes could see. It is true that our present faith is the evidence of things not seen (Heb. 11:1), but will faith really cease?

Perhaps the problem lies in our own definition. If faith is not possible where sight is given, then of course at the moment of seeing the Lord Jesus, faith will be no more. On the other hand, if I rightly understand that faith is total confidence in God and His Word, then the sight will confirm the faith, and strengthen it and enable me to trust God for an eternity of glory and joy.

The hope of Romans 8:24, 25 relates to the redemption of the body (v. 23). Once this great event will take place, we will no more

hope for it than a believer would hope for the salvation of his soul in the present. The event is past even though the blessing of it is continuous. I suppose it is in this way that we have felt confident in singing, "When faith and hope shall cease." However, no hope seems to my limited mind to involve no prospect for the future, but we believe that God will unfold to us, in the riches of His grace, an eternal tapestry of His kindness toward us through Christ Jesus (Eph. 2:7). There will ever be the "upward" and the "higher" and the "greater" to enthrall our souls for eternity. If this is the correct definition of faith and hope, then along with love, they will continue forever. □

Love So Amazing

The So Loving Father. "For God so loved the world," John 3:16.

The So Lifted Up Son. "Even so must the Son of Man be lifted up," John 3:14.

The So Life-giving Spirit. "So is every one that is born of the Spirit" John 3:8.

The work of the Trinity in procuring so great salvation.

"Whom the Lord loveth, He Chasteneth,"
Gently loosens He thy hold
Of the treasured former things,
Loves and joys that were of old,
Shapes to which the spirit clings,
And alone, alone He stands,
Holding our beseeching hands.

Water in the Wilderness

The Serpent and the Springing Well

William Lavery

Paul, the apostle, writes about Israel's wanderings in the wilderness to the assembly in Corinth, "Now all these things happened to them as types: and have been written for our admonition, upon whom the ends of the ages are come," and warns, "So that let him that thinks he stands take heed lest he fall" (I Cor. 10:11-12 J.N.D.). He does not exhort us to follow their failures, but to learn these lessons theoretically, not experientially. One of these instances is the lifting-up of the Brazen Serpent in the wilderness, and he adds, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor. 10:9).

This event, recorded in Numbers 21, took place towards the end of the wilderness journey and was preparatory to the Children of Israel entering into the enjoyment of the rich inheritance that God would graciously give them. Prior to their possessing the land, God must teach them that their discontent and murmurings were the result of having a sinful nature. They had just triumphed over their enemy, for, "The Lord...delivered up the Canaanites, and they utterly destroyed them and their cities" (Num. 21:3), but the defeat of the enemy was followed closely by discouragement and danger. Since they had despised the Bread of Life (The Manna) they will taste the sting of death in judgment. It has been said, "They that cry without cause, will justly have cause given them to cry about." Manna typifies Christ in humility, and as we contemplate the meek and lowly Jesus, we, in turn, are humbled and caused to tread through this wilderness world in complete dependence and obedience to God, as He did.

Thirty-eight years before the Brazen Serpent was lifted up, the law was given, and Israel affirmed, "All that the Lord has said we will do, and be obedient" (Ex. 25:7) God had said, "Whosoever toucheth the mount shall be surely put to death" (Ex. 19:12). The law was a ministration of death, "Therefore by the deeds of the law there shall no flesh be justified in His sight for by the law is the knowledge of sin" (Rom. 6:23). Beloved brethren and sisters, discontent and disobedience only prove human inability to keep the law. "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the Wilderness? for there is no bread, neither is there any water; and our souls loatheth this light (worthless) bread, and the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21:5-6) Immediately they acknowledged their failure, "We have sinned...pray unto the Lord, that He may take away the serpents from us" (v. 7). Their request was refused, but a remedy was provided.

When we were born into God's family, we were indwelt by the Spirit of God and new desires were born within our hearts. Obedience to the Lord who saved us, was our prime object, but likely it wasn't very long until we discovered that we still had an old nature. God didn't remove 'the flesh' but He provided the means by which we could overcome. Our old nature was introduced to mankind through Adam's disobedience. He blamed Eve, and she said, "The serpent beguiled me, and I did eat" (Gen. 3:13). So God was reminding Israel that their sins originated in a

sinful nature. Now the serpent is easily equated with Satan. John calls him "That old serpent, which is the Devil and Satan" (Rev. 20:2).

God's remedy is the brazen serpent lifted up! Those who were bitten could not look to self or to others for deliverance. They must look off to the serpent of brass, and all who looked, lived. The brazen serpent is a beautiful type of Christ, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15). There was no sting of the serpent in Him. He had no sinful nature. He was absolutely sinless, and it was impossible for Him to sin. The Lord links His being lifted up with the doctrine of the new birth, and when we trusted in the Saviour we received a new nature and are not in the flesh, but the flesh is still in us. However, God has graciously provided the power to enable us to live for Him. This power is the Spirit of God, who indwells every believer, and He is typified by the springing well in Numbers 21:17-18. Moses links the Serpent with the springing well, and John does likewise in chapters three and four of his gospel. Brass reminds us of the brazen altar that withstood tremendous heat. Subsequent to our blessed Lord bearing the fire of God's judgment at calvary for us, the Spirit of God was poured out at Pentecost.

Paul, no doubt, had these same things in mind when he wrote, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (the brazen serpent): that the righteousness of the law might be fulfilled in us, who

walk not after the flesh, but after the Spirit" (The Springing Well) (Rom. 8:3-4). Please note the many times that Paul uses "me," "I" and "my" in Romans chapter seven where he confesses, "For I know that in me (that is in my flesh) dwelleth no good thing (v. 18), and concludes, "O wretched man that I am! who (not what) shall deliver me from the body of this death?" (v. 24). He finds himself condemned in his old nature, the flesh, but finds the answer in the One who was lifted up, "I thank God through Jesus Christ our Lord" (v. 25).

"Condemned" in chapter seven, but "No condemnation to them which are in Christ Jesus" in chapter 8. In contrast to all the personal pronouns of chapter seven we find many references to the Holy Spirit in chapter eight. May the Lord help us to enter into these great things that were true of each believer at conversion, but that we are so slow to appreciate! Without this experience we will not enjoy the rich inheritance that is ours in Christ Jesus and made effective by the Spirit of God. □

Throughout all eternity the Church will occupy a place of blessing, unique and precious, resplendent indeed with His glory; but now, through that upon which failure cannot be written, principalities and powers are provided with a picture of God's many-sided wisdom "according to His eternal purpose, which He purposed in Christ Jesus our Lord" (Eph. 3:10, 11).

"Christ is to us the cause of our resurrection, the type, the foretaste and the guarantee of it" (C. H. Spurgeon).

Satisfied?

Bruce Smith of Glen Ewen SK

We only need to talk a short while with a man of the world and we realize that he is dissatisfied. He may express his dissatisfaction about politics or economics, or, if he really bares his soul, he may confess that he is also dissatisfied with religion. This is exactly what we might expect to find, for an unregenerate person has no true peace, no consciousness of sins forgiven and no enjoyment of the abundance of spiritual blessings that belong to the Christian. He is without hope and without God in the world (Eph. 2:12). When it comes to the Christian, we have every reason to be satisfied and yet this is not always so. With this thought in mind we shall turn our attention to this question, Are you satisfied?

Satisfied with The Person and the Divine Provision

We want to look at Psalm 105:40, "The people asked, and He brought quails, and satisfied them with the bread of heaven." This bread of heaven can be looked at in a two-fold way, satisfaction with the Person and then, satisfaction with the provision that God made for them. The Person of Christ as seen in the bread of heaven is the primary source of the Christian's satisfaction. We must ask ourselves the question, "Is the One who filled our wondering vision at salvation's day beginning to be shut out by the things of this life?" A true Christian would never be dissatisfied with the Person of Christ, but if He is not given first place in our hearts, we will begin to be dissatisfied with God's Word. Is it still sweet to our taste, or have we turned away from it?

One of the reasons for turning away from the Word of God is an

unwillingness to allow it to judge sin in our lives or expose our waywardness, and rather than make the necessary adjustments, we may become dissatisfied with it. Oh turn again to God's Word and learn with Job that it ought to be more esteemed than our necessary food (Job 23:12)!

Satisfied with Possessions

In Hebrews 13:5, we are exhorted to be content or satisfied with such things as we have. Are we satisfied with our possessions? Honesty before God would cause many to confess that covetousness, a desire for more than God has given us, lies at the root of the problem. If there is a dissatisfaction with God's material blessings on us, there will be a continual hungering for more. This can cause envy of others who seem to have been more richly blessed and may even lead to strife. At the very least, the damage will be that our interests will be diverted away from God's things. If the realization that we are going to leave all this behind really gripped our souls, we would indeed be satisfied with such things as we have.

Satisfied with the Place

After reading Psalm 36:8 "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures," and Psalm 65:4, "We shall be satisfied with the goodness of Thy house, even of Thy holy temple," we might well ask ourselves, are we satisfied with the place of God's choosing? Most surely the psalmist was abundantly satisfied with the fatness or abundance of the house.

Let us consider together some of the abundance of the house. I cannot help but think of the sweetest of

them all, the worship meeting. We have often been reminded, "They shall not appear before the Lord empty" (Deut. 16:16). The purpose of this gathering is to give unto the Lord meditations concerning His precious Son, but I have never yet been at a worship meeting with something to offer and have not come away enriched, yea abundantly satisfied. Then we might consider the rich outpouring of divine grace in the feeding, keeping and comforting of the saints (I Cor. 1:4) as part of the abundance of the house. The very fact that Christ has promised His personal Presence should make us abundantly satisfied. These are only a few of the great blessings of the assembly that should satisfy our hearts.

Then think of the goodness or beauty of the house (Psa. 65:4). Is the assembly not a place marked by a simple order, a beauty that is not found in the religious world? Some are dissatisfied with this simple order and would seek to add to it to make it attractive to the flesh. God preserve us from such things and let us be satisfied with the order that God has laid out in His precious Word!

Satisfied with the Prospect

In closing, I would like to turn your attention to Psalm 17:15, "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." David takes us from this scene into the very presence of God. There will be no dissatisfaction then, we will be perfectly in His likeness, given bodies like unto His own body of glory (Phil. 3:21). What a day! Yet living in view of that day will produce the satisfaction in the Person, the provision, the possessions and the place now. □

Sydney Maxwell

Question: Do the scriptures teach that there will be a great ecumenical movement in christendom?

Answer: It may be that the questioner has in mind some prophetic statement regarding such a movement or merger. I feel we need to be cautioned about prophetic matters relating to this church period. I judge that prophecy, as such, relates to the period when the church has been caught away. We are living in the mystery period of the church and it has no relation to prophecy. I have no doubt that coming events cast their shadows before them, and because of this we may see things both political and religious shaping up, yet, we must keep in mind that shadows are illusive and changeable.

The moment is coming when the church, every born again soul, will be caught up to be with the Lord. I Thessalonians 4:13-18 and I Corinthians 15:50-58 indicate the change that will take place at the rapture. The unfolding of events that will take place quickly after that will fit into God's prophetic program for Israel and the nations. It is evident that what remains of the professing church, when the genuine have been taken home, will merge into the great religious system of Revelation 18. Those who believe the Gospel of the Kingdom, that is, tribulation saints are given a call to come out of this great, false system (Rev. 18:4).

I have no real difficulty in seeing that the great merging process of religious entities is taking place in our day, but I believe that such activities are the shadows of events yet to come. In the light of this, we do well to maintain our separation from

all religious affiliation that when we hear the shout we will be in happy fellowship with the only thing to which the Word of God gives witness, that is, assemblies gathering to the name of our Lord Jesus Christ. If we see in our day that this is the only thing God recognizes as corporate testimony, we shall be found identified with nothing else.

Question: Is it correct to say that the European Economic Union is the revived Roman Empire?

Answer: This question is similar to one that has just been answered and we often hear questions of this kind relative to prophetic matters. The student of prophecy will be well advised to keep in mind that God's prophetic clock has stopped. When the Lord Jesus entered Jerusalem and was rejected, the 69th week of Daniel 9:26 was terminated. The present period, God's day of Grace, is indeed a great parenthesis in the ways of God. The writer of the Acts states it thus, "God at the first did visit the Gentiles to take out of them a people for His Name" (Acts 15:14).

We hear stories of a computer called "the Beast," and the great economical upsurge of western nations joining together to control economy and finance. The child of God should keep in mind that as long as the church is still in testimony here, the revival of the Roman Empire is not going to take place. These are future prophetic events and do not belong to this period. I would counsel saints, don't be too occupied with looking around, that is the wrong direction, "Look up, for your redemption draweth nigh" (Luke 21:28).

Once the church has been caught

away, I have no doubt all these things will begin to take shape very quickly. In the mean time may we be more interested in being pilgrims, looking forward to meeting the Saviour, and not prophets trying to piece together what lies beyond us and in which we shall not be involved. We can be interested in prophecy without becoming prophets. □

**Principles of Rule as Illustrated
In First Samuel**
by Albert McShane

Steer's Christian Supplies, 150 St. George St., St. Thomas, ON, Canada N5P 2M4, has received a new edition of this valuable book by our highly esteemed brother, Albert McShane. We heartily recommend this book to our readers. The cost is \$2.85 postpaid in Canada, and \$2.85 postpaid in U.S. dollars to be mailed to the U.S. The reason for this is that postage to the U.S. costs 3½ times more than postage within Canada.

Gathering Unto His Name
by Norman Crawford

A third edition has been published by **Gospel Tract Publications**, 48 York Street, Glasgow, Scotland, G2 8JW. Our brother, Samuel Johnston has reset the type entirely and has bound this new edition in both hard covers and a superior paperback cover. These books will be available from Christian Book dealers or directly from Gospel Tract Publications.

The Collected Writings of W. E. Vine in four volumes with a fifth volume, available this year, have been printed and beautifully bound by **Gospel Tract Publications** 48 York Street, Glasgow, Scotland G2 8JW. This is a most valuable set of books including the excellent commentaries on Galatians and the Epistles to the Thessalonians by C. F. Hogg and W. E. Vine. Please request these books from your Christian Book dealers. A catalogue of books published by Gospel Tract Publications can be obtained from Glasgow. □

Tidings - Canada

British Columbia

Vancouver, In August, David Oliver gave appreciated ministry at West Richmond, Fairview, Carlton, Woodland Drive and Victoria Drive.

Saskatchewan

Melfort, Jim Webb and Paul Kember had three weeks of well attended gospel meetings in July with a little blessing in salvation.

Manitoba

Winnipeg, Prayer is requested for a gospel series which Jack Nesbitt and Jack Gould expect to start on October 19.

Ontario

John Page of England gave ministry in a number of assemblies in Ontario during August and September.

Barrie, The saints appreciated a visit by Larry Steers.

Clinton, The assembly enjoyed recent visits by David Gray and Albert Grainger.

Collingwood, Don Nicholson spoke at the Sunday School picnic and remained for the Lord's Day.

Delhi, Tent meetings by Jack Nesbitt and Steven Kember were well attended with up to 30 strangers present.

Deseronto, A young sister was baptized in early September. The saints appreciated recent visits by James Clark and Arnold Gratton.

Gore Bay, Helped by various brethren, Brian Owen had several weeks of gospel meetings with some encouragement. Prior to the gospel series, Brother Owen had two weeks of well attended children's meetings.

Guelph, Jack Noble expected to leave for Ireland and Scotland in late September and to have gospel meetings in the Shetland Islands.

Kingston, In late August, Timothy Kember and Eugene Badgley concluded a five week gospel series in a rented building. A number of new contacts were made and Brother Badgley purpos-

ed carrying on the meetings one night a week as well as having some Bible Readings and children's meetings.

London, Prayer is requested for a series in the gospel which William Metcalf and William Beattie expect to start on October 5.

Merlin, Paul Kember and Marvin Derksen saw some nice blessing during tent meetings in August.

Midhurst, Four weeks of tent meetings by Harold Paisley and Timothy Walker were very well attended with many outsiders present. Christians from over 25 assemblies came to support the effort. God blessed the effort in the salvation of precious souls.

Newmarket, In late August, Lorne Langfeld had a series of children's meetings. The Lord's people were encouraged to see 100 children and a good number of parents coming out to each meeting.

Sarnia, John Slabaugh expected to start a series of meetings on October 5, using his chart on Coming Events.

Sault Ste Marie, Fourteen of the Lord's servants attended the 70th conference. Ministry and Bible Readings were very profitable and the conference ended happily with a young man professing salvation.

Thornbury, Larry Steers and David Gray continue in the Orange Hall on Monday evenings with strangers present every night.

Toronto, Prayer is requested for a series of gospel meetings from October 26 to November 16 by Sydney Maxwell and Gene Higgins in the Minkler Auditorium of Seneca College, 1750 Finch Avenue East. The auditorium seats 1200 people and these meetings are being convened by 12 assemblies in the Toronto area. Pray that many in Toronto and surrounding districts will attend and that God will be glorified in the salvation of souls. Joe Milne gave reports in several assemblies in August regarding the work of the Lord in Venezuela.

Woodville, In early July, Don Nicholson

Tidings

and Timothy Walker conducted a two week gospel tent series on Brother Nicholson's property. This effort was well attended and God added His blessing in the salvation of a precious soul.

Quebec

Price, The saints plan to purchase a lot for a new hall near the Mont-Joli airport. The new location is approximately one mile from the High School where they now meet.

New Brunswick

Salisbury, Albert Ramsay and Murray McCandless had a very encouraging and fruitful summer with seven weeks of tent meetings. There were strangers every night and a number professed salvation.

Tracadie, Albert Grainger and Leslie Wells commenced a gospel series in August.

Nova Scotia

Sydney Mines, The assembly enjoyed recent visits by James Clark and Ken Taylor.

Waldec, Albert Hull and Peter Orasuk commenced tent meetings in early August. Many here related to the saints remain in darkness. Because of the weather, our brethren have had to use three heaters in the tent, but have been encouraged with an increase in numbers and interest as the meetings continue.

Weaver's Settlement, The recent one day meeting was smaller, but five took part in profitable ministry and the day closed with a good gospel meeting.

Yarmouth, Albert Hull and Peter Orasuk had three weeks in a tent, the first time a gospel tent had been pitched here. A number from the area attended and others listened to the speakers placed outside.

Prince Edward Island

O'Leary, Arnold Gratton and Robert McIlwaine are having tent meetings with a good interest.

Tidings - U.S.A.

Washington

David Oliver gave helpful ministry in

Seattle, Arlington and Tacoma in August.

Lynden, In early August, a good number gathered to hear ministry by Sydney Maxwell.

Iowa

Arlinton, Five weeks of tent meetings by Victor and Bruce Collins were encouraging with a number from the town attending and a little blessing in salvation.

Garnavillo, In early August, Joe Milne of Venezuela visited the assembly for a Lord's Day and two evening meetings. While in the district, Brother Milne also visited West Union, Manchester, Cedar Falls and Marion. This was his first visit here.

Grandview, Allan Christopherson had four weeks of tent meetings with some good contacts made.

Manchester, The all day meeting on August 17 was helpful with ministry given by Paul Elliott, Bruce Collins and Henry Wahls.

Nora Springs, Some long prayed for professed salvation during five weeks of encouraging tent meetings by Robert Orr and Paul Elliott.

Sioux City, The July conference was well attended. The Bible Reading on Prayer was instructive, and ministry given by Brethren T. Southard, R. Weber, B. Jackson, E. Scott, S. Eadie and D. Nabors was timely and much appreciated.

Tipton, On August 19, Allan Christopherson commenced a series of tent meetings in this new place.

Waverly, Robert Orr and Bruce Collins started tent meetings on August 24.

Wisconsin

Cashton, A number professed during several weeks of encouraging tent meetings by Joel Portman.

Ohio

Akron, The Labor Day conference was larger than former years with 600 present including over 250 young Christians under 30. Profitable ministry was given by Brethren T. Baker, N. Crawford, R. Gamble (Scotland), G. Higgins, F. Krauss,

Tidings

W. Lavery, O. MacLeod, E. McCullough, W. Metcalf, D. Oliver and J. Smith.

Lorain, Tom Baker had a series of very fruitful gospel meetings in August. At the recent conference, ministry was given in both Spanish and English, with help given by T. Baker, J. Slabaugh, J. Smith and others.

Pennsylvania

Indiana, On September 2, John Slabaugh started a series in the gospel.

Pennsauken, The monthly area Bible Readings will resume in October, the subject this year being "The Differences in the Four Gospels".

Philadelphia, In various assemblies in this area as well as in New England, Joe Milne gave ministry and reports on the work of the Lord in Venezuela, before leaving for Venezuela at the end of August.

New Jersey

Cherry Hill, On August 31, tent meetings commenced by Gene Higgins and David Oliver. This year the tent is situated in a new location in Cherry Hill, a place where tent meetings have been held each summer for several years now.

Midland Park, A good number of strangers attended a series of tent meetings by David Zuidema and Frank Sona and there was some blessing in salvation.

Connecticut

Hartford, The monthly area Bible Readings were to resume on September 21 with the passage under consideration being 1 Timothy 3.

Windsor, Frank Pearcey and Gene Higgins had well attended tent meetings with several professing salvation. James Smith expected to have house meetings in this area to follow up some of his former contacts.

Massachusetts

Cliffondale, Younger brethren from East Boston held children's meetings one night each week for 2½ months this summer with some encouragement.

Maine

G. P. Taylor gave appreciated help in assemblies in Maine and Vermont.

Tidings - Other Countries

N. Ireland

Ballinamallard, E. Wishart is preaching the gospel.

Ballyclare, The attendance is encouraging at tent meetings being held by S. Ferguson and N. Turkington.

Carryduff, Brethren Hutchinson and Thompson have commenced a gospel series in a portable hall with nice numbers attending the opening meetings.

Castlecaufield, The attendance is good and one professed in the early stages of gospel meetings by Brethren McNeill and McKinley in a portable hall.

Clones, The hall was well filled for the annual conference on August 4 with ministry from a number of the Lord's servants.

Donemana, B. Glendinning and B. Smith expected to commence a series in the gospel.

Fintona, The annual conference was well attended and helpful with a number ministering the Word.

Hillside, Bellaghy, One R.C. Man has professed in tent meetings by J. Hawthorne and J. McClelland. Numbers are encouraging.

Isle of Man, Helped by others, J. Thompson was in the Isle of Man for some days, giving out tracts and having open air meetings. This is a very needy place; the assembly is small.

Kilkeel, Some unsaved are attending gospel tent meetings by S. McBride and J. Lennox.

Lurgan, Brethren McShane and Gilliland are preaching the gospel in a tent with good numbers.

Maginnis, W. Glenn and W. Bingham are in tent meetings with a good attendance and interest.

Sick, Prayer is requested for those who are sick. **W. Halliday** is home from

Tidings

Zambia and is at present (August 21) in the hospital in Belfast, awaiting the decision of the surgeons regarding serious surgery. **E. Fairfield** (Venezuela) is a little improved but still not able for meetings. W. Graham, formerly of Uruguay, is able to be out at the meetings but both he and his wife are much weaker and need our prayers.

Chile

Rancagua, On August 7, David Rodgers wrote, "We are most grateful to God to be able to report the beginning of the assembly here in Rancagua. The first Breaking of Bread was held this past Lord's day, (August 3), with 16 believers resident in the area, forming the little group. Other brethren were here as visitors - David Jones, his wife Evelyn, and Margaret Ronald, all from San Felipe, also Jaime Martin and wife Yvonne, workers from Santiago, as well as others. Our sister Orietta Villalobos, who lost her husband and family in the accident over two years ago, also was present. As well as those in fellowship, a good number of new believers also attended and were very impressed by the reverent yet simple remembrance of the Lord. In that number were some from the neighbouring town of Machali, where there is a thriving little group, with some 12 believers. Lord willing, there will be a good number for the next baptism, come spring time. We have been able to purchase an excellent lot for the construction of a hall in Rancagua, and expect the paper work to be finalized shortly. A portable hall is being made to use as a temporary meeting place, which we hope to have set up and in use by the first of November. It will also serve as a staging area from which to build the permanent hall."

David Jones also mentioned the new assembly at Rancagua and wrote, "We were down to Rancagua for the planting of the new assembly. It was a joyous occasion. The little hall was filled for all the meetings. Orietta went with us and it must have been very hard on her. She held on to herself until the end, and then I found her outside the hall in tears, so

put her in the car and she got composed again as we travelled the two and half hours to San Felipe."

Cuba

Mr. and Mrs. Tom Smith were missionaries in Cuba from 1938 to 1961. From Rexdale, Ontario, Canada on August 14, Mrs. Smith wrote, "I still keep in touch with the dear saints both in Spain and Cuba. The last letter from Havana tells me of seven having been baptized and added to the assembly. I had a phone call from the Canadian Bible Society here in Toronto. They had a letter from the Cuban government asking them to please send Bibles to Cuba. They packed 1,000 Bibles and 900 Bible Dictionaries for Cuba and these were taken by air to Havana. It was a great joy to me, because I had a letter from Havana just a short time ago and they told me they paid \$40.00 for a Bible and \$25.00 for a New Testament. Well, the Lord is still on the Throne."

South Africa

Port Shepstone, "I continue to value prayer. After some improvement in Ireland, there have been some retrograde signs. Being on heavy medication has caused a tremor and this has affected my writing and other finer work. We look to the Lord for full recovery in His will. Thank you again for your prayers" (Sam Emerson, July 27).

St. Lucia

Castries, Brian Owen expected to commence gospel meetings on September 7.

Venezuela

On August 18, Sidney Saword wrote, "We have seen the good hand of the Lord with us recently. First with my visit to Cojedes State, where our daughter Ruth Turkington and her sons are faithfully carrying on the good work left by their departed husband and father Joe Turkington. I came back to attend the inauguration of a new assembly in Naguanagua. I have had my tent pitched in that vicinity each season during the past five years and God has given the increase. On Saturday evening, after the gospel meeting nine believers were bap-

Tidings

tized. The Gospel Hall there was greatly enlarged but I had to put up my gospel tent beside it to take care of the enormous crowd that gathered. Just recently my eyes have given me a little trouble so I am handicapped in attending to my correspondence."

Conferences, D.V.

Vancouver, B.C.

October 11, 12 and 13. Meetings in Victoria Drive Gospel Hall are Prayer meeting on Friday at 8 p.m. and Breaking of Bread on Lord's Day at 10 a.m. All other meetings will be in Killarney Secondary School, 49th and Killarney. Bible Readings will be on the Epistle of James. Corr. T. Barr, 935 Gatensbury St., Coquitlam, B.C., V3J 5H9, phone (604) 936-7162.

Edmonton, Alberta

October 18 and 19. Corr. N.M. Cummings, 15236 - 86th Avenue, Edmonton, Alberta, phone (403) 484-1379.

Avonport, N.S.

November 8 and 9 with a Prayer meeting on November 7. On Lord's Day, Breaking of Bread is at 10 a.m. Bible Readings will be on Philippians. Corr. Hugh Kelly, RR 3, Wolfville, N.S., B0P 1X0, phone (912) 542-7374.

Lance Au Loup, Labrador

October 17, 18 and 19 with a Prayer meeting on October 16 at 7:30 p.m. On Saturday, there will be a Bible Reading on 3 John. Corr. Francis Barney, phone 927-5696. Following the conference, there will be a Ministry meeting at Red Bay on Monday, October 20 at 7:30 p.m.

Phoenix, Arizona

November 27, 28, 29 and 30 in the Gospel Hall with a Prayer meeting on November 26 at 7:30 p.m. On Thursday, Friday and Saturday morning at 10 a.m. there will be Bible Readings on Hebrews 11, 12 and 13. Each afternoon at 2 p.m., there will be Ministry meetings, with Gospel meetings each evening at 7 p.m. On Lord's Day, Breaking of Bread is at 10:30. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008.

La Crosse, Wisconsin

October 25 and 26 in Logan Middle School, 1450 Avon Street with a Prayer meeting on October 24 at 7:30 p.m. in the Gospel Hall. On Lord's Day, Breaking of Bread is at 10:30 a.m. Corr. Dick Bruley, N. 6113 Prairie Drive, Onalaska, WI 54650, phone (608) 783-4363.

Matoaca, Virginia

December 13 and 14 in the Gospel Hall, River Road. On Saturday, there will be Prayer and Ministry at 7:30 p.m. On Lord's Day, Breaking of Bread is at 9:30 with Ministry at 2. Those coming from a distance should advise of their coming in advance. Corr. John Nobles, 21401 Hampton Ave., Matoaca, VA 23803, phone (804) 590-2988. This conference is to commemorate the 90th Anniversary of assembly testimony in Matoaca.

Bryn Mawr, Pennsylvania

November 29 and 30 in the Radnor High School, 130 King of Prussia Road, Radnor, PA. On Lord's Day, Breaking of Bread is at 10 a.m. Prayer meeting will be in the Gospel Hall on Friday at 7:30 p.m. Corr. Harold Stewart, 403 Revere Rd., Lafayette Hill, PA 19444, phone (215) 825-0384.

Terryville, Connecticut

October 18 and 19. On Saturday, there will be Ministry at 10:30 and 2 with Gospel at 6. On Lord's Day, Breaking of Bread is at 10 with Sunday School at 11:45, Ministry at 2 and Gospel at 6. Prayer meeting is on October 17. Corr. James C. Batterton, 388 Hard Hill Rd., Bethlehem, CT 06751, phone (203) 266-5397.

East Boston, Massachusetts

December 6 and 7 with a Prayer Meeting on December 5 at 8 p.m. All meetings will be in the Masonic Temple, 47 Adams Avenue, Saugus, MA. On Saturday, Ministry is at 10:30 and 2:30 with Gospel at 6:30. On Lord's Day, Breaking of Bread is at 10, Ministry at 2:30 and Gospel at 6:30. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148, phone (617) 322-3274. Masonic Temple telephone (617) 233-9804.

Tidings

Note: Kindly remember the following conferences which were mentioned in detail in the August or September issues:

Maidstone/Mervin, Sask. - Oct. 11 and 12

Brandon, Man. - Oct. 12 and 13

Deer Lake, Ont. - Oct. 25 and 26

Lindsay, Ont. - Oct. 18 and 19

London, Ont. - Nov. 8 and 9

Orillia, Ont. - Oct. 11 and 12

St. Thomas, Ont. - Oct. 11, 12 and 13

Wallaceburg, Ont. - Oct. 19

Shediac, N.B. - Oct. 11 and 12

Sydney Mines, N.S. - Oct. 12 and 13

Blue River, WI - Oct. 18 and 19

Livonia, MI - Oct. 25 and 26

Cleveland, OH - Oct. 18 and 19

Change of Address

William Halliday, Ashley Park, Carrduff, N. Ireland BT8 8DX

Change of Correspondent

Bolton, Ontario, John J. Steen, 7 Marion Street, Caledon East, Ontario, L0N 1E0, phone (416) 584-2834.

Change of Meeting Date

Matoca, Virginia, The week night meeting for Prayer and Bible Study is now on Thursday at 7:30 p.m.

With Christ

Harold J. Ewart of Bolton, Ontario on June 9, age 87. Our dear brother was saved on March 4, 1914 and was in fellowship in Bolton for 70 years. He was a faithful brother to the assembly until the past couple of years when his health prevented him from attending the meetings. He is survived by four daughters and one sister. His daughter Vivian is serving the Lord in Zambia. The funeral service was taken by Vern Markle.

Reginald Wright of Glen Ewen, Saskatchewan

chewan on June 22, age 84. Our dear brother was born in England and came to Canada in 1921. He was saved in 1922 and was later received into the fellowship of the Taylorside assembly. He loved to study the Word of God. J. Webb and D. King faithfully preached the Word at the funeral in Estevan.

Ed Martin of Arlington, Washington on July 26. Our dear brother was saved in gospel meetings by Hector Alves and James Rea in 1937. For a number of years, he was in fellowship at Seattle before coming to Arlington 10 years ago. He appreciated his salvation and loved the Lord's people and will be greatly missed. A large number of business associates attended the funeral in the Gospel Hall taken by Brethren Funston and Kazen.

Mrs. Sarah Slater of Midland Park, N.J. on July 30, age 98. Our beloved sister was born in Londonderry, Northern Ireland and saved there as a young girl. She and her husband David were in New York City assemblies for many years. In later years, they were in fellowship at Midland Park. Two sons and a daughter survive. The funeral service was shared by E. Chambers and H. Carmichael.

Mrs. Margaret Meikle of Elim Home, Waubaushene, Ontario on August 10, age 86. Our dear sister was saved many years ago in fellowship in Central and West Toronto assemblies in Toronto before coming to Elim Homes. For the past few years, she was in a hospital in this area. The funeral service was taken by Ed Doherty.

Foster Pepper of Clinton, Ontario on August 11, age 77. As a young man, our dear brother came under deep conviction of sin after hearing the gospel preached by D. McGeachy. Searching for a Bible at home and not finding one, he picked up a hymn book, and read the words of the hymn, "I've wandered far away from God, now I'm coming home." Through the words of this hymn, he was saved in January, 1932. Our brother was very faithful in attendance at all assembly meetings. Larry Steers took the large funeral service.

Tidings

James Gillett of Waterloo, Iowa on August 15, age 64. Our dear brother was saved in 1940 while attending services with a fundamental church group. About seven years later, he gathered outside the camp and took his place in the assembly at Western Avenue in Waterloo. He was faithful to the truth of God, was respected, and had a good testimony. Paul Elliott and Robert Orr shared the large funeral service.

Armand Cedolia of Sault Ste. Marie, Ontario on August 27. Our dear brother was in assembly fellowship for a good number of years and bore a good testimony among the many unsaved who knew him. His wife Minnie, three sons and one daughter mourn his loss as well as fellow believers. His brother Guido Cedolia and Ernie Sarlo spoke to a large company at the funeral.

Mr. Robert Booth of Toronto suddenly went to be with the Lord Jesus on Tuesday, September 16. He preached the gospel the previous Sunday at the Highfield Road hall and seemed to be fairly well, considering his serious eye problems, but the servant's work was done and the Lord called him Home. A full obituary next month, God willing.

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Continued from back cover

Truth & Tidings

could have lived, but he chose death. Dear reader, could it be that you will refuse God's pardon, purchased by the blood of His Son and in so doing choose death instead of life, hell instead of heaven, wrath instead of bliss?

Plead guilty before God (Rom. 3:19) and receive the pardon that is so freely offered to you today. □

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The Strange Case of George Wilson

S. E. Slocum

It is seldom that a person under sentence of death has refused a pardon. Yet there is one case on record, in the annals of the United States Supreme Court, in which a man sentenced to die actually did refuse to accept a pardon.

The record shows that two men, Wilson and Porter, were convicted and sentenced to be hanged for robbery of the U.S. mails in 1829. Porter was executed on July 2, 1830. About three weeks before the time set for Wilson's execution, he was granted a pardon by President Andrew Jackson. However, instead of accepting the pardon, Wilson pleaded guilty to a lesser charge. This raised the point of law as to whether the pardon freed him from the lesser charge. He was given the opportunity of pleading guilty to the greater crime, and it was explained to him that by doing so he would be fully pardoned and set free, but he refused. Refusal to accept a pardon was a point of law that had never before been raised, so the case was taken to the United States Supreme Court. In January, 1833, Chief Justice, John Marshall handed down the court's decision.

"A pardon is an act of grace, proceeding from the power entrusted with the execution of the laws, which exempts the individual on whom it is bestowed from the punishment of the law for a crime he has committed.

"A pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance. It may then be rejected, and if it is rejected, we have discovered no power in a court to force its acceptance."

In spite of the pardon issued for him, George Wilson was hanged for the crime of which he had been convicted.

Justice Marshall wrote, "A pardon is an act of grace," a free gift, and unmerited favor, unearned, not obtained by effort of purchase. God is offering a pardon, full, free and at infinite cost to Himself for any condemned sinner who will acknowledge his guilt and put out the empty hand of faith to receive it.

He also wrote, "A pardon is a deed...delivery is essential, and delivery is not complete without acceptance." Calvary was a work of righteousness by which infinite justice was fully satisfied. God can be as just in His pardon as He will ever be in His judgment against sin. In the place of the guilty, condemned sinner, the Saviour bore the full weight of divine judgment, and on the ground of the shed blood of the Lord Jesus a sinner may receive eternal life and know without a shadow of a doubt that he is free from all condemnation (John 5:24).

Wilson's pardon cost only the scratch of President Jackson's pen. The pardon that God is offering to you cost Him His only Son, cost the Saviour the agony of the accursed tree, the immeasurable sufferings of that darkness into which His holy soul entered. Wilson's pardon, if received, would have meant a few short years added to the life of a common criminal. The pardon offered to you is to be saved from hell and to receive a deed to everlasting glory.

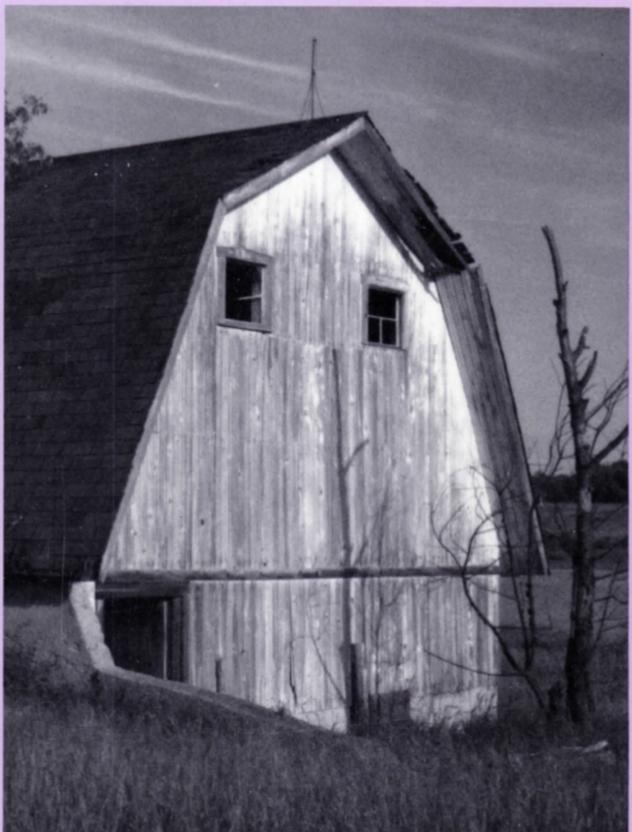
What if God's pardon is refused? We cannot speculate about the reasoning in the mind of George Wilson that cost him his life. He

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DOUGLAS COSEY

truth, and tidings

november 1986



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

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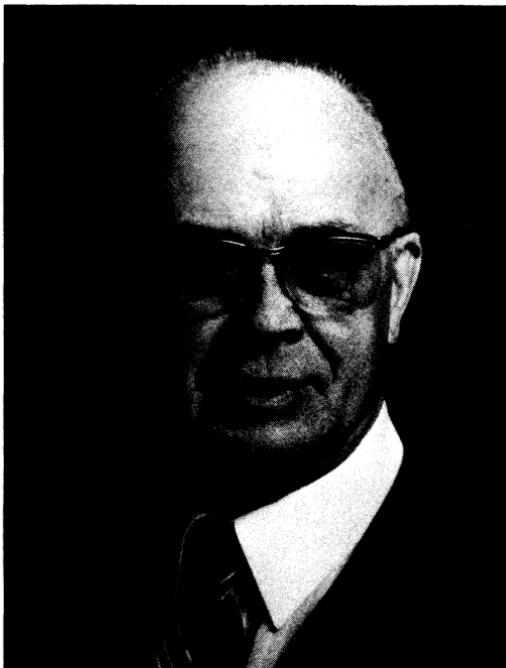
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Robert Booth, 1915-1986



Our beloved brother, Robert Leslie Booth, was born in Earlton, Ontario on August 28, 1915. He was saved on January 26, 1933 while attending a special series of gospel meetings held by Mr. George Gould Jr. and Mr. George Shivas. At the time, he was reading a tract entitled, "Is This World All that is Worth Living For?" He accepted Christ as his personal Saviour, believing that Christ is the greatest treasure for time and eternity. Ever afterward, it was plainly manifested that he was living for the treasures of the world to come. For 10 years after his conversion, he visited Manitoulin Island with the gospel and, with unwavering interest, continued to do so for a period of about 50 years. He was commended to the work of the Lord

in 1943 and first preached with the late Mr. Fred Nugent in Oshawa. In 1944, he moved to Toronto, making the Broadview assembly his home. It was there that he met and married his wife, Ellen McJannet, in 1945. She survives him, along with his two sons who are both actively engaged in the same gospel that he loved, David in Costa Rica and Douglas of Grafton, Ontario.

In addition, he is survived by his mother, in her 99th year, and presently residing in Bethany Lodge at Unionville. Other surviving family members are his brothers, Stanley and Arthur, and his sisters, Evelyn, Violet and Hilda.

Our brother's gospel activities, for over 50 years, carried him from the Maritimes to the west coast. On two

occasions, he was able to visit his son and family in their work in Costa Rica.

He was preeminently a man of peace who loved to preach the Gospel of Peace, and while some feared, because of his deteriorating health, that he might have a difficult end to his life, his Lord granted to His servant a very peaceful close to his earthly service. He died in his sleep about 4 a.m. on Wednesday, September 17. Isaiah 32:17 is a fitting description of his life, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." All of us who knew our brother Bob through the years, saw in him an excellent spirit that has been an example to us all, and "He being dead, yet speaketh."

The Wednesday before his death, he spoke to the residents at Bethany Lodge. The following Lord's Day was spent with the assembly at Highfield Road, in Toronto. In the morning, he spoke on the subject of grace, and in the evening, he spoke on the subject, "The Last Things of Scripture," when, at both meetings, the audience was visibly moved. This was to be his last message, though he did not know it, and it could not have been more fitting.

The very large funeral service, on September 20, was conducted by Frank Pearcy and David Adams with a good number of his fellow-workers present. The large crowd that went to the cemetery, and later returned to the Broadview Avenue Gospel hall was a fitting tribute to the high esteem in which he was held.

The words that first came to his wife's mind as she realized early that morning that her partner of 41 years was gone to be with his Lord, and that his failing sight had now been

perfectly restored, were sung at the funeral service:

"Face to face with Christ my Saviour,
Face to face what will it be,
When with rapture, I behold Him,
Jesus Christ, who died for me."

A soul that our brother Booth pointed to Christ, sent the following words to Mrs. Booth when she heard of Bob's homecall:

"When you enter the beautiful city,
And the saved all around you
appear,
What joy when someone will
tell you,
'It was you who invited me here'." □

Night Meditations

Isaiah 57:15

The God who made all worlds that shine
In seas of boundless space,
And hung each orb to do His will
In its appointed place,
Stoops low in His almighty tread,
To count the hairs of ev'ry head,
And mark the sparrow's fall.

The One who flings the rainbow's curve
Upon the storm-robed sky,
And smites in wrath the hurtling clouds
With lightning's fiery eye,
Bends down in love – for oh, He knows
Each tear that in deep sorrow flows
From panged and harrowed hearts!

The One who came in peerless grace
From scenes of joy and bliss
To drain death's blackened cup of wrath
In a maddened world like this,
Now soothes in love the weary saint,
When tempted to sink down and faint
Beneath the storms of life.

All things before His glory pale
To shades of ghastly hue,
The proudest things of earth are leaves
The wild winds rudely strew.
O Lord, may my whole being be
Enriched be richer thoughts of Thee,
Till Heaven crowns Thy grace! □

Things that Differ (10)

N. Crawford

In the first article of this series, we quoted the words of Hugh Scott, "True wisdom lies not in seeing the similarity of things that are different, but rather, in seeing the vital difference between things that appear similar." A few weeks ago this able teacher and beloved servant of the Lord went to be with His Lord and will be sorely missed.

Inspiration and Translation

These two things are not related to each other in the same way as many of the truths we have discussed. It hardly seems possible that anyone could confuse the divine inspiration of the Bible with the subject of translation, but such confusion does exist.

We believe that the Bible is divinely inspired, that is, not only its declared truths, but its actual words are from God and were received by men and written without error (II Tim. 3:16,17; II Pet. 1:20, 21). Anything less than this is not "the faith which was once delivered unto the saints" (Jude 3).

There are sincere Christians who believe that there was not only divine operation and superintendency in the receiving and recording of the original autographs, but that a continuous miracle has taken place whereby every copyist was preserved from error, so that a flawless text now exists. The difficulty with this proposition is that it demands that such a flawless text be identified. To some, this is not difficult, they point to the Textus Receptus as a perfect text and the King James Version that is based on it as a perfect translation. If this could be shown to be fact, all textual problems would be settled. It is the position of David Otis Fuller and his associate writers that the TR is the only reliable text and represents pure transmission from the first to the 16th centuries.

The area of textual criticism is full of pitfalls. A few years of study of one or both of the major languages of the Bible does not produce a scholar of the languages, much less, a textual authority. A major problem to this writer is his own inability to make a meaningful judgment in this area, therefore, no such attempt will be made. Even those who have spent a lifetime in the investigation and comparison of manuscripts find a difficulty in being heard, so we will not settle any issue here, but without attempting to display wisdom that we do not possess, there are some things that we can do.

In earlier days, when the present writer first attempted to grapple with this problem of manuscript evidence, into his hands were placed writings by able brethren who were assembly men and also scholars of the languages. He learned from them about the destructive work of higher critics who imposed on Scripture their artificial literary criticism, attempting to undermine confidence in the Word of God, and succeeding in making fools of themselves. Later, in a thorough study of the documentary hypothesis of the Old Testament (Graf – Wellhausen), and the form critical method applied to the Gospels, he learned much more about the so called "higher criticism," but these assembly writers looked upon textual criticism as being the very opposite in motive and purpose from the destructive work of the "higher" critics. They saw in textual criticism a desire to get even closer to the exact words given by the Holy Spirit in the original autographs. Were these men wrong? I have seen nothing to convince me that they were. This does not mean that 25 revisions of the Greek text of the

New Testament were needed, or that all the work of textual critics is valuable or even meaningful.

Desiderius Erasmus was a Dutch scholar who published a Greek New Testament in March, 1516. He published five editions of his work, each a revision of the previous edition. He did not possess a complete Greek New Testament text and was compelled to use some readings from the Vulgate which was the Latin translation accepted by the Roman church. The oldest manuscript to which he had access dated about the 12th century. Some readings, such as I John 5:7, 8, which are not found in any Greek manuscript whatsoever, and were not even a part of the Vulgate until the 8th century (Bruce Metzger, *The Text of the New Testament*), found their way into the *Textus Receptus* (Stephens text) from Erasmus text, and are reflected in a few of the readings of our King James Version. Another example is Acts 9:6. The words, "And he trembling and astonished said, Lord what wilt thou have me to do," are not found in any Greek manuscripts. Mr. Darby omits them. I could wish the words were there, but disappointment is removed when we find that this is the language, with good manuscript authority, of Acts 22:10 where Paul is telling his conversion. With these facts in mind, it is very difficult to believe that the 1611 translators worked from a flawless text.

No careful reader of the King James Bible can claim that it is a perfect translation. Such a translation does not exist because of the very nature of translation work. There are times when the King James Version contains such glosses as the latter part of Romans 8:1, "Who walk

not after the flesh, but after the Spirit." These words rightly belong in verse 4, but are not part of verse 1, or Ephesians 2:1, where the words "hath He quickened" come from v. 6. However, let me assure the reader that such occurrences are rare. The few places where it has happened are well known and do not detract from the tremendous value of the King James Version, but it is not a perfect translation, for translation work is human, whereas inspiration is an operation of God.

At this point, the writer deserves the criticism that he has only raised unnecessary difficulties and has answered nothing. Are we to be left with uncertainty about the Bible? Must we read it with the reservation that we cannot be sure that we are reading the actual words that the Holy Spirit has given? The answer to both questions is a confident no. Although "the King James Version debate" has caused much heat and divided Christians against one another, what is really at stake? not one single doctrine of the Bible, not one single truth of Scripture. The variant readings of the various families of texts do not change a single truth of the Bible. The English reader can lift his King James Version and read it with absolute confidence that it is the inspired Word of God with absolute authority in every realm of life and practice.

Although the *Textus Receptus* is itself a revised text, there are Christians who choke on the thought that fellow believers, "And some of them," they say, "are teachers who should know better," quote from the Revised Version of 1885 which is based on a revised text. Not being lifetime scholars of the languages of

inspiration, most of us are dependent on those who have given their lives to such work. Our confidence in men such as Thomas Newberry, Wm. Kelly, S. P. Tregelles and J. N. Darby is based on their lives and teachings. This is one area where we can be experts. A small amount of labor will reward the student with the discovery that there is scarcely a meaningful change made in the Revised Version that is not suggested in Mr. Newberry's margin, Mr. Darby's new Translation or Mr. Wm. Kelly's careful translations where they are found in his commentaries.

When we claim to believe in verbal, plenary inspiration – an inerrant Bible, we should understand that this claim is being made for the original autographs. However, we can have complete confidence that we have an accurate rendering of those original manuscripts, even though no original manuscript exists. This may also be according to the divine wisdom, lest men make an idol of the manuscripts as they once did with the serpent of brass. Also, if original manuscripts existed, in all probability, they would be under the control of radical religionists with power to hide or obscure whatever was undesirable to them, but there are thousands of manuscripts with almost complete agreement.

Instead of being alarmed at manuscript problems, we should rejoice and be thankful for the great wealth of manuscript material that exists. No writings of the ancients can begin to compare with the age and number of biblical manuscripts. The New Testament writings can be traced directly back to the first century ("The New Testament Documents, Are they reliable?" F. F. Bruce). The Dead Sea Scrolls have

given powerful demonstration in modern times of the accuracy of Old Testament manuscripts ("The Dead Sea Scrolls" C. F. Pfeifer).

The difference between inspiration and translation can actually be handled briefly. We thank God for the beautiful and accurate King James Version. We read it daily and do not desire to see it replaced, but it is a translation and, like any translation, subject to the ability of the translators to communicate to us in English the meaning of the original languages. Thank God for the amazing success that they achieved, but this does not mean that other scholars, at least in some areas of Scripture, have not been more successful in giving us translations that have more accurately reflected the original words given by the Holy Spirit of God.

Modern translations vary in their value and even in their accuracy. The safe ground in using any translation is to compare its readings with the King James Version, Mr. Darby's New Translation, or the Revised Version of 1880 - 1885. There are also a large number of amplified versions or paraphrases being produced today. The reader should be aware that they do not profess to be literal renderings. Special caution is needed in any use of the work of Kenneth N. Taylor, "The Living Bible." It is not a critical work. His attempt to give a paraphrase in the language of today has not been without its problems. James Walmsley, in recent articles in the Words in Season has given ample proof of the danger of paraphrases, or "free translations." His explanation is that because of the nature of revealed truth, there are depths of meaning that we read, but do not fully grasp. If a paraphrase at-

tempts to communicate the meaning that is perceived, and this free translation is relied upon as conveying the whole truth of the passage, then the deeper meaning is lost to such a reader.

The above has been written to attempt to clarify an issue. I have received many letters that express various views on textual revision. Please allow to students of the Word of God the great privilege of using legitimate tools of study which have helped to open up to us the meaning of the words given by the Holy Spirit. None of us are life-long scholars of the language, but we thank God for men who were and humbly use the works to which they gave their lives, not accepting anything that contradicts the Textus Receptus or our beloved King James Version, but accepting, under the Holy Spirit's guidance, in delightful harmony with all Scripture, that which helps to elucidate the text.

A practical note - let us not only defend inspiration and inerrancy, but let us read the Word of God with diligence and care and live and teach its great, eternal truths! □

Himself the Answer

All the puzzles, all the problems,
All the doubts, and all despair,
All the wanderings, and the wishings,
Will have vanished there.

I shall seek no explanations,
I shall ask no reason why,
I shall fully be contented
In the Glory by and by.
I shall see Him, see my Saviour,
Jesus Christ, who died for me,
And Himself will be the answer
To the whole perplexity.

□

Robt. Miller, Clyde, Ohio.

"Examine yourselves" is the exhortation of II Corinthians 13:5. It has often been said, "Self examination is only self centeredness in disguise." Such searching cannot only be depressing, but can allow self to glory in preoccupation. However, it is a sorry shape to be in if we never look at our own lives and seriously consider the direction we are taking. The world is full of people who never give a second thought to the result of the actions in which they engage, whether it is sin that drives them or religious efforts that give the false notion that all is well. True believers should be willing to constantly be examined by the Word of God so that the Holy Spirit can cause conviction and correct our thinking or action in any area where we have gone astray. This is where God begins with the sinner and it is also the place to begin with God when we find departure or coldness in our own hearts. "Examine me, O Lord, and prove me, try my reins and my heart" (Psa. 26:2).

An Assembly is the Place that Provides Examination

We want to link this principle of self examination to assembly testimony. In I Corinthians 11:28, we are told, "But let a man examine himself, and so let him eat of that bread and drink of that cup." Although this examination is in regard to the Lord's supper, it would suggest a constant examination of everyone who forms part of an assembly – an examination of all our thoughts, words and activities. The application of the Word of God to our lives in the power of the Holy Spirit brings about a continuous searching of heart.

When we are caused to deplore our own spiritual state, or the lack of spiritual blessing and power in our assembly, it is easy to look at our circumstances and blame them for our difficulties. However, even if adverse conditions were removed, we would soon find new excuses for our state. Also, we often look at other believers and claim that if they corrected their lives, our problems would be solved. How easy it is to place the blame where it does not belong! Then, we may be among those who realize that we are the cause of our own difficulties, but we are locked into the thought that this is our lot, and we cannot change, and therefore we spend a lifetime in defeat. It is very tragic that after we have attempted to attach blame to all around us, we can then be so sinful as to blame God for not removing the problem and setting things right. It takes honesty before God to lay the blame where it belongs and "examine ourselves" and then benefit to such a degree from the examination that the wrong is corrected. The very difficulties with which we are confronted are often messengers of the Lord to bring us to conviction that we might examine ourselves.

The Examination

There are many examples in the Scriptures of those who went through times of severe testing for their own blessing; in fact, very few people that God has ever used have escaped the furnace of affliction. We need only think of Joseph, Moses, David, Job, Daniel and many others. The more we desire to please the Lord and obey His Word, the greater will be our times of trial, but we should learn in all God's dealings with us that he is preparing and cleansing a vessel meet for His use.

These principles apply both to individuals and to assemblies.

Getting to the source of the difficulty seems to provide some relief. We are able to rightly judge the cause and then perform corrective action, but often the immediate remedy is not the real one, for a new problem often arises to replace the one that we have attempted to solve. The real answer, and the reason that we are allowed such difficulties is first of all to teach us that we can have no confidence in the flesh and, secondly, that all our sufficiency is of God for every circumstance of life and testimony. It would be a great blessing if these lessons could be learned once for all, but because of our slowness in learning and failure to apply the lessons learned in the past, our education in the school of God must continue as long as we are here.

The Results of Failure in Self Examination

It is a cause of much grief to us when we realize that one of the results of personal failure in self-examination is assembly barrenness and dearth (I Cor. 11:30-32). Spiritual worship may be hindered, believers may be stumbled in their Christian growth and there may be souls that have not been reached for Christ. Seeing that we are building for eternity, there is eternal loss in our failure. The pointing out of our failure is not meant to cause further discouragement or to cause anyone to give up in defeat, but rather because we believe that God is waiting to bless us, and there is a full remedy in Christ. Perhaps we should look at these failures in the light of the words of the risen Christ to the seven churches of Asia where there is a call to repentance and a turning

to Christ.

We should not forget that Satan attacks anything that brings pleasure to God or that is linked with the name of the Lord Jesus Christ. This is especially true for those who gather to the name of the Lord Jesus and claim to own His Lordship in our gatherings.

Failure to Give Christ Preeminence

We confess with sorrow that there is a great void in spiritual leadership among us. It is even a greater grief when those who are forward step in to fill this void. Their intentions may be right, but the asserting of self may take the place of spiritual exercise and a Diotrephes may develop. It is easy to see evidence of a spirit like this in others and totally miss it in ourselves. Personal, self-examination is needed before the Lord to avoid this pitfall. No elder should ever act in self interest or show partiality in judgment lest the Lord Jesus be denied His preeminence in the assembly. Much harm is done until God remedies such situations. Some are so aware of this danger that they go to the opposite extreme and attempt methods whereby assembly responsibilities are shared evenly by all.

Failure to Recognize Divinely Given Gifts

There are assemblies where an attempt is made to consider that all have equal spirituality and fitness to serve in a public sphere. Each brother is given a turn at preaching the gospel, ministering to fellow believers or guiding an assembly Bible Reading. An assembly is not a democracy. Spiritually taught believers should be able and willing to give full recognition to elders in guiding an assembly and to those

who are gifted by the Lord to teach and preach the Word of God. The spiritual needs of the little flock should always be the first consideration, not the hurt feelings of some who may think they are fitted for a work for which God has not gifted them. Envy of another's gift can be a powerful tool in Satan's hand to hinder spiritual growth and blessing.

Failure in Fellowship

An assembly is unique. It is a wonderful testimony for those outside to see the closeness of Christians who are truly devoted to the Lord Jesus and therefore to one another. Thank God for every evidence of the kind of love that John describes! "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren" (I John 3:16). Let us be ever on our guard against fellowship slipping into formal friendship, becoming familiarity and even sinking into division. In this matter as well as all else, "If we judged ourselves we would not be judged." A sign of failure is when the unity of the assembly is marred by individual groups who tend to exclude others from their circle. The assembly becomes a place of individuality instead of unity and the testimony is greatly weakened.

True fellowship is our oneness in Christ as Lord, the total sharing of Christ that unites us as one in Him. Is it not also the sharing of failures, weakness, lack of faith, or our united sense of spiritual need? All blessing must be preceded by a willingness to confess need. Failure in true spiritual fellowship should be confessed and judged, "Confess your faults one to another and pray one for another that ye may be healed" (James 5:16).

Failure to be Broken

Every believer is on familiar ground here. This condition of brokenness is where God brought us that He might save us. We were repentant, broken in spirit, and totally dependent on God for salvation. No wonder Paul wrote to the Colossian believers, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). It is when we are brought back again to this attitude toward self in God's sight that we are in a condition where God can bless and use us; "A broken and a contrite heart, O God, Thou wilt not despise" (Psa. 51:17).

In our associations with other believers, we should manifest this same spirit. How often are we ready to truly listen to the words of others? Are we not prone to present an aura of knowing everything? Worse still, perhaps we have trampled on the ignorance of others to make ourselves look better. The pride we lost at conversion has somehow crept back into our hearts to deceive us. The words of Paul are most appropriate to us all, "In lowliness of mind let each esteem others better than themselves, Look not every man on his own things, but every man also on the things of others. Let this mind be in you that was also in Christ Jesus" (Phil. 2:3-5).

The Answer is to Return to Christ

The list of failure could be much longer, but the answer is much deeper than the correction of surface problems. There is no Deuteronomy of the New Testament, no list of correctives could ever meet our need. The simple answer is not in the letter of the law, but in the spirit of Christ. Our difficulties cannot be answered by a change in our cir-

cumstances, but in our personal relationship to the Lord Jesus. A searching of our hearts and an examination of our ways under the searchlight of Holy Scripture will produce humility of mind and confession of failure, but it will lead us to Christ. This is the root of the matter. We may profess to be in happy fellowship with Him and may even deceive ourselves into thinking that all is well with us, but the way we react to our circumstances reveals our true spiritual state. We need to esteem Him in order to esteem our brethren rightly. We need to have fellowship with Him that we may truly enjoy fellowship with others, and we need to be broken before the Lord that we may manifest a Christlike lowliness to others.

It will be apparent in this examination that self is the source of so many of our problems. Anything that pleases our sinful self cannot be honoring to the Lordship of Christ. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). May we learn more and more to reckon this to be so that Christ may continue to be acknowledged as our Lord in our lives and in our gatherings! □

Where is Your Talent?

"How much owest thou unto my Lord?"

Many talents are being hid "in the earth" today. And it is not only the one-talent men and women who are doing it. "Afraid" of being considered peculiar and unwilling to be reproached for Christ's sake, countless numbers are letting the "earth" have their ability. Living for the things of this world, which must end with time, is as surely hiding talents in the earth, as it would be literally to bury them far beneath the surface of the ground. □

Practical Living (3)

N. B. Harrison

The Sacredness of Speech

Speech is God's creative gift, the mark of a man that differentiates him from all other orders of creation, showing him to be made in the divine image. Speech is the vehicle of the invisible soul, the most spiritual, non-material function of the body. Speech is merely breath freighted with intelligence, breath that has passed through the vocal cords to give it audibility.

Thus speech is powerful, nay irresistible, because it is concentrated personality. Money is but the medium of exchange for what man possesses; speech is the exchange of what man himself is and purposes. The whole reach of intellect, the whole gamut of sensibilities, the whole range of passions, a whole lifetime's ambition, can be pressed into the compass of a dozen words. These words pierce the very marrow, the heart, the life of another, for better, for worse, for weal or for woe. A word at the doorstep in parting, just a word, has changed the man's entire day at his work; its very tone still ringing in his inner ear, he is glad or sad, upheld or downcast, as he feeds upon it; so powerful is speech.

A Solemn Responsibility

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). Not merely will God "render to every man according to his deeds" (Rom. 2:6), but equally according to his "words." Words may be more forceful, more damaging than deeds. They more truly and intuitively reflect the heart-treasure

of the "good man" and the "evil man" (Matt. 12:35). Nor must we neglect to note that the unpardonable sin is not in action but in speech, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32).

But is not past speech gone and forgotten? No; that is the solemnity of it. In reality, they are gone beyond recall or revision, as when a man prints his words and sends them forth, fixed and ineffaceable.

*"Boys flying kites haul in their
white-winged birds;
But you can't do that when you
are flying words;
Thoughts unexpressed may
sometimes fall back dead,
But God Himself can't kill them
when they're said."*

Then the responsibility increases with the volume. You dear reader, are the unwitting creator of a library. You average five thousand words daily, a good sized book monthly. How many monthly volumes have you to your credit? Multiplied by how many years? How many feet of library space? Confronted by your spoken sentiments, how many unkind, impatient, unworthy things would you desire to delete? How much revising would you wish to do? Yet, sad to say, it cannot be done.

A Serious Fault

"I say unto you, Swear not at all, neither by heaven for it is God's throne, nor by the earth, for it is His footstool... but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:34, 37). In this age, men are heedless of how seriously they are infringing upon the divine commandment in their flip-

pant use of God's gift of speech. The command is not merely "Thou shall not take the name of the Lord thy God in vain"; but also "Swear not at all." Do not attempt to call upon anything in heaven or earth to add authority to your words. "Neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks" (Eph. 5:4).

The person who uses slang needs to pause and consider, the often uttered "Gee" is merely G(od) but half spoken. The same is true of "Gosh"; it is Go(d) the last letter shaded off into "shush," as though ashamed to utter it. So "Good Gracious" is swearing by indirection; none is "Good" but God, and none "Gracious" but He (Luke 18:19; Psa. 103:8). Simplicity of speech is the sign of strength. Pure lips unveil the beauty of pure soul.

A Satanic Weapon

"The tongue is a fire, a world of iniquity . . . set on fire of hell . . . an unruly evil, full of deadly poison (James 3:6, 8). James tells us that there is a subterranean connection between the evil tongue and the powers of hell, making it a channel along which those fires creep out of their confines to blister and bite, to sting, poison, wound. The mouth becomes an opening through which hell pours its hatreds; the tongue a weapon of Satan, charged with his venom. Our most God-like power of expression seized by Satan, turned to his own ends.

The next time the temptation comes to speak those sharp, razor-like words, cutting, critical, unkind, let us be warned that Satan is using our tongue for his own purposes and we are the willing dupes of the lords of the darkness, pouring their vile poisons through our lips. □

from an old Believers Magazine

The middle-aged complain with some justice that their assembly makes no special provision for them. The lambs of the flock should always receive tender shepherding and often do; the problems of youth we are never allowed to forget; old age receives the consideration it deserves; but those who have reached middle life are largely left to their own resources, as if sufficient in themselves.

The fact is that no stage of life needs more spiritual care than this intermediate one. Many people who, in childhood and youth, show such promise, in middle age lose heart and become weary in well-doing.

Why this spiritual decline? It may be that the world, like a python, slowly strangles the spirit, leaving us disillusioned and cynical, and the child who, like Solomon, asked for wisdom rather than riches or long life, finds himself going after other gods in his maturity. Divine wisdom and godliness are not valued by secular society, and Satan is quick to tell us that there is no profit in living a godly, separated life.

Or it may be weariness that clogs the soul, the weariness of seeing the yearly cycle repeat itself so often that the very course of nature becomes vanity. When we are taking a long journey, there is a pleasant excitement at its beginning, and that pleasurable feeling is renewed when we are finally approaching our destination, but it is in the long, monotonous, middle part of the journey that weariness and boredom assail us. Out of the boredom of middle life may come a lukewarmness of heart toward God, His Son and His Word that is so distasteful to

concl.

the Lord Jesus (Rev. 3:16). By such means, Satan has gained a victory over us that is as complete as if we had made shipwreck, and yet the sea may be calm and the rocks far away.

God's Word and Presence are a precious solace at this critical stage, and spiritual discipline a powerful antidote to noon tide satiety; "At noon, will I pray and cry aloud, and He shall hear my voice" (Psa. 55:17). It is a time to pray in the words of Ezra, "That our God may lighten our eyes and give us a little reviving" (Ezra 9:8).

A Letter

The following letter was sent to us by John McMillan of the assembly in Kitchener, Ontario. Although it was written 58 years ago, it describes work and conditions which are very similar to our day. Older believers will find their memories stirred as they read it, and younger ones may be encouraged that all the difficulties of gospel work do not just belong to our day.

Edmonton, August 14, 1928,
Dear brother Baillie,
I was thinking of writing you a few lines when your letter came to hand. I was glad to hear of your work in Manitoulin Island again this year. I hope you will get the ear of the people and see some saved.

I have been at all the five conferences on this vast Prairie. They seemed to be good, and I believe that God's dear people received help through the Word ministered. Two young men and four young women professed to be saved at the conferences. Brother Dan McGeachy

and I are together in the gospel here in Edmonton. God's people, I believe, have got some help, and three have professed to be saved. We expect to close on Friday night and go to Carbon, Alberta, and, God willing, we hope to visit a number of places on the Prairies before returning home. I don't expect to get home soon.

Thomas Black and Herb Harris are having good meetings in Vancouver. Ten had professed the last I heard. Brethren Charles Summers and E. B. Roy are in a tent near Everett, Wash. Ben Widdifield and James Kay are having good meetings in a schoolhouse near Charlton, Ontario. George Shivas and Robert Bruce are in a tent near Bracebridge.

Brethren Gillespie and Robert McCrory are preaching in a tent in Galt. Albert Joyce and Tom Wilkie are in their tent in Mitchell, Ontario. I have not heard much of blessing in any of the tents. Brother Sylvester is having good meetings; he has moved his tent to Allandale – well, it is the day of small things, but we are not to despise it. It is our responsibility to keep in a right condition of soul with God and peg away. Soon the cry will go forth, "Call the laborers," and up we will go to render each his own account to God.

I will close for this time. Brother McGeachy would join with me in sending love in Christ to you and Mrs. Baillie.

Your brother in the coming One,
Robert Telfer □

"If believers are in the enjoyment of the love of God themselves and in appreciation of His love toward the world, they will be marked by the evangelistic spirit."

J.N.D.

The Love of God

Selected

The broad stream of God's love may be compared to a river at its mouth. There is a wide expanse amid which the sea-tide pours in, but there is also the deeper current, the river's settled bed. The love of God toward the world may be rejected, despised and unheeded, but this deeper channel of love toward His church flows on. God knew the world would reject His love, but He reserved His church to Himself. John 13 opens up this character of love, the deep channel, the unspeakable love wherewith Christ loved and loves the church, "Having loved His own which were in the world He loved them unto the end." Note some of the characteristics of this special love of His own.

A secure love. God took care that He would have a people for Himself, and so He gave us an appetite for His love, or we should have rejected it as the world still does. "He loved His own."

An unchangeable love. "He loved them unto the end." Before Him was the Cross, with all its woe, the hatred of man, the burden of sin, the wrath of a sin-hating God, the darkness, the distance and the hiding of Jehovah's face. All this was before Him, yet His love faltered not, "He loved them unto the end."

A tender love. (Eph. 5:29) "For no man ever hated His own flesh; but nourisheth and cherisheth it, even as the Lord the Church." It does not require urging or effort for Him to love those whom He has purchased with His own blood. His constant delight is to nourish and cherish them, even as He has sanctified and cleansed them by the Word.

An intense love. "Thou hast loved them as Thou hast loved me." Who

can describe the intensity with which the Father loves the Son? This is the measure of His love to those redeemed from among men. "I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved Me may be in them and I in them" (John 17:25, 26).

An everlasting love. Said the Lord to Israel, "Yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31:3). Of the Church it is said, they were "Chosen in Christ before the foundation of the world" (Eph. 1:3). And the ultimate purpose is to "Present them . . . a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). Thus will be the blessed outcome of everlasting love. □

God's Plants Grow Slowly

John Dickie

"God's plants of grace, those planted by His hand, are all slow in growth. They grow, but not rapidly. They are planted in deep, deep soil, and God desires them to grow mainly at the root. There is no need for their hasty springing up; they are growing for eternity. The devil's plants, those whom he deceives into the belief that they are Christians, and whom he waters and most carefully cultivates with his delusions, grow very fast. Like Jonah's gourd, they grow up in a night, and make more apparent progress than God's plants do for years. They are planted in thin soil, without root, and are only meant to flourish for a brief part of human life. The devil deludes them into the belief that they are Christians; they heartily choose this delusion, and having made this choice, God generally leaves them to it." (John Dickie).

Those Important Little Tests

Joel N. Portman

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

One cannot help noticing how often in Scripture men were tested by God on some point of action which in men's eyes would have seemed insignificant. It was not in some great thing, but rather, in some smaller way of which they might not have even been conscious that they were being tested, for had they been consciously thinking of it as a test they would have responded more carefully and in a different manner.

There are those areas of our lives in which we may think that our response and behaviour is not very important, but it may be just in those areas that our success or failure may determine our future usefulness in the things of the Lord. If it were in the 'big things,' or things which are considered 'vital,' we would be very careful how we respond, but it is often in those little tests that we fall down and our usefulness for God is affected in future life.

Examples of Small Tests.

To the natural mind, the issue faced by Eve in the garden was not of very great importance, only involving eating fruit from a tree. After all, it looked good and there seemed every logical reason to partake of it, and certainly, "God could not have meant all that He said." But consider the results of such a transgression in a little thing, as we look at what is seen in the world today. Her submission to the will of God and obedience to the Word of God was the issue being tested in the fruit she was forbidden to eat.

One could hardly think that Gideon's men were conscious, as they wended their way down to the brook that day (Judges 7), that the way they drank from the stream would determine whether or not they would be able to go into the battle for the Lord for the deliverance of God's people. Yet as they either brought the water to their lips with the hand or stooped to drink directly, the eyes of Gideon and of God were examining and determining whether or not they met God's requirements.

In Luke 19:17, the servants could hardly have realized that the way they used the entrusted talents of their absent lord would determine future greatness and authority over many or few cities. Certainly, their use of what would amount to only about twenty dollars each could not be so directly related to position in his kingdom, but it was. And how great the loss to the one who, with the wrong attitude toward his lord, failed to use it at all!

One can enter into the surprise of the sheep and goats in Matthew 25:31-46 when they learn that their future blessing or suffering depends on how they responded in kindness toward those who are called the brethren of the King. They were not aware that in such actions they were doing it to the King Himself, but those on His right hand entered into the kingdom and the others into everlasting fire. What a contrast which resulted from a small action!

It would be profitable also to examine other examples in God's Word: in Luke 5 when Peter allowed the Lord to use his boat; in Daniel 1, when Daniel purposed in his heart not to defile himself with the food of the king's table; in Exodus 2, when

Important Tests concl.

Moses turned aside to see the bush that burned and was not consumed; in I Samuel 3, when Samuel faithfully delivered the terrible message from the Lord concerning the house of Eli; or when David hazarded his life against the lion and bear in private defense of his sheep and later defended God's people against the great giant. More examples can be found, but the principle should be clear as we seek to apply it to our own lives today.

Importance of Small Tests.

There are those in the religious world who term certain truth's of God's Word 'vital' and others 'non-vital.' One might say that some are 'large truths' on which we are tested, and some are 'small truths.' Similarly, there are areas of behaviour in our lives in which we would be very careful and conscientious as to how we respond and other areas where we might not be so careful. But we may fail to realize that reality as to conviction in the things of God is being tested in the little things concerning His word and our obedience to it. We are tested, not so much in those things which we do because we have to do them, but in those things that require spiritual exercise and devotion to the Lord.

Without elaborating on the details of such tests, it would be well for each of us to consider how we respond to truths of the Word of God. Do we try to find excuses for disobedience or to 'water down' what God says? Do we say, "That was for a past day when the church was first formed," or do we recognize that it is just as important today? It is an indictment of our own condition when we know more than we are willing to practice. Such an attitude will result in spiritual loss now as well as loss of

eternal reward in a coming day.

There may be areas of public behaviour where the eyes of the saints are observing, or even the eyes of unsaved ones we know, where we are very careful of our conduct and of what we allow in our lives. But what about our conduct when we are away from the saints and those we know? Should we act any different then, when only the eye of our Lord is looking on?

We may be tested in the way our time is used, our attitude toward the entertainment and recreation of the world, what we allow in our homes, personal dealings with others, or even our dress and appearance. How important to remember that the Word of God and His will is of utmost importance in every activity if we are to be used of Him!

Tests in our lives may occur when we are not aware they are taking place, but how important they are if we truly want to be effective and useful for the Lord. Always consider prayerfully and carefully each response and action in the light of how it will affect the life in view of future responsibility in the things of God. May the Lord give exercise to young and old so that we might not fail in the small tests of life! □

Lot lost his testimony, but he was not devoid of a tender conscience before God. The word for "seeing" in II Peter 2:8 means that he would not let his eyes rest, remain or dwell, on the sin that was all around him. Are we less in our testimony than poor Lot? □

Identification with Christ

There is a statement in the Book of Psalms more precious than all the treasures of earth, and sweeter far than honey or the honeycomb; it is, "I am Thine" (Psa. 119:94). It is not, "I shall be Thine if I abide faithful." No, I am His already, according to the riches of His grace. How cheering is this thought for these weary ways and trying days! The heart can look up to Heaven from its depressing surroundings and say unto the Lord, "I am Thine." Those nail-marks in His hands and feet are the indelible evidences that I am His, for when He was crucified it was for sinners, therefore, Lord, for me.

An Everlasting Relationship

We may feel our unworthiness of such a relationship as this, and a sight of ourselves may reveal the ugliness of our deformities like Mephibosheth (II Sam. 9), but the sweet fact remains, "I am Thine." We may indeed wonder at His infinite grace in setting His choice upon such poor and sinful creatures, and making us His own for ever; but so it is, and we will sing with the poet:

Thine, ever Thine,
For ever to recline
On love eternal, fixed and sure;
Yes, I am Thine for evermore,
Lord Jesus, Thine.

A Present Strangership

But there is another statement, in the same Psalm from which we have quoted, which has its own particular preciousness, for it brings the soul into a special fellowship with the Lord Jesus. It is: "I am a stranger in the earth" (v. 19). He that made the world and all that therein is, trod it as One unknown to its inhabitants (John 1:10). Their eyes were blinded that they did not know Him, and if our adorable Lord was here as a

Stranger, shall we be surprised when the world treats us just the same? When we received Christ, we thenceforward became identified with Him. As He was, so we have become. Did He not tell us that the disciple should be as his Master (Matt 10:25)? Did He not forewarn us that even as they treated Him, so would they treat those who came after Him?

Let us not think it a strange thing that has happened to us, for it is given unto us to be one with Him in all things, rejection here, the glory yonder. So let not dismay seize upon our hearts as the "cold shoulder" is given us when men cast out our names as evil for Immanuel's sake and when they make us feel in a hundred ways that we are regarded as aliens (I Pet. 4:12-14). And such we are in truth. Hail, strangership! What sweet solace it brings, for through it we drink the cup of sweetest fellowship with the lowly Stranger from Nazareth, "Unknown, yet well known" (II Cor. 6:9)!

A Future Companionship

This truth of our present strangership has its reverse side, for as He is in glory, so we shall be hereafter (I John 3:2). Both in time and in eternity is this identification with Christ. If we must needs be accounted strangers in this present world, then by the same Divine will is it decreed that in the "better country," we shall be fully conformed to the image of God's beloved son and joint-heirs with Him of all that the Father hath given Him, even to a seat upon His throne in the Kingdom which He shall receive (Rom. 8:17, 29; Rev. 3:2). Then thousand times ten thousand will be the praises we shall give unto our God for His great grace.

Be thankful, fellow-pilgrim, for

those feelings of home-sickness, when the world is to thee as some howling wilderness; those sighs for the Homeland and the loved ones over there, bringing a tear to the eye and a quiver to the lip, have made the heart of the Saviour glad. Only a little longer, and thine eyes shall see the Lord and behold the fair landscape of Heaven, and thou shalt enter upon the eternal possessions of the redeemed (Isa. 33:17; I Pet. 1:4)

"With Him shall our rest be on high,
When in holiness bright we sit down,
In the joy of His love ever nigh,
In the peace that His presence shall
crown."

□

Forgetting the Things that are Behind

Let us forget our failures in so far as they might paralyze our hopes or make us fancy that future success is impossible where past failures frown. Ebenezer was a field of defeat before it rang with the hymns of victory. And there is no place in your past life where you have been shamefully baffled and beaten, but there, in that, you may be yet victorious. Never let the past limit your hopes of the possibilities and your confidence in the certainties and victories of the future. And if ever you are tempted to say to yourself, "I have tried it so often and so often failed, that it is no use trying it any more," remember Paul's wise exhortation, "Forgetting the things that are behind . . . press toward the mark."

In like manner, remember and yet forget past successes and achievements. Remember them for thankfulness, for hope, for counsel and instruction, but forget them when they tend to make us think that certain things are 'our line' and that other virtues, graces and achievements of character are not our line and not to be won by us.

□

Sydney Maxwell

QUESTION: Will the Man of Sin of II Thessalonians 2 be a Jew, or as some have said, will he be a Syrian?

ANSWER: I judge, without being dogmatic, that the Man of Sin referred to in the question, is described for us in Revelation 13:1-10. Here we have a false prince in contrast to the false prophet of 13:11-18. I would consider the false prophet to be an apostate Jew, and I consider the first man to be a Gentile, perhaps he will be a Syrian. If we go back to Daniel 7:4-6, we shall understand that this personage will incorporate in himself all the features of previous empires, the lion, the leopard and the bear. It has been well said that the beast of Revelation 13 is both an emperor and an empire. He will defy the God of heaven, He will seek to destroy the saints of God; he will also seek to dominate the nations of the earth. The beast of Revelation 13:1-10 is not only a real person, but, no doubt, he is a representative person as well.

It is interesting to see that nations like Russia, Italy, Nazi Germany and China have sought to produce in themselves totalitarianism – a complete dictatorship. We can be well assured that God has in mind one supreme Ruler; He will be King of Kings and Lord of Lords (Rev. 19:16). How different will be His rule from all that men have ever attempted! His will be the rule of perfect righteousness in contrast to Godless anarchy.

In Revelation 13:11-18, we have the false prophet and I feel free to suggest that most likely this man will be an apostate Jew. It has often been pointed out that the first beast is a political figure and the second one is religious; he makes all men worship

the first beast (13:15). We cannot dogmatize, but we would suggest that what we have written will give some guidance and help in relation to the question. I am sure that these matters and the personages involved will be clearer to saints who move on the prophetic stage when the church has been caught away.

QUESTION: Where does the United States appear in the prophetic picture of the end times?

ANSWER: It is not possible to point to any specific reference to the U.S.A. in prophecy. From our point in time, it is not possible to understand how the present great world powers will be aligned at the end time. We may be clear on one point however, that we, the people of God, wait with expectancy for the coming of our Lord Jesus Christ to the air to catch away the church. After the rapture, we are assured that Western Nations will merge to form a confederacy as suggested by the image of Daniel 3:32. The feet of the image are described as being of a mixture of iron and clay. On the one hand, the iron tells of the strength of this great confederation, but, on the other hand, the clay tells of its weakness. These are characteristics of democratic government, the rule of the people.

Again, we state emphatically that it is not possible, from where we stand, to show how the power structure will develop and what part each member of the alliance will play. The rapture of the church will make a great difference to world affairs. It is for this reason that the child of God keeps clear of sharing in political association. The Word of God is clear that God's ideal is a Theocracy and has decreed that the

Lord Jesus will reign over a universal dominion (Psa. 2; Psa. 24). These passages are replete with teaching for the student of prophecy. If we refer to Psalm 110 and Zechariah 14, we will see that the mighty Conqueror, the Saviour Himself, will step into the arena of battle. What a day that will be! It will be noted as well, in Isaiah 63, that the Lord as Conqueror will come up from the valley of victory, enter the city and take the throne. O glorious day!

In conclusion, we can say, in answer to the questioner, that we place the U.S.A. in the confederacy of the Western Nations. At present, we only see the shadow of the coming events that will bring it about. It is for us to look up and not around; "Look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28). □

The Bible

From a page in Clay Fite's Bible

Love this precious book, the Bible
Guard it with a zealous care;
All we see of life and glory,
All we hear of Christ is there.

Some would tell me 'tis a fable,
Full of legend rich and rare;
Book of God, His revelation,
All I know of Christ is there.

Read it daily, search it freely,
Seek its beauties bright and fair,
Learn its wealth of grace and glory,
All I have of Christ is there.

Soon amid those heavenly regions,
Free from all earth's din and care,
I shall know in full fruition,
All it told of Christ is there.

How hot and restless is the day from
which the time of communion has been
absent.

Tidings - Canada

British Columbia

Vancouver, Jim Currie (Japan), Bruce Cumming (Venezuela) and David Jones (Chile) are on furlough and are giving reports and ministry in assemblies in the area.

Manitoba

Winnipeg, Jack Nesbitt and Jack Gould expected to commence a series in the gospel on October 19.

Ontario

Bruce Cottrill visited a number of assemblies in Ontario, giving a report on conditions in Finland and his labours in that country.

Azilda, Some blessing was seen in well attended tent meetings by Brian Owen and Edward Miller.

Chapman Valley, The conference in September was profitable with very interesting Bible Readings. Help was given by Brethren B. Cottrill, E. Dellandrea, A. Grainger, D. Gray, W. Hindes, P. Kember, F. Krauss and J. Page (England).

Cordova, Sam Patton distributed gospel tracts and gossiped the gospel from door to door in Cordova and Deloro.

Huntsville, A young R.C. man professed to be saved in September. On October 6, Don Nicholson commenced a series of children's meetings.

London, The saints enjoyed a recent visit by James Martin and Wilson Jennings. On October 5, William Metcalf and James Beattie commenced a series in the gospel.

Milton, Timothy Walker was expected for a week of children's meetings in late October. Immediately following the children's effort, Brother Walker expected to start a gospel series.

Oil Springs, Paul Kember is having gospel meetings two nights each week.

Owen Sound, The assembly appreciated recent visits by Larry Steers and David Gray.

Picton, Arnold Adams and Timothy Walker started a gospel series in

September with a nice interest.

Sarnia, On October 5, John Slabaugh commenced a series of meetings using his chart on Coming Events.

Sudbury, James Clark was expected for ministry meetings in October.

Thornbury, Larry Steers and David Gray continue each Monday evening in the Orange Hall with strangers present most nights.

Thunder Bay, The saints enjoyed two weeks of much appreciated ministry on Assembly Principles by Robert Surgenor.

Toronto, The 12 assemblies in the Toronto area convening the city-wide gospel effort in the Minkler Auditorium of Seneca College from October 26 to November 16, request the earnest prayers of the Lord's dear people for this gospel series by Sydney Maxwell and Gene Higgins. For the past seven months, united prayer meetings have been held each month in various halls in Toronto with the final united meeting in Brock Avenue on October 6. During the summer months, open air meetings were conducted each Monday evening on Yonge Street, the main street in the city, by Jack Yocom, Vernon Markle and brethren from various Toronto assemblies. The brethren were encouraged this summer when a young man stopped to tell them he had been saved the previous summer through the open air work.

Windsor, During the first nine months of 1986, eight believers were received into the fellowship of the assembly, bringing much joy to the saints. Fred Krauss had four weeks of gospel meetings in September with a good interest and some blessing in salvation.

New Brunswick

John Wells of N. Ireland gave appreciated ministry in New Brunswick.

Nova Scotia

New Annan, Floyd Stewart and Gordon Swan had a series of gospel tent meetings with a little blessing.

Sydney Mines, The saints enjoyed a week end visit by Ken Taylor and James McClelland. Following the gospel

Tidings

meeting, a sister was baptized who had been saved last winter during a gospel series by Brethren Taylor and McClelland.

Tatmagouche, In late July and early August, Floyd Stewart had two weeks of encouraging children's meetings with some parents coming out with their children.

Waldec, Tent meetings by Albert Hull and Peter Orasuk ended on a happy note with two professing the last week of the series.

Prince Edward Island

God graciously blessed His Word and a good number of souls professed salvation during well attended and very encouraging gospel meetings by Arnold Gratton and Robert McIlwaine. Following seven weeks under canvas, our brethren concluded the meetings in the Rosebank Gospel Hall.

Newfoundland

Gander Bay, Following the Fogo Island conference, Alex Dryburgh spent six nights with the saints here. Brother Dryburgh also had a week of ministry at St. John's and a Lord's Day at Wareham.

St. John's, During July and August, Gordon Williams and Ken Taylor were engaged in outreach work near St. John's. Our brethren were encouraged with the number who listened to the gospel being preached four nights each week from a mobile unit in the parking lot of a hardware concern.

Tidings - U.S.A.

Alaska

Indian Valley, The work in the new assembly goes along nicely with encouragement by some being saved, baptized and added to the fellowship.

Iowa

James Ronald Sr. gave appreciated ministry in a number of assemblies in Iowa during September.

Dunkerton, The all day meeting on September 14 was encouraging with

Brethren J. Ronald, G. Sharp and others sharing in the ministry. Also on September 14, Gary Sharp commenced a gospel series, using a chart on Future Events. One professed early in the meetings and others are concerned.

Garnavillo, Prayer is requested for gospel meetings which Murray McCandless and Paul Kember expect to start on November 9.

Hitesville, Almost 700 attended the Hitesville conference in September and enjoyed helpful ministry by Brethren J. Beattie, M. McCandless, H. Paisley, A. Ramsay, J. Ronald Sr., G. Sharp and some who labour in the area.

Tipton, Allan Christopherson had a series of tent meetings in this new place.

Waverly, In late August and early September, Robert Orr and Bruce Collins had a gospel tent series.

Wisconsin

Beetown, The Labour Day conference was well attended and was enjoyed by the saints. Brethren who labour in the area shared the ministry.

Madison, Joel Portman set up the portable Trailer Hall near here. However, after a week of meetings, he was obliged to take it down as the authorities stated it did not meet the city regulations.

Michigan

Jackson, The hall was filled for a profitable all day meeting on October 4. In addition to a ministry meeting and a gospel meeting, there were two Bible Readings on Christian Marriage and the Features of a Godly Home. Help was given by Brethren J. Beattie, N. Crawford, D. Oliver and L. Perkins.

Livonia, The Stark Road Bible Readings on Ephesians 1 and 2 on September 27 were the largest ever. A large number of young Christians were present and there was a great interest in the Readings.

Ohio

Clyde, In early October, David Oliver had a week of helpful ministry meetings.

Toronto, Timothy Walker was expected

Tidings

for a week of children's meetings in mid-October.

Westchester, Several professed salvation during a series of encouraging gospel meetings by John Slabaugh and Lorne Yade of the Welland, Ontario assembly.

Mississippi

Tylertown, Lloyd Ballhagen and Paul Lampkin of the Ottawa, Ontario assembly are preaching the gospel. Some have been stirred and one has professed to be saved.

New Jersey

Midland Park, The September conference was well attended with Brethren W. Gustafson, G. Higgins, D. Oliver, H. Paisley, J. Smith, L. Wells and W.J. Wells present to help.

Connecticut

Hartford, There was a good interest and good participation in the first area Bible Reading of the season on September 21, with Norman Crawford leading the Reading on 1 Timothy 3.

Vermont

Hardwick, About 90 attended the September conference and enjoyed ministry by Brethren E. Badgley, L. Buote, V. Davey, W. Gustafson and G.P. Taylor.

Tidings - Other Countries

N. Ireland

During a six week visit to N. Ireland, Sydney Maxwell gave appreciated ministry in a number of assemblies.

Ballinamallard, E. Wishart saw a number profess during a gospel series.

Ballycastle, There was some blessing in salvation during well attended tent meetings by Brethren Kane and Graham.

Ballyclare, S. Ferguson and N. Turkeington had a well attended tent series with some professing salvation.

Carryduff, Following several weeks in the hospital, first in South Africa and then in Belfast, William Halliday is home and feeling better. He deeply appreciated the prayerful interest of the Lord's people.

Brethren Thompson and Hutchinson are preaching the gospel in a portable hall with a measure of interest and some are concerned about salvation.

Castlecaulfield, Brethren McNeill and McKinley continue in the portable hall with a little blessing.

Currien, The annual meeting on September 17 was profitable. The saints are to be commended for holding a conference in this remote district.

Donemana, B. Glendinning and B. Smyth are in gospel meetings between Domenana and Claudy, with fairly good numbers.

Kilkeel, Some blessing is being seen by S. McBride and J. Lennox in a gospel tent effort.

Kilpike, E. Wishart has commenced a series in the gospel.

Larne, The annual conference from September 12 to September 16 was large and profitable. The Readings on 1 John were excellent and were led by Brethren McBride, Kane, Maxwell and Paton. Helpful ministry was given by Brethren Gilliland, Curran, Nesbitt, McCann and Hawthorne. Following the conference, J. Paton gave appreciated ministry.

Lurgan, Brethren McShane and Gilliland had good numbers with a little blessing in a gospel tent series.

Newtownhamilton, W. Nesbitt had ministry meetings here, when some who were saved during the long gospel effort at Glenanne were baptized.

Rathfriland, Due to flooding, W. Glenn and W. Bingham were obliged to vacate the tent, but continued the meetings in a band room near here. A man has professed and others show some interest.

Ministry, Recent ministry meetings include: J. Allen in **Central Hall, Bangor**, T. Bentley in **Ballyduff** and **Crossgar**, A. Gooding in **Cookstown** and **Ballywater-moy**, P. Harding in **Derriaghey** and N. Mellish in County **Derry** assemblies, some of which are very small and weak.

Eire

Bandon, G. Stewart and S. Patterson are

Tidings

commencing a series in the gospel.

Lugawurry, J. Brown is helping in gospel meetings.

Egypt

Six young believers were recently baptized in an assembly in upper Egypt. Prayer is requested for assembly work in Egypt that the testimony may be maintained without hinderance until the Lord comes.

Uruguay

Montevideo, William Goodson writes, "We keep busy with two Sunday Schools of about 60 children each. A number of believers have recently been baptized and received into assembly fellowship. There is much liberty to preach the gospel in the open air."

Venezuela

On September 12, Jim Walmsley wrote, "In early August I was able to be present at the formation of an assembly in the small town of Araya. The work was commenced there quite a few years ago, through brother Julio Liendo giving a Bible to a companion at work. Senor Naranhoe made the first visits for the public preaching of the gospel, and it was my privilege to be with him on several occasions. Since then brother McKeown and others have made numerous visits, and over the years there has been development in the work. There are brethren there of some experience, and latterly they bought a house and converted it into a Gospel Hall. This is the seventh assembly formed in eastern Venezuela. During meetings held by Mr. Noel McKeown prior to the formation of the assembly, and also in meetings held by Senor Barroso afterwards, there was blessing in the gospel."

Duaca, John Frith writes of a good interest in gospel meetings with Senor Linares in Yaritagua. He also tells of a visit to the far west state of Zulia for the formation of an assembly among the Guajire Indians in a small place called Repelona. This is the first assembly among this large and scattered tribe.

Puerto Cabello, Donna Slack writes that

there are 416 students in the Gospel School and 80% are from unsaved homes. In October, they expected to commence a seventh grade, the first year of high school. Recently, the Lord has saved a 16 year old boy and a 14 year old girl.

San Carlos, The conference in August was large and profitable. On the Saturday night after a solemn gospel meeting, 15 believers obeyed the Lord in baptism. For this meeting the hall was packed out with a high percentage of unsaved, while most of the Christians stood outside at the open doors and windows.

Zambia

Kabompo, Paul Poidevin writes of having gospel meetings twice a week in a bush area a half hour drive from Kabompo. An assembly two hours away on foot has taken a special interest in this area. Brethren from the assembly meet Paul on Monday and Thursday evenings and have a gospel meeting under a tree. Some have professed to be saved and must now be taught to read so they can read the Scriptures. Paul has been editing and typesetting a commentary on the New Testament in the Luvale language. He asks prayer that this and other books they are working on, will prove to be a help in teaching believers.

Conferences, D.V.

Oil Springs, Ontario

November 15 and 16 in the Community Centre, Main Street. Meetings on Saturday start at 10 a.m. on Lord's Day, Breaking of Bread is at 10:30 a.m. Prayer meeting is in the Gospel Hall on Friday at 7:30 p.m. Corr. Art Whitton, RR 3, Oil Springs, Ont., N0N 1P0, phone (519) 882-1686.

Windsor, Ontario

January 3 and 4 in the Gospel Hall. On Saturday, Ministry is at 10, 2:30 and 7. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2:30 and Gospel at 7. Prayer meeting is on Friday at 7:30 p.m. Corr. Robert Wylie, 3445 Randolph St., Windsor, Ontario, N9E 3E9, phone (519)

Tidings

New Brunswick

All day meetings are planned for the winter months as follows:

Fredericton - November 30

Sussex - January 11

Carlingford - February 8

Long Beach, California

January 10 and 11 in the Gospel Hall with a prayer meeting on Friday at 7:30 p.m. Meetings on Saturday and Lord's Day are at 10, 2 and 7. The Bible Reading on Saturday morning will be on the Resurrection - Its Phases and Times. Corr. John P. Bell M.D., 580 S. Reynolds Place, Anaheim, CA 92806, phone (714) 533-1247. Gospel Hall phone is (213) 424-6747.

San Diego, California

December 27 and 28 in the Gospel Hall with a prayer meeting on Friday at 7:30 p.m. On Saturday, there will be a Bible Reading at 10 a.m. on Hebrews 13, with Ministry at 2 and Gospel at 7. On Lord's Day, Breaking of Bread is at 10 with Ministry at 2 and Gospel at 7. Corr. William Smith, 5005 La Dorna St., San Diego, CA 92115, phone (619) 582-2109.

Note: Kindly remember the following conferences as mentioned in detail in the August, September or October issues:

London, Ontario - Nov. 8 and 9

Avonport, N.S. - Nov. 8 and 9

Phoenix, AZ - Nov. 27, 28, 29 and 30

Matoaca, VA - Dec. 13 and 14

Byrn Mawr, PA - Nov. 29 and 30

East Boston, MA - Dec. 6 and 7

Change of Address

Andrew Bergsma, #6, 4603 Scott Ave., Terrace, B.C., V8G 2B1, phone (604) 635-3810.

John Gray, 1667 Attawandaron Rd., London, Ontario, N6G 2M5, phone (519) 473-4208.

Lorne Langfeld, 821 Elvira Court, Pickering, Ontario, L1W 2L1, phone (416) 839-5120.

Lawrence Perkins, 485 Arlington Blvd., St. Clair Beach, Ontario, N8N 2K1.

With Christ

Miss Marion Howarth of **Moncton, N.B.** age 74. Our dear sister was saved in gospel meetings conducted by Albert Ramsay and John McCracken 40 years ago. She was in happy fellowship in the River Hebert assembly until retiring, when she moved to Moncton and was in the Moncton assembly until her homecall. She was a faithful sister who loved the gospel, and had a real heart for God's people and His gathering centre. The funeral service was shared by F. Stewart and L. Adsett.

Mrs. William Thompson of **Livonia, Michigan** on April 30, age 91. Our dear sister was born in Scotland and came to the USA with her late husband and family in 1924. She was saved when attending meetings in West Chicago Gospel Hall in the early thirties, and was in fellowship there and in the Stark Road location until her homecall. She loved the Lord and the assembly, and was rarely absent until the end. Her words of encouragement and kindness will be missed.

Mrs. Isabel Poplar of **River Hebert, N.S.** on June 17, age 92. Our dear sister was saved in gospel meetings conducted by J. McCracken and G.A. Ramsay over 40 years ago. She came into fellowship in the River Hebert assembly shortly after, where she remained until her homecall. She was a faithful sister who loved the gospel and the Lord's assembly and will be missed by the saints. The funeral service was taken by Floyd Stewart, assisted by C. Hurley and C. McAloney.

James M. Smith of **Huntsville, Ontario** on July 16, age 82. Our dear brother was saved in 1922 in Charlton, Ontario where he was in fellowship for many years before moving to Huntsville. Always of a quiet and kindly disposition, he will be remembered for his priestly exercise in prayer and praise at all the assembly meetings as long as his health permitted. The funeral service was conducted by

Tidings

A. Adams in Huntsville. Burial at Charlton was taken by M. Pratt and B. Rodgers.

Mrs. Nina Stenhouse of Longport, N.J. (formerly of Santiago, Chile) on August 25, age 88. Our dear sister was born in Nova Scotia. For over half a century, Mr. and Mrs. Stenhouse pioneered for the Lord as missionaries in Chile and saw the hand of God in salvation and the formation of assemblies in that country. Both came to reside in the Home for Aged Christians in April of this year. She leaves behind her husband, an only son, two sisters and two brothers.

Mrs. Irene Schultz of Pine Hills, Wisconsin on August 29, age 78. Our beloved sister was saved in May, 1939 and was in the Pine Hills assembly since 1939. She and her husband were faithful in attendance at the meetings until he could no longer come. Mr. Schultz predeceased her in July, 1985. Their two sons are still unsaved and prayer is requested for them and their families. Paul Elliott preached the Word at her funeral.

Mrs. Ethel Taylor of Port Bickerton, N.S. on September 1, age 78. Our dear sister was born in 1907 and born again in 1955 under the preaching of the late David Petherick. She was a quiet consistent sister and a lover of the gospel. She was predeceased by her husband Ernest. At her funeral, the gospel was preached to a full hall by Albert Ramsay.

Arthur Davenport of Longport, N.J. on September 4, age 86. Our dear brother was born in Radcliffe, England and came to the United States at the age of 11. He was saved in 1934 and later received into fellowship in the old Atlantic City assembly (now Longport). For 50 years he was in this assembly and served as correspondent for some time. He was active in the early days of the beginning of the Home, where he came to live in 1983.

Mrs. Samuel Barr of Livonia, Michigan on September 13, age 86. Our dear sister was born in England and came to USA in 1911. Mrs. Barr was saved in early years and received into fellowship in Central Gospel Hall. In 1925, she was

married and shortly afterward she and her late husband were associated with the West Chicago assembly from its beginning. She continued steadfastly until the end, and will be missed.

William MacMullen of Waubaushene, Ontario on September 23, age 76. Our beloved brother was saved as a young man in tent meetings in Toronto. Shortly after, he was baptized and received into fellowship at Broadview. For over 50 years he was in fellowship at Pape where he was S.S. Superintendent for 33 years and correspondent for many years. His home was always open to the Lord's people and His servants. For the past 10 years, he was in fellowship at Waubaushene. The large funeral was taken by H. Paisley. Kindly remember his wife Jean who was in hospital at the time of his sudden homecall.

George Gardiner of Victoria Drive, Vancouver, B.C. on September 23, age 94. Our esteemed brother was born in Cullen, Scotland and was saved at the age of 16 under the preaching of Peter Bruce. His life was an example of what a Christian should be. He knew the Book and often in latter years gave ministry without being able to read because of failing eyesight. Nevertheless, he could quote many Scriptures by memory. He will be sadly missed by the assembly. Kindly remember his wife Sarah, a mother in Israel.

Harold J. Martin of Moncton, N.B. on September 24, age 68. Our dear brother was saved in 1943 during meetings by the late Brethren Roberts and Dickson. Prior to his conversion, he had been spoken to at his uncle's funeral, which was taken by Robert McCracken. He was baptized in 1944 and was in happy fellowship until his homecall. He leaves his wife and daughter, both in assembly fellowship and an unsaved son for whom prayer is requested. The funeral service was shared by M. McCandless and A. Ramsay.

but rather a Person that we need to know. The Apostle Paul wrote to the Ephesian church, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace . . . and that He might reconcile both (Jew and Gentile) unto God in one body by the Cross, having slain the enmity thereby: and came and preached to you that were far off and to them that were nigh" (Eph. 2:13-17). To the Colossian church Paul wrote, "And having made peace through the blood of His Cross" (1:20).

You may ask, "How can I know for sure that I have peace with God?" Paul wrote, "Therefore being justified by faith we HAVE peace with God through our Lord Jesus Christ" (Rom. 5:1). Have you believed that Jesus Christ died and shed His blood for the remission of your sins? Do you have, now, peace with God as a result of faith alone in God's Son as your Saviour? Although self peace eluded Major Eatherly, peace with God need not elude you. Peace with God is yours today and for all eternity if you will acknowledge your need and receive the Lord Jesus Christ as the only One that can meet that need. □

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No Peace

Wm. J. Oliver

For three and one half years the armies of Japan and the United States had island hopped across the Pacific and back again. Many lives were lost and much damage incurred. The aggressor was being subdued when the new President, Harry S. Truman, made a historic decision. He sent an ultimatum to Japan to surrender or suffer the dreadful consequences. The answer to the ultimatum was negative.

It was a summer morning, August 6, 1945, when Major Claude Robert Eatherly, a 24 year old U.S. Air Force Pilot, flew his spotter plane over the coast of Japan in search of its seventh largest city, Hiroshima, with a population of 450,000. Dropping through an opening in the cloud formation, he came into full view of the city sprawled out below. Major Eatherly radioed Colonel Paul Tibbets, in command of the B-29 Enola Gay, that weather conditions were favorable to proceed with the bombing of Hiroshima. With that message sent, he turned his plane toward home base, leaving the awakening city below wondering about the movement of the lone plane.

At 8:15 a.m., the Enola Gay had positioned itself over the target and, by the determined point on the bombardier's cross sight, dropped its single bomb, until then unknown to the world – the atomic bomb. Just short of touching the ground that missile exploded with such tremendous force that almost 80,000 people were killed instantly and as many more left injured. Ninety eight percent of all buildings were destroyed or damaged, 180 of the city's 200 doctors killed, and only three of 55 hospitals left operable. The heat

started fires a mile away from the blast point, burned the skin of the people two miles away resulting in further suffering and death.

Shortly after this event, history unfolds the record of Peace as a result of the aggressor submitting to an unconditional surrender. What was used to bring peace to a bloody conflict left one man without peace. To doctors, Major Eatherly poured out his unsettling thoughts of personal responsibility for the deaths of hundreds of thousands of Japanese at Hiroshima. In an interview with reporters in 1960, he said he had not slept soundly in 15 years. "All I want is a break," he said "There is NO PEACE." The absence of self peace remained with Claude Eatherly until his death from cancer in July, 1978. His brother, James, said after the funeral, "I can remember him waking night after night. He said his brain was on fire, he could feel those people burning."

Reader, you may never have an experience like Claude Eatherly to rob you of peace with yourself, but let me ask you about a more important peace, "Do you have peace with God?" You may question, "Do I have a need?" The Bible states, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). We all begin our life as sinners before God (Psa. 51:5, Rom. 3:23); "And the way of peace have they not known; there is no fear of God before their eyes" (Read Rom. 3:13-18). Do you not have to honestly admit that the biblical description includes you?

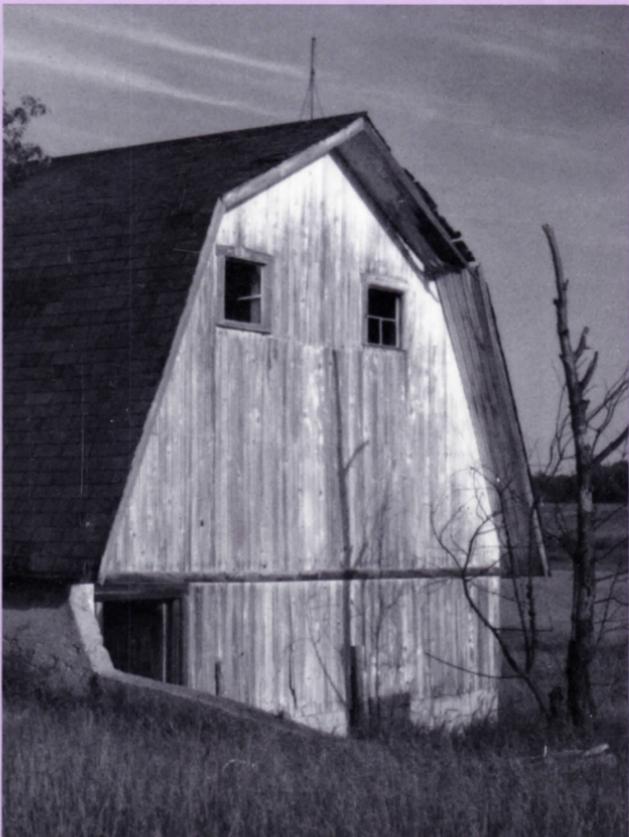
Peace does not result from a work that we can do, a condition we can purchase, or a hope that we grasp,

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Douglas Losey

truth, and tidings

december 1986



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and is profitable....

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Things that Differ (11)

N. Crawford

Past articles in this series have examined things that differ that may appear to be similar, or even alike. The purpose of this article is to examine several other things that are often confused and have caused problems in thinking and actions.

Infirmit y and Sin.

In "Synonyms of the New Testament" by R.C. Trench, there is an excellent section on nine words that are used in the NT for our word sin and its associated words. Infirmit y does not belong to this list, for infirmit y is not sin, even though, in the minds of many people, it is confused with sin.

There can be no question that infirmit y is the lot of mankind as one of the results of sin. Matthew 8:17 quotes the Septuagint Version of Isaiah 53:4, "Himself took our infirmit ies, and bare our sicknesses." The context of this quotation is the healing of many who were demon possessed, a condition which was the direct result of sin, yet infirmit y and sin are distinct.

The words, astheneia, asthenes and astheneo are negatives of the word sthenos which means "strong," therefore they mean to be "without strength," a translation with which we are most familiar in Romans 5:6. In the physical realm, these are the words that are used for the weakness that accompanies sickness or disease of mind or body, and came to be used for the sickness itself. This usage is common throughout the New Testament.

Astheneia is also used in Acts 20:35 in connection with material need. The context indicates that there were people in poverty, described as "weak," who needed gifts from those who were able to give. As in Romans 5:6, it can also mean "impotence," that is, to be devoid of spiritual strength or power.

This is its meaning in Romans 8:3, "For what the law could not do, in that it was weak through the flesh." The flesh is without strength to keep the holy law of God. The thought is not merely weakness which might be found in varying degrees in different people, but total inability, complete impotence.

These various uses of this word family help us to understand the high priestly ministry of the Lord Jesus. Our infirmit ies involve weakness, poverty and impotence. He is "touched with the feeling of our infirmit ies." It would be totally wrong to substitute sins for infirmit ies in this passage. The One who is our Great High Priest above, when a Man here below "was in all points tempted like as we are, yet without sin." He has no sympathy for sin, but His tender heart feels with us in our infirmit ies. There is a very real distinction between His priestly ministry for His people who are encompassed with infirmit y and His advocacy for believers if they sin. It was His sufferings as a Man among men that gave Him such ability as our tender and touchable High Priest before God. It was His suffering for sin under the judgment of God that enables Him to plead our cause before the Father if, as believers, we sin (I John 2:1, 2). Both ministries, as High Priest and Advocate are continuous in their efficacy and are not contingent on emergencies, as we call them.

Faults and Sins

There are times when our King James Version does not make a distinction between faults and sins. In I Peter 2:20, hamartano, "to sin," or "miss the mark" is translated, "for your faults." The Revised Version reading is "When ye sin and are buffeted for it," which is correct. In

Galatians 6:1 and James 5:16, parap-toma is rendered "fault." The Revised Version is again correct in translating the former passage as, "If any man be overtaken in any trespass," and the latter as, "Confess therefore your sins one to another." This passage does not mean to confess personal sins to others. This idea has been the cause of much error. It is to God, and Him alone, that sins are confessed (I John 1:9), because all sin is truly against God and He alone can forgive (Mark 2:7). The parap-toma, "trespass" of James 5:16 is committed against another believer and must be confessed to the one against whom it was committed, as well as to God.

The Greek word, aition, is also translated "fault" in the New Testament, "I find no fault (aition) in this man" (Luke 23:4, 14), and "I have found no cause (aition) of death in Him" (Luke 23:22), means that Pilate found in the Lord no legal cause for punishment.

A similar Greek word, aitia, literally means "a cause for blame." It is an accusation that has been preceded by an investigation. The charge may be deserved or undeserved (Acts 25:18, Matt. 27:37; John 18:38). In a legal sense, it means "to be accused of a crime," therefore it can mean that the charged person has sinned, but it does not have to carry this thought, for, as in the case of our Lord, the accused may be without blame.

We often use the word fault in the sense of something that is lacking, a defect or imperfection, and this is quite correct. We also use it in the sense of being to blame. "It was my fault" means, "I am to blame." But in the vocabulary used by Christians,

fault frequently is used to mean responsibility for blame that is something less or other than sin, and none of the above scriptural words seems to fit this use. Is there scriptural authority for this use of the word fault? I think there is. The word memphomai conveys the thought of "being a cause for blame" (Rom. 8:19; Heb. 8:8), and yet not necessarily being an actual act of sin. It means "to be responsible," or "to be blameable," but this blame may have been caused by weakness, folly that obstructed clear thought, limitations or inability that may be something less than actual sin. However, we should always be careful not to lessen the seriousness of sins by calling them faults. In prayer, we often here faults being confessed when, in all honesty, we should be confessing that we have sinned against the Lord and our brethren (James 5:16).

Humility and Low Self-esteem

We are all aware that as sinful creatures, we tend to extremes. In the Lord Jesus, there were no strong points, for He had no weak ones. It was in Him that grace and truth were perfectly balanced. There is a very real need for balance when we are looking at our own worth. Some will say at this point, "I didn't think we had any worth."

Do we really have any worth? Do we not sing John Newton's hymn, "Poor weak and worthless though I am," and confess our utter worthlessness. With deep respect to the memory of dear John Newton, is it not strange that we must go to a hymn to prove our worthlessness, instead of the Bible? The word "worthless" does not appear in the English Bible at all. In the Greek New Testament, the word phaulos (II Cor. 5:10),

conveys the thought of that which is worthless, but it applies to deeds, not persons and conveys the thought of being trivial, light or empty. It may be that several words that are translated vain or empty contain the thought of being worthless. Titus 1:10 speaks of "vain talkers," but even in this case, it is the words that are worthless, not persons. Men gave to our Lord Jesus the place of the outcast (Luke 20:15-17), as if He were utterly worthless, but this estimation of Him was their greatest folly.

Actually, every believer knows that he is unworthy of meriting heaven, unworthy of anything but hell and the Lake of Fire because of his sin, but no person is worthless in the sight of God. In fact, the opposite is true. It is in the Bible that we learn of the tremendous worth of each individual. There are no common people with God. The one sheep, one coin and one son of Luke 15 is a trilogy with a major theme about the worth of one soul. Certainly, God looks upon His children as His "beloved" (Col. 3:12). We well know that our sins had brought complete ruin to us and we were unlovely and even unlovable, but unworthy though we know ourselves to be, we were of such worth in the eyes of the Lord Jesus that He gave His all for us (Matt. 13:46). The words of Galatians 2:20 can be simply translated, "He loved me and gave Himself for me."

We have not tackled an easy subject. No matter how we phrase these thoughts, some will misunderstand them. A very low self esteem is not a problem with many people. As we well know, pride is one of the most prevalent of sins, it was the cause of the fall of Satan, and has caused many a fall since. It is still true that "God resisteth the proud" (I Pet. 5:5),

and "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). But Satan, who is the master perverter of divine truth, has even twisted this teaching to the hurt of many a humble soul. The Bible is not without many examples of saints who have become so discouraged that they have sunk into depression that sadly affected their usefulness to God. Space will not allow a large treatment of this subject. One example will be sufficient. The man who challenged wicked Ahab and all the prophets of Baal and wrought such a mighty victory for God on Mount Carmel, fled into the desert from a wicked woman and sat down under a juniper tree and prayed to die. To the depressed and beaten Elijah, God appeared, touching him, feeding him and giving him strength to go on.

It has been a heartbreak to us to meet a large number of believers, many of whom are godly sisters of spiritual maturity who have such a poor self image that they truly believe they are worthless. The fruit of this kind of thinking is not only depression, but Satan has hindered their usefulness and discouraged them from service they would do gladly for the Lord by telling them that they are worthless.

Some believers with this problem have a tendency to doubt their salvation. An evangelist needs to be very cautious when he is approached by a professing Christian, with years of Christian living in his (or her) past, confessing doubts. It is wise to be a good listener and not propose solutions before we hear the problem. Oftentimes, careful questions will reveal that this person not only believes that he is a failure as a Christian, but in every department of

his public and private life, he sees himself as a failure, literally good for nothing. Normally, such a person is not a false professor, and this is not humility, it is paralyzing depression.

God's Word is the remedy for this problem. The very first Scripture that comes to mind is Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly (sanely), according as God hath dealt to every man the measure of faith." Thinking sanely about myself will not make me say that I am worthless and useless. It is not humility for a wife and mother who has kept a home for years and held it together by courage and character to say that she is worthless as a wife, a homemaker and a mother. She is not thinking sanely. She has fallen into the vise-like grip of low self esteem. In fact, this may be the very opposite of true Christlike humility, for it occupies a person with herself, but the "mind that was in Christ Jesus" caused Him to look not on His own things, but the things of others (See Phil. 2:3-5). So true humility is not what we think about ourselves so much as it is that we don't think about ourselves.

The pity and care of our heavenly Father who loves us with the very love He has toward His Son (John 17:23) and the tender, watchful care of the Shepherd of our souls ought to lift us above this snare of Satan. Our dignity as the sons of God (Eph. 1:5), that we are accepted in the Beloved (Eph. 1:6), the hope of His calling (Eph. 1:18), the riches of the glory of His inheritance in us (Eph. 1:19), our position in the risen Christ (Eph. 1:3), and the prospect of eternal glory are antidotes to such wrong thinking.

□

L.E. McBain, written in 1936.

In Deuteronomy 11:18-21, Moses gives directions about how we can have days of heaven upon earth. There are four places where the Word of God was to be found, "Lay up these may words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes . . . when thou sittest in thine house" (V. 18, 19).

In Your Heart and Soul

The New Testament agrees that the Word of God must be in the believer, "Let the word of Christ dwell in you richly" (Col. 3:16). Jeremiah knew the inner joy and sweetness of having God's Word in His heart, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). In the midst of bitter trial, Job said, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). We need to go in for storing the Word of God in our hearts, then whatever our circumstances may be, we can have the days of heaven upon the earth (Deut. 11:21).

Bind Them Upon Your Hand

The Word of God bound as a sign upon the hand speaks of willing service for God in accordance with His Word. Many seem to think that as long as they are doing something for God, it does not matter how it is done, but Paul believed that unless he did God's work in God's way, he would be disqualified (I Cor. 9:24-27). Consecration is the filling of the hands in the work of the Lord, "And whatsoever ye do , do it heartily, as to the Lord, and not unto men" (Col. 3:23).

We should have this sign upon our hands when we act in any business in the world. In all our dealings with our fellow men, there must be absolute honesty, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21). A lifetime of usefulness for God can be destroyed by one dishonest act. It behooves us to walk wisely that we may avoid even the appearance of evil, "Walk in wisdom toward them that are without" (Col. 4:5). The verse in II Corinthians 8 applies to handling the business of an assembly, but Colossians 4:5 is our behaviour toward unsaved people who set a very high standard for the conduct of the children of God and closely watch us.

As Frontlets Between Your Eyes

I have often thought that if we viewed the world of pleasure, politics and religion through the Word of God, it would be seen in this true light, as God sees it. This is the secret of a useful life for God. Believers see time in the light of eternity.

If the Word of God were between our eyes, we would see the unsaved as God sees them. Asaph said "But as for me, my feet were almost gone; my steps had well-nigh slipped . . . Until I went into the sanctuary of God; then understood I their end. Surely Thou didst set them in slippery places; Thou castedst them down into destruction" (Psa. 73:2, 17, 18). We would never be envious at the wicked, or attempt to follow their ways, if we saw them through the Word of God and understood their latter end. We would not want to be like them, but we would have a deep compassion for them and long to see them saved. We cannot truly profess to love souls, nor win

them for Christ, if we are going in for the things that they love, their pleasures and possessions.

In Thine House

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates" (Deut. 11:19, 20). There is no substitute for the careful, prayerful reading of the Word of God in the home with the family. This teaching of the Word to the children is the best safeguard against all the influence that is exerted on them by the world. Every christian home should have a time every day when there is family reading and prayer.

The writing on the doorposts teaches us that the rule of the home must be under the authority of the Word of God. The writing on the gates warns us that nothing that is contrary to God's Word should be allowed to enter the home.

Let us, as children of God, go in for more days of heaven upon earth!



"Keep Yourselves in the Love of God" (Jude 21).

One of the natural laws of health is the maintenance of the temperature of the living organism. The soul that is chilled is no longer competent for spiritual tasks. The common cold makes a man fretful, a menace to others and a burden to himself. Keep warm, and see to it that you get your proper exercise, food, rest and fresh air. Applied to our spiritual life, this is the work of the Lord, the Word, communion and prayer.



About Spare Parts

James Beattie

Quite a few years ago, I left the field of medical laboratory technology. But I can still recall "the tonsillectomy assembly line." Even whole families at times were booked for surgery. Tonsils were considered unnecessary and were discarded before they could cause problems. Day after day patients moved along the "assembly line," as the surgeons stood with their tools poised to pop out "useless" tonsils.

Times have changed. The "assembly line" has been shut down. It is now acknowledged that tonsils stand in the first line of defense against disease. Perhaps the medical world may yet come to see that there are no spare parts.

Turning from natural creation to the new creation, we find a similar problem. The New Testament teaches that every believer in a local assembly has a function to perform. I Corinthians 12:22 states, "Nay much more those members of the body, which seem to be more feeble, are necessary." But while we acknowledge this in local assemblies, the practical reality of it is greatly lacking in many places. In experience, we have those who are atrophied and accepted as non-functional. More than a few know practically nothing of profitable contribution to local assembly life.

When an assembly is afflicted with a number of atrophied parts, drawing energy from it but failing to contribute to its function, what hope is there for assembly development and growth? This diseased state robs it of vitality. If we do not assimilate into the life of the assembly those who are brought into the fellowship, by adding we subtract and by multi-

plying we divide. To revitalize a company, we must accept failure to function as abnormal; we must seek every scriptural means to remove the death-like inactivity which has settled upon many, and we must promote the healthy functioning of every part.

Often assemblies are satisfied to limp along with atrophied parts, ignoring the fact that "whether one member suffer, all the members suffer with it" (I Cor. 12:26). In the natural realm, we take great care to insure the health of our bodies. Yet in assembly life, diseased conditions are not always investigated nor are remedies sought for them. And like persons with a permanent disability, we have adjusted to our malady and feel we are functioning normally. Those who suffer continual pain claim they grow accustomed to it in time. In some assemblies, what was once a sharp pain has been reduced to a dull ache, but the problem is not remedied.

Some larger companies have a number of believers in this weakened state who for years have failed to function effectively, but we have swallowed a common, pain-killing excuse that these believers "can't do much." We have forgotten that, "If one member suffers, all the members suffer with it," and we have placed unbearable strain on others, causing them to be more vulnerable to disease. These overtaxed believers are seeking to do their own work as well as the work of others. Eventually, they are unable to handle the excessive stress and they give up in despair. As a result, some assemblies have marked time for years.

In such places there is little testimony for God. The normal ex-

perience should be, when a stranger comes amongst us, he is impressed, and "so falling down on his face, he will worship God, and report that God is in you of a truth" (I Cor. 14:25). Non-functioning believers hinder this. Abnormal conditions ruin effective testimony. Believers need further guidance, or unbelievers needing salvation may come and go from our gatherings unaffected, and they do not say, "We beheld His glory" (John 1:14).

On the personal level too, a believer is robbed of spiritual development by sitting idly by. For personal growth, there is no force greater than a purpose for living. God never intended any believer to be idle in assembly life. Of course, not everyone's gift is public. There is, however, a world of difference between the silent radiance of sunshine and the silence of a cemetery. The baneful effects of this lethargy on individual lives is tragic. Both collectively and individually, failure to fulfil a useful role in the local assembly has taken its toll.

To correct this problem, we must begin with a fresh vision of the powerful effect of simply doing what God has fitted us for. We do not need to do a great work; we need only to do our work. In the Book of Acts, the work of God moved forward irresistibly carrying everything in its mighty torrent. The apostles did not do all the work. Luke records, "They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles ... They that were scattered abroad went every where preaching the word" (Acts 8:1, 4). The work went forward when all played their part. We must focus again on the divine standard. We will not hit a target we

cannot see.

Once our vision has cleared, we must willingly present ourselves to God for His service. The great need of the present day is "willing sacrifice" (Romans 12:1). In the strength of the Lord, we can overcome natural fears which hinder us from doing our work, whether private or public. God will empower us for the work He has placed in our hands for "God hath not given us the spirit of fear; but of power, and of love and of a sound mind" (II Timothy 1:7). It has been said often that the Lord is not interested as much in our ability as in our availability.

Many believers are timid and find it difficult to do their work. Nevertheless, we must be dissatisfied until each one is performing effectively. Elders in assembly life could actually lighten their own load by helping others function in their sphere of service. This can be a most formidable task and a trying experience, yet, in the long term, it will actually lighten the burden of the few. It has been said, "A good leader is not a man who can do the work of ten men, but one who can get ten men to do the work." Encouraging each believer to rise to his full potential should be the goal of every elder. The apostle Paul presented this ideal under different circumstances, but it is wide in this application. He said, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:29). It is hard to get everyone to work, but is even harder to do the work of everyone.

Precious resources lie untapped in many assemblies and we must do our utmost to unearth these. In

assembly life, the marked improvement would be more than ample compensation for the labour involved. God did not give extra parts to each assembly for emergency use only. Granted, God does not intend all believers to function all the time. Nevertheless, He intended that all be ready to function at any time. In some assemblies we are stockpiling our resources while deterioration is setting in. It is a simple observation that, while sitting on the shelf, dusty parts become rusty parts. □

Christians in Debt

J.R. Caldwell

Much has been said on the subject of debt, but we would add this, that whenever a Christian goes beyond what he has the means of paying, contracts debt that he has no prospect of being able to pay, that moment he is committing a covetous act. This is one way in which the spirit of covetousness is often shown.

Beloved, let us watch lest we yield to this sin, let us beware lest we are entrapped by Satan, little by little, into a position in which we shall be discontented. We are all exposed to this temptation, that is, the desire to have some other position or possessions than God has given us. "Godliness with contentment is great gain." Let us seek to be contented with what God has given us, and keep within the limit, be it little or much.

If this was done by God's people, there would be a great many more happy Christians than there are. It is inattention to these things that makes many homes miserable, and that leads many away from the Lord. □

Bruce Smith of Glen Ewen, Sask.

"For He Had Great Possessions" (Mark 10:22).

Here was a man who had great earthly possessions. To the natural mind, he had everything, and to him they were more important than the spiritual blessings that only Christ could give. Often times, we, as God's people, place far too great an importance on earthly rather than our spiritual possessions. Is it any wonder that we do not enjoy these spiritual blessings as we ought?

It is my purpose in this article to consider some of the possessions that Scripture says that we have. Space would not permit us to consider very many of the spiritual blessings that God has given to his people. We might mention at this point that every spiritual blessing that God intended for us this side of glory became ours to enjoy the moment we trusted Christ as our Saviour. We do not look for a second blessing, for Ephesians 1:3 tells us that we have been "blessed with all spiritual blessings in heavenly places in Christ." God has not reserved certain of these blessings for a select group of Christians while others miss out. Therefore, whenever we read of a spiritual blessing that God has given his people, we can say, "That is mine." The problem is that some might be ignorant of what God has given to them, while others might not be enjoying them even though they know what is theirs.

Before moving on to consider some of these great spiritual possessions that are ours, we need to remind our hearts that we are not unlike the children of Israel as they crossed the Jordan to possess the land. God had promised them every

square inch of the land and was well able to keep His promise, but they must drive out the enemy before they could enjoy what was theirs. So we too must drive out the enemy to enjoy these blessings that God spreads out before us His people.

"We Have Peace" (Rom. 5:1).

This is positional truth, but it should cause us to have a very personal and practical appreciation. The moment I trusted Christ as my Saviour, I immediately had peace with God. We can think of our past unregenerate condition, and truly the words of Isaiah 57:21 come to mind, "There is no peace, saith my God to the wicked." What a change now and at such a cost! "And having made peace through the blood of this cross" (Col. 1:20). Do we revel in this great possession? Does it grip our souls as it ought? If it does, we will enjoy that practical peace in our souls that is so vital for a healthy relationship with God and man.

"We Have a Great High Priest" (Heb. 4:14-16).

Let us consider for a moment this Great High Priest. First of all, His availability in the expression "we have." In this most necessary aspect of Christ's ministry today, He is ours as believers.

Then we notice His touchability, "Touched with the feelings of our infirmities." How good to know that the One who is seated on the right hand of the Majesty on High is moved in tender compassion towards us in our infirmities. It is wonderful to have family and Christian friends that we can call upon for support and comfort in times of difficulty, but while they can never know the full extent or depth or complexity of our problems, Christ can. There is

One who knows every detail, every sorrow, every care, not only better than friends, but better than we ourselves. And He waits with open ear for His own to pour out their heart before Him that He might pour in the balm of healing, and that He might give us the strength to go on and overcome. We can never exhaust the depth of His mercy or His grace to us. As one considers this great truth, the heart is bowed in worship and adoration.

"Tempted like as we yet without sin" brings before us His suitability. He has trod the road before us and is well acquainted with the difficulties and sorrows of the way. Where we fail, He failed not, for in His temptation he was "sin apart," for there was nothing within that Holy One to respond to temptation. Yet we find that He knew what it was to be weary; He knew what it was to shed tears of sorrow; He knew what it was to endure hunger and thirst, and He knew what it was to be rejected and misunderstood. Praise God He is our Great High Priest!

"Let us therefore come boldly," tells of His approachability. We are invited to come to Him with all our difficulties at any time. One thinks of Esther, so long ago, with a great burden on her heart she desired to approach the king. She knew if that golden scepter were not extended it would mean her death and so in great fear she came. How good it is to know that for us the scepter is always extended! Therefore we come without fear in confidence. He is always approachable.

"We Have an Advocate" (I John 2:1).

Here again we have come to a possession of the believer, and how necessary it is that we have One who

comes alongside and appears before God on our behalf! Because we sin, there is the need for One who pleads our cause, so that fellowship with God can be maintained. This one must be sinless, and is none other that "Jesus Christ the Righteous." Christ as Advocate is before God continually on our behalf. He is not motivated by our confession of sin, but ever His propitiatory work answers to God for all our sin, maintaining us as children in the family. Therefore, the way is always open for us to come and upon confession fellowship is once more restored and resumed. We might look at it in this way, Christ's advocacy ever satisfies God concerning sin that we commit, therefore, the way is always open for us to come to God, but there is a responsibility on our behalf for examination and confession of specific sins so that the enjoyment of His Presence may continue.

"We Have an Unction" (I John 2:20).

The word unction simply means anointing, taking us back to conversion when we were "sealed with that Holy Spirit of promise" (Eph. 1:13). Again, we are looking at another great possession of the Christian—the indwelling Holy Spirit. What a staggering truth that I have become a temple of the Holy Spirit! That I take with me everywhere I go, a divine Person. A consciousness of this fact would regulate not only where I go but what I do and what I say. We find from John 15:26 that this divine Person was sent as the Comforter when Christ ascended on high, and in John 16:13, we find that He was sent to "guide you into all truth." How necessary then that we read and study the Word of God that the Spirit of God can guide us into the truth of God!

We Have a Blessed Hope (Titus 2:13).

Lastly, I would like to consider what is future, for we have a hope—the coming again of our Lord Jesus Christ. I Thessalonians 4:13-18, "The Lord Himself shall descend from heaven with a shout." What a prospect lies before us as God's people of being with Him and like Him forever! Is this not a possession that is ours as well? In the present, we can make this great prospect our own and enjoy it as if it were about to happen today, as it very well might. Once we were "without hope and without God in the world" (Eph. 2:12). Now we have hope, a hope that is sure and steadfast, a hope that maketh not ashamed and a hope that is imminent.

Go in possess and enjoy God's blessings, for all things are ours richly to enjoy. □

The Resurrection

Matthew 28:6-9

- A Glorious Announcement, "He is not here, for He is risen."
- A Grand Invitation, "Come, see the place where the Lord lay."
- A Great Commission, "Go quickly and tell His disciples that He is risen."
- A Gracious Promise, "He goeth before you into Galilee, there shall ye see Him."
- A Gallant Service, "They departed quickly from the sepulchre, and did run to bring His disciples word."
- A Glad Realization, "Behold Jesus met them saying, All hail."
- A Glorifying Ministry, "And they came and worshipped Him."

"Absalom dwelt two full years in Jerusalem" (II Sam. 14:28) and never saw the King's face. How many saints of today are like him? □

The Divine Aspect of Joy

Earnest Barker, London

The following article was written from a hospital bed by a terminally ill believer.

Among the many remarkable phrases which occur in the Epistle to the Hebrews, one of the most significant is that which speaks of our Lord looking beyond the cross to the glory which should inevitably follow. The precise wording is both beautiful and inspiring: "Who for the joy that was set before Him endured the Cross, despising the shame" (Heb. 12:2).

Throughout our Lord's earthly ministry, He ever had the cross before Him. All else was necessarily subordinate to this great crisis of His earthly mission. He alone appreciated what that sacrifice involved. It is clear that the Jews of that day altogether failed to comprehend the significance of Calvary (John 8:22). It is equally clear that the disciples altogether failed to grasp the depth of its meaning (Matt. 16:22). But the Lord knew the end from the beginning, and as the dreadful hour of His sufferings approached, His holy soul became increasingly burdened, until in the garden of olive presses, He prayed with an agony of intensity, far beyond our finite understanding that, if it were possible, the bitter cup might pass from Him. This does not mean that the Lord Jesus shrank from the coming conflict. It means rather that He foresaw, as no one else could foresee, the unfathomable depth into which He was about to sink in order to become the great sin-bearer and the sinner's perfect Saviour.

But, happily, the Cross was not the end,

He was Able to Look Beyond It

He foresaw His grand resurrection, His triumphant ascension, His magnificent reception into Heaven, His glorious task of interceding for "His own" and His victorious second advent with all its tremendous issues.

All this is included in the words, "For the joy that was set before Him." But more, He anticipated the joy of fulfilling the will of God in its entirety. He also anticipated the joy of having the complete host of His redeemed ones in living, loving, lasting association with Him in yonder glory.

For this joy, He **endured the cross**, involving as it did the shame, the rejection, the contempt, the mocking, the spitting, the ridicule, the cruelty, the lying accusation, the crown of thorns, the buffeting, the scourging, the darkness, the judgment, the forsaking on the part of the disciples, and, worse than all, the terrible forsaking of God Himself. What an appalling experience!

But the weight of His sufferings were counterbalanced by the weight of the glories that should follow.

He who occupied the Cross now occupies the Throne

Perhaps the following tabulation of contrasts will serve to show the depth of meaning which underlies the endurance of the Cross, and the subsequent glories:

The Cross: The Joy Set Before Him

The shame: The adoration of angels.
The rejection: The welcome into Heaven.

The buffeting: The pre-eminence in all things.

The contempt: The admiration of His saints.

The mocking: The manifestation as

King of kings and Lord of lords.
 The reviling: The theme of Heaven's homage.
 The cruelty: The prospect of universal homage.
 The spitting: The office of Prince and Saviour.
 The lying accusations: The confession of every tongue that He is Lord of All.
 The scourging: The pleasure of seeing the travail of His soul.
 The song of the drunkard: The subject of Heaven's song.
 The forsaking of the disciples: The delight of seeing all His own with Him in the glory.
 The crown of thorns: The many diadems of universal dominion.
 The darkness: The unsullied light of Heaven.
 The judgment: The emancipation of all who believe.
 The forsaking by God: The exaltation at the Father's right hand.

The Lord Jesus is now in the Father's presence where there is fulness of joy. He is now at the Father's right hand where there are pleasures for evermore. And where He is every believer is destined to be sooner or later. □

The Seriousness of Sin

1. Sin is not Weakness – It is Wickedness.
2. Sin is not Infirmity – It is Iniquity.
3. Sin is not Simplicity – It is Subtlety.
4. Sin is not Stupidity – It is Perverseness.
5. Sin is not a Lapse – It is Collapse.
6. Sin is not a Friend – It is a Foe.
7. Sin is not Senselessness – It is Sensuality. T. Baird.

Thomas Newberry

There is but one will in Heaven. Angels never consult their own will, or plan their own pathway. They "do His commandments hearkening to the voice of His Word" (Psa. 103:20). One will regulate all, with neither jar nor discord.

I suspect the first discord caused in Heaven was by Satan's having a will of his own, a counter will, and this discord he introduced into the world, by tempting our first parents to have and to exercise a will of their own, instead of carrying out the will of Him who said, "Thou shalt not" (Gen. 2:17).

It is the independent will of man which fills the world with discord and peoples the bottomless pit with millions of miserable souls. God has no pleasure in the death of him that dieth. He willeth not the death of the sinner. He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). How comes it then that the broad road is thronged from age to age? Because man has a will of his own. He is not willing to come to Christ that he might have life.

What is conversion? What is salvation? What is eternal life? Letting God have His will with us, that is it.

Why are all in Heaven so eternally serene, happy, and blessed? Because there is a throne set in Heaven and One sitting upon it. No wonder the Lord Jesus put that marvellous prayer into the mouth of His disciples, "Thy will be done on earth, as it is in Heaven." When this prayer is answered, it will be "Heaven begun below." The starry heavens move on in broken harmony, "Not one faileth." This world,

God's will concl.

it would seem, is the only province in the universe in which God's will is not fulfilled, the only part of the vast machinery which is out of gear. Man has a will of his own.

The Resurrection of our Lord

1. It was a proof of the inspiration of that Book which had foretold it for 4000 years and predicted and prefigured it for 40 centuries.
2. It was God's declaration to the deity of Christ (Rom. 1:4).
3. It was the seal of God's acceptance of His finished work (Acts 10:40).
4. It was the manifest sign of His glorious triumph over death (Acts 2:14, Eph. 4:8).
5. It is the evidence of the believers justification (Rom. 4:25; 5:1).
6. It is the proof of the future resurrection of the sleeping saints (I Cor. 15:23).
7. It is God's solemn warning of the world's impending doom (Acts 17:31).

George Hucklesby.

□

ly." Recent Bible Readings on these subjects created so much interest and prompted so many questions that we are more convinced than ever for the need of such articles. Brother Higgins has approached this task with reluctance because he has a very deep understanding of its seriousness. He has accepted this difficult assignment because he believes that the Word of God has the answers for every problem of every aspect of our lives. Having seen the first three articles of this series, we are very sure that they will be a great blessing to all who read them.

The God of the Bible

Also, in the month of January, we expect to begin a series of articles by various authors entitled "The God of the Bible." He is the God of heaven and earth, the eternal God, and the God and Father of our Lord Jesus Christ, but it is in His Word and in His Son, who is the major Theme of the Bible, that God is revealed. The greatest longing of the believing heart is to know God, not merely to know about Him, but to know Him in His Person, Character and attributes. Every true believer has eternal life, "and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). So these articles are not only the study of the greatest doctrine of Scripture, the doctrine of God, but the study of divine Character revealed in His words and works, and preeminently in the Person of His Son.

A Look Ahead

If we are spared to a new year, we hope to publish more articles to meet the present need of God's people. Mr. Hector Alves, a former associate editor of the Truth and Tidings, used to speak about "present truth for a present need."

Marriage and the Family

If the Lord will, commencing with the January magazine, we hope to print a series of articles by Dr. A.J. Higgins on "Marriage and the Fam-

We are looking ahead to these two new series of articles and praying for God's richest blessing on the written ministry of His Word. □

Discipline or Punishment

Norman Crawford

The words chastise, chastening and corrected, Hebrews 12:4-11, are from a root which they share in common with *paidion* which is the normal word for a young child. It is a family word that involves the education of children. It is the word used in Acts 7:22, "And Moses was *learned* in all the wisdom of the Egyptians." In fact, it is the word used in Titus 2:11, 12, "For the grace of God that bringeth salvation hath appeared to all men, *teaching* us . . ." The training involves words of admonition as well as a rod of correction, but the emphasis is not punishment for wrong, but training for our profit. There are times when the word effectively corrects, but at other times, our slowness to learn, or stubbornness, make the rod necessary, but always with the purpose of teaching us.

There are some 12 different words that are used in our New Testament that contain in themselves the thought of punishment, such as anger, wrath, judgment, destruction, vengeance and recompense. These words are never used for the dealings of God with His children. The very opposite is true, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9), and "He that believeth on Him that sent Me hath everlasting life and shall not come into judgment" (John 5:24).

The thought of discipline is closely related to discipleship and is a great principle of the New Testament. As stated above, discipline always has in view the training, teaching, correction and recovery of the one who is under discipline. Let us not forget this principle in any assembly discipline when it is

necessary. When the recovery rate is very low, there is something radically wrong with the exercise of discipline.

In recent years, a number of letters have crossed my desk asking questions about the treatment of one who is under discipline. These letters all seem to have one thing in common, they complain of very harsh treatment against an individual who has come under the necessary discipline of excommunication. If what they say is true, and I have personally observed some instances of the same thing, believers are confusing discipline and punishment. It is necessary to carry out the teaching of I Corinthians 5:11, "With such a one, no, not to eat." This means not to associate in a brotherly manner with the one under discipline. The purpose of this is twofold, first, that he may see that the discipline is a united action of the assembly, and second, that he may feel the seriousness of his sin and be brought to repentance. However, there are a number of cases where the treatment of such a disciplined person has been so harsh that it partakes of the nature of punishment. In fact, in a recent case, in the presence of several witnesses, a man was heard to say, "We cannot think of taking him back, he has not been punished enough yet." Have we forgotten that on the cross, the Lord Jesus bore all the punishment for our sins? There are times when it seems that self-righteousness dictates a very harsh attitude. We want all to see what we think of such sinful actions and this spells out in clear language that we could never be guilty of such things. Have we forgotten that "As in water face answereth to face, so the heart of man to man" (Prov. 27:19)? How careful we need to be that we do not

display the spirit of the king's servant who was forgiven all his debt, yet refused to forgive one of his fellow servants, taking him by the throat and demanding full payment (Matt. 18:21-35)!

Assembly discipline is for the purpose of maintaining the purity of the assembly (I Cor. 5:7); producing fear in our own hearts (I Tim. 5:20), and for the recovery of the erring one (I Cor. 5:6; I Tim. 1:20), but it is never meant as a punishment, even though it involves much shame, pain and loss to the one who is disciplined. Some have appealed to II Corinthians 2:6, "Sufficient to such a man is this punishment, which was inflicted of many," as evidence that assembly discipline is punishment. This word, *epitimia*, is nowhere else translated as punishment. Although this is the only use of the noun, the verb, *epitimao*, is often found in the Synoptic Gospels and is translated either by rebuke or charge. It is found twice in the Epistles and translated as rebuke.

Brethren, we can firmly stand with the assembly in discipline without being guilty of inflicting punishment. We can let the one who is disciplined know that we agree that the action was necessary and that we do not sympathize with the sin, and then, when the person shows evidence of repentance and desire for recovery, under the guidance of the elders of the assembly, we can show Christian kindness, mercy and love. When there is brokenness and a voluntary confession with a desire that the assembly may be cleansed of sin, surely we should recognize that this is the Holy Spirit's work. In such cases of voluntary repentance, particularly when the sin would never have been found out apart from con-

fession, and was not unfaithfulness to a marriage partner – adultery, we should not require some long period of recovery. Repentance is the only requirement for restoration back again (II Cor. 2:5-11). □

Altogether Lovely

J. M. S. Tait

"This is my Beloved, and this is my friend" (Son of Sol. 5:16).

Child of the lowly mind,
Born in the stable mean,
Plying the workman's trade,
Jesus, the Nazarene.
Buried in Jordan's stream,
Fasting in desert bare;
Hail Him, the Lord supreme!
Hail Him, the only Fair!

Healing the halt and blind
Touching the leper's sore,
Soothing the anxious mind,
Weeping at death's dark door.
Teaching with timely word,
Tending with patient care;
Hail Him, the glorious Lord!
Hail Him, the only Fair!

Bowing in anguish down,
Praying with cries and tears,
Wearing the thorny crown,
Hearing the cruel jeers.
Dying as none could die,
Bearing what none could bear;
Hail Him, the Lord most High!
Hail Him, the only Fair!

Bursting the bands of death,
Rending the vanquished grave,
Breathing the Spirit's breath,
Mighty to help and save,
Reigning in glory bright,
Coming in grandeur rare;
Hail Him, my heart's delight,
Ever the only Fair! □

"They looked unto Him and were radiant." (Psalm 34:5 (NASB).

I presume everybody has known some one whose life was just radiant, not giddy, not hilarious, not merely full of good humor, but full of a deep, abiding joy. Joy beamed out of their eyes, joy burst from their lips, joy seemed to fairly run from their fingertips. You could not come in contact with them without knowing an infection of joy in your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons, not those people who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy, you will find that every one is a man or woman who knows God and spends much time in His presence. God is the source of all joy, and if we come into contact with Him, His infinite joy comes into our lives.

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian in any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God. I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God. You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspapers and to reading literature no matter how good it is. Unless you take time for fellowship with God, you cannot have a real God. If you do take time for prayer you will have a real living God, and if you are on intimate terms with a living God you will have a radiant life. □

"The Lord was often without friends but never without enemies.

The Lord was always without sin, but never without sorrow." D. Cameron.

Sydney Maxwell

Question: Within the scope of the truth of reconciliation, is there any way that it can be said to reach "under the earth?"

Answer: If we are to answer this question in an intelligent way, and of course scripturally, we must be conversant with the teaching of this important truth of reconciliation. A major passage of the New Testament is Colossians 1:20. The Lord Jesus is the One through whom God effects reconciliation. The passage states, "By him, I say, whether they be things on earth or things in heaven." It is to be noted that this context does not include things under the earth. The doctrinal teaching always relates to the world, so that we may not speak of God being reconciled to men. The reason for this is clear in Scripture. It is the sinner that is alienated and an enemy of God (Col. 1:21). It is God who, through the death of His Son, has effected reconciliation. The reason God can do this is that the Lord Jesus has made peace by the blood of his cross (Col. 1:20). The apostle reminds us that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:19).

This does not mean that all men will be saved; what it does mean is that the work of Christ makes salvation available for all men. We are clear that reconciliation is not required among friends, for friends are not at enmity, but the sinner by nature is at a distance and requires to be brought near.

The illustration in II Samuel 9:1-8, regarding Mephibosheth, is very beautiful and applicable to the truth of reconciliation. The passage in

Questions and answers concl.

Romans 5:10 makes it clear, "For if, when we were enemies we were reconciled to God by the death of His Son." The truth of justification has to do with guilty persons, reconciliation with enemies.

In conclusion, I find no scriptural evidence to suggest that the spirit world headed up by Satan will ever be reconciled to God. I do see though that when it is a matter of the acknowledgment of the Lordship of Christ, every knee will bow and this unwilling subjection includes even things under the earth (Phil. 2:10). The message of reconciliation is for every creature under heaven (Col. 1:23) but not under the earth.

Question: I have some concern that I have heard several times recently. Christians have spoken about a junior oversight. Would you please give an answer from the Scriptures for the help of all who have some concern for the welfare of the assemblies of God?

Answer: I judge that the greatest need of our day is to cultivate the habit of speaking in the language of the Word of God. This concerns any matter that relates to our corporate testimony as saints gathering to the name of the Lord Jesus. To speak of a junior oversight is unscriptural on two cardinal points. In the first instance, if a brother is a junior, he is not of mature years in the things of God and consequently lacking in experience, he is therefore not fitted as yet for such weighty and solemn responsibility. This surely can be substantiated from such passages as I Timothy 3:6, "Not a novice," that is, one without mature experience in spiritual things. The very words used in Acts 20:17 and I Timothy 3:2, elder and overseer indicate maturity and

experience which, I do not hesitate to say, requires years in the school of God.

The second point that should be understood clearly, and unfortunately is not understood, even by those who are older, is this, that "The oversight" is not a number of men meeting together to discuss the affairs of the assembly. The term "the oversight," is not a group of men, but work that men do regarding the spiritual needs of the saints. Elders are among the little flock, watching over their spiritual guiding, feeding and guarding, as Peter plainly describes them in I Peter 5:2, "Taking the oversight, not by constraint, but willingly."

In conclusion, it should be mentioned that much that is done in "oversight meetings," as they are often called, is really work that should be accomplished by deacons. Of course, it is true that elders do much deacon work, and this is not wrong, but it should not be at the expense of "taking care" of the spiritual needs of the assembly. We salute all who have taken the oversight and continue to pray for them and may the Lord raise up many more as older and beloved brethren are taken home. □

Flying Kites

A frequent quotation of A. Douglas.
'Boys flying kites haul in their white-winged birds,
You can't do that when you are flying words;
'Careful with fire' is good advice,
we know,
'Careful with words' is ten times doubly so,
Thoughts unexpressed may sometimes fall back dead,
But God Himself can't kill them when they're said.'

Tidings - Canada

British Columbia

Golden, Bryan Funston expected to commence gospel meetings in this area in November and follow up prior contacts.

Vancouver, The Victoria Drive conference was large and profitable as nine brethren ministered, preached the gospel and gave missionary reports. The Bible Readings on James were very practical.

Alberta

Fort McMurray, The saints appreciated a week of ministry by John Abernethy as well as four nights of ministry by Andrew Bergsma.

Manitoba

Winnipeg, Recently, the assembly had appreciated visits from Arnold Adams, Robert Surgenor and John Thompson (N. Ireland). On October 19, Jack Nesbitt and Jack Gould commenced a gospel series with a good interest.

Ontario

Clinton, At the conference in October, God gave much help in the ministry of the Word and in the Bible Readings of Romans 12 and 13. Those present to help were A. Grainger, D. Gray, J. Gray, P. Kember, K. Moore, J. Slabaugh, L. Steers, R. Surgenor and G. Taylor. Just prior to the conference, Larry Steers had two weeks of well attended and helpful ministry, using his chart on the Seven Churches in Asia.

Collingwood, The winter ministry meetings began on November 1. Meetings are held on the first and third Saturdays of each winter month.

Deer Lake, The Bible Reading conference on 2 Timothy was well attended, very practical and helpful to the saints.

Eden Grove, Robert Surgenor had a few appreciated ministry meetings recently.

Kapuskasing, On September 14, the saints enjoyed the second mini conference of the year and many of the local brethren took part in ministry. On September 15, the assembly started weekly house meetings on Monday evenings with a very good interest. In

October, Ed Doherty had ten nights of much appreciated ministry, using his chart on the tabernacle.

London, There was good attendance and blessing in salvation during gospel meetings by William Metcalf and James Beattie.

Lucknow, Lorne Mitchell and George Patterson commenced a weekly gospel effort here on Tuesday evenings and another weekly effort in Durham on Friday nights.

Port Hope, In September, Don Nicholson had two weeks of gospel meetings and visited door to door in the area.

Sarnia, In October, John Slabaugh had three weeks of well attended meetings speaking on his chart, "The Future and You."

Sault Ste. Marie, Bert Joyce and Albert Hull started a gospel series on November 2.

St. Thomas, The October conference was large and profitable with help given by a number of the Lord's servants.

Sudbury, The saints enjoyed two weeks of ministry by James Clark recently.

Thornbury, A woman professed as a result of the recent weekly effort here. On November 10, Bruce Cottrill and David Gray commenced two weeks of gospel meetings in the Orange Hall.

Thunder Bay, Recently, Robert Surgenor had two weeks of much appreciated ministry meetings.

Toronto, Sydney Maxwell and Eugene Higgins are preaching the gospel nightly to very large numbers of unsaved at Seneca College with blessing in salvation.

Quebec

Mont-Joli, Leslie Wells had a week of appreciated ministry.

New Brunswick

Bathurst, Ken Taylor and Leslie Wells visited door to door in this new area.

Green River, Four were recently added to the assembly. The saints expected to be in their new hall in late November.

Shediac, The hall was filled as over 100 believers gathered for the October conference when encouraging ministry was given by L. Buote, V. Davey, G. Roy, L. Wells and local brethren.

Tracadie, Gospel meetings are being held in the homes of unsaved people. The brethren were encouraged when the request for these meetings came from the unsaved.

Nova Scotia

Port Bickerton, James McClelland had an appreciated visit with the saints here, whose numbers have decreased this year due to the homecall of several of the Lord's people. Pray for the assembly as there are now only eight in fellowship.

Sydney Mines, The Cape Breton conference was well attended with 15 of the Lord's servants ministering the Word and preaching the gospel. Albert Hull had helpful ministry meetings, speaking on the vessels of the tabernacle. Brother Hull also visited Baddeck and River Denys.

Tatamagouche, There was a full hall for the afternoon meeting conducted by Albert Hull who spent Lord's Day and Monday night at Pugwash Junction.

Prince Edward Island

Crapaud, On October 19, James McClelland and Peter Orasuk commenced a series in the gospel.

Newfoundland

Flower's Cove, Noel Burden and Alex Dryburgh are preaching the gospel.

Lanse au Loup, An excellent conference was reported with a soul saved on the Sunday night and another soul restored on the Monday night at Red Bay after years away from God.

Parson's Pond, The recent conference was very good and encouraging with one professing during the conference. Following the conference, Larry Steers and Carl Payne commenced gospel meetings.

Washington

Arlington, On October 26, Doug Howard and Walter Gustafson commenced a series in the gospel.

California

San Diego, Harold Paisley had well attended and encouraging ministry meetings on "The Foundations of Christian Faith."

Minnesota

In October, Robert Orr and Gavin Collins had some gospel meetings in **Hinckley** and **Sturgeon Lake**.

Iowa

Dunkerton, A good number of strangers attended gospel meetings by Gary Sharp, who spoke from a chart on Future Events. The Lord blessed His Word in the salvation of some souls.

Garnavillo, On November 9, Murray McCandless and Paul Kember commenced a series in the gospel.

Hampton, Allan Christopherson and Roy Weber expected to start gospel meetings in November.

Manchester, The October conference was a time of blessing for all who were able to attend. It was unique in that the ministry was by nine local lowans who labour in this area.

Wisconsin

Blue River, E. Moore, M. Murphy, R. Surgenor and brethren who labour in the Midwest gave profitable ministry at the conference in October. Following the conference, there was a week of helpful Bible Readings on the Offerings.

La Crosse, Good ministry, which was a help to the saints, was given by a number of brethren at the conference in late October.

Michigan

Ferndale, Fred Krauss had several nights of ministry in late October.

Livonia, At the October conference, ministry was given by N. Crawford, J. Gray, A. Hull, F. Krauss, O. MacLeod, S. Maxwell, M. McCandless, D. Oliver, F. Pearcey, A. Ramsay, J. Slabaugh and J.

Tidings

Smith. One of the Lord's servants present wrote, "This was one of the best conferences anywhere that I have attended in years." The new facilities, a rented school in Plymouth, were surely needed for a crowd that was at least 150 more than the largest conference held in their hall. Following the conference, James Smith commenced gospel meetings, speaking from a chart on the Levitical Offerings.

Saginaw, John Norris and William Lavery gave helpful and much appreciated ministry at the monthly meeting in October. Following the all day meeting, W. Lavery remained for a week of profitable ministry on the Offerings.

Ohio

Cleveland, The Monticello conference was a time of refreshment and encouragement, with help given by N. Crawford, F. Krauss, W. Lavery, O. MacLeod and J. Slabaugh. At the close of the conference, a weekend of meetings on June 6 and 7, 1987, Lord willing, was announced to mark the 100th anniversary of the assembly.

Mansfield, John Slabaugh and Joel Portman expected to begin a gospel series in early November.

Westchester, For the past few years, John Slabaugh and James Beattie have spent time working in this new area. Recently another person professed to be saved. There is now a nucleus of believers around Westchester, which is about two hours drive south of Akron.

Pennsylvania

McKeesport, Recent visits by E. Doherty, W. Gustafson, E. Higgins, E. Moore and T. Thompson were appreciated by the saints. Brethren Doherty and Higgins were present for a profitable Saturday afternoon meeting on "The House of God." Ten or more of the assemblies in the area were represented at this collective meeting.

North Carolina

Hickory, On October 28, Albert Ramsay and Ernest Moore commenced a series in the gospel.

Connecticut

Brookfield, James Smith expected to commence ministry meetings in November.

Massachusetts

East Boston, In late October, David Oliver had a week of ministry meetings which were most practical and searching.

Maine

Madawaska, Recently, Vincent Davey visited the assembly here as well as the saints in Green River and Tracadie in New Brunswick.

Tidings - Other Countries

N. Ireland

Ahoghill, J. Brown and J. Lennox are preaching the gospel with a nice measure of interest.

Ardmore, The hall was well filled for the conference on September 27. Brethren Bingham, Hutchinson, Jennings, McShane, Merson, Noble and Turkington were present to help.

Bangor, W. Nesbitt is preaching the gospel in **Ebenezer** with one man professing in the second week of the series.

Belfast, In **Newtownbreda**, A. McShane and W. Bingham have commenced a series in the gospel. D. Kane has started gospel meetings in **Shankill**.

Broomhedge, A. Aiken and J. Hutchinson have commenced a gospel series.

Clare, Brethren Hawthorne and McNeill are preaching the gospel in a portable hall.

Claudy, B. Glendinning and B. Smyth have had nine weeks in this area with quite good attendance.

Donemana, Brethren Curran, Kane, Martin, McShane and Turkington gave help at the conference on October 16.

Dromore, S. McBride is preaching the gospel with very good numbers to start with.

Killycurragh, There was a good attendance at the conference on September

Tidings

24 with help given by a number of the Lord's servants.

Limavady, S. Ferguson and N. Turkington have commenced a series in the gospel.

Lisburn, At the new **Plantation** hall, A. McShane had ministry meetings on Ezekiel's temple.

Lurgan, The annual conference in October was large and helpful. Brethren Allen, Riddell, Bentley and McShane led the Bible Readings on the parables of the kingdom in Matthew. Brethren Riddell, Kane, Gamble and McCann gave ministry.

Omagh, Brethren Allen and McKeown have started a series of gospel meetings.

Portavogie, Brethren Thompson and McCann are preaching the gospel.

Shanaghan, The conference on October 2 was profitable. Brethren Bentley, Curran, Kane, McShane and Turkington gave help.

Ministry, Recent ministry meetings include: L. Mullan at **Lessans**, and A. Gooding at **Larne** and **Glengormley**.

Brazil

Cachoeira do Sul, T. Matthews and W. Glenn expected to commence a gospel series in early November.

Porto Alegre, On November 2, H. Wilson and T. Wright started a series of gospel meetings.

Santa Cruz do Sul, Six believers were baptized at a one day conference in October.

Chile

Concepcion, Over 300 attended a conference on September 19, a national holiday. After the evening meeting, three believers were baptized, ending a profitable day on a happy note.

La Cisterna, Santiago, Richard Hanna had a series of ministry meetings in late September with a filled hall every night.

Hong Kong

On October 9, John Short wrote, "I was in Beijing, Tianjin and Inner Mongolia in August and had good visits among believers and inquirers. We are delighted

with the increased interest and requests for literature from all over China. A young man recently turned up in Nanking at a place reopened for meetings and on the doorstep asked an aged believer present there, "Is there forgiveness for me?" Upon inquiry he told how, during the Cultural Revolution (1966-1976) he had been one who had with other Red Guards, burned all the books, Bibles and possessions belonging to the Christians there. He was assured there was forgiveness and that the God who now had so manifested Himself to him was able to take control of his life and make over again the broken parts. He went on his way rejoicing in God's forgiveness and eternal life! Nothing but the gospel of God's abounding grace can offer such pardon and life to the fallen sons of men."

Conferences, D.V.

Seattle, Washington

January 24 and 25 in the West Woodland Gospel Hall, 516 N.W. 56th. Prayer meeting is on Friday at 7:30 p.m. Breaking of Bread on Lord's Day is at 10 a.m. Bible Readings will be on Colossians 3, 4:1-6. Corr. David Hale, 16813 19th S.W., Seattle, WA 98166, phone (206) 243-0557.

Hitesville, Iowa

January 1. All day meeting in the Gospel Hall starting at 10 a.m. Corr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665, phone (319) 346-1084.

Tampa, Florida

February 7 and 8 in the Gospel Hall, 12704 Marjory Avenue with a Prayer meeting on Friday at 7:30 p.m. Breaking of Bread on Lord's Day is at 10 a.m. Corr. Oronzo Dalfino, 118E 143 Ave., Tampa, FL 33613, phone (813) 961-6082.

Pennsauken, N.J.

January 3 and 4 in the Haddon Fortnightly, Kings Highway and Grove St., Haddonfield. On Saturday, Ministry is at 10:30 and 2:30. On Lord's Day, Breaking of Bread is at 10:30. Prayer meeting on January 2 at 7:30 p.m. is in the Gospel Hall, 6350 Caroline Ave., Pennsauken.

Tidings

Corr. Charles J. Strom, 4763 Poplar Ave., Merchantville, N.J. 08109, phone (609) 662-4985. Gospel Hall phone is (609) 662-1201.

Note: Kindly remember the following conferences as mentioned in detail in the October or November magazine:

Windsor, Ont. - Jan. 3 and 4

Sussex, N.B. - Jan. 11

Carlingford, N.B. - Feb. 8

Long Beach, CA - Jan. 10 and 11

San Diego, CA - Dec. 27 and 28

Matoaca, VA - Dec. 13 and 14

East Boston, MA - Dec. 6 and 7

Change of Address

H. M. Wilson, Caixa Postal 2991, 90001 Porto Alegre, Rio Grande do Sul, Brazil (slight change in Postal Code only).

With Christ

Don Crary of Elim Homes, Waubau-shene, Ontario on July 28, age 90. Our dear brother was saved over 40 years ago and was received into fellowship at Victoria Road. Later he was in Pape Avenue and then was in Eglinton when the assembly was first formed. He was a faithful brother and a good help. He retired to Victoria Road area where he helped the assembly until he moved to Elim. His wife, a son and daughter and many grandchildren attended the funeral, many of them are not yet saved.

John Burns of West Hillhurst, Calgary, Alberta on September 2. After a lengthy illness, our dear brother passed into the presence of the Lord. Mr. Burns had a deep exercise for the assembly and will be missed. Sam Rae, Garry Seale and Herb Styles conducted the funeral service.

Bruce M. Decker of Deckerville, Michigan on September 14, age 66. Our dear brother was saved in his teens through the words of the Saviour, "It is finished." He was a faithful brother who did much in the way of practical service

in the assembly. Our brother will be greatly missed. He is survived by his wife Mayme, two daughters and two sons. The large funeral service was taken by James Beattie and Larry Perkins.

Melvin Kaiser of Port Bickerton, N.S. on September 17, age 76. Our dear brother was saved in 1963. He lived next door to the Gospel Hall and was much given to hospitality and being a help around the Hall. He is survived by his wife Alta and a number of brothers and sisters, some of whom are in the assembly and some not saved. Our brother was the son of the late Jacob Kaiser who was among the firstfruits of the Port Bickerton assembly. Carl Payne preached the gospel to a full hall.

Mrs. J. Duff (widow of J.K. Duff, evangelist) of **N. Ireland** on September 30, age 86. Our dear sister was saved 70 years ago under the preaching of A. Marshall in the old Victoria Hall, Belfast. After her marriage, she was some years in Apsley Hall and then for many years in the Kingsbridge assembly, where, with her late husband and family, she was a real help. She had the joy of seeing all her family saved and in assembly fellowship.

Lucy G. Corkum of Port Bickerton, N.S. on October 4, age 75. Our dear sister in the Lord was saved a number of years ago through the labours of the late Mr. Brennan and has been with the saints at Port Bickerton for many years. The funeral was attended by many and conducted by Albert Hull, assisted by Floyd Stewart. The gospel was clearly preached at the Gospel Hall and at the graveside to a very attentive audience. Prayer is requested for the small assembly as a number of saints have gone home since January, 1986.

Mrs. Susie Hauschen of Linn Manor Care Center, Marion, Iowa on October 10, age 92. Our dear sister was saved on January 4, 1918. She was amongst the first to be saved in Clayton, IA when Oliver Smith went there with the gospel, and was in fellowship there in early years. It was through a contact she had

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near Garnavillo that Oliver Smith first went to Garnavillo. From that visit with her, the work that resulted in the planting of the Garnavillo assembly began. For the past eight years, she was in Linn Manor.

Mrs. Donald (Clara) Smith of Manchester, Iowa on October 15, age 65. Our beloved sister was in the Manchester assembly from 1954, having been saved on April 22 of that year in meetings by N. Crawford and L. McBain. Mrs. Smith was a real blessing to the assembly and to God's dear people. She was steadfast and faithful, even in her last months of illness, being at the morning meeting of September 28, just one week before entering hospital. Remember in prayer one son and his wife who are not yet saved, as well as grandchildren.

W. McCaughey of N. Ireland on October 15, age 86. Our dear brother was saved in 1934 when F. Bingham and J. Hamill saw a work of God in the Braid valley. He was in the assembly at Broughshane ever since, where he was a respected elder and shepherd. He devoted much time to tract distribution in the area and was highly respected by all. The funeral services were conducted by J. Brown and A. Aiken.

Robert Marschke of Clyde, Ohio on October 17, age 63. Our dear brother was saved in August, 1956 and was in the Clyde assembly from its beginning. He was consistently faithful and a help in all the meetings. His fellow believers mourn his loss and await the day of reunion. He is survived by his wife and one son David and wife Susan, who are in fellowship, and three grandchildren. The large funeral was taken by Calvin Baker.

Ross Fitzpatrick of Glen Ewen, Sask. on October 21, age 82. Our dear brother was saved on April 17, 1927 through Romans 5:6, "When we were yet without strength, in due time Christ died for the ungodly." Later, he was received into the fellowship of the Glen Ewen assembly where he continued until his homecall. A large number of unsaved relatives and friends attended the funeral in the

Gospel Hall when words of comfort and solemn warning were given by Robert Forsythe and Robert Boyle. Remember in prayer our sister and the family, some not yet saved.

Lillian Harris of Unionville, Ontario on October 23, age 86. Our beloved sister was saved as a young girl in Atherly, Ontario and received into fellowship in Orillia. Later she came to Toronto and was in Highfield and then in Eglinton for many years. For the last five years she resided in Bethany Lodge and was in fellowship at Unionville. Our sister Lillian was a consistent encouragement to many and loved to be with the young people. Miss Harris was a sister to the late Herb Harris, well known servant of the Lord.

Mrs. Florence E. Eylander (widow of Ed Eylander) of **Arlington, Washington** on October 25, age 87. Our dear sister was born in England and saved as a girl through John 3:16. She lived in Vancouver for some time and was associated with the Tacoma and Seattle assemblies before moving to Arlington. She was active in S.S. work and her interest was in the things of God and His assembly. For several years, she was confined to a Rest Home and at times endured much suffering. The funeral was taken by John Klein and Douglas Howard.

Mrs. Jean MacMullen of Waubaushene, Ontario on November 7. Our beloved sister was saved over 65 years and was in fellowship at Pape Avenue, Toronto for over 50 years, where she was highly esteemed for her work's sake. With her husband Bill, who predeceased her six weeks ago, Jean was much given to hospitality and their home was always open to the Lord's people and His servants. In latter years, she was in Waubaushene and, in spite of crippling arthritis and much suffering, she was present at all the meetings. The large funeral was shared by S. Maxwell and F. Pearcy. □

New Books

"Cleanings from the Word," by George Graham. This book is a hard bound volume containing many of the articles written by Mr. Graham over the past 20 years for the "Words in Season." It is available from Stanley Moore, P.O. Box 335, Colonial Heights, VA 23834, phone 804-526-0381 at the price of \$7.00 (U.S.).

"What the Bible Teaches," Volume 4 of the New Testament series, published by John Ritchie, 40 Beansburn, Kilmarnock, Scotland: 1 Corinthians by J. Hunter and 2 Corinthians by A. McShane. Those who have seen the manuscripts speak with high praise of this latest volume. It should now be available from Christian book dealers.

"The Person of Christ," a second edition on the Person and work of the Lord Jesus by eight authors who are known among assemblies. This has become an accepted work and will soon be available from Gospel Tract Publications, 48 York Street, Glasgow G2 8JW, Scotland, Telephone 041-248-5960.

"The Collected Writings of W. E. Vine," by Gospel Tract Publications. Volume 5 of these excellent books is now available from Christian book dealers, or directly from the publisher. Along with the first four volumes, these books, of approximately 560 pages each, cover almost all the published writing of the able teacher, W.E. Vine. Volume 5 includes such subjects as Christ, The Firstborn; The Atonement; The Scriptures and How to Use Them; The Evolution Theory; The Church and The Churches; The Divine Plan of Missions; Outline Studies in James; The Coming Priest-King; The Sealed Book of the Apocalypse, and other writings. No writings of human origin can be perfect, but these five books contain some of the most valuable written teaching that is available today. We owe a deep debt of thanks to our brother Samuel Johnston for resetting and printing these works. A new illustrated catalogue and price list

can be obtained from Gospel Tract Publications, 48 York Street, Glasgow G2 8JW, Scotland.

"Gathering Unto His Name," by N. Crawford, editor of Truth and Tidings, has been completely reset and republished in a third edition by Gospel Tract Publications. It is available in paper and cloth bound copies. The first edition of this book was released for sale in June, 1985. A second edition was published in October, 1985. Demand has far exceeded all expectations, making this third edition necessary. □

The Wise Man

"The fear of the Lord is the beginning of wisdom" (Psa. 111:10).

"Whoso loveth wisdom rejoiceth his father" (Prov. 29:3).

"Who is the wise man, and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine" (Eccles. 8:1).

"Who is a wise man and endowed with knowledge among you, let him show out of good conversation his works with meekness and wisdom" (James 3:13).

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall in them" (Hosea 14:9).

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord" (Psa. 107:43).

"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or, who hath been His counsellor? Or, who hath first given unto Him, and it shall be recompensed unto him again? For, of Him, and through Him, and to Him are all things: to Whom be glory for ever. Amen" (Rom. 11:33-36). □

and Saviour, The One who has completed the work of salvation for you? Or are you trying to work your own way to heaven?

Down through the ages men have sought to discredit the work of the Lord Jesus Christ at the cross. They have tried to deny it, ignore it, disdain it, argue over it, to say it has no value. Rich and poor, intellectual and ignorant, mighty and weak have all sought to destroy it. But still today it stands unmarred, complete in God's sight, the only acceptable way to heaven. The cross work of Christ stands ready to meet your eternal need. You cannot add to or detract from it; for nothing more is necessary and nothing less will do. It is what you need; it is all you need. What does that work mean to you?

"Be it known unto you that through this Man (Jesus Christ) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things" (Acts 13:38, 39).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on Him" (John 3:36). □

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The Marred Masterpiece

William Oliver

Michelangelo Buonarroti (1475-1564) was one of the most famous of the Florentine artists of the Renaissance. He was sculptor, painter, architect and poet combined.

Sometime about the year 1500, he finished a piece of sculpture which became known as the Pieta, meaning compassion. Not only because of the subject, but also because of the detail of the artist in depicting his subject in marble, it attracted the attention of many generations and was looked upon as a masterpiece.

One Sunday morning, May 21, 1972, Lazio Toth, desirous of attracting personal attention, and compelled by a deranged mind, moved quietly through the streets of Rome, unnoticed among the throng of people. He approached the masterpiece as many through the years had done; but, to the disbelief of numerous onlookers, he took a hammer from beneath his coat and began to smash away large pieces of the stone work. Quickly, guards subdued him but not before he had badly altered the work of the craftsman.

The pieces were all carefully gathered up and experts, using modern techniques, worked for more than a year to restore the masterpiece to its original appearance. To the untrained eye the damage is not detectable; but the expert recognizes that the work of the master craftsman has been marred. For four hundred and seventy-two years it had stood unchanged, but this is true no longer.

Reader, the world has seen many great works of men. With the passing of time they all have shown change;

some more, some less. We read in God's Word, the Bible, (II Peter 3:7) that one day all the works of men, great and small, along with this universe we live in, will pass away. However, one work will remain unaltered throughout eternity and it is the work we would like you to consider.

The Lord Jesus Christ, God's eternal Son, said concerning His coming to earth, "I must work the works of Him that sent Me" (John 9:4). Of that same work He could say, "I have finished the work which Thou gavest Me to do" (John 17:4). What was that work? When was it completed? How does it affect me?

The answer is contained in one word, **Calvary**. It was there on the cross that the Lord Jesus Christ, God's unique Son, accomplished the work of redemption. Man is born in sin and lives in sin and is subject to the wages of sin – death (Rom. 6:23). No work that we as sinners can do can gain us acceptance in God's presence. The Bible says, "Not of works, lest any man should boast" (Eph. 2:9). Over 1900 years ago, the Lord Jesus Christ came to this earth and was "made in the likeness of men" (Phil. 2:7). As the eternal Son of God who had no sin of His own, He "bore our sins in His Own body on the tree" (I Pet. 2:24), and thus became our Substitute. He completed the work required to meet our great need by the shedding of His Own blood. The Bible says, "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). God was well satisfied with the work of His Son in that he raised Him from among the dead. What does that work mean to you? Have you ever received Jesus Christ as your Lord

Continued inside cover