

Words in Season

THE BIBLE FAMILY MAGAZINE



HOLY CONVOCATIONS

Leviticus 23:2

AT set seasons as of old,
Were God's people plainly told
To gather only to His Name
And speak of all His works and fame.

Commands rehearsed, His law obeyed,
They gathered, and their promise made
To carry out His Word and claim
That they might blessings still obtain.

'Tis in this way His own today
Should seek to gather, search and pray
That His own voice might still pervade
To show to saints the good, old way.

To walk in it, nor seek to stray,
To humbly ask for help to pray
That all might still maintain God's path
In world still lying under wrath.

W. H. F.

JANUARY, 1977

WORDS IN SEASON

Published monthly by Matthew J. Brescia, 33 Lewis St., Hartford Conn. 06103 — EDITOR: Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN., AND AT WATERLOO, ILLINOIS.

SUBSCRIPTION RATE: Three dollars yearly, U.S. Funds — Mail all subscriptions to Matthew J. Brescia, 33 Lewis St., HARTFORD, CONN. 06103 . . . ALL OTHER MATERIAL for the Magazine should go to the Editor, William H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107.

VOLUMES: We expect to have some bound copies of 1976 W.I.S. Please order early as supply will be limited this year — cost will be the same — \$5.00 postpaid.

REPORTS

Iowa — Bro. McKinley had some visits here, Manchester, etc., and Wisc., Garnavillo Assembly had some additions of late, giving joy. Bro. Elliott in Pine Hill, near La Crosse we heard, E. McCullough helping bro. MacLeod in Hickory, N.C.

Copper Country, Mich. — Saints of Laurium Assembly here carry on, not too many to visit them — local brethren from Joliet keep an interest and visit as able. They are quite isolated.

Hickory, N.C. — Bre. MacLeod and McCullough in fifth week here last report, one had professed.

Hartford, Conn. — Good report reached us of recent Conference here, good Bible Readings and ministry helpful.

Newtownstewart, N.I. — Bre. Jas. Martin and John Hawthorne had twelve weeks in tent here earlier, meetings large and fruitful — bro. Shad Kember of Sarnia visited them and although on vacation, gave nice help. Meetings also recently in Bushmills, large numbers and signs of God working in souls.

Longport, N.J. — Bre. Geo. Graham and H. Alves gave a short visit to the saints here. Continue to pray for the aged ones and the responsibility of the Home.

Venezuela, S.A. — Bre. Saword and Walmsley were preaching a few miles from here recently we heard. It was expected a new Assembly would be formed in Valencia in Dec. and one also in the West part of country.

New Philadelphia, Ohio — Jas. Beattie had two weeks here, and also had a spell in Deckerville, with bro. Lavery.

Toronto, Ohio — Bro. S. Mick was in the Gospel here last report, some unsaved were coming, and they were looking to God, for conversions.

Welland, Ont. — Bro. John Gray had helpful meetings here on The Tabernacle model, and was expected in London with his Tabernacle Model in November.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin ◀ Charles R. Keller ◀ Samuel C. Keller

Vol. 69

JANUARY, 1977

No. 1

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THE MASTER'S TROUBLE —

Troubled over His own John 11:33	N O W	John 14:1,27—Because He was troubled, He would have us free from trouble; and this, He has accomplished by entering into Heaven, and by this has prepared our place of entrance.
Troubled over Him- self John 12:27	F O R	Luke 24:35,39—Because He was troubled and bore the death of the Cross, we view the wounds of the newly slain and find peace. "Thy wounds, Thy wounds, Lord Jesus—these deep, deep wounds shall tell . . ."
Troubled over the Deceiver John 13:21	U S	1 Peter 3:14—Because He knew the trouble of the Deceiver, He makes it possible for us to be free from fear of the wicked. Wm. J. Oliver

THE WOUNDED SAVIOUR

WOUNDED for us? Yes! wonderful love,
Down to this earth from His Home above;
Just to save us — the people He loved,
Not only unworthy, but haters of good.

F.

PROFESSION, FALSE AND TRUE

Address by Mr. T. D. W. Muir, Jan. 5th, 1922.

I WANT you to listen to two or three verses that I shall read out of God's Book, something that the Lord Jesus said when He was here, Now He was God and therefore it behooves us to listen carefully to what He said:

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have we cast out devils? and in Thy name done many wonderful works?" . . . Matt. 7:18-22.

If I were to ask some of these gentlemen back there in the Hall for a title to these verses, I think they would tell me that the verses deal with "Profession." We hear about people professing to be Christians. Now this is very real, for every one who is a Christian professes to be one: but many a man professes to be a Christian who is not a Christian. Let me tell you about a young man that I knew. He said that he came across the sea from the old country and that he was the son of an English nobleman, and he was received into people's houses as such, but it was found out after a while that he was plain John Brown from a place twenty miles away. In the same way some men profess to be Christians and they are not.

Now I am going to talk about money. Here is a two-dollar Canadian bill. It says it was issued by the Government of Canada, and it says it was born on June 2nd, 1887 and it bears the name of Governor-general. It makes much profession. I do not know how long it ran on its profession. I think it got into the baker's hands to buy bread, and got into other stores to buy other articles and perhaps it went into the collection for the missionary. But one day it got into the Bank and then it was found out to be something else than what it professed, and then it was marked all over with the word "Counterfeit." And so it is with people. Some may say about you, "He is a nice boy. He is converted," but if you are not truly born again one day you will come into the hand of the Lord Jesus and will be stamped "Counterfeit." Now here is another bill, not so big as the first one, (they used to call these "shin-plasters"), and it is worth only twenty-five cents. It is a little professor, and it went into the Bank and came out of the Bank, and it was not marked "Counterfeit," because it is a real genuine bill. Now I would rather be the little genuine twenty-five cent bill than the big two-dollar counterfeit. Sometimes a boy says to himself, "I will profess to be saved just to please my teacher." That is false and one day he will

be marked "counterfeit."

There was a preacher in St. Louis named Mr. Brooks, and one day he had a very strange visitor, a burly man, called upon him. He said, "Mister, I am no Christian. I am a saloon-keeper. But my wife was saved. She died last week, and told me before she died that she was going to heaven. Now I want you to tell my little girl here what her mother believed, so that she also will know when she comes to die, and go to be with her mother. For I do not know anything about it." "Well," Mr. Brooks said, "I will tell her what I can," and the saloon-keeper left her with Mr. Brooks. He did not know just what to tell her but he asked her to learn and to say daily this prayer, "Lord, show me what I am," and to come back to him in a week. In a week she returned and said, "I prayed the prayer and the more I prayed the worse I felt," and Mr. Brooks said, "That is good, and now this is another prayer that I want you to pray, 'Lord, show me what Thou hast done for me'." She came again in a week very troubled saying, "I saw that I was a sinner, and that Jesus died for sinners, but I want to know, did He die for me?" She was like the little Scotch girl who said, "I ken He died for sinners, and that He died for all, but did He die for me my ain sel'?" And it was easy for Mr. Brooks then to tell her. Now that is the sum and substance of what the teachers have been telling you, but do not forget about the kind of professors, the big one without reality and the little one that was genuine.

A Sunday School Treat Message.

A GOOD CONFERENCE

Wm. H. Ferguson

IT has been frequently heard after a Conference of believers that this has been the best, or one of the best Conferences we ever have had here. Certain elements enter into such statements. Doubtless it has been a most enjoyable time amongst so many Christians—fellowship enjoyed—friendships made proving enjoyable etc., but there are certain things which have developed during such meetings that would constitute a GOOD CONFERENCE.

1. The "presence of God and godly men" has been greatly used of our God in the past to meet the need of his people. Men who fear God and do not fear men but speak forth the Word in truth and sincerity in fearlessness, and without favor. There is such a decline in the character of the "testimony" today that it takes such ministry to stir up the hearts of His own to action and desire to maintain the "simplicity of Christ" in assembly testimony.
2. EASE OF TRAVEL has reached such a stage where access through modern transportation has made everything go easy just to take advantage of a day or so and take off for points far away because of "Conference" and apart from any real spiritual hunger

for the "Life-giving Word" with its searching character. It is possible, even though this be the state, that His Voice shall be heard but we believe in that case it would have a vital effect on the individual.

3. CERTAIN RESULTS are bound to follow where God is known and His presence realized. Sin has been exposed and worldliness has been warned against and a general humbling is very evident. Christians confer between the meetings and speak of the Word heard, as to its effect on self etc., and certain matters are made right, perhaps wrongs between brethren and sisters, being exposed by the Word, are rectified. RESTORATION has been the effect and we leave feeling that God has reached through His Word the hearts of the many.
4. Looking back over some conferences of the past, they were generally marked by a distinct ministry of separation from the world and worldly enjoyments and practices. Emphasis would be made upon the "difference" that should be seen between God's people and the worldlings — this would affect appearance and also certain activities that are creeping in among us, after the fashion of religious entertainment where music and singing seems to predominate. There is a definite need for warning as to this today. It has a peculiar appeal to the young among us but not for their spiritual development, but rather enjoyment and is not in the "pattern of N. T. assemblies." We cannot depart from the pattern of simplicity.
5. The world today, (i.e. religious world) desires to make religion a "good time" for the professor but the Word through the apostles, as then, is . . . "we must through much tribulation enter into the kingdom of God." Acts 14:22. cp. Matthew 10:38 and Matt. 16:24.
6. Such as the above would constitute a good Conference so far as the believer is concerned — conversions always bring joy to the soul also. Such could be the case whether the numbers were many or fewer — the results would be comparable. We could then thank God for a really GOOD CONFERENCE.
7. Tears might be more plentiful than laughter — humility and service more after the Saviour's example of John 13 — reconciliations would take the place of hard feelings, there would be an absence of one passing another without recognition or a word of kindness or care and, above all, the resulting blessing would be manifested in the lives of all who were fortunate to be at such a time of blessing.

May we have many of such as long as we are left here to seek to "strengthen the things that remain that are ready to die" and save us from the mere formality and pride of position, apart from a true spiritual condition of soul.

A NEW YEAR MESSAGE

"AS I WAS . . . SO I WILL BE." Joshua 1:5

— Matthew J. Brescia

This short, simple meditation is written to encourage our hearts as we look back over the past year and anticipate the year we have entered upon.

Joshua was faced with a whole new task before him, the vastness of which he fully realized could not be undertaken in his own strength. Moses had led the people forty long years up to this very point and now he was dead, buried by the hand of God in a valley in Moab, and upon the shoulders of the younger man suddenly falls this tremendous responsibility of leading the people of God in to possess the land.

At this very juncture God graciously draws near to his humble servant and reassures him in words that would strengthen him in the days ahead: "As I was with Moses so I will be with thee; I will not fail thee nor forsake thee."

Beloved brethren, these words should give us fresh help as we stand on the threshold of the new year. "As I was with Moses" — these words bring the past into view. As we look back over the year we can surely acknowledge the faithfulness of our God amidst our failure, His grace extended over our grievings, and His mercy enduring forever beyond our mistakes. We look back at men and women amongst us who faithfully served God and their generation and are now at home with the Lord. They knew God and proved Him daily to be a good Master, an unfailing Guide, a constant Friend as well as a faithful Creator. Their language and their manner of life consistently manifested the truth of the words Moses said: "If Thy presence go not with us carry us not up hence."

"God buries His servants but carries on His work." — The next phrase brings us to the present and carries good into the unknown future — "So I will be with thee." This turns the heart to the only source of strength and casts our cares upon Him. Here is His faithful promise, His constant abiding presence, His sure Word. How comforting and how full of assurance for the path that lies ahead. The like scene is repeated with Elijah and Elisha, David and Solomon, Paul and Timothy, etc.

Beloved brethren, let us lay hold, by faith, of God and the Word of His grace in the year that lies ahead. Let us confess honestly our failure in the past, personally, at home, in the assembly, in the world, and seek with His help to enter the year and the task before us with His blessed assurance: "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee" — and "let us have grace whereby we may serve God acceptably with reverence and godly fear." — Heb. 12:28.

LOT, THE CAVE DWELLER

Ernest L. Moore, Chile S. A.

THE first cave dweller was not some grotesque figure who lived many milleniums in the past, but rather the Biblical Lot. His cave-dwelling experience was not the beginning of an upward advancing civilization, but rather the end result of a decadent, destroyed civilization. He was a saved man, as affirmed in 2nd Peter 2:7,8. The beginning of his departure was the disobedience of a Divine principle stated by the Lord in the Gospel by Luke 9:24 and 17:33. The end of his departure may be summed up in the following words: "Saved so as by fire." I Cor. 3:15.

Let us examine, in outline form, three major stages in his life of self-seeking disobedience before the Lord: Six descending steps into a decadent society, six evidences of his dulled spiritual senses, and six disastrous losses.

A. His six descending steps, which drew him into a decadent society, were:

1. Lust of the eye.
He *beheld* material prosperity in the plain of Jordan — Genesis 13:10.
2. Deliberate choice of heart. —
He *chose him* all the plain, being fully aware of the exceeding wickedness of the inhabitants - Genesis 13:11, 13.
3. Separation from restraining influences.
He *separated* himself from a sanctified environment and the godly influence of his uncle Abraham, and journeyed east — Genesis 13:11.
4. He wandered deliberately within the infamous city of iniquity.
He *pitched his tent* "in" Sodom — Genesis 13:12.
5. The inevitable result — he settled down.
He *dwelt* in Sodom — Genesis 14:12.
6. A further departure — his political involvement in civil affairs of an immoral society.
He *sat* in the gate as judge — Genesis 19:1, 9.

B: Six evidences of his dulled spiritual senses, as revealed in Genesis 19:18-20.

1. He contradicted the Heavenly messenger. "Oh not so my Lord."
2. He recounted the Lord's grace and mercy only in terms of physical benefits. "Thy servant hath found grace . . . thy mercy . . . in saving my life."
3. He feared the solitary heights where he might be alone with God. "I cannot escape to the mountain."
4. He feared the "consequences" of obeying the Lord. "Lest

- some evil take me, and I die.”
5. He contrived his personal plan for escape.
 “This city is *near*, and it is a *little one*.”
 (A nearby city — for *his* convenience.
 A little city — only a *little* departure from God’s plan of restoration.)
 6. He reasserted his self-confidence. “My soul shall live.”
- C. Six disastrous losses, mentioned in Genesis 19, involved his:
1. Occupation — he lost his simple shepherd occupation and became a judge. — Vs. 1, 9.
 2. Morality — he lost moral discernment and became like the immoral Sodomites (in attitude, although not in practice, due undoubtedly to the grace of God) — Vs. 8.
 3. Testimony — he lost the respect of the Sodomites, and became a stranger to them — vs. 9. (He called them “brethren” — vs. 7. They called him a sojourning “fellow” — vs. 9).
 4. Family — he lost the esteem of family members (men who were engaged to his daughters) and became a mocker — vs. 9, 14.
 5. Material possessions — he lost his house and possessions and became a cave dweller — vs. 30.
 6. Matrimonial life — he lost his wife and through his daughters’ deceit, fathered their two sons — vs. 36.

Sad to say, the effects of Lot’s covetousness and resultant disobedience did not end in the cave. The older daughter’s child, called Moab, was the father of a nation which later morally corrupted many in the congregation of Israel, resulting in the death of 24,000 offenders (Numbers 25:1-9). Ben-ammi, the child born to the younger daughter, was the father of a nation that indirectly contributed toward the moral downfall and ruin of the Israelites through Rehoboam (son of an Ammonitess — I Kings 14:21-31) and remained continually hostile toward them (see Nehemiah 4:3, etc.) eventually calling forth Divine vengeance (Ezekial 25:1-10).

Nevertheless, the grace of God was displayed toward the nation of Moab in the fact that Moses was buried by the Lord in that Land (Deut. 34:5,6) and especially in the case of Ruth and her favored position in the tribe of Judah through marriage with Boaz (Ruth 4:13-22), despite the prohibition so clearly defined in Deuteronomy 23:3-6.

In conclusion, let us apply the apostle’s words regarding Israel’s experiences to the case of Lot: “Now all these things happened unto them for ensamples, and they are written for our admonition . . . Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful.” (I Co. 10:11-13).

IS TELEVISION A STUMBLING BLOCK?

Dennis O'Hare, France

SOME things are learned by study, others by the Spirit of God Himself. When the fires of tribulation burn their hottest the saints are Spirit-taught to recognize the subtleties of an antichrist (1 John 2:27). It would seem that the Thessalonians, amidst much affliction were similarly taught as touching brotherly love (1 Thess. 4:9). Further, had not the Ephesians received Holy Spirit instruction concerning the putting off of the old man? Note the judicious use of Ephesians 4:21, . . . "If so be that ye have heard Him." Thus whatever the culture or race of the new convert, he is immediately conscious of his moral separation from the world, when by faith in the finished work of Christ he is reconciled with God. The cross marks a divide, a chasm between that blood-redeemed soul and a world that crucified the Saviour.

All this is acknowledged by even the weakest in the faith. So then it is with surprise that things are permitted in the believer's life that would bridge that gulf.

Now a television in itself is totally abstract, for is it not simply a number of electronic components wired together inside a box with a glass-fronted screen? This apparatus is used in hospitals for monitoring operations, in shops to detect thieves and in police stations for regulating traffic circulation. But the television set designed for use in the home is no innocuous piece of machinery, its sole aim is to bring into the hallowed sphere of the home the sport, the politics, the culture, the pleasures and, through familiarity by constant use, the warm friendship of this present evil world.

The writer knows of no other single object that has so effectively weakened saints, spoiled long-standing friendships and stunted growth in young believers.

Political leaders generally agree that television is the most powerful agency invented for forming a people's views. And so we could continue on this theme, but all this is known, each of us possess leaflets written against television but each one of us knows how little attention is paid to them by saints who have let this abomination come into their home. (See Deut. 7:26).

SOME EXCUSES

Of course we have often heard that if we don't have it then our children will be watching it at their friend's home. This would seem to be a confession of weakness rather than an excuse. Are we so unbelieving that we must give our children everything that is in the world? Do we exercise no control over their activities?

Then it has also been said that at school, work is sometimes given in connection with a programme that the child must watch at home. Christian parents, are you going to meekly sit back and let ungodly teachers impose the ungodly television on your home? Protest to the teachers and if this is to no avail then bring it before the

throne of grace. Your child's education is not everything and the child's salvation *must* come before any other consideration. *They* may think it strange that ye run not with them (1 Peter 4:4) but then *they* thought that Noah and Lot were strange men.

We are told that there are documentary programmes, nature studies and the like which are valuable. In fact, so valuable that saints would rather put 4000 francs (500 pounds sterling) into a colour television to learn about the nesting habits of some remote and obscure Mongolian duck rather than use that money for the furtherance of the gospel! And what shall we say about sport? How many of God's people, pilgrims and strangers, spend time watching the athletes of this world winning "victors' crowns" not realizing that in so doing they are in the course of losing theirs? (See 2 Tim. 2:5 and 4:7).

Television is insidious, it is compulsive and it becomes Laodicea but never Philadelphia.

A STUMBLING BLOCK

According to Romans 14:20 it is possible for a thoughtless Christian to overthrow or cast down (kataluo) the work of God by his bad example. The following verse bids us to put away anything which could cause a brother (1) to stumble, i.e. to fall down and injure himself. (2) to be ensnared, i.e. helplessly trapped by a cunning hunter (note 2 Tim. 2:26) or (3) made weak, i.e. deprived of spiritual strength. You may not be affected but your example could cause all or any of the above three things to happen to the brother for whom Christ died. Is he to know that you do not watch the shows, films and spectacles that are part of a sin-cursed world and from which he has perhaps been so recently delivered?

In concluding we do well to consider the implications of 1 John 2:10. If I permit a stumbling block in my life then I have no real love for my brother; "He that loveth his brother abideth in the light and there is none occasion of stumbling in him."

FRAGMENTS

I may open my lips as often as I get the chance; but it is only when the Lord opens them that He is glorified. "Open Thou my lips, and my mouth shall show forth Thy praise." Psa. 51:15.

Those whom God will use seem to have extra trial, and need grace to look up, and, in spite of outward things, to go on. All the malice of Satan seems directed against one when he seeks the welfare of saints. The Lord seems, in allowing it, to say: "Now will you go on?" What a study in the gospels as we see the Lord thus evil spoken of! So in the epistles — and others. Let us go on, and the Lord give grace and wisdom.

THE CHRISTIAN AND THE WORLD

Read John 15:19; John 17:6-14-16 and Gal. 1:4

Part III

George Graham

The Christian and the Commercial World

In II Cor. 6:14, we read, "Be ye not unequally yoked together with unbelievers." This is what God has said for the guidance of His people while we sojourn here below. The reason given by God is: Righteousness (speaking of the Christian) can have no fellowship with unrighteousness (speaking of the unbeliever). These two opposites are not compatible and have nothing in common. We use this scripture often in warning young believers of the dangers of such a yoke matrimonially, but it has to do with the business and commercial life as well.

There are christians who do not see things in this way, but we believe this is what the scriptures teach (not what we think). There are christians who purchase stock in different companies and do not seem to understand in so doing, they become stockholders or shareholders in the company. This is disobedience to the Word of God, whether wilful or in ignorance. What about putting money into a savings account in a bank? Is that not the same? There is no comparison. Buying stock makes me a partner or shareholder, putting money into the bank, a patron or customer.

We have heard of christians who play the stock market. It is a form of gambling. Some make good and others have lost all. Think what happened when Wall Street crashed, I believe in the early thirties. If I am guided by the Word of God and not by the desire to make money (I Tim. 6:9-10), I will have nothing to do with stocks or the stock market. I will not be unequally yoked. We can be linked up with the business world in a variety of ways. Going back to the Old Testament scriptures, we have the displeasure of God manifested by such a yoke. II Chron. 20:35-37. Jehoshaphat, the king of Judah, a godly king, entered into a commercial yoke with an ungodly king in Israel, Ahaziah by name of whom we read, who did very wickedly. God blew upon this venture and the ships were destroyed. What a solemn lesson!

Comparatively speaking, the commercial world is in the hands of a few men (world financiers) and is made up of amalgamations, syndicates and cartels, where the little man is being crushed out. There is little or no room for the small man, the loner, in the business world. The city, amalgamation and big business had their beginning in Gen. 11, and we see its ending in Rev. 19. Just before the end, we see the commercial world in the hand of one man, the second beast of Rev. 13:11-18. One's social standing or financial state will mean nothing in that day. All power and authority shall be in the hand of that sinister character (one of the trinity of evil in that day), and none will be able to buy or sell without the mark

of the beast, his name or number. This shall take place after the Church has been raptured or snatched away.

In Amos 3:3, we read, "Can two walk together except they be agreed?" Walking hand in hand with the commercial world may mean material comfort (not always) in this life, but walking in obedience to the Word of God brings rich rewards spiritually. May the Lord speak to our hearts and consciences and give grace to obey His Word.

ADORNING THE DOCTRINE

Henry W. Soltau

WE ALL know how much better we understand a book if it is illustrated. Pictures are the adorning of a book, and this is exactly what believers ought to be as regards the Word of God — pictures or illustrations of the Bible. This puts us in a remarkable place.

In the second chapter of the Epistle to Titus various instructions are given concerning the conduct of believers, and connected with the last exhortation we have the striking expression, "that they may adorn the doctrine of God our Saviour in all things." Pictures do not present more than the writing in the book teaches, but they are a great adornment. The writing describes something, and the pictures show it clearly. The writing is just as true without them, and the book is just as good, but it is not half so interesting. Just so believers ought to be pictures adorning the doctrine of God.

Let us carry this thought with us; it is our responsibility that people should see the writing of the Bible in our lives. It is much easier to understand a thing if you see a picture of it, than if you only read a description of it. So it is much easier for men to see what God means — what God's power is, what His mercy does, what His grace effects — and to understand it, if a believer is showing it forth in his or her life, than if they only read about it, or hear it preached.

The apostle says in another place, "Ye are our epistle" — our letter, not letters, but letter, as if Christ had sent down a letter for people to read. This is a beautiful expression — "the letter of Christ" — because it means that we are not individually epistles, but that altogether we form a letter. Just as a letter contains a good many words and sentences, and speaks of a good many things, so each believer should be showing some part of Christ's letter that all together may keep up one letter, so that the world may have one complete epistle to read. One believer may be called especially to show forth the grace of patience under peculiar circumstances of trial, another the grace of lowliness in circumstances where pride would naturally triumph, another the grace of meekness, another gentleness, another love, according to the position in which each is placed, but all setting forth Christ, and forming one letter "known and read of all men."

As we read the Bible let us ask ourselves, Am I adorning this

book? When we read of the graces of the Spirit let us say, Am I a picture adorning this page? Am I displaying all the fruit? If we had a book giving a description of different fruits, such as the peach, nectarine, fig, grape, or pomegranate, and if by way of illustration there was a picture of each kind of fruit, it would greatly help us to understand what they were like. So if believers are living expressions of the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," people will understand the meaning of it a great deal better than by merely reading the words. Let us then seek to "adorn the doctrine of God our Saviour in all things" — not in a few things, but in all.

NEW TESTAMENT WORD STUDY

A stumbling block — 1 Cor. 8:9 etc.,

We fear many believers are not totally concerned as to the effect of some things in the life which affect other believers — in other words. . . "My life is my own affair" but this reasoning is not true or spiritual. The example of one often affects the other, sometimes to their serious fall.

The word used in I Cor. 8:9 is (Gr. *proskomma*) with the meaning:

1. A stumbling
 - A means of inducing to sin
 - A moral stumbling
 - A shock to the moral sense
 - A moral embarrassment.

(The force of example is great)

The root word is (*proskopto* — Gr). with meaning:

To dash against

To strike one's foot against — John 11:9,10 — The Master's words are so simply understood — "If a man walk in the day he stumbleth not because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him".

Against this, the thought of "liberty" or "licence" must be accepted as inexcusable.

An old writer and spiritual student of the languages states concerning this: "The conscience of the weak is built up, as it were, not through the power of the Holy Spirit, but by human means through respect for personalities for herein lies the intimation that the weak Christian brother, acknowledging the brother who claims liberty as more advanced than himself, is thereby misled to imitate what he does."

We are sure that all who have spiritual understanding will see how strongly their example affects other believers, even to the loss of reward for them or themselves . . . Romans 14:13. Editor

PROPHETIC PAGE

RELATION OF CHURCH TO EARTH DURING MILLENNIUM

INASMUCH as some seem to have difficulty as to the position of the Church during the "thousand years" of the Kingdom on earth, we suggest consideration of the following:

1. We shall be in heavenly bodies, glorified bodies, and the former relationships in heaven shall not exist - cp. Matt. 22:30 etc.
2. The use of such scriptures as I Thess. 4:14 to suggest this is destroying the true meaning of His Coming for His saints and also the raising of the dead who are His at His Coming.

Also the use of Jude 5:14 as the latter refers to accompanying angelic hosts who shall be in judgment against the wicked. They shall help, doubtless, in the clearing of His kingdom though He, Himself, shall destroy the wicked armies with the breath of His mouth. We know that in Rev. 19:11 there are armies that follow Him, suggesting this thought that angelic participation is seen in the cleansing of His Kingdom.

3. It is evident that there shall be procreation in the millennial state on the earth and we cannot conceive of the intermingling of heavenly glorified bodies on earth even in the happy state of millennial blessing. Sin will still be on the earth, though throttled and rebuked with the Shepherd's rod of iron, and controlled. How could the peace and joy of heaven, with Himself be shattered again by earth in its final rebellion — Rev. 20:7, 10.
4. Our position in the glory is in heaven with Himself and we shall rule with and through Him over the earth. Earth and heaven shall be distinct in the millennium. It is only in the eternal state of the Day of God that both heaven and earth (The new heavens and a new earth, wherein dwelleth righteousness) — shall be seen and shall exist so eternally. 2 Peter 3:11, 14.
5. We trust the above shall help to enlighten any who are confused through wrong interpretations of scripture, not fundamentally dangerous, but nevertheless confusing. Editor

EXTRACT — The servant of the Lord Jesus must be instant in season and out of season, knowing that he is the Lord's servant to everyone with whom he has to do, ever learning of the Lord; for, seeing that he is to be continually ministering to others, he must be receiving fresh supplies from the God of all grace through all channels. Meditation of the Word and prayer should occupy the chief part of his time. In his public ministry and private conversation he should aim at heart and conscience, seeking in every way to magnify Christ and abase the creature — in short, he should set the Lord always before him, and so walk in His steps as to represent Him to every eye.

QUESTIONS AND ANSWERS

Question: Meetings held outside the "pale of assembly fellowship" — are such scriptural or necessary?

Answer: We notice, through the years, that such were arranged to gain control over a certain element in an assembly who were bent on introducing something "alien" to the "old paths" of Scripture — generally producing diversity in the company and even leading to division, which many of us have seen. It is always safe to abide by the example of Acts 2:42 where "the fellowship" is a definite thing as the result of the Spirit's work in the soul.

Question: What is the main purpose in the formation of an assembly?

Answer: The main thought (begotten of the Spirit) is that of being so led of the Holy Spirit to carry out the mind and Word of God in relation to "gathering unto the Name of the Lord" — Matthew 18:20. This must be by the Spirit leading to Christ as Lord in the midst and all can only be sustained by the same Holy Spirit's leading, through the Word, to the acknowledgment of Christ, His authority and His Word being preminent. Otherwise we would drift into man-made organization like the sects around us.

The true character of "remnant testimony" today is where this acknowledgment of the Lordship of Christ is acknowledged and of supreme importance to all.

Question: When it states concerning the overcomer in Rev. 3:12 "Will I make a pillar in the temple of My God" etc., how would you reconcile this with Rev. 21:22 where concerning the foursquare eternal city (the Church) we read . . . "I saw no temple therein for the Lord God Almighty and the Lamb is the light thereof"?

Answer: Evidently the character of the Foursquare City is that it is in itself a temple through the presence of the Lord God and the Lamb. Could we suggest the pillar of Rev. 3:12 would refer to the outstanding character of the overcomers, as reward.

The eternal city shall have its place and service undoubtedly in the eternal state relative to the new heavens and the new earth. "His servants shall serve Him and they shall see His face." Rev. 22:3, 4.

Question: "I would like an explanation of the 144,000 in Revelation 7 — the Gentile multitude. Does God's grace stop at the Rapture?"

Answer: While it is true that this is the day of God's grace to all, it is quite evident that this number you refer to are part of nations (who have never heard the Gospel and have never rejected God's testimony as to His Son) and have been reached, probably through the remnant of Israel in that period of tribulation which shall take place after the rapture, when that remnant is scattered and persecuted, the "brethren" our Lord refers to in Matthew 25:40 (read this portion carefully, Matt. 25:31, 46).

There shall be an out pouring of the Spirit in these last years of Man's Day relative to nations who have not heard, nor rejected the Gospel — Joel 2:28 etc., and in the Spirit's power — cp. Rev. 14:6 (for heaven bearing testimony to the remnant on earth as they tell of the coming King and Kingdom) — these are the "living nations" on the right hand of the Lord, the King, when He judges the nations at the Judgment of the Living nations as in Matthew 25, as pointed out. Rev. 14:3, 6 seems to give us a different view of the remnant in regard

to their unspotted character among men.

In case any would suggest a "second chance for Christ-rejecters" now, compare 2 Thess. 2:12 . . . "That they all might be damned who believed not the truth" etc.

We trust the above shall bring a little help to any confused by the thought of the "saved multitude" as raised in this question.

THE DANGER OF SUPPOSITION

John Gray

Here we have a number of scriptures from which we learn the danger of supposition in the Christian life.

1. *His Presence* *Luke 2:44*

WORSHIP is over for another year. Mary and Joseph with their friends are returning to their home in Nazareth. They travel a days journey and then make a great discovery, Jesus is not with them. With sorrow in their hearts they return in search of Him, and after three days find Him in the Temple. The reason for all this sorrow and anxiety was "they relied on supposition, and did not make sure that Jesus was with them." This is a picture of many Christians who are on the journey of life and lack the reality of the Lord's presence and power with them. They also are governed by supposition. Christian friend, make sure that Christ is with you as a living reality.

2. *His Person* *Mark 6:49*

ON THREE occasions Christ was taken for another. In Mark 6:49 the disciples see Him walking on the water and fancy they have seen a spirit. They had the same thought in the Upper Room, Luke 24:37. His words of peace, and a sight of His wounded hands, removed every doubt and fear. Mary in her sorrow, supposes He is the gardener but she finds out her mistake. John 20:15. How like the sorrowing soul. In our distress we have failed to recognize Christ, and did realize that the visit of that Godly brother or sister was really a visit from the One with the nail pierced hand.

3. *His Path* *Acts 27:13*

THE sailing of Paul, as described in this chapter, is a picture of the Christian life with its contrary winds, (verse 4), dangerous quicksands and perilous rocks (verse 29). In verse 13 the south wind blew softly. This deceived the captain and resulted in the destruction of the vessel. Why? Just because he was guided by supposition. Friend, always remember, you can be deceived by the south wind. Never go by your own supposition or make a move without guidance from God. May the Lord enable us all to see these dangers and by God's help and power avoid them.

COMMUNION WITH JESUS

Howard Johnston

JESUS, standing in the midst of much form, even "in the last day, that great day of the feast," cried saying, "If any man thirst, let him come unto Me and drink." Oh, beloved, are we thirsting for blessing and power, dissatisfied with the form and word around? Do we know what it is to come again to our blessed Lord, and drink out of His fulness? Yea, to drink deeply and freely from His heart of love? Alas, how satisfied we are with sips, when Scripture hath said, out of his belly shall flow rivers of living water; (but this spake He of the Spirit, which they that believe on Him should receive)."

Now there are two conditions to our having, and being the means of distributing, this living power. First: that we come to Jesus and drink. Second: that we believe on Him. There is a coming to and believing on Jesus for *salvation*; there is another coming to and believing on Him for *power*. Let us boldly and unhesitatingly trust Him for the latter as well as the former. To do this we must be in communion with Him. Companionship with Jesus gives power for service, and this will lead us to bear faithful witness to others of Him. John 15:27.

Then there is another verse to which I call your attention, John 14:12: "Verily, verily, I say unto you, he that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto My Father." Here again are two conditions to our living power - *great* power - such as is in our living Head. First: that *He should go to the Father*; this is fulfilled. Second: that we should *believe* on Him; nothing between our believing on Him in close communion and having power. Surely, then, the secret of our weakness and impotence, is that we know so little, as individual believers, of fellowship with Jesus. Oh! then, let us diligently seek to be brought into communion of the closest kind with Him; and the result must be more power among the saints of God, and more power with the preaching of the gospel. Remember, beloved friends, this is God's will concerning us. He says, "Be *filled* with the Spirit!" Eph. 5:18. He would not have us lean. By our thus being filled with power, He is glorified; our Lord Jesus is honored; fellow believers are profited, and sinners converted. We may be conscious of present weakness and lost power, as was Samson in the prison-house of the Philistines; but let us by faith rise from our low estate, place our hand on our Living Head, in whom is "all power," Matt. 28:18, drink deeply from His fulness, and then out of our "belly shall flow rivers of living water."

In the first Epistle of John and the first verse, we find four grades of communion with Jesus. John says, "*That which was from the beginning, which we have heard with our ears.*" And we now sing: —

“I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.”

I was once groping in the dark; I had heard a voice, but did not understand it. I was like Lazarus, brought up out of my grave, but bound with grave clothes; the napkin was about my head, and my feet and hands were bound: I stood like a mummy. So I believe are many dear children of God. The apostle adds, “*Which we have seen with our eyes.*” The apostle Paul, in his epistle to the Hebrews, says, “We see Jesus.” Oh, dear people, do you so realize the presence of the Lord Jesus by faith, that you can say, “We see Jesus?” I believe many are saved who don’t know they are made *one with the living Christ*; and that they are “*members of His body, of His flesh, and of His bones.*” They need to see Jesus; not merely to hear about Him on the cross; but to see Him by faith at the right hand of the Majesty on high. They must realize the words of the hymn: —

“So nigh, so very nigh to God,
I cannot nearer be,
For in the person of His Son,
I am as near as He.

Beloved, we need to see Jesus as our Representative in heaven, as well as know Him as our Substitute on the cross. On the cross *He bore our sins*; in heaven He presents *Himself for us*. God punished Him for our sins; now He blesses us for His sake.

Then, says the apostle John, “*Which we have looked upon.*” There are many satisfied with just a glimpse of Jesus. I want to gaze on Him. I want to be weaned from everything but Jesus. I want His glory, His brightness, His fulness, His effulgence, I want Him to eclipse everything else. What makes the world a wilderness? What makes this a dark scene? Because it is a place of trial? No!

“’Tis the treasure I’ve found in His love,
That has made me a pilgrim below.”

I cannot rest here, because Jesus is not here, I cannot sit down in ease in the place where Jesus was a stranger; He sits only at the right hand of the Majesty on high. I seek, and wish for, the place where He has laid down, and there I alone can rest. Again, the apostle John says, “*Which we have handled.*” Dear believers, do you know much about this close communion with the Lord Jesus? Oh! how near the relationship for one to handle Jesus. I know I am treading on holy ground. Oh! beloved, we must take off, as it were, our shoes now; for I say the believer in Jesus is warranted in singing, on the one hand: —

“Both **Thine** arms are clasped around me,
And my head is on Thy breast;”

and on the other: —

“Both **mine** arms are clasped around Thee,
And my head is on Thy breast;”

Dear friends, keep Jesus before you — the Person of Jesus, the glory of Jesus, the love of Jesus, the power of Jesus, the affection of Jesus, and you will find He will be to you a precious ground of perfect peace. You will find you have the portion that the priest of old had in type. His was the wave-breast and the heave-shoulder.

In communion with God we have peace. Whatever a believer may be called to endure, while gazing on Jesus, he can sing: —
 “Peace, peace, be still.”

The darkest night becomes the brightest day. I find there is no dark cloud without a silver lining. Oh, beloved friends, do see to it that Jesus is your study; Jesus HIMSELF your hope; Jesus, the blessed Jesus, your all in all. You remember how carefully the Lord Jesus worded those precious sentences in the fourteenth of John: — “Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also.” Notice the little pronoun “I,” over and over again. “If I go, I will come again.” Not, ‘I will send some one’ — ‘I will send some angel to waft your redeemed souls and bodies to myself.’ No! it is, I will come again.” And to receive you where? To the many mansions? No! Where? To the place He has gone to prepare? He does not say so. “And if I go and prepare a place for you, I will come again, and receive you *unto Myself.*” That is what makes the coming of Jesus so precious to me. I am going to be received by Himself; and as Paul has it in the Thessalonians — “We shall meet the Lord in the air.” We shall be gathered unto *Him*. Well may we sing: —

“I will not gaze on glory,
 But on the King of grace;
 Not on the crown he giveth,
 But on His pierced hand.
 The Lamb is all the glory
 Of Immanuel’s land.”

The mind may be filled with different doctrines, and the soul remain stultified; but if the heart is set on Christ,

“All, all is well.”

What does Jesus say? “He that believeth on Me, as the Scriptures hath said, out of his belly shall flow rivers of living water.” Why have we so little power? Why are we not “full of the Holy Ghost?” “In Him dwelleth all the fulness of the Godhead bodily.” “The Spirit” is not given “by measure unto Him.” Ah! if we want to prove a blessing to others, we must be living in communion with Him. Jesus said to His disciples, “Ye shall also bear witness, because ye have been with Me from the beginning. Dear believer, mark these two little words, “With Me.” Are you saying, “I have so little power in speaking in my own house, to my own family, about Jesus!” What is the secret of it? You know too little of being

with Jesus. That is it.

Dear backslider, have you found any like Jesus? You are like the dove out of the ark: you find no rest, though you seek it. Come back to Jesus, bringing with you words (not works) – the confession of your failure, Hosea 14:2. Jesus is standing at the door, is knocking, if you will only hear His voice, and let Him in. Give Jesus not a place in your heart, but your **WHOLE HEART**, and you shall be full of joy.

Dear anxious soul, you must particularly consider Jesus. He is changeless in character, and faithful in all His assurance of welcome to such as seek Him. His work is completed. He hath atoned for sin, and is now at the right hand of God – the Surety for every believing soul. Look to Him, gaze on Him, believe what He says – His Word is unalterable – “He that believeth on Me hath everlasting life.” John 6:47.

“There is life in a look at the Crucified One;
 There is life at this moment for thee;
 Then look, sinner — look unto Him and be saved —
 Unto Him who was nailed to the tree.”

Dear sinner, unsaved, unanxious sinner, (should such be present,) *you* must have to do with the person of Jesus. God has said it. God has sworn by Himself, that to Him every knee shall bow, and every tongue confess that He is the Lord, to the glory of God the Father. It is written: “Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him,” (which you are doing spiritually by rejecting Him) “and all kindreds of the earth shall wail because of Him.”

Dear sinner, once more, it may be the last time, I tell you, you *must* have to do with Jesus in one of two ways, either as the Lord the Savior, or as the Lord the Judge. Jesus Christ as Saviour or Judge — I speak it advisedly — will either save or damn every one of you. He will either receive you as His people in heaven, or He will send you damned into hell. He is God’s servant to bless, or God’s servant to curse. He is here, but not to curse. Oh, hear His words: “*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*” “Come unto Me.” I like those words. It is not, “Go to the minister;” “Go to the priest.” It is “Come unto Me.” And you have not far to go; you have not far to come. “The Son of Man is come to seek and to save that which was lost.” Dear sinner, you need not move an inch. Jesus’ arm is round you; His blood-stained hands are about you. Fall into his bosom. Rest in the wounded side of Jesus, and you will find peace and joy in believing. May God by His blessed spirit endear the Person of Jesus to every one of you.

“I would commune with Thee, my God,
 E’en to Thy seat I come;
 I leave my joys, I leave my sins,
 And seek in Thee my home.

I stand upon the mount of God,
 With sunlight in my soul;
 I hear the storms in vales beneath;
 I hear the thunders roll.

But I am calm with Thee, my God,
 Beneath these glorious skies;
 And to the height on which I stand
 Nor storms nor clouds can rise.

O this is life! O this is joy!
 My God, to find Thee so;
 Thy face to see, Thy voice to hear,
 And all Thy love to know.”

(The above address at a large Conference in Ireland over a century ago — Oh! that we could have something of this sort again today - stirring, warming - instructive and getting to know more of the heart of our Lord, the Words and Mind of Jesus . . . Spiritual ministry never dies. We have so little of it today. . . Editor.)

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Detroit, Mich. — Stark Road Assembly reports good monthly Bible Readings on Justification and Reconciliation, with good attendance from neighbouring assemblies. Also had a week on Colossians with bro. Sydney Maxwell. Encouraging and instructive.

Lakeview, Ont. — Bro. G. P. Taylor had helpful ministry meetings with the small assembly here recently and was having chart meetings in Deseronto on The Church and Churches of God. In Maberly, Ont., brother Murray MacLeod some weeks of Gospel meetings with the new assembly, some fruit seen.

Osorno, Chile, S.A. — On November first, when the people flock to the cemeteries with flowers and to burn candles to honor their dead or loved ones, we spent quite a bit of time distributing tracts at the cemetery entrance here in Osorno, also at a couple of rural cemeteries. At one place, bro. Moore was given permission to have an open air meeting. Some interesting conversations followed. The seed thus sown is in the hand of God — pray for our brother and family. Further note says . . . “We are enjoying a little warm weather after the severe, wet Winter. The Hanna’s were here for a short weekend visit, and we did enjoy having them. Ernie was very happy to take a short rest from preaching as he is usually responsible for all the meetings here in Osorno and in Rio Negro. On Saturday evening we had a meeting in the home of a man who professed to be saved last year, and were thrilled to see over 30 gathered in his living room. We have been having meetings in his home every other Saturday, and in the alternate Saturdays in another home on the opposite side of town. In that way, some neighbours who would not come to meetings here, are also hearing the Word.

(Although the above was not sent us for publication, we are happy to report this work, as it gives a little insight to the labor needed in this far south country district of South America — Editor)

Livonia, Mich. — Our Annual Conference was a time of spiritual blessing, refreshment, and encouragement. Eleven of the Lord’s servants were present, most taking some part. Meetings were quite large with many visitors from assemblies near and far. The Gospel preached at close of Sat. and Lord’s Day we trust will result in the salvation of some . . . Stark Road Assembly.

Terryville, Conn. — Bre. Alves and Dobson gave help here recently, the former going on to Boston and home. Bro. Dobson had a meeting with the saints in Brookfield following. Bro. Pizzo of Brookfield Assembly has not been too well recently — prayer valued for this brother (formerly the Danbury Assembly) who has been a standby to the saints for years.

Toronto, Ont. — Saints of the Lansing Assembly here have had a little encouragement of late in seeing two teen-aged girls profess to be saved one Lord’s Day evening meeting, a few outsiders have been coming to the Gospel meetings — others attend regularly but not saved yet. The subjects of many prayers. The numbers in the Sunday School have increased.

Everett, Pa. — We had a short visit with the small assembly here which carries on even more or less isolated — S. S. is a little better and ministry meeting in the afternoon had some from neighbouring assemblies to hear the Word. Our late brother George Winemiller with bro. Wm. Armstrong labored here in the early days.

FALLEN ASLEEP

Pennsauken, N.J. — Our dear brother Robert Draper “went home” to be with the Lord November 5 in his early “fifties” — he has suffered considerably of late years and as one stated “His part is a release.” He leaves his widow Jean, three sons, two daughters, one daughter married to our brother Eugene Higgins who serves in the Gospel. We commend the family to the prayers of the saints. Our dear sister has that “blessed hope” — Titus 2:13.

Willmar, Minn. — Our beloved brother Robert Orsten went to be with the Lord Nov. 7th., aged 72. He was the first man saved when the tent was pitched in Willmar in 1953 and he ran the race well to the end. The Assembly feels his loss keenly. Esteemed by his brethren, friends and neighbours.

Cleveland, Ohio — Our esteemed brother Robert Surgenor, Sr., “went home” November 19th., in his 84th year. Born in N. Ireland, came to Steubenville, Ohio, when 17 and married in 1913. Both were saved at cottage meetings and in fellowship in Steubenville Assembly — they came to Cleveland in 1915 and were in fellowship in the old Addison Road Assembly, now Monticello, for over 60 years. He gave helpful ministry and counsel through the years. Of late years he has been in Tampa, Fla., during the Winter. He leaves one son, Robert, serving in the Gospel and several grandchildren, commended to the prayers of the saints for their salvation. We have known our brother for years, always standing for the “things most surely believed” among us as Assemblies.

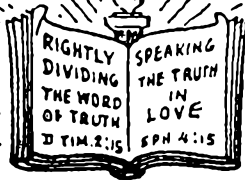
Cleveland, Ohio — Our dear sister Mrs. Randa McBride “went home” suddenly November 22, aged 77. Saved when young, in fellowship in West Side assembly for some years. We believe she, with others, were brought into touch with the saints during Bro. David Roy’s tent meetings in Berea several years ago. A quiet, kindly believer who loved her Saviour and loved to hear of Him.

Lonaconing, Md. — Our dear brother James Main “went home” to be with the Lord November 28th. Saved and gathered with the saints of this Assembly for many years, of late years in the Cumberland Assembly, Maryland. He leaves one son, also two sisters and one brother.

Antioch, Iowa — Our dear brother Ralph Kluitter went to be with the Lord Nov. 26th., aged 71. Saved in 1930 and for many years in the Hitesville Assembly, of late with the new Assembly here, nearer to his home. His wife predeceased him in 1967.

Words in Season

THE BIBLE FAMILY MAGAZINE



DIVINE LAMPSTANDS

ALL such are of purest gold
As in Sanctu'ry of old;
Hammered out, the fruit of toil,
All such Satan seeks to spoil.

Scattered far and wide they are,
Some need burnishing, are marred;
And the Hand of God we need,
Let us then give constant heed.

To the pattern, outlined plain
That we may receive the gain,
Promised in the Precious Word
By our True and Blessed Lord.

Behold! I'm coming . . . better
Hold fast, lest the crown be lost;
Faithful to the "trust" we must
Never yield, hold fast and TRUST.

W.H.F.

FEBRUARY, 1977

WORDS IN SEASON

Published monthly by Matthew J. Brescia, 33 Lewis St., Hartford Conn. 06103 — EDITOR: Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN., AND AT WATERLOO, ILLINOIS.

SUBSCRIPTION COST — Three dollars (U. S. Currency) yearly, British Subscription rate 1.75 pounds — holding cost this year again. **PLEASE MAIL** all subscriptions to Matthew J. Brescia, 33 Lewis St., Hartford, Conn., 06103.

ALL OTHER MATERIAL for the Magazine to the following address — Wm. H. Ferguson, 12000 Edgewater, Apt. 207, LAKEWOOD, OHIO, 44107 . . . Telephone (216-221-1037). All notices of Conference etc. should be in prior to the 10th of each month for following issue or issues.

VOLUMES FOR 1976 — \$5.00 postpaid, holding cost as formerly. Order from Editor in Lakewood, Ohio. We advise you to hold your monthly copies in lieu of volumes another year D. V.

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REPORTS

Toronto, Ont. — In Pape Ave. Hall brethren Harold Paisley and Jack Noble had some good meetings, a few souls professed and saints refreshed. Their S. S. Treat Dec. 11th., had a good Word spoken with a good number of parents from district present.

Bryn Mawr, Pa. — In this area brother David Oliver had some interesting cottage meetings with some blessing in the Gospel.

Burwell, Nebr. — Bre. Robert Orr and Roy Weber visited this district again in the fall with some evidence of God working in the district, we pray for this effort.

Stout, Iowa — Saints here had meetings by bro. H. Dobson on The Tabernacle, which they enjoyed much. They expect a Gospel effort to commence in January — Pray for this. This has been a fruitful field in the past.

Hantsport, N. S. — Bro. McIlwaine mentions that bro. Walmsley and he had a good summer together last, with some results still seen from the effort — their Annual Conference in November was very good.

Zambia, Africa — Bro. Halliday, writing from Zambesi (their old home here). His wife was returning to Ireland to be with their children. He expected to start meetings in Chingola. A new town was built in '74, now housing thousands. Some meetings were made possible outside a brother's home on the small lawn, house too small, police gave permission for this, one man professed. "The African believers could do more and we try to encourage them in this. The Kasompa saints wanted meetings on the Holy Spirit on account of the inroads of Pentecostalism — we need as you wrote lately "The power of the Holy Spirit" — I have felt for a long time this is what is needed. May we all take this to heart where the Holy Spirit will have His rightful place. I am the one to make myself right, then I can help others." Pray that all believers here may be preserved from the attacks of the Evil One.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin † Charles R. Keller † Samuel C. Keller

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* * * *

ADDRESSING THE DIVINE PERSON

A brother was grieved at the use of the word "YOU" in addressing God and compiled the following facts:

IN our English Bible the word 'you' is found over 2000 times. It is used when God addresses man, or when men address each other — BUT NEVER WHEN MEN ADDRESS GOD.

In the Psalms 'you' and 'yours' occur 30 times, but NEVER in addressing God; but 'Thy' and 'Thou' occur 2860 times.

In Solomon's great prayer recorded in second Chronicles he uses the word 'Thy' 61 times, but 'you' is not to be found. The prayer of our Lord Jesus in John 17 lacks a single 'you' but contained 'Thou' and 'Thine' 41 times.

In view of the above facts, it is only proper that we should address God properly, or the Divine Person, according to the pattern set forth in His Word. God is sovereign, eternal and infinite, and as such deserves the utmost respect from His creatures.

'Thee' — 'Thine' and 'Thou' are not usual terms, so for that reason they lend themselves aptly in addressing God in a distinctive manner.

The above, copied from another magazine, has been sent to us by our aged brother James Moar of Shetland Isles, Scotland and we are very happy to insert, as the manner of addressing God in an irreverent way is growing in quarters where some have turned from the right ways of Scripture and manifest this irreverence, either in ignorance or rebellion against an established scriptural order.

Mr. Harrow celebrated his 110th birthday on Sunday, 21st November, 1976 and thereby achieved the distinction of being the oldest man in Britain.

1975

MY OUTLOOK

J.A.H.

Being now in my 109th year, the time cannot be far distant when I will be privileged to enter the audience room of the King of Kings, the One whom I have for ninety three years, happily and thankfully acknowledged as my Saviour, my Lord and my God.

On entering the Art Gallery of the Celestial city, it will not be the portraits of Enoch, Noah, Abraham, Isaac, Jacob and other notable saints of God that will be the attraction; it will be my happy privilege not only to behold them there, personally in their glorified bodies, but to enjoy happy converse with them, possibly to learn from their own lips their deep and real appreciation of the wondrous love of the One who, in sovereign grace fitted them (despite their many failures when here on earth) as He has also fitted me, to occupy a place in the glory of His presence, by removing from us the defilement of sin, and clothing us with His own magnificence.

Passing into the Celestial Music Room, where the sweet Psalmist of Israel will be seen harping his tuneful harp, it will be the Chief Musician, Christ Himself, that will be the centre attraction, as in the midst of the glorified company, He strikes the chord and leads the song of praise to God, one in which I will most heartily join. But one song leads to another, and I now look forward in glad and happy anticipation to the outburst of praise and worship that will then flow forth to the Captain of my salvation, the Man of God's right hand, the Lion of the Tribe of Judah, who will there be seen as a Lamb as it had been slain. This song of praise is recorded in Rev. ch. 5.

I may add that I have been appointed a place in this Celestial choir, and have for many years been practising the choruses that I shall so joyfully sing. The theme is one in which all the celestial intelligences will spontaneously join, the Hallelujah chorus which will eternally ring through the heavenly courts, the theme being the worthiness of the Lamb to receive power and riches and wisdom and strength and honour and glory and blessing.

Entering the Celestial Observatory. I will need no telescope to aid my vision of the view that will be in open display before me.

I shall there and then behold as face to face the King, yea, the King of Kings in all His glory and beauty, crowned with many diadems. His glorious clothing, the regalia of Deity, perfumed with frankincense, myrrh, aloes and cassia, the fragrant spices which proclaim the preciousness of His glorious Personality, whose fragrance will eternally pervade His celestial abode. I will not feel out of place in that scene of glory, for I shall then be clothed in a body of glory like unto His own most glorious body. For to see Him is to be like Him, to reflect Him.

The Celestial Conservatory is also a banqueting palace, in which I will ever have access to the Tree of Life, an evergreen, heavily laden with enjoyable fruit, consisting of twelve varieties. Thus my spiritual life will be divinely satisfied as with marrow and fatness, for this Tree of Life is Christ Himself, He who, for me, entered into death that thereby He might introduce me into life. Thus it is under His shadow that I shall sit, eternally finding His fruit sweet to my taste. This I am assured of, having in a limited measure sampled and enjoyed the windfalls that have come within my reach.

The glory associated with the Throne in the Celestial city is so searching that hitherto no mortal has been able to stand before its piercing rays. But wonder of wonders, sinner though I be, by nature and practice, I am able to look forward in joyous anticipation to the moment when I will be introduced to the Throne of the Majesty in the heavens, for the glory of the light that proceeds therefrom, that which Isaiah glimpsed, causing him to cry "Woe, woe is me, for mine eyes have seen the King, Jehovah of Hosts", the glorious light that transformed the proud Pharisee, Saul of Tarsus, into Paul, the chief of sinners, that penetrating, searching, displaying light will disclose no imperfections, but rather will make manifest the absolute perfection of the work of my Redeeming Lord, when in leading from the meeting place "in the air" He presents me faultless, holy, unblameable and unreprouvable before the presence of His glory with exceeding joy. Whose is the joy? Both His and mine. I am one of those over whom He will joy with singing. Even here and now I am my Beloved's and my Beloved is mine.

Viewing afresh these divine marvels, I can here and now sing:

Glory, honour, praise and power,
Be unto the Lamb for ever!

Jesus Christ is my Redeemer! Hallelujah! Praise we the Lord.

THE LAMPSTAND "A Solid Testimony"

Wm. H. Ferguson

CONCERNING THE "Lampstand" — see Numbers 8 etc., which we generally associate with "Testimony" in an age of darkness and deception, we read in this chapter (in Septuagint) — "And this is the construction, or appointment, or arrangement of the lampstand: it is SOLID, golden — its stem and its lilies — all solid etc."

We were impressed in reading this by the word "SOLID" being applied to it. We know it was beaten out of a solid lump of gold — there were no innovations of machinery used in its construction, reminding us how needful it is that we abide by the pattern lest we lose the power of testimony and become like the religious communities that surround us.

Concerning the setting of the lamps (seven) in order . . . "the seven lamps shall give light opposite the lampstand. The thought here seems to be that the seven lamps burning with the pure oil (speaking of the Spirit's presence) in all testimony to His Name, should first of all reveal the beauty and heavenly design of the Lampstand ere the lamps are placed in order on it, thereby giving beauty to all the Sanctuary inside — (only the priestly family and God himself beholding this.) This all raised the thought in our mind of the necessity of having a "golden" or "solid Testimony, for God first, to induce the praise and thanksgiving of the soul to behold more of, and enter into the fulness of Christ and His work. To scripturally bear testimony of His Name, we must have the knowledge of Himself, by the Holy Spirit, to maintain a "solid testimony."

We live in a day of imitation, glitter and pretence but our God ever desires something "solid" for Him ere the Lord come. We need:

SOLID CHRISTIANS

SOLID BEAUTY — not artificial

SOLID ORDER IN THE ASSEMBLY

SOLID OVERSEEING OR SHEPHERDING OF THE FLOCK:

We would consider this further:

SOLID CHRISTIANS: Such have been the backbone of the "testimony" to His Name through the years. Men and women of real conviction and a firm grasp of divine principles have left us a heritage of faithfulness and happy memories. We need such more than ever today.

Those who are fickle and always looking for new ideas to increase growth etc., give not strength to the testimony. Some of those who have solid qualities may not be outstanding in the world but they stand for God and His Word to meet all the conditions and give to the "testimony" a godly growth and development.

SOLID BEAUTY: The gold is real, not gilded as in the case of Babylon (Rev. 18:16). This reminds us how valuable the "testimony" is to God. We note in Rev. 2 and 3 the golden "lampstands" — all would speak of Christ and His beauty and work is portrayed therein. Sometimes, as in Israel's case, the fine gold has become dim, Lam. 4:1 but it is gold underneath the tarnish. Sometimes assemblies of God get tarnished with sectarian ideas. This needs to be burnished off by timely exhortation and application of the Word and some spiritual labor but it is worthwhile.

SOLID ORDER: The scriptural order of a God-ordered Assembly is beautiful to behold. Such godly rule is evidenced without show of authority but it is there. Disorder and disintegration is an evidence that there is a lack of experience in the things of God. Sometimes the control of an assembly passes into hands which do not see the necessity of "carrying the assembly with them" in their decisions, consequently disorder and weakness develops — the assembly fails and loses the "solid" character, as of old, and is weakened considerably. This is weakness that develops through lack of spirituality and wisdom. A true example of the proper example of rule is found in Acts 15. Note verse 6, also v. 22 . . . "Then pleased it the apostles and elders, with (Gr. "sun," meaning in close contact as when a disjointed bone is fitted together again perfectly) the whole church to send chosen men of their own company etc." Note carefully the expression "with the whole church." Wise men always act thus, never in a peremptory fashion. It has been well said that an Assembly never rises any higher than the rule of elders. This is where experience and spirituality counts. The Spirit in the Word expressly states concerning this "not a novice" — the danger here being that of "self assurance and pride" — being aggressive, and belies knowledge and experience. The "godly rule" of the right character often brought together such to pray and in the presence of God, seek a good condition of soul that they might be able to lead the people in a good and healthy manner with proper ministry of a scriptural sort. The idea of seeking to impose their will on the Assembly was the last thought in their minds. Such would lead to autocracy, not true shepherding. This is a real danger where men attain a place in other than a spiritual and scriptural manner. Not a few lampstands of "Testimony" have suffered from such but where godly and scriptural rule exists, the Assembly is nourished, well tended, and peaceful, giving due acknowledgment of the men of God whom He has set in the Church.

* * *

"The Words of the Lord are pure Words." There is no dross or alloy here. How definitely do they more than repay prayerful study. They are a lamp to the feet, they are spiritual food, they are a failure to realize our possessions. We are more than millionaires in Christ, but it is possible to act as paupers, and as if we need the world's empty guarantees, as a make-weight to drive away anxiety.

OVERSIGHT AND RULE IN THE ASSEMBLIES OF GOD

By the late Donald Munro

MANY seem to have the idea that God's assembly is a place where every man may do that which is right in his own eyes, where there is no rule, nor order. Perhaps you have heard of the man who had tried a great many of the sects, including the Methodists and the Baptists, and then finally he thought he would "join the Brethren." The first day he came in, he got up and made a long prayer, in which he thanked God that he had found a place where everyone could do just what they chose. That is not God's assembly. It is not a place for lawless, self-willed men. It is where God's will, not man's is to be done. Let us see what God's Word has to say on the subject of Oversight and Rule in the assembly of God.

We read in Acts 14:23, that the apostles "ordained them elders in every church" which they had planted and built up in the truth. These elders were not necessarily preachers. Their work was to shepherd and guide the saints. Acts 15:1. When they returned to Antioch they found a different state of things from that which they had left. Certain men had come down from Judea teaching strange doctrines. In verse 6, we read, "And the apostles and elders came together for to consider this matter," and again in verse 22, "The apostles and elders," "The whole Church," and "chosen men of their own company." Here are four different classes all recognized in that assembly at Jerusalem, showing that God is a God of order and has set some in His Church to guide and rule others. Then in Acts 20: 17-28, the "elders" are called together by Paul and addressed. Who were they? The apostle says, "The Holy Ghost hath made you overseers." They are told to take heed to their condition and to "feed the flock," for if a man is not himself in a right condition of soul, he cannot look after the saints of God. Here we see there were elders or overseers in local assemblies; not men like Paul and Barnabas, with special gifts from the ascended Christ, travelling from place to place, preaching the Gospel, establishing assemblies, confirming souls, teaching the saints and passing on to other places, but local brethren, who cared for God's saints, feeding and guiding the flock while they wrought.

The Church is here spoken of as a flock, and they were to shepherd it, not fleece or lord over it, as those who call themselves bishops now do. The apostle warns them that from among themselves men would arise speaking that which would draw away the disciples after them, to form sects, which has long since happened, and that "grievous wolves" would enter, tearing and scattering the sheep. Here we have the apostle's "successors," the apostolic succession claimed by the Pope and others. In I Thess. 5:12, we read, "Know them which are over you in the Lord." Here is a very young assembly, according to the dates in our Bibles. These Thessalonian saints were Paul's children in the Gospel, but he had not been to

see them since they were saved. He had to flee for his life because of persecution, and now he sends this letter to them. There had been no elders ordained by the apostles there, but Paul was sure that from among themselves the Lord was stirring up some who were able to do shepherd work, and were doing it. He exhorts the saints to "know" and "esteem" them. How would they know them? Not by their peculiar dress or title. No, but by their work. Somebody gets sick, something goes wrong. Who will look after them? Some worldly believer who is never seen at a meeting except at the breaking of bread? No, not at all. But there is a brother who has care for the saints, who has a word of encouragement or of warning for them, and who is living godly. The sheep know where they get "a green bite," and they soon learn to acknowledge those who have a heart for and care of them. How would you know a shoemaker? By the sign? No, but by his work. This is just how we are to know God's ministers, God's overseers - by their work. Those who are godly "know them," and "esteem them."

In Heb. 13:7, 17, 24, we have another description of the same men. "Remember them who have the rule" (margin, "who are the guides"). If you consult a Greek Concordance you will find that this word "guides" is the same as the word found in Acts 15, "chief men," and the meaning is, men who were going before the flock, guiding it, and marking out the path for them to follow in God's ways. We read of elders chosen by the apostles, pointed out by them, - men whom they saw having grace and ability to help the saints, but we read also of "overseers" in places where there never was anything of this kind such as Thessalonica, where the apostle could not point out men as overseers when they were only three weeks old. But he knew that God was raising up and fitting some, and that they were doing the work. He had confidence in the Master of assemblies, the Chief Shepherd, who gave His life for the sheep, and now lives to care for them, raising up under-shepherds to do the same work. Wherever there are a few gathered in dependence on Him, looking to Him, not to men, He gives all that they need for their godly progress.

In I Peter 5:1, Peter calls himself "an elder," not in the sense of being an "ordained" one for the Lord Jesus ordained him to be an apostle, and that was far higher than an elder. But he was an elder in another sense; he was an old believer, for this was about thirty years after the Lord Jesus called him from his boat and nets. He says to other older brethren, "Feed the flock of God which is among you." How beautiful to see the elders among the flock, and the flock among the elders - not the elders up on a platform and the flock down below, not doing the work for money, not saying, "This is my flock, my congregation, my people,

my church." Not as clericals, lording it over God's heritage, but as toiling shepherds, feeding and guiding the flock, because they love it and its owner. Jesus said to Peter, "Lovest thou Me? Then feed my sheep." It is Christ's flock, not theirs. He has purchased it with His own blood, He has not given it up to anybody else. What reward is there for such a service? None here, often not even the recognition and esteem commanded by the Lord, but when the Chief Shepherd shall appear, they shall be rewarded then. What is it going to be? "A crown of glory which fadeth not away." Younger believers are exhorted to "submit themselves" unto the elder. This is pleasing to God, especially in this day of insubjection, lawlessness, and self-will, when many boast of being subject to nobody.

In I Tim. 3:1, we get the character of those who aspire to such work. Does some one say "I would like to be an overseer; I think I will go to the oversight meeting." Here are the qualifications in the verses that follow. No one lacking them is an overseer according to God. Here is a man and he has got three spheres where he is to exercise his gift. First over his own spirit, for if a man does not know how to oversee himself, take heed to himself, he cannot rule others. A man who has no rule over his own spirit is like "a city without walls" Prov. 25:28. An army coming up against a city without walls, could not have great difficulty to get in. So the devil gains an easy victory over a man who is unable to rule himself. Then, there is his own family. You have sometimes gone into a house, and perhaps the head of the house you would find was at the oversight meeting. All is in disorder: wife, children, everything in disorder, a house where there is only misrule and confusion. The head of that house, whatever his abilities may be, is not a fit man to take oversight in God's assembly. He must first know how to rule his own house before he can "take care of the house of God." What a high place, what a responsible place! With what godly fear should anyone filling such a place act. How they ought to put their shoes from off their feet in the house of God.

Again, in I Tim. Chapter 3, verses 1-16, tell us what that house is. At one time the mystery of godliness was seen in the Son of God when here walking to and fro. He is not here in person now, but here is the Church called forth to give testimony to the mystery of godliness, even the testimony of our Lord Jesus Christ. With what holy fear, with what godliness, with what faithfulness ought these to walk and act who serve the Lord thus among His saints. Whether you call them "bishops" or "overseers" or "chief men," they are men seeking to lead the flock in God's ways. This is their work. And in order to do it efficiently, they must be Godly, they must be obedient themselves so as to be examples to the flock.

THE CROSS

H. G. Dobson

THERE will never be anything through time and the endless ages that will be more precious to the redeemed than the Cross and the One Who hung upon it in shame and agony. The hymn writer says — “Wondrous Cross” — a better adjective could not be chosen to describe it. It was wondrous because of the Person that hung on it; Son of God and Son of Man. Wondrous because of the work that He accomplished — our eternal redemption. Wondrous because of the love displayed — “For God so loved,” etc. Peter says . . . “Unto you therefore which believe He is the preciousness.” I Peter 2:7. Paul says “Christ is all, and in all.” Col. 3:11. John says — “Which is, which was, and which is to come, the Almighty.” Rev. 1:7. Artists have used their brush to put on canvas their feelings as to the sufferings of the Cross. Hymn writers and poets have used their pen to describe or express His sorrows and their admiration, but brush and pen fail. “All too mean to speak His worth, too mean to set His glories forth.” Only the heart in tune with heaven can but faintly appreciate the wonder of the Cross and the majesty of the One Who bore it.

THE POWER OF THE CROSS

There is no power known to man to equal the power of the Cross. It is His power unto salvation — Romans 1:16 — when we look at the Cross we see a power that is irresistible; we see wisdom that baffles men and angels; we see love that is unfathomable; and we see holiness that banishes sin to the farthest corner of the universe. Man has tremendous power at his disposal today; advancing from water power, to steam, to electricity, to atomic. The great cry today is “energy”. Man is tapping in on the power of the sun which is inexhaustible. The Lord appeared to His disciples after His resurrection and addressed them with these words: . . . “All power is given unto Me in heaven and on earth.” Such power is beyond the human mind to grasp, but how amazing His last words to them here . . . “Lo, I am with you alway even unto the consummation of the ages.” Matthew 28:20. Is it any wonder that the apostle Paul was caused to burst forth with the words . . . “I can do all things through Christ which strengtheneth me.” Phil. 4:13.

NATIONAL BARRIERS BROKEN DOWN

In Ephesians 2:14,15 the apostle, by the Spirit, tells us that Christ has broken down the dividing wall between us, Jew and Gentile, thus making out of both one new man in Himself. In this we have a new beginning, a new man and a new head. In Genesis we have three beginnings — the beginning of the race in chapter one, with Adam as the head. In chapter 8 we have a new beginning under Noah on a restored earth. He built an altar and offered clean animals and God smelled a savour of rest. In chapter 12 we have the begin-

ning of a new nation under Abraham with a threefold promise. "I will bless thee" — PERSONAL — "I will make of thee a great nation — NATIONAL; and "in thee shall all families of the earth be blessed." — UNIVERSAL. The Jews through national pride and divine privilege, looked on Gentiles as dogs and that enmity was seen when the Lord was in their midst. The Jews have no dealings with the Samaritans — John 4:9. Only divine command could persuade Peter to enter the house of Cornelius, the Gentile centurion — Acts 10:20. Christ as the seed of Abraham came unto His own things and His own people rejected Him." John 1:11. Through their folly, blindness and pride and envy they were unwilling to abandon their assumed national standing with God and accept the divine decree that both Jew and Gentile were both under sin — Romans 3:9 — but in this day of grace God is forming a new body of heavenly people, drawn from Jew and Gentile; each individual in that body perfected in Christ and the whole company to be to the praise and the glory of His grace — Rev. 5:9. Wondrous Christ, wondrous Cross.

THE HUMILIATION OF THE CROSS

In Phil. 2 we have the seven downward steps of our Lord ending in the death of the Cross; followed by the seven upward steps to the throne from whence He came. He chose to step down from that divine height that was His with the Father before the world was and took the servant's form to do His Father's will. At the Cross the cry came — "Awake O sword against My Shepherd, and against the Man that is My fellow; smite the Shepherd and the sheep shall be scattered." Death by crucifixion was the lowest form of death under the Romans, for the lowest and worst type of criminals. The famous Roman, Cicero, said . . . "Let the Cross not only be banished from the person of every Roman, but from his eyes and ears as well." It was a shameful and dreadful death but here the Highest became the lowest. He could say — "I am a worm and no man." Men crucified Him but God crowned Him with glory and honour and exalted Him to the highest pinnacle . . . "Wondrous Thy humiliation to accomplish our salvation." Wondrous humiliation, Wondrous exaltation.

THE GLORY OF THE CROSS

Fallen human nature has fallen so low that all it knows is glorying in the flesh — the business man glories in his business — the professional man in his profession — the rich man glories in his riches — the wise man in his wisdom and men consider themselves intelligent beings, but are they? Not according to God's standards. The apostle Paul reached the highest when he said . . . "I am nothing" and "Christ is all and in all."

A little fellow upon whom the surgeon operated and gave him the ability to walk again said to him, when leaving the hospital, "My Mommy will never hear the end of you." In the glory it will

be — “notes of gladness, song unceasing, hymns of everlasting praise through God’s endless day of days.” Surely our language now should be:

“My sinful self, my only shame,
My glory all the Cross.”

GLORIOUS CROSS — GLORIOUS LORD!

THE CHRISTIAN AND THE WORLD
Part IV

George Graham

The Christian and the Fashion World

In our unregenerate state, we are called “children of disobedience.” Eph. 2:2. Having experienced the grace of God in Salvation or having been born again by the Word of God and the Spirit of God, we are now called “children of obedience.” I Peter 1:14 R.V. As such, we are exhorted not to fashion ourselves according to our former manner of life, but like as He which called you is holy (in the absolute sense) be ye yourselves also holy in all manner of living. This is the kind of life God desires we should live while in this godless world. This life can only be lived in the measure we spend time with our God, feeding upon Christ and His Word, and living in the power of an ungrieved Holy Spirit. Our former manner of life was lived according to the course of this world (contrary to God). Eph. 2:2. As believers in Christ, we have a new nature — the divine nature implanted by the Holy Spirit the moment we received Christ as Saviour. This new nature feeds upon and grows by the Word of God. I Peter 2:2. (We have the two natures, contrary to each other. The old nature unchanged and unchangeable still hankers after the former manner of life; the new nature desires the things of God). As a believer in Christ, is my life to be moulded after the pattern of this godless world, or to be shaped according to the Word of God? The latter is the definite answer.

Paul writing by the inspiration of the Spirit, answers our question in Romans 12:1-2. In verse one, he says that my life should be fully yielded to God as an expression of my appreciation for all that He has done for me. In verse two, R.V., he writes, “Be not fashioned according to this age but be ye transformed by the renewing of your mind.” The word transformed means changed, and that means the christian life is the changed life.

In 2 Cor. 3:18, we learn how this transformation or change takes place in our lives. We read, “We all with unveiled face beholding as in a mirror the glory of the Lord are changed into the same image from glory to glory, even as by the Lord the Spirit.” R.V. The change is likeness to Christ in our lives here below. It is a process going on in our lives day by day as we spend time pouring

over the Word of God and occupied with Christ therein revealed. The more time we spend with Him and His Word, the more we take His likeness in a moral way. It also follows, the more time we spend with the world and worldly things, the more worldly we become. We become like the company we keep.

In I Peter 3:1-4, Peter by the Spirit writes about the sister and her chaste manner of life coupled with fear (reverential fear). In so doing, he points out that her life is not characterized by that outward and corruptible adorning, that showy and gawdy thing which appeals to the flesh and personal pride, but the inward and incorruptible, the meek and quiet spirit which in the sight of God is of great price. She never makes herself conspicuous, never seeks to draw attention to herself; but lives in a humble, godly way seeking to please the Lord and obey His Word. He then proceeds to give examples, emphasizing this has always been true of godly women in their own day and generation. This is ever the result of obedience to the Word of God.

In I Tim. 2:9-10 R. V., Paul by the Spirit writes on the same subject. Sisters are exhorted to wear modest apparel and not costly raiment, and adds which becometh women professing godliness. The chief concern of the godly sister is to please the Lord by obedience to His Word. She is not concerned about the attitudes of others. You won't find her wearing mini-skirts, pant-suits and such like. This may bring reproach (even from carnal christians), but she gladly bears it knowing it is for Christ. The recompense of reward is coming, and we believe soon.

I believe the same should be true of brethren. We, too, are exhorted to godly living. We should be marked by modesty and humility, not that outlandish thing which has come in amongst us. Some dress more like show-men than christians. Some excuse themselves saying they don't want to be different (God has made us to be different by His grace); they don't want to be laughed at or have fun poked at them. In a word, they don't want to bear reproach for Christ. Let us face the question again. Has my life as a believer to be fashioned after the world or Christ? Would I rather be like the world than the Christ of God? May the Lord search our hearts. Worldliness has come in like a flood; it has robbed us of power in our own personal lives and has weakened the assembly testimony. This is always true when there is disobedience to the Word of God.

Brethren, let us be honest before God. Are these things not so? Our only resource is in God and the Word of His grace. Acts 20:32. Let us get back to our God in the spirit of true repentance, confessing our sin and departure, and it may be that this will give us a little reviving before He come. God grant it may be so.

NEW TESTAMENT WORD STUDY —**SPIRITUAL DISCERNMENT:**

WE READ in I Cor. 2:15. . . “He that is spiritual discerneth or judgeth all things, yet he himself is discerned of no man.”

The word for “judgeth” in this verse is from the root word (anakrino - Gr.) and means to examine, to question, to try or judge and has the thought of judicial examination and includes investigation. It occurs in the New Testament six times “examine” — once for they “searched” the scriptures, six times “judged”, twice to “question” and once, as in above verse to “discern” - i.e. this is how it is translated in our English version.

The “spiritual” man here is contrasted with the natural man of verse 14 - i.e. “the man animated merely by his created soul, without the teaching and power of the Holy Spirit.” In verse 15 — “the spiritual discerns all things” and we would judge here it is the things taught by the Holy Spirit of God, in contrast to the lack of such understanding by the natural (or unbeliever).

The “spiritual man” is always an enigma and is obscure and inexplicable to the natural man. Of course we know how, to the natural man, the things of God are so dark. He is in the “dark” as to such because “there is no light in them.” This is, in a measure, true of the “carnal man” of I Cor. 3:1 — who acts in a fleshly way, and cannot assimilate the deeper things of God - “which things we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual things by spiritual means, or comparing spiritual things with spiritual means, or by spiritual means,” or the thought of “comparing spiritual things with spiritual men could be allowed here.”

It is the same Spirit in the spiritual man as mentioned in v. 11 . . . “We have received . . . the Spirit which is of (ek-out of) God, showing to us that all things spiritual come from God to us, in the Spirit. It is essential to understand the difference here in relation to “the spirit of the world emanating from the prince of darkness.”

THE “state of carnality” in I Cor. 3:1 following these thoughts would explain the reason why so many fail to show the spiritual growth and development, thus making way for sin and lawlessness to get into the Assembly, and spiritual men with true discernment are lacking.

Under such circumstances, human wisdom and thought takes the place of the Spirit which is “out of” or “from” God, which latter is true of all spiritual men.

“IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE.” John 7:17.

QUIETNESS AMIDST TROUBLE

“WHEN HE giveth quietness, who can make trouble?” Job 34:29. The still and quiet soul is like a sailing ship that lies quiet in the harbor, “you may take in what goods you please while the ship lies still.” So, when the soul lies still and quiet under the hand of God, it is most fitted to take in much of God, of Christ, of Heaven, of the Promises.

But when the souls are unquiet, they are like a ship in the storm. They can take nothing in. The poet puts it thus:

“Drop Thy still dews of quietness
 Till all our strivings cease;
 Take from our souls the strain and stress,
 And let our ordered lives confess
 The beauty of Thy peace.” (B. H. B. 377, verse 5.)

* * *

THE GLORIOUS PROSPECT

Seeing Christ and being changed into His likeness—Phil. 3:20,21

“Our earthen vessels break, the world itself grows old;
 But Christ the precious dust will take, and freshly mould;
 He’ll give these bodies vile a fashion like His own;
 He’ll bid the whole creation smile, and hush its groan.”

Romans 8:18,25.

“We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” — v. 23. “But if we hope for that we see not, then do we with patience wait for it.” v. 21. “Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.” Phil. 3:21.

* * *

(Above thoughts submitted by our esteemed brother R. A. Pike, Sr., Joliet, Ill.)

NEW THINGS

John Gray

The student, in going through the Bible with the aid of a concordance, will find the word “new” mentioned a number of times. In our present study we purpose considering the word as found in the Old Testament, and from it, find out the many new things that can be used, some to our curse and some to our blessing.

1. *A New House**Deut. 20:5*

The instructions given in this chapter were for the Israelite before going to battle. The builder of a new house must first dedicate the work of his hands before going forth to fight. This would teach us that every work, and household, ought to be dedicated unto the Lord for His pleasure and glory.

2. *New Gods**Judges 5:8*

The book of Judges described many revivals among the people of God. One of the deliverers, raised up by God, was a woman called Deborah. In chapter 4 and 5 the revival is described and the woman excels, where the man fears and faints. In verse 8 the cause of backsliding is pointed out, "they chose new Gods." Today, God's dear people are in a similar position. Many are dissatisfied and are found seeking new gods in the world. Christ does not get the place He once had and enjoyed. Restoration and revival are surely greatly needed.

3. *New Ropes.**Judges 16:12*

Samson, a Nazarite, separated unto the Lord, was marked by power and superior strength. His equal above men could not be found. He is a beautiful picture of the Christian who is walking in fellowship with God, and filled with the Holy Spirit. He stands distinct in this world and his life is marked by power and spiritual strength. Samson's downfall was caused by a woman. She discovered the secret of his strength and left him a weakling, as other men. Delilah, who is a picture of the world, always works for the downfall of God's Samsons. Note how she tried to bind him with new ropes. Thank God he had power to snap them and still be a free man. The "new ropes" are being used today, and many are being bound and brought into slavery to sin and the world. Young Christian, think on the many "new ropes" being used today, that would bind you and render you helpless and useless for God. Consider the "new ropes" at school and business, the mixed fellowships and social evenings, the popular fashions and the educational show. Watch out for every "new rope," surely they will bind you if you are not careful.

4. *A new cart.**1 Chron. 13:7*

This is a beautiful chapter. David is exercised before the Lord about the return of the Ark of God into its proper place among God's people. In his zeal, he does a right thing in a wrong way. God had ordained that the Ark should be carried on the shoulders of the Levites. David permits a "new cart" to be made and used. This is the second time the Ark was set on a cart. In Samuel 6, the Philistines in ignorance use a cart. David followed the example of the Philistines and set aside God's instructions, namely, that the Levites were to carry the Ark on their shoulders. All this resulted

in the death of Uzza. This mistake of David's should make every child of God careful as to how they seek to do the work of God. Divine instructions have been given to be followed out in minute detail. Today, the religious world, as typified in the Philistines, is producing many "new carts", and things are being done in man's way, which is not according to the Word of God. Christian, watch out for every "new cart."

5. *A New Cruse.*

2 Kings 2:20

Elijah has just completed his earthly ministry. The worker is taken to heaven and God carries on His work through another, Elisha. This is Elisha's second miracle. The healing of the waters and the barren ground. He uses a "new cruse" with salt therein. The result is healing and fruitfulness. This is very instructive. The "new cruse" is a picture of the believer, who is a "new man" while Elisha is a picture of Christ. The salt speaks of the power and purifying word of the gospel. Young Christian, why not put yourself into the hands of Christ, to be used as a "new cruse" for the blessing of others.

VALUE OF THE PROPHETIC WORD

WE still have some among us who decry the study of prophecy. They are few, we believe, because any sincere student of the Word understands that there is much to be gained by the insight into future events, as outlined in the Word of God. We do not suggest that any should study to prophesy themselves but, rather, by careful study of the Word learn the mind of God as to the future.

Let us look at a verse in I Cor. 2 verse 16. . . "For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ." This question — "Who hath known the mind of the Lord or who hath stood in His counsel" occurs three times in Scripture. We find it in Jeremiah 23:18 in connection with the terrible judgments of the Lord against Israel for their disobedience and apostacy and in Isaiah 40:13 in connection with their restoration and comfort. Again we have it in Romans 11:34 regarding the unsearchable ways of God, thus linking these two prophetic scriptures together. Thus verse 34 asks "Who hath known the mind of the Lord?" I believe we have the only scriptural answer to this question in I Cor. 2:16 . . . "But we have the mind of Christ." This could only be through the application of the Word of God to the subject of the Fall and Restoration of Israel, which is dominant in their history as outlined in the Word and which God unfolds to us, through the Spirit, in this dispensation of grace.

We can only get "the mind of Christ" through the Word by spiritual means, learning of Him and His purposes through that Word, which leads us to the thought of careful study of The Prophetic Word.

We close with the words of Revelation 1:3. . .“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

Editor

IN A MYSTERIOUS WAY

“No,” said the lawyer, “I shan’t press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please.”

“There would probably be money in it; but it would come from the sale of the little house the man occupies and calls ‘home.’ But I don’t want to meddle with the matter anyhow.”

“Got frightened out of it, eh?”

“Not at all.”

“I suppose the old fellow begged hard to let off?”

“Well, yes, he did.”

“And you caved in, likely?”

“Yes.”

“What in creation did you do,”

“I believe I shed a few tears.”

“The old fellow begged you hard you say?”

“No, I didn’t say so — he didn’t speak a word to me.”

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

“God.”

“He took in praying, did he?”

“Not for my benefit in the least. You see, I found the little house easy enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there on the bed, with her silver head high on the pillows was an old lady, who looked for all the world just like my mother did the last time I saw her on earth.

“Well I was on the point of knocking again, when she said, ‘Come, father, now begin; I am all ready.’ Down on his knees by her side went an old white-headed man — still older than his wife I should judge — and I couldn’t have knocked then for the life of me.

“Well, he began. First he reminded God that they were still His submissive children, Mother and he, and no matter what He saw fit to bring upon them, they should not rebel against His will. Of course it was going to be hard on them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared!

"Then his voice kind of broke, and a thin white hand stole from under the coverlet, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons — unless Mother and he should be separated!

"But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that Mother and he were threatened with the loss of their little house, which meant beggary and the almshouse — a place they prayed to be delivered from, if it could be consistent with God's will."

"And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those about to demand justice."

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

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

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

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

"Why so?"

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

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

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

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

"In a mysterious way," added the lawyer.

Tried, troubled child of God, can you trust your Heavenly Father? He loves; He knows; He cares.

Dr. E. A. M.

QUESTIONS AND ANSWERS

Question: Difficulties among Christians or between individuals: If such develops in a scriptural assembly, what is the proper attitude to resolve the difficulty?

Answer: If one has sinned against another and if they are of a spiritual mind, such will seek out the offended one and seek, by the acknowledgment of the wrong, to regain the confidence that has been lost or broken.

If the recipient of the acknowledgment of the wrong is unwilling to accept such, one would just need to leave that with the Lord to show to the person unwilling to accept the apology their wrong.

Many a heartbreak has been seen in assemblies just because of this unchristian attitude. If the problem persists, a godly elder or two might be of help by speaking to the brother or sister who maintains a hard attitude to the other. But this, of course, should be done in the spirit of meekness, "considering thyself" — Gal. 6:1.

Question: If one in fellowship, through the unequal yoke, severs connection with that Assembly. Is it necessary or in order, to make a public announcement to the Assembly of the fact, to maintain godly order and discipline in the Assembly?

Answer: We believe this is necessary. Otherwise, different assemblies, not knowing the condition might be affected. When the saints are gathered together, with strangers or unsaved absent, there should be an announcement made to the effect that such was no longer in the fellowship of the Assembly. Otherwise saints might be found condoning such by eating and fraternizing with the individual.

Question: "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?"

Answer: "Yet now be strong . . . According to the Word that I covenanted with you . . . so My Spirit remaineth among you; fear ye not."

The above promise (an old one) should speak to our hearts today and cheer us amid the failure and seeming lack of result in ministry and Gospel work on the whole.

Most of the reports that have reached us to the Fall Conferences were that they were a little smaller. Should this not cause some self-examination and concern among us that the people of God are not getting the good healthful food at such, or is it lack of desire on the part of many for the "food of the Word?" We read, in a dark day in the case of Ezra, the scribe and priest, in Ezra 7:10 . . . "For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach . . . statutes and judgments."

To ALL who would seek to maintain "remnant testimony" according to the "old paths" of the Scriptures, we would suggest this encouragement from the Word to "be strong . . . for I am with you saith the Lord of hosts." Haggai 2:4,7. "The latter glory of this house shall be greater than the former." Thus God links the feeble effort to "rebuild the house of the Lord" with the future glorious House which shall be built in Messiah's reign as Son of Man over the earth. The feeble link of "remnant testimony" shall be viewed by God and the

earth as part of the grand scheme of testimony and we thank God for all who have a part in this today and are willing to suffer reproach for His Name's sake.

Question: At the Bible Reading, some time ago, a brother (older) stated that "I don't believe that there is a man on the face of the earth that has all these qualifications" — referring to I Tim. 3:1,7.
(From California)

Answer: This would be a very discouraging and unscriptural way for anyone to say so, since the Holy Spirit in the "inspired Word" outlines for us the proper qualifications for elders or bishops (overseers) in these pastoral epistles, giving guidance and instruction for assemblies formed on scriptural ground.

Regarding scriptural order in any assembly, we dare not discard the Word of God regarding these matters, much as we are sorry that we do not see this example exemplified in some cases.

There have been among us godly elders, men of repute and true Christian character who have commanded the respect of those in the assembly by their godly, unassuming and faithful manner of carrying out the work (not the office) of overseeing, or elderhood. Such have been qualified men, not chosen by man, but raised up of God Himself as outlined in Acts 20:28 — "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost has made you overseers, to feed (or shepherd) the church of God, which He has purchased with the blood of His own — (new translation).

The problem suggested above has come about through the "choice of man" and not the choice of God. Men have been chosen to take the place of "overseeing" by others with some authority hitherto, to fill a gap or the place of others called home. This "choice of elders" by their fellow men is without ANY scriptural authority.

We have "apostolic authority" by the Spirit suggested in the carrying of the Gospel where it had not gone hitherto in "pointing out" capable men to carry on the shepherding when they left to go farther with the Gospel, but we do not have "apostolic authority" today (except false ones).

We have a lovely example of divine order in Acts 13:1,4 where it was evidently the men responsible for the formation and shepherding the flock brought before us. We read "as they ministered to the Lord and fasted, (note the preparation and condition of soul of such men), the Holy Ghost said . . . 'Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid hands on them, they sent them away, or they let them go. So they, being sent forth by the Holy Ghost departed . . .'" One will say, of course, these were preachers "sent forth" — true! but the divine principle of Acts 20:28 is before us "over the which the Holy Ghost has made you overseers" etc.

To put a man into "oversight" by others than God Himself, is only to invite dissension in any assembly and spoil that individual for God as he takes an assumed authority that neither God, nor the Assembly has granted him. Such will not only fail himself but he will bring failure with him.

Deland, Fla. — The small assembly now gathered here desires the prayers of the saints that they may be preserved in a Scriptural path. Their desire is to continue according to the Divine Pattern.

Antigua, W. Indies — Our brother Leslie Crossley mentions the possibility of leaving this field — pray that he may be guided aright.

Vancouver, B. C. — Bro. McKinley has had an attack of shingles which has curtailed him of late.

Singapore — A correspondent of ours has concentrated door to door visitation in a large Housing Estate during the past year and a half — he has meetings in his house on Lord's Days for Bible Readings — pray for this also A little blessing has cheered him and fellow worker.

Sault, Ontario — The Assembly here had good meetings by brethren Albert Ramsay and Douglas Howard, several professing faith in Christ. They were expecting bro. Paisley in January.

Clyde, Ohio — Bro. Ferguson had a visit with the saints here recently, also in Everett, Pennsylvania — thankful for recovering strength, hoped to visit Akron also.

Brazil, S. A. — A note from our brother John McCann tells of meetings being held in a Hall outside the town (Candelaria), fairly well attended and some interested. He also mentions that the writings of the late William Rodgers are now available, some of which have appeared in our Magazine in past years — "Things written aforetime" — entitled Bible Notes and Expositions.

East Boston, Mass. — Recent Conference was large and considered very good, visitors from various parts congregating with His own around the Word. Eight of his Servants present to help. They expected to have a baptism of four in January, also were hoping to have a Gospel effort early March D. V. The Corresp. states . . . "With all that looms before us, we do need the prayers of our fellow believers.

Deland, Fla. — Saints in assembly here had an appreciated visit from bre. Ballhagen and N. Crawford.

CONFERENCES

Toronto, Ont. — Annual Conference of the East End Assemblies will be held D. V. in the Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough on April 8, 9 and 10, preceded by Prayer Meeting in Pape Ave. Gospel Hall, 871 Pape, April 7 at 7:30 p.m. Meetings on Lord's Day are at 10:30 a.m., 2:30 and 7:30 p.m. Bible Readings will be on the Epistle to the Colossians. Corresp. Lyle McMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough. Tel: (416) 497-5997, and Earl Barnett, 4001 Bayview Ave., Apt 714, Willowdale, Ont. Telephone (416) 226-0070. We trust the Lord will exercise the hearts of His servants to come and minister the Word to us, if the Lord be not come. Mtgs., commence Fri. & Sat. at 10:30 a.m.

Toronto, Ont. — The West Side Assemblies Toronto D. V. will have their Easter Conference April 8, 9 and 10, commencing with Prayer Meeting Thurs. April 7 in Rexdale Gospel Hall at 7:30 p.m. Bible Readings will be held each day from 1:30 to 3:00 p.m. on John 15. Meetings will be held again in the Royal York Collegiate on Royal York Road (between Bloor St. W & the Queensway). Correspondence to Mr. Nelson Brooks, 265 Markland Dr., Apt. 801, Etobicoke, Ont. Phone 621-3784 or Mr. Sam. McIntosh 324 Fairlawn Ave., Toronto, Ont. Phone 783-1543.

FALLEN ASLEEP

Arnstein, Ont. — Our good friend and esteemed elder and faithful brother Emil Culin was called home suddenly December 12th., while going to meeting. He was struck by a car and killed immediately. His funeral Dec. 15th., one of the largest ever held in this vicinity. A letter to ourselves, partially written, has been forwarded on by his nephew — one of the sentences or so states . . . “We are in the age when anything can happen but we are all in the good hands of God Almighty. . . . hitherto He has led and henceforth He will not leave us.” He was aged 90 and service was from the Gospel Hall where he was Correspondent for years. His widow survives, also two sons and two daughters. Pray for Mrs. Culin and the family, also two brothers and a sister surviving. Very faithful to the truth he had learned in the early days of the pioneer brethren of the North, he was faithful above many.

Sault St. Marie, Ont. — Our beloved brother in the Lord Albert Sarlo “went home” suddenly Dec. 25 aged 44. Saved at early age and in active hearty fellowship with this Assembly. Sadly missed by his wife, son and daughter — his mother and five brothers and a sister are in the Assembly here. Our brother West states . . . “It was sudden and a great shock to us all.”

Beetown, Wisc. — Our beloved brother Paul Jamison “went to be with the Lord” Dec. 28th., aged 68, due to heart failure. A local business man here for 36 years, a man who had the respect and love of the community. He had been a great blessing to the Assembly which he loved and shall be missed.

Sault Ste. Marie, Mich. — Our dear sister Mrs. Ada M. Rodiger went to be with the Lord, Dec. 29th., aged 76. Saved in 1926 under the preaching of the late J. C. Beattie and in fellowship with the saints here, gathered to His Name. Prayer requested for the family.

Sault Ste. Marie, Ont. — An earlier note tells of the homecall of our brother in the Lord Thomas McLaren after a long illness. He leaves his wife in the Assembly here and a daughter living in Edmonton.

Long Branch, N. J. — Our elder brother Grace of this Assembly, went to be with the Lord November 14, aged 86. Saved at the beginning of the work amongst the Italians in that area. Faithful to the last to his family, to the lost and to the Assembly. His aged widow should have our prayers.

Matoaca, Va. — Our dear sister Mrs. Fannie Bailey Meredith went to be with the Lord from the hospital in Richmond after long decline, aged 77, on Dec. 10th. Saved as a girl in her teens and faithful to assembly until health failed. She leaves four sisters who would appreciate our prayers.

Hartford, Conn. — Saints of Charter Oak Assembly record the home-going of another of their older brethren — Peter Frisca, aged 85, from the Convalescent Home here.

Ballygawley, North Ireland — Our highly esteemed brother Mr. Alexander Lytle, well known evangelist, was called home suddenly on Lord's Day Dec. 19. Saved for almost 43 years, most of the time in full time service in the Gospel and in the ministry of the Word. In failing health, he took part as able. In Dungannon, in one of the believer's homes, closing the meeting in prayer, as he announced a hymn, he closed his eyes to earthly sorrow and sadness to open them in the scenes of glory — he was with the One he loved and sought to serve so faithfully. Will be greatly missed — survived by his widow and only son for whom prayer is requested. Our brother Sam McCormick mentions in his letter — “He was an exceptional Gospel Preacher and very often had a good word for the people of God at the Conferences. He often stayed with us when preaching in the vicinity.”

Words in Season

THE BIBLE FAMILY MAGAZINE



THE COMFORTER, THE SPIRIT

THOU Blessed Spirit of comfort,
Divine Instructor of Thine own;
We turn to Thee, in Name of Lord
To learn of Thee in His own Word.

We cannot lean on human mind,
Or trust to any earthly wind;
So changeable and vain this is,
We turn to Thee, the Mind is His.

He left us with this promise true,
The Spirit surely will guide you;
He hears and knows and so He speaks
And gives to those who really seek.

Our heav'nly Father thus instructs
Much more than any earthly source;
And so we turn to Thee, Who must
Enlighten those who in Thee trust.

W.H.F.

MARCH, 1977

SUBSCRIPTION COST — \$3.00 (U. S. Funds) yearly — One pound, fifteen pence for British subscribers. SEND ALL subscriptions to Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN., 06103
ALL OTHER material for the Magazine should be sent to the Editor, Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107.

CHANGE OF ADDRESS

Caledon East, Ont. Lon 1E0 — For the Bolton, Ont., Assembly — Mr. W. A. Joyce, R. R. #3 — Phone 594-4782.

REPORTS

Bolton, Ont. — This year marks the 100th of the testimony here, gathered to His Name. Mr. Donald Munro had a fruitful series of meetings in Bolton in 1876 and assembly was formed the following year. Brother Paisley had a week of appreciated meetings lately on Exodus 1-12. Good attendance.

Midland Park, N. J. — The Assembly here has been encouraged this past year by the adding of a few to the testimony, younger ones who can be a real help as God prospers them in the truth of God.

Terryville, Conn. — Bre. Walter Gustafson and David Oliver have seen some blessing in recent meetings with the saints here, with strangers coming out.

Hartford, Conn. — Bro. John Gray was in East Boston for meetings and hoped to be here in February d.v. — the subject The Holy Spirit — much needed in our day.

Castle Douglas, Scotland — Our brother John Stubbs was commencing Feb. 6 in his home assembly, helped by one of the local brethren, in the Gospel. The small assembly has had a little increase during the past year for which we thank God, with themselves.

Vienna, Austria — Our dear sister Mrs. Maria Brandt, writing from Yugoslavia, where she visits His own occasionally, always taking W.I.S. with her for them to read, mentions her joy in seeing an article by Mr. Fred Butcher of Bratislava, whom she knew - bro. Butcher was a well known and respected servant of the Lord. He gave help when Bro. Brandt wrote him at the beginning of the work in Vienna. She states — we loved him from our hearts. He came to witness a baptism in the Danube with the late brother E. H. Broadbent, well known among us.

East Boston, Mass. — Four were baptized here January 9th. Bre. Ramsay, Smith and Bingham shared in ministry that day. Byfield also had a visit from bro. Bingham. Albert Hull also visited them briefly, also bro. Gray, later visiting Charter Oak Assembly in Hartford. Weather has been severe in East as well as Middle States. "Who can stand before His cold?"

Livonia, Mich. — The Stark Road Assembly, formerly West Chicago Hall in Detroit, reports some encouragement in their monthly Sat. evening Bible Readings, with nice companies present from neighbouring assemblies, amongst them young believers. They have had visits lately from preaching brethren Joyce, MacLeod, McBain and Surgenor. Bro. MacLeod had a week of practical ministry on the Church. Three young believers baptized recently, giving them joy. They expected Jack Noble of Toronto for Gospel meetings in March D.V.

Gore, New Zealand — The Conference of Christians in this district at New Year are over. The Lord graciously met the need in a way we never thought of. Some came from Northern Ireland, others from Brisbane and Sydney (Australia) with a few local ones helping. Bro. McShane from Ireland gave much help, also brother Wakefield from Brisbane. Bro. Jas. McColl came later and has continued a little. "We are only plainfolk dwelling in tents, the great ones go to the camps, I suppose you know all about that. The remnant here is hard pressed, we are like the bush, burning but never consumed . . . we keep looking for the Lord from heaven, trying to work with our hand, and hold the sword with the other." Jim Brand of Gore, N. Z.

Bryn Mawr, Pa. — Bre. McKelvey and Hutchinson were expected here for Gospel effort the middle of February.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin « Charles R. Keller « Samuel C. Keiler

Vol. 69

MARCH, 1977

No. 3

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* * * *

AFFLICTION

At the bedside of a dear saint who had a severe burning accident,
at her request I read part of Psalm 119, vs. 65-80. These three statements

I pass on that they may prove a blessing to others, as it was to her.

V. 67 BEFORE I WAS AFFLICTED I went astray but NOW I have
kept Thy Word.

V. 71 It is good for me THAT I HAVE BEEN AFFLICTED, that I
might learn Thy statutes.

V. 75 I know, O Lord, that Thy judgments are right, and that Thou,
IN FAITHFULNESS HAST AFFLICTED ME.

So we have the PATH before being afflicted - I went astray v. 67.

The PROFIT from the affliction. It is good for me to learn Thy statutes.

V. 71.

The PERSON Who did the affliction to the Palmist. THOU in faithful-
ness hast afflicted me. V. 75.

It is good to see GOD in the trial and sickness. Job said — "I know —
"When He hath tried me, I shall come forth as gold." Job 23:10 —

James Martin, N. I.

AFFLICTION

We neither like the word, nor the fear,

But 'tis part of our sojourn down here;

So we accept as His own gracious way,

And would profit from such as we may.

F.

LIBERTY OR DEATH

Wm. J. Oliver

On March 23, 1775, the Virginia Provincial Convention was in session and the assembly members were considering Patrick Henry's resolution to organize the militia and make preparations for the possibility of a conflict with England. Even though unrest was in the air, some of those gathered were hesitant and others were opposed to the proposal.

Patrick Henry, recognizing that indecision would not satisfy the urgency of the situation, felt compelled to speak. He sought to bring to the Convention's attention the responsibility they had to the people they represented, the acknowledgement that God was over all and the fact that the oppressor was already to be heard in Boston. He borrowed the words of another and said, "Though some would cry peace, peace — there is no peace."

His message, though brief, concluded with these courageous words which became a rallying cry for the revolution: "Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me LIBERTY or give me DEATH."

The issue of that day as seen by Patrick Henry was either LIBERTY or DEATH. The result would affect his destiny, the destiny of those around him, the destiny of a nation. Like those early colonists, you face an identical issue today. It is the most important issue of your life. But the scope of its outcome is eternal, not merely temporal. The choice is yours, the result is yours; the issue is yours to face whether you want to acknowledge it or not. It is LIBERTY or DEATH.

The Lord Jesus Christ, while here on earth, read to the people of that day the prophetic words of Isaiah concerning Himself: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at LIBERTY them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18-19)

Thus He unfolded the purpose of His coming to the earth; in order to provide LIBERTY, release, dismissal from the bondage man was under. Paul in his address at Antioch takes up that message concerning the work of our Lord Jesus Christ and summarizes it as follows: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness (LIBERTY) of sins: And by Him all that beleive are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38-39)

To the church at Rome the apostle Paul also wrote these plain

all-encompassing words which are true to all men: "Wherefore, as by one man (Adam) sin entered into the world, and DEATH by sin; and so DEATH passed upon all men, for that all have sinned." (Romans 5:12) Who is the person who can say, I will not die? Some live a long life; but no matter how long, there comes a point when death claims that life, as God's Word has declared: "It is appointed unto men once to die." (Hebrews 9:27) Physical DEATH without the present knowledge of LIBERTY, the forgiveness of sins, result in eternal death, eternal punishment (John 3:36; Matthew 25:46; II Thessalonians 1:8-9) The eternal judgment of God in hell and the lake of fire is not annihilation but an eternal consciousness of God's punishment for sin.

The Holy Spirit of God, through the pen of the apostle Paul, wrote further to the Roman church these words: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." (Romans 5:19) How can man who is under the penalty of death because of sin be made righteous, acceptable in God's presence? Simply because the Lord Jesus Christ was obedient, "obedient unto death, even the death of the cross." (Phillippians 2:8) The Holy Scripture tells us of a present possession available for all. "In whom we have redemption through His blood, the forgiveness (LIBERTY) of sins." (Ephesians 1:7; Colossians 1:14)

Reader, tell me now, is this not the most important issue in your life? Does it require your immediate attention and action? By birth and manner of life we come short of God's holy standard; we are sinners, not one person excluded. Moreover, "The wages of sin is DEATH." (Romans 6:23) We are in need of a change of course. God loves man in all his need and has sent His Son to provide LIBERTY, the forgiveness of sin, as a result of His death and the shedding of His blood at Calvary. The remission of sins is based alone upon the vicarious and propitiatory sacrifice of Christ. It is either to come as you are, a sinner in need of forgiveness, and believe that "Christ died for our sins" (I Corinthians 15:3) and thus have LIBERTY for ever; or to continue as you are, rejecting God's plan of salvation, which results in eternal DEATH. Which will you have, LIBERTY or DEATH?

"He that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) "He that rejecteth Me, and receiveth not My Words, hath One that judgeth him: the Word that I have spoken, the same shall judge him in the last day." (John 12:48)

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Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord; but the love of God will in the end separate you from tribulation, bring you out of it, and give you fulness of joy.

THE WAY OF THE SPIRIT

Wm. H. Ferguson

THERE is a similarity between the way of the wind and the Spirit's way as noted in John 3:5,8 — also note Eccles.11:5 (where spirit is translated wind in margin). In both cases the thought is continued in relation to the Word of God and its working - note verse 6 of Eccles. 11 and vs. 14 etc., of John 3 as the Lord brought the Word to bear in Nicodemus' case.

The "way of the Spirit" is non-understandable to human reasoning, yet very evident in its results. This is a characteristic of the work of the Spirit. We would like to encourage our hearts in "leaning more on the gracious work of the Spirit of God" than leaning on man or men. We know this is a principle of the Word but we realize how fitful we become at times and human energy & reasoning takes the place of utter dependence upon the Spirit's working. This is evident in cases of the past where some have so urgently dealt with souls who were, or seemed to be, under conviction, that human reasoning and effort has displaced the Spirit's work and profession has been obtained without the resulting evidence of the "new birth."

IN ASSEMBLY TESTIMONY

The "work of the Spirit" is also very manifest in saints being "gathered to the Lord's Name" in Assembly testimony. We thus trace the work and way of the Spirit in conviction and salvation, also in "taking the outside place" with Christ, as in Heb. 13:13. When the editor was saved as a lad in Scotland, it was at such a time of the evidence of the Spirit's work in the preaching. It was customary, at such time, of the evidence of the Spirit's work in the preaching. It was not unusual, at that time, to see sinners, after the preaching of the Gospel, told in grace and faithfulness, to see sinners so affected by the Word that they remained in their seats, fearing to lose the sense of the Spirit's working — such was not an uncommon sight. Some brother would perhaps speak a word to such and the Lord revealed Himself to not a few at such meetings, under the preaching.

How evident today is our departure from this — after even solemn meetings, the empty buzz of conversation or social commitments is common — sad to say, even in the preacher after solemn warning of eternal judgment. The Spirit is grieved and any seeming concern leads to seeking to reason souls into the Kingdom. Converts under such conditions reveal the latter, not the Spirit.

Assemblies were formed under the same operation of the Holy Spirit. We quote the words of another, as to this . . . ("Doubtless there has been progress since then in the knowledge of the truth, but has there been corresponding growth of faith in Christ Jesus, and love to His saints? or true, real single-hearted loyalty to Him as

Lord, with meekness, humbleness of mind and longsuffering toward one another?) Donald Munro in "Donald Ross Memorial" —

We, of course, are reaping the benefits and results of such movements of the Spirit but, by the infiltration of worldliness, through lack of separating truth, we are greatly in danger of losing that knowledge of, and the working, of the Holy Spirit among us. Such a result is fatal to all true testimony.

The very recognition of this possibility should concern us deeply as to that which we have lost and cause us afresh to lay hold of God for "another revival of the Spirit's working" in our midst. This shall prove costly:

IT WILL COST us loss of worldly things and customs which have found their way among us.

IT WILL COST us worldly dress and adornments and fashion's styles.

IT WILL COST us associations and friendships of the world — James 4:4.

IT WILL COST us reliance on man or men in the work of God, also the getting rid of the Television (which affects many) from our homes and a return to the family reading of the Word and Prayer instead in the family.

IT MAY COST us "friendships" which are not marked by spirituality — no recognition of marriages with unsaved, but, "only in the Lord." Amos 3:3 etc.

BECAUSE identification with Christ involves separation, the tendency is to adopt the religious ways of the world. The simple Gospel Hall, or Meeting Room, as was seen years ago, has given way to so-called "Chapels" — introducing music and musicals — religious motion pictures instead of the old fashioned preaching the Gospel by faithful men of God. Innovations to draw the people (poor at that), an unscriptural substitute for the presence and power of the Holy Spirit of God. Should we pray for the Spirit to work among us? . . . Certainly, Luke 11:13 — Luke 24:49.

Hindrances to the Spirit's working among us is seen in Eph. 4:30 — I Thess. 5:16 — this last true when there is no room made for the ministry of the Word of God.

SIN UNDEALT WITH by the Church or the Assembly hinders the Spirit's working.

Some may ask — how can we tell the Spirit is working among us, even in ministry? I Cor. 12:7 . . . "The manifestation of the Spirit (the clear evidence of the Spirit) is given to every man to profit withal." If there is no spiritual profit for individual or the assembly, the absence of the Spirit is pronounced in such ministry. The mere formality of attending meetings, without exercise, as seen in religious circles where such is counted good and a mark of saint-

hood — is an evidence of legalistic formality and can be carried out without the Spirit's profit.

Thus the "decline" in godly "testimony to His Name" can be attributed to nothing less than the absence of the Spirit's working in and through us and an adoption of a Laodicean state where wealth and money seem to be the only essential to our "carrying on."

Note Malachi 1:10 . . . "Who is there even among you that would shut the doors for nought?" The Septuagint reads here . . . "Even among you the doors shall be shut, and one will not kindle the fire of Mine altar for nothing. . . I have no pleasure in you saith the Lord Almighty." This was said to that "remnant" that rebuilt on the old foundation less than fifty years before this. We read on in Malachi 2 and 3 that God rebukes those who should have taught His people about this condition which developed of their failure to properly instruct with "lips that should keep knowledge." "That they should seek the law at his mouth:" for "he is the messenger of the Lord of Hosts — i.e. the Levite — the teacher of Israel." The absence of vital ministry with its searching and unfolding of the Word is noticeable today v. 12 of chapter two states "Ye have wearied the Lord with your words."

One can thank God, even in decline, when we see a likeness to Malachi 3:16 — "They that feared the Lord spake one to another." This is precious to Him and all such names go into His souvenir book of remembrance. The Septuagint here again reads . . . "Thus spoke they that feared the Lord, every one to his neighbour — and the Lord wrote a book of remembrance before Him for them that feared the Lord and revered His Name." — further stating — "I will make choice of them as a man makes choice of his son that serves him." The closing admonition to Laodicea is — "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." Revelation 3:20 shows that God is anxious for companionship of those who see the failure and would seek to be true to divine leading to the end.

(In the midst of false so-called movements of the Spirit let us show forth the reality of this in a "testimony" marked by the Presence and Power of the Holy Spirit according to the Word of God.) Editor

* * *

DO NOT fear to adore the Word of God. Love it! Fear it! Trust it! Abide by it! Read it, read it, read it. Let us love it more, and trust it more, and learn to know it better day by day, until faith becomes sight. God is eternal and everlasting, and His Word lives and abides forever. God is unchanging, and His Word is unchanging too — see 1st Pet. 1:23. God and His Word are bound together. It is God-breathed. It reveals God the Son, the living Word, in its pages. It is inspired of the Spirit who is its Interpreter as well.

THE CHRISTIAN AND THE WORLD

Part V

George Graham

The Christian and the Social World — Read James 4:4

Man is a social being and seeks the companionship of others. This is true of saved and unsaved alike, of saint and sinner. In John 15:19, the Lord speaking to His own says, "If ye were of the world, the world would love it's own." R.V., or "If ye were of the world, the world would have friendship with his own." Newberry. In the chapter the Lord speaks of two friendships. In verse 14, He speaks of friendship with Himself characterized by obedience to His Word; and in verse 19, the friendship of the world that hates Him. These two opposites are incompatible and have nothing in common. We cannot fellowship with the world and Christ at the same time. We either love Christ and hate the world, or vice versa. We cannot be friends of both.

James, by the Spirit, writes about these two friendships. In chapter 2:23, he speaks about the friendship of God and says that Abraham was the friend of God and was marked by his obedience to the Word of God. This is how we can know and enjoy that friendship. In chapter 4:4, he speaks of the friendship of the world and observes that it is enmity with God. He also adds, "Whosoever therefore will be a friend of the world is the enemy of God." What a sobering thought. Am I flirting with the world? Am I seeking it's favours? Am I fraternizing with a world that hates my Lord? May the Lord search our hearts.

In the book of Genesis, chapters 12-19, we have two men brought before us— Abraham and Lot. These men were related not only in a natural way, Genesis 11:27-31, but in the spiritual as well, 2 Peter 2:6-9. Material prosperity brought friction and these two men separated from each other, Gen. 13:5-12. We read that Lot, guided by the sight of his eyes, pitched his tent toward Sodom. This was the first step in what proved to be a disastrous path. Think of what God said in verse 13 about the men of Sodom, "They were wicked and sinners before the Lord exceedingly." In chapter 14:12 we read, "He dwelt in Sodom," (Sodom is a picture of the world). He evidently entered into the social and political life of Sodom, made a name for himself and gained a place. In chapter 19:1, we find him sitting in the gate (the place of judgement and justice, the place where important things were transacted, etc.), trying his best likely to improve conditions in that city soon to perish in the judgement of God. He had courted the friendship of the men of Sodom for more than twenty years, and now he sits in the gate. Did he gain by it? No, he lost all. Think of the price he paid: lost the respect of the Sodomites (characteristic of the world), lost respect for character of his two daughters, lost his two sons-in-law, lost his

wife, and worst of all, lost his own character and testimony. Think of the demoralizing influence upon his two daughters and the results of their sin. The story of Lot ends here — what an end! The story of Lot has been repeated again in the lives of God's people who have fraternized with the world, courting it's friendship and favours. What a solemn lesson!

Let us look at the other man, Abraham. He was marked by his tent and altar. His tent speaks of his pilgrim character; his altar, his relationship with God. Sodom's politics and social events have no attraction for him. He would take nothing from the king of Sodom lest he would say, "I have made Abraham rich." Gen. 14:21-24. He would not take a burying place for nought from the sons of Heth. Gen. 23. He weighed out the price. Although he takes the place of a sojourner, they speak of him as a mighty prince among them. What a testimony. What a contrast to Lot! Three times in the Holy Scriptures Abraham is called the friend of God: 2 Chron. 20:7, Isaiah 41:8 and James 2:23. He lived in separation from the world, enjoying communion and fellowship with his God. He would take nothing from the world. What a noble character! What an example for us.

SOME THOUGHTS ON BARNABAS AS HE APPEARS IN THE ACTS AND THE EPISTLES

Gerald Blakley

ACTS 4 Truly we have in this converted Levite a grand and a colourful character. He was surnamed by the Apostles Barnabas — the son of exhortation, and had arrived in Jerusalem from the island of Cyprus. We are told nothing as to his conversion, but it may well be that he had been visiting Jerusalem for the celebrations surrounding Pentecost, and it may have been then that he was brought into saving contact with the Gospel. Our first introduction to him is by Luke in Acts 4 Verses 36 and 37. Luke does not record anything that was spoken by Barnabas at this time, but simply states his four concise actions — having land, sold it, brought the money, and laid it at the Apostles' feet. It seems that this noble sacrifice was carried out as to the Lord, but it would almost seem to be that even in Acts 4, a desire was beginning to fill his soul and breast, relative to the work of God, and possibly in those early days of Christian experience he was being taught true priorities. Certainly he seems to have been keeping good company, and we may be sure that the Apostles detected some weighty trend in his make up, when they surnamed him as they did. It would appear that Barnabas got off to a good start in his Christian career, and was not "spoiled in the nursing". This conspicuous feature of his character seems to have continued with him, especially when we consider Acts 11 v 23. Perhaps in our introduction therefore to this good Jew we can see the vir-

tues of a clear conversion, and humble, holy determination to please the Lord in early Christian experience.

ACTS 9 The next time Barnabas appears on the scene of scripture is in Acts 9 verses 26 and 27. We have what looks to be Saul's first visit to Jerusalem, and his attempt to join himself to the disciples. This remarkable passage has some salutary lessons for us as regards the question of reception and fellowship in the early assemblies. Due caution seems to have been exercised as regards one who aforesaid was a blasphemer, and a persecutor and an insulter.

But see our noble Barnabas step out, take the new disciple, and introduce him to the Apostles. He speaks of Saul's conversion on the Damascus road, how also he had been spoken to by the Saviour, and finally of the mighty change wrought in Saul, when he was able to preach boldly in Damascus in the name of Jesus. This threefold word of commendation from a reliable witness seems to have satisfied the brethren, and without any further ado he is welcomed into their midst. Saul then begins to approve himself by his coming in and going out. Whatever else this short passage teaches, it certainly indicates that diligent enquiry and investigation, as regards any case of reception, are never out of place: in fact, it is usually too late afterwards, and many who were lightly brought into the assemblies of God's people, without any great amount of conviction on their part, have turned out to be a sorry disappointment, and we ought to ask our hearts, who was to blame? However, it is comforting to see that God had His man at Jerusalem at the right time, and this also seems to have been the beginning of a great friendship between Saul and Barnabas, which was to cover 15 years of devoted service in His name together.

ACTS 11 The next reference to our faithful friend is found in Acts 11 v 22, and concerns a real work for God in the city of Antioch, in Syria. Luke tells us some singular things relative to this work of Grace.

Dear Stephen's name is mentioned, and the tribulation which apparently followed his death, no doubt the ring-leader at that time being Saul of Tarsus. We see in Antioch the hand of the Lord with these earnest preachers, and a great number believed. The result is that this good news reaches Jerusalem, and our esteemed Barnabas is sent forth to Antioch. Notice his reaction when he sees for himself the grace of God — he was glad — not a trace of jealousy or self importance, but, true now to his name, as we remarked earlier, he exhorts them all, that with purpose of heart they should cleave unto the Lord. One could not think of better advice being offered to young converts, which would have had a steadying influence upon them. But observe Luke's comments on Barnabas — for he was a good

man; one can think of only one other saint in the New Testament being so described, and again it is Luke who writes, in Luke 23 v 50, of Joseph of Arimathaea. What a commendation for a servant of the Lord who was now coming more into the eye of the public. Luke says also of Barnabas — he was full of the Holy Spirit and of faith: how like Stephen in Acts 6 v 5. The weighty thing about Acts 11 v 24, is that these things were seen in Barnabas by God, and the brethren — he did not claim them for himself. The truly spiritual man will not be heard boasting or even speaking of his own attributes or progress in Divine things. It would seem that as a result of Barnabas's visit, even more were saved in this Gentile city, and he now sets forth to seek Saul. Luke reports in his own lovely style — when he had found him, he brought him unto Antioch. It seems that Barnabas was quick to see the great need that presented itself in Antioch, with regard to teaching the disciples, and for a whole year they gather with, and teach, God's people. One sometimes wonders what those early meetings were like; no doubt great plainness of speech was used, and the presence of God felt: no need for soloists, duets, trios or quartettes, or even tea, to give added flavour to the word of God. But God was in the work, and Luke informs us of disciples being divinely called Christians first in Antioch. This is the first of three occurrences of this lovely name, which not only links the believer with Christ His Lord, but speaks also of his responsibility. Saint, disciple and believer are beautiful words, but in the word Christian we have the believer separated from the rest, and not only shown to be different, but expected to live and act differently from the unbelievers. We shall pass down the chapter and observe how the disciples in Antioch act upon the prophecy of Agabus, and send relief to the afflicted saints of Judea, and notice the godly and scriptural way of working — they sent it to the elders by the hands of Barnabas and Saul.

Notice how they recognized the elders as being responsible to God for the distribution of such bounty but see at the same time how Barnabas is mentioned before Saul. It would indicate that up to this time, Barnabas was, at it were, taking the lead, and this seems still to be the case as we look down to our next meeting with this godly pair, in Acts 13 v 1.

To be continued next issue D.V.

* * *

THE physical is more closely allied to the spiritual than most people imagine. Depleted nervous energy, brought on by physical exhaustion, often brings depression of spirit that causes the believer to faint. When a Christian foolishly imagines that he is made of cast iron, and overtaxes his physical endurance, he is often made to learn the hard way that he is but "dust." Our Saviour Himself, seeing His disciples too busy for their own good, said to them, "Come ye apart into a desert place and rest awhile."

CHRIST SEATED:

THE Lord Jesus is presented to us in a number of ways in the New Testament. In our present study on meditation we purpose considering Him in various places where He was seated, so that we might get glimpses of His glory and be encouraged to walk in the path of His grace.

1. *In The Temple The Student Luke 2:39-52.*

The scene here described is a very beautiful one. These pious worshippers are returning from Jerusalem to their home in Nazareth. The boy Jesus withdraws from the company and is found in the Temple, sitting in the midst of teachers, hearing and asking questions. He, who was to be the "Learned Christ," possessing perfect wisdom, understanding and knowledge, Isa. 11:1-4, is now a boy, taking His place as a learner at the seat of instruction. This is a lovely example to any who desire to grow in the knowledge of our Lord Jesus Christ. All who willingly and humbly take their place at the feet of teachers, will, like Christ, grow in wisdom and stature.

2. *At Sychar's Well The Personal Worker John 4:1-30*

John describes the Divine glory of God's Son. Here at the well He is seated as the heavenly Stranger, tired and thirsty. His guest is a woman. The personal worker is seen at work using tact and wisdom in seeking to lead a soul into the knowledge of the truth. Note how He first gains her confidence by requesting a drink, verse 7. This act of friendship broke down prejudice and paved the way for Christ to get closer to her heart. Various questions were discussed. He revealed her sin before He revealed Himself as Saviour, verse 26. Surely this is a beautiful pattern for the personal worker. His approach to men and women could be wisely followed by all who desire to be fruitful in personal work.

3. *By The Seaside The Prophetic Teacher Matt. 13:1*

In this scene Christ is seen as the Prophet, unfolding "the mysteries of this present dispensation," generally called "the mysteries of the Kingdom of Heaven." Upon leaving the house He sits by the seaside. The sea in scripture generally speaks of the nations. This is very significant and would suggest that Christ was about to leave the house of Israel and go to the nations of the Gentiles. One of the many things we learn from the Prophet King on this occasion is the unity and glory of the Church as seen in the Pearl, verses 45, 46. One of the outstanding results of Christ going to the sea of the Gentiles is a lovely pearl obtained for His glory. The six other parables are also very helpful and instructive to the student who takes time to study this portion of the Word of God.

4. *Against The Treasury The Priestly Judge Mark 12:41-44*

In our meditation we have been considering Christ as the Learner, Personal Worker and Prophet, unfolding the mysteries of the future. Now we see Him as a Judge, with authority to commend

or condemn what is placed in the treasury. The widow woman is righteously commended for her sacrificial offering. We do well to remember that He still sits over against the treasury, taking note of the offerings put therein and also of that which is withheld.

5. *At The Table The Family Guest John 12:1-3*

On two occasions Christ sat at the table. In Luke 22:7 the scene is the "Upper Room", where He observed the last passover feast and instituted the Lord's supper. At that table He was the Host and the disciples were the guests. Today He is still the Host, inviting redeemed ones to dine at His table, I Cor. 10:21. John 12 is the family table and here Christ is a guest, Who enjoys the fellowship of a Lazarus, the devotion of a Mary and the service of a Martha. He enjoys being invited as a guest to the family table and takes great delight in the family reading and prayers.

6. *At The Right Hand of God The Perfect Servant
Mark 16:19,20*

The death and resurrection are now passed. The work of the servant is finished and He can sit down. God glorifies His serving Son by honouring Him with the greatest seat in glory even at His own right hand. This is a grand close to the servant gospel, which is the gospel according to Mark. May the Lord help us to see Christ as the Learner, Personal Worker, Prophet, Judge, Guest and glorified Servant at God's right Hand.

EXTRACT FROM A LETTER WRITTEN BY THE LATE

MR. JOHN SMITH

Toronto, Can. Jan. 29, 1875

Dear Brother:

Just a few lines today for Jesus' sake, — in which let me begin by asking you, how is your soul? Are you enjoying unbroken fellowship with the Father and His Son Jesus Christ? I Cor. 1:9. This is the heritage of all God's people, but alas few enjoy it. If you are, you will find you can have but little fellowship with the most of God's dear saints, for the majority seem to be in fellowship with the world, or with one another in the flesh, which is only an abomination to the Lord.

O how few care for walking with God, dear brother. As far as human sympathy and fellowship is concerned, it is a lonely path, but in a more blessed sense, it is not lonely to walk with Jesus, the Man risen from the dead, — the One who was the Man of sorrows, the despised and rejected of men. He is now the chief stone of the corner.

He knows all your temptations dear brother. He knows all that would tend to drag you down to the world and away from Himself,

and thus keep you from walking with Him. But be much in prayer, - He bids you tell Him all. Nothing is too insignificant for Him to take notice of; and how very useless, and how grieving to His loving heart it must be, for Him to see His loved ones trying to resist temptation in their own strength, or bearing their own burdens, and carrying their cares. He says: "Casting all your care upon Him for He careth for you." I Pet. 5, 7. Again, "Cast thy burden on the Lord, and He shall sustain thee." Psalm 55:22. And depend upon it, dear brother, if you are to live for God honestly, you will find strength alone in Him, and need expect no sympathy from the world, or saints who are walking in the flesh.

I know you will find it harder to be reproached by carnal believers than by the ungodly, but remember you are not alone in this, for it is not you but Christ in you that stirs up the hatred of the world and the flesh. The nearer to the Cross our blessed Lord came, the fewer were His sympathisers. It was even so with our beloved Brother Paul. In his last epistle, written out of prison to Timothy, who was the only one he knew like-minded with him, - all they of Asia had forsaken him. When before Nero, no man stood by him, but he could add "the Lord stood with me." Ah yes, Praise His Name! Our Lord stood alone before the judgment seat of Pilate, - lover and friend forsook Him. Not so with Paul before Nero, - "The Lord stood with him." So with us, dear brother. Let us go on with God. The world will not understand us. Our brethren may forsake, misjudge or misrepresent us. But amid all our blunders and failures, He has said, and His Word is true, "I will never leave thee, I will never forsake thee." Heb. 13:5.

The meetings here are small but sweet. The weather is very cold, and the conveniences not what we would wish them. But some have been saved, — Praise the Lord! Write me how the work goes on in Hamilton. Tell the saints to live for God. Ask them from me in the sight of God: "How is your soul?"

Your brother by grace,
John Smith

* * *

JESUS

"Who for the joy set before Him endured the cross." Heb. 12:2.

No suffering there like His, endured at Calvary.
No sorrow there like His, when in Gethsemane,
No pain like His Who there atoned for sin,
No agony like His when there our love to win
Didst bear our sins in His own body on the tree,
There sacrificed Himself, thus setting us free.
In all things He must have the preeminence.

J.A.H.

* * *

The grand antidote for the evil, known as the "love of money," is "the love of Christ."

THE GREAT TRIBULATION

A letter received recently stated there seemed to be a fear among some believers that the Church will be here for "The Great Tribulation" or, at least, for part of it. Would you please clarify this in W. I. S.?

THE statement of the apostle Paul, by the Spirit, should help to clear the above misconception. We read in 2 Thess. 2:3 . . . "Let no man deceive you by any means (evidently this theory was ripe earlier): for that day (mentioned in verse erroneously as the Day of Christ is corrected in the margin of R. V. to The Day of the Lord, which is the correct reading) "shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This, of course, referring to the Antichrist, the man of sin, verse 3.

The DAY OF CHRIST mentioned in this verse, as we have frequently pointed out in articles in this Magazine, is a heavenly day. The Day of the Lord is an earthly day, characterized by the dreadful state of affairs closing Man's Day, with the "Great Tribulation" affecting primarily Israel's remnant and nation which takes place under the "coming Dictator (Antichrist) during the last three and a half years of the closing week of seven years which closes Man's Day.

A consideration of the above makes plain that the Church shall be translated before this period of trial. The Church's prospect is heavenly and the Judgment Seat of Christ (with its rewards from Himself) precedes the Marriage Supper of the Lamb, in Heaven when the Church is formally united to her Lord, with Israel and Old Testament saints as the invited guests. All of the above, in the glory, precedes the Manifestation of the saints in glory. This is all part of the Day of Christ, ushering in that Heavenly Day.

The "filling up" of the cup of iniquity of the nations takes place on earth during these seven years, culminating in the Coming of the Son of Man to the Mount of Olives in judgment, resulting in the deliverance of the remnant of Israel and the destruction of Antichrist and his false prophet, also the wicked of Matthew 25:41,46, consigned to "everlasting punishment" while those on His right hand enter into the Millennial Kingdom of the Son of Man.

We trust the consideration of the above shall quicken our expectancy of His soon Coming, at any moment, for His own. He has said . . . "If I go, I will come again and receive you unto Myself." John 14:3. This constitutes our "Blessed Hope" — we believe also that Revelation 3:10 is the promise of deliverance from the above time of tribulation which shall affect all, after the Lord comes for His own Church.

The Editor

WORD STUDY IN THE NEW TESTAMENT

As we mention in our Q. & A. this issue the "Day of Christ" in 2 Thess. 2:2 should read the "Day of the Lord is at hand." The word is the "hemera tou kuriou" and this Day of the Lord is used distinctively in the New Testament to the time when the Lord Himself shall descend from heaven and institute, after the judgment and cleansing of the earth, the Kingdom of the Son of Man, or as we speak of it, the Millennial Kingdom lasting one thousand years.

This is a truly blessed prospect for the earth but the Day of the Lord has a beginning in judgment, with glory developed and an ending in the destruction of the earth and the heavenly elements, according to 2 Peter 3:7, 10 — giving way to the Day of God as seen in 2 Peter 3:10, 12. . . . "The new heavens and the new earth wherein dwelleth righteousness." v. 13.

The "Day of Christ" is "hemeras Xristou 'lesu - Gr." and begins with the "rapture of the Church" prior to the manifestation of the Man of Sin and is the heavenly day we look forward to. It is ALWAYS "heavenly" — the Day of the Lord is always "earthly." If we keep these distinctions, we shall not be confused and this will help us greatly in our study of the prophetic Word.

THE STROLLING PROFESSOR

There are those who call themselves Christians: they boast that they belong to no sect or party: that they are under bondage to no man or set of men. They go where they please: they go to hear "good" men anywhere and everywhere. "Oh" says he, "I have found a most wonderful man: his preaching is just charming I never heard such opening up of prophecy: everybody ought to hear him." After a little another comes to town and this rambling professor is off after him, and full of some new doctrines: he can talk about nothing else for awhile. Then that becomes stale. Some person knocks a hole in the bottom of the new theory: and back he goes to his old preacher: but now he is flat, and wordy, and uninteresting. There is no preacher but he knows: no mission but what he has visited. He has talked everywhere that they will let him talk: and nobody wants to hear him for he has nothing worth saying. He is like the breechy sheep whose wool was on every fence for miles around, but none on her own back. Beware of the man with itching ears. Beware of the man with mixed principles. Beware of the man who has no convictions. Beware of the man who will not "continue steadfastly in the Apostles doctrine." A thousand chances to one he is an empty professor.

FAMILY LIFE AND THE CHURCH

Notes of an Address by the late Mr. Henry Dyer

THE relationship of family life to the church of God is very important. The wholesome lessons arising out of family relationships result in no little profit in our private walk as saints, and in our public capacity as servants. The church of God numerically increases more by the godliness of the nursery, than through the preaching desk, and God is pleased to work His early grace in many hearts through the quiet ministry of the family and domestic life. The preached Gospel often develops the germ of spiritual life which had been sown in the heart in the nursery, the growth of which had been hindered by many things. I once said to a Christian physician, "Doctor, I hear you have a large family; I hope they are all well." I have a large family, and the best thing I can tell you is, that they are blest with a godly mother: for an ounce of mother is better than a pound of parson." The Bible is a family book, and all through treats of family. Genesis begins with it, and in Rev. 21:7, we read — "I will be his God, and he shall be My son." Who does not remember these words — "Come thou and all thy house into the ark?" Noah did as the Lord commanded him, and, as the head of the family, led the way into the empty ark. He had walked with God for many years, and his family went in after him into the ark. But let us come to the New Testament times. After the Apostle, in his Epistle to the Ephesians, has enlarged on the vastness of the eternal things connected with the Church, he enters into details of family life. What then? "Oh," says one, "I am an evangelist, and it is difficult for an evangelist to attend to the cares of children." I know it is difficult, but this Book instructs us. It is written — "Then had the churches rest . . . and were edified; and walking in the fear of the Lord, and in comfort of the Holy Ghost, were multiplied" Acts 9:31. They grew out of the central element — "the fear of the Lord." "Be thou in the fear of the Lord all day long." This includes consideration for others. The wife may be tired, and want help with the children; so in the fear of the Lord the husband must seek to help her. Dear Brother Hake told of a conversation he had with someone about the word — "Fathers, bring up your children." "Oh," said he, "I am a London tradesman; I must leave that to their mother; I must be in the shop." He thought it was a great mistake to say — "Fathers, bring up your children." Our brother said to him — "Will you go to the writer of this Book and tell Him that He made a great mistake?" The subject also links itself with Sunday-school work. It is one of the mercies of God if there is sobriety enough amongst us to keep up Sunday-school work. There are demonstrations in our streets, and there are thousands who take part in them, who some years ago were Sunday-school teachers, but the excitement of a noisy Christianity has taken them away from their Sunday-school work. Think for a moment — the Lord Himself was His mother's child. And what a note shall it ever be in

the song of Mary, that she did for Him nursery-work! Can she ever forget it? She might as well forget she ever had a being.

EXTRACTS FROM LETTERS:

FROM INDIA: Dear brother, beloved in the Lord:

I was saved in 1955 in the English Assembly in Bombay and since then have been in Assembly fellowship. I was serving in the Indian Navy, when I got saved, but I came out after more than 18 years in the Indian Navy with the Lord's clear leading, in 1965 and since then have been in this glorious service of the Lord.

The Lord has shown His grace in establishing five Assemblies since then and we are truly grateful to Him in choosing my wife and I (His unworthy servants) to be His Co-workers in this great work of whom there are so few.

I get your Magazine hardly once or twice a year after begging people in India who I think might have a copy. I cherish the Magazine very much for the blessing I get from its reading matter particularly when out in rural areas and in pioneer ministry of this State of Maharashtra in India.

I had requested a brother in India to send me his copy (I don't know where he got it from) of "Words In Season" for January 1976 which I saw in his possession some time in the middle of the year and after repeated requests he has sent me the copy in November last. After looking into the first page, I took down your address and determined to write you requesting you for the Magazine. (We are putting this brother on our list at once — Editor)

Once again, thank you very much for the Magazine, and also to those who write in the Magazine. May the Lord continue to bless this ministry for HIS GLORY, PRAISE AND EXTENSION OF HIS KINGDOM.

With much love and greetings in the Blessed Lord, H. M. Suttle
—Maharashtra State, India

* * *

FROM IRELAND:

Thanks again for Words In Season — the title seems to grow more suitable as the years go by. We much enjoy the Pioneering page, it is like being reminded of a "lost art." The fact that God owned such labourers (of the past) is proof that such was according to His will. God might use the poor "pound" today to curtail the "jet set" amongst us and cause such to settle down to honest labour amongst us, and we might see again the Lord working here as He did in the "hungry thirties."

QUESTIONS AND ANSWERS

Question: Regarding Acts 18:24, 26 — Was Apollos a saved man when he came to Ephesus?

Answer: Undoubtedly — yes! But he was uninstructed according to verses 25, 26 and it was good there was an Aquila and a Priscilla there who could help him. Evidently, in his being sent to Achaia and Corinth, he had been profited and was able to profit others of the saints there, as in v. 22. . . . “He helped them much who had believed through grace.”

Question: Has the above any bearing on the lack of knowledge of the disciples in chapter 19:1, 3?

Answer: We believe so, seeing he had not been able to give them help as to the Baptism of the Holy Spirit, as in Acts 2 and Believers' Baptism. It took the apostle Paul to enlighten them, by the Spirit, of the Baptism of the Spirit and Believers' Baptism as that which was divine order for ALL true believers. This, of course, was distinct from the Baptism of John which was a baptism unto repentance for the nation of Israel.

Question: Regarding the Gospel Meeting on Lord's Day evenings (or any time) should this be arranged for as to who will take part or should it be left to the direction of the Holy Spirit, in reliance upon the Spirit?

Answer: As we have pointed out before in our pages, we do not read in the Word of God as to a regular Gospel meeting (weekly) in the Assembly. We read in I Cor. 14:29, and this is regarding the ministry of the Word to profit for the Assembly — “Let the prophets speak two or three” etc., and in v. 40 “Let all things be done decently and in order.” But this is relative to the expounding of the Word of God and teaching of it by responsible brethren under the guidance of the Spirit — men who should know something of the leading of the Spirit, but as to the Gospel and the Assembly the divine order is found in I Thess. chapter 1:8 “From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.” Here the Assembly preachers have gone forth with the message.

The Gospel Meeting in any Assembly has been blessed of God where there are those gifted of God to “so preach it” that the Spirit can use the preaching but where there is no interest shown on part of unsaved to attend, there should be a branching out with the Gospel by exercised brethren, with a heart for the perishing, in other ways — otherwise the Sunday night meeting may become a more or less formal thing, without evidence of the Spirit's working. Under such conditions, the way of the Spirit may be missed and speaking to empty seats or hardened sinners (one or two) and there is no objection to speaking to a small audience by any exercised brother or brethren, but we should certainly not be satisfied, as an assembly, with the formality of a meeting year after year without any evidence of the Holy Spirit's working in our midst. This could lead to mere formalism, or profession.

There is also the question here of sending for “preachers” — sometimes from a distance to conduct a series in the Gospel Hall. This seems to have become a fixed custom in many parts and, where this

seems to be the custom of younger laborers (professedly), it seems altogether out of the pattern of the early laborers of the Acts of the Holy Spirit, or even the manner of the early pioneers among us in earlier days. Sometimes, these meetings are arranged weeks or months in advance, for a certain period, and the custom carried on in other parts on fixed dates. This is evidence of lack of understanding the work of the Spirit or the leading of the Spirit. Much better to seek new fields, either cottage meetings or the like in buildings available, or open air in Summertime. In Acts 14:27, 28 when Paul and Barnabas returned to Antioch they rehearsed what God had done with them in their labors in pioneer work and "there they abode long time with the disciples." v. 28. Doubtless, this was, for the most part in instruction and help to the saints.

Question: In preaching the Gospel of God's grace, should there not be a tender heart of compassion manifested in the speaker? Is it not possible that some who are concerned about their souls can be turned away because they could detect harsh and hard spirit in the speaker?

Answer: God's men who have been used of God in a remarkable way have been men of a hard spirit. They were faithful men of God, warning sinners, but they never finished their message without bringing the compassion of Christ for the souls of the unsaved, and the work of the Cross in providing a complete remedy for the sinner. This was proverbial with the men of God we have known, (some of them giants in the Word and in the Gospel) — you could never accuse them of a hard spirit or an ungracious one.

It is possible to preach judgment and the condition of the damned in this spirit and yet, afterwards, show by lightness and the like, that there was unreality about it.

Usually men of God, after solemn Gospel meetings, would not be found around a piano in a sing, song or the like but alone in their room in quietness before God.

I remember, many years ago, speaking to Mr. John Kay of Forest Ontario., where brethren Munro and likeminded men of God preached to full audiences in the Conference Hall (perhaps the local townhall they hired for the occasion). On one occasion when the Spirit of God seemed to be manifested during the meeting, on getting home to the house where Mr. Munro was staying (bro. John Kay's home), bro. Kay asked him . . . "Brother Munro! How do you feel after a meeting like this tonight." Bro. Munro's reply was . . . "I feel like a little mouse and would like to find a hole to crawl into."

More of this spirit and less of confidence and self-satisfaction would be a mark of the Spirit of God working, rather than the exaltation of the speaker, or speakers, which seems to be so prevalent today. Truly we need the Spirit of God among us.

Question: In arranging weekly Children's Meetings a certain night, should this be given over to a younger man to do the arranging, speakers, order etc., etc.,?

Answer: Sometimes, there are no others to look to in this case but, generally, the putting forth of younger men into a place of responsibility in any assembly is not good — they tend to accept this as an evidence of complete confidence and, in turn, step outside of the particular responsibility . . . the Word . . . "Not a novice" could certainly be applied here.

THE PIONEER PAGE

Leading of the Spirit in Pioneer work

ANY who have visited entirely new fields over the years have been made conscious of this, either in this land or in missionary efforts and activity.

I mention an instance of this in early days of service. An elderly brother in a rather poor farm in the "Thumb" of Michigan had been restored to "his first love" and said to his wife (they had been reading 2 Kings chapter 4) — "we ought to build a little room on to our home, as the Shunamite did, for the first servant of the Lord to visit us, that he might continue with us for a while.

This general district had been in the editor's heart ere he started out in the work of the Lord entirely and with our horse and Bible Carriage, I visited them. They urged me to stay which I did then and, at various times, through the years. The room was small — the proverbial bed, table and chair. Their house was built on swamp land and very damp, and sometimes for weeks the "damp cold" in floors and walls made sleep almost impossible but God saved his wife and some of the family. He had been saved at meetings of brethren John Smith and T. D. W. Muir in Canada (in their pioneer days — for all the old preachers did this customarily), and as we knelt in prayer often, he could not keep back the tears as he thought of past years lost. He wrote to Mr. Muir, Editor of "Our Record" for years and informed him of his restoration, mentioning that I was then with them for cottage meetings etc., Mr. Muir wrote back . . . "Hold on to him." (These men knew the tendency to get discouraged in pioneer labours). That whole field was visited house to house, village to village etc., in open air, schools, farm homes available and from there we branched out far and North into Northern Michigan during about forty years of labor. He said to me one day — "The people are beginning to wonder how you live" as, of course, unlike the sects we took nothing from them. I was beginning almost to wonder this myself — mail was very intermittent in these days, but it proved to be an interesting and fruitful time for a young laborer in the Lord's work. Winters spent there were, to say the least, rough. Snow piled high - cold, zero weather most of the time, no modern conveniences but days were fruitful in the study of the Word and learning of God's ways in lonely living. We have never regretted these earlier days, learning alone with God, often tying my horse to the Bible Wagon or a tree in the forest. If animals could speak, he would likely have told me - "this is too much to expect of any horse" but he was a faithful friend on the lonely trek.

* * *

Every day is a little life; and our whole life is but a day repeated. Old Jacob numbers his life by days: and Moses desires to be taught this point of holy arithmetic — to number not his years, but his days.

Garnavillo, Iowa — They have seen some blessing this past year, in the families of believers, we trust all shall go on well for the Lord. A stranger to the Gospel, a school teacher professed and has been baptized.

Minneapolis, Minn. — Our brother Gavin Collins has been much exercised about work in this large city and district, especially house to house work and tract visitation, with occasional meetings also. He visited, too, the little town of Cedar, about 15 miles north after the same fashion and has seen a little to encourage. Pray for such efforts. He and his wife, Shirley, opened up their apartment during the past year for a small Gospel meeting — a few have professed.

Terryville, Conn. — Bre. Walter Gustafson and David Oliver have had good meetings here recently, with some professing faith in Christ, others interested as they continue. Weather has been bad but saints have attended well also.

CONFERENCES

Toronto, Ont. — The 91st., annual Conference of the East end Assemblies will be held in the will of the Lord, in the BIRCHMOUNT PARK COLLEGIATE INSTITUTE, 3663 Danforth Ave., Scarborough on April 8, 9 and 10, preceded by Prayer Meeting in the Pape Ave., Gospel Hall, 671 Pape Ave., April 7 at 7:30 p.m. Meetings commence Sat. at 10:30 a.m. also Breaking of Bread at 10:30. Bible Readings on the Epistle to the Colossians. Corresp. Lyle McMullen 65 Huntingdale Blvd. Apt. 504, Scarborough - tel. (416) 497-5997 and Earl Barnett, 4001 Bayview Ave., Apt. 714, Willowdale, Ont., Tel. (416) 225-0070. We look to the Lord to exercise the hearts of His servants to come and minister the Word to us.

Toronto, Ont. — The West Side Toronto Assemblies will have their Conference D.V. April 7 in Rexdale Gospel Hall at 7:30 p.m. Bible Meeting Thursday April 7 in Rexdale Gospel Hall at 7:30 p.m. Bible Readings each day from 1:30 to 3 p.m. on John 15. Meetings will again be held in the Royal York Collegiate between Bloor St. W. and the Queensway on Royal York Rd. Corresp. to either Mr. Nelson Brooks, 265 Markland Dr. Apt. 801, Etobicoke, Ont., Phone 621-3784, or Mr. Sam McIntosh, 324 Fairlawn Ave., Toronto, Ont. Phone 783-1543.

Vancouver, B. C. — The Joint annual Conference of Deep Cove, West Richmond and South Main Assemblies will be held D. V. April 8, 9 and 10 at the John Oliver Secondary School, 41st. and Fraser Sts. Vancouver. Prayer Meeting in South Main Gospel Hall, cor. 60th., & Main Sts., at 8 p.m. Thursday April 7th. Corresp. W. A. Boyd, 6540 Sophia, Vanc., B. C. V5X 3N3.

McKeesport, Pa. — Annual Conference will be held as formerly D. V. (one week earlier this year) commencing with Prayer Meeting Friday April 15th., at 7:30 p.m., continuing over the 16th., and 17th. All meetings will be held in the Main Pavilion of Renzie Park. The Lord's servants walking in the "old paths" of the Word welcomed in ministry. Those who require accommodations please write in advance to Mr. Samuel Mizener, 14488 Valley View Drive, McKeesport, Pa., 15131. Phone (412) 751-7540, giving arrival time and sleeping arrangements needed. Without this advance notice such may need to find their own accommodations. Corresp. Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15133.

Culver City, Cal. — Annual Conference will be held D. V. commencing with Prayer Mtg., Fri. eve. April 8 at 7:45 p.m. Sat. & Lord's Day, 9 and 10. All meetings in the Gospel Hall, 11138 Venice Blvd. — Visitors from a distance freely entertained. Corresp. Harry C. Bingham.

Other Conferences — Rec'd too late for insertion.

FALLEN ASLEEP

Toronto, Ont. — Our dear sister Mrs. Percy Hannah "went home" just three months after her beloved husband. Saved when 22 under preaching of Robert Telfer and later received into the Broadview Assembly — the first one saved in her family, a bright testimony, resulting in the salvation of her father and mother, finally the whole family, three sisters and two brothers. Weather bad but a good number gathered for the service, a token of respect in which she and her husband were held. Her two sons and one daughter in assembly fellowship.

Toronto, Ont. — Our dear brother Mr. William Croker, "went home" one week after his sister, Mrs. Percy Hannah, aged 94. Saved when 91 after a Gospel Meeting in the Highfield Hall. Later baptized and received into Pape Ave. Assembly. A good number of his former unsaved associates attended the funeral and heard the Gospel preached by two servants of Christ.

Akron, Ohio — Our dear sister Mrs. Mary Maxwell "went home" January 14th., from the home in Longport, N. J. (brought here for burial). Saved in Scotland, where we knew her many years ago and in fellowship in this assembly for years. She was in her 93rd year. Her husband William predeceased her a few years ago.

England — The aged brother who wrote "My Outlook" in last issue "went home" and was buried Dec. 20th., just in bed four days, and the Lord took him home in his sleep. Thus this aged warrior, Mr. Harrow, has entered into the rest he wrote about. He had remembered the Lord on his 110th birthday, on the Lord's Day.

Kilbirnie, Scotland — We have just heard from his brother William in New York of the homecall of our esteemed pioneer laborer David Morrison who, for years labored in the highlands and islands of North Scotland. He "went home" January 12th of this year in his 96th., year. Saved in 1896 and in full time work for the Lord since 1905. A faithful pioneer in his early years and when unable, gave himself to ministry among saints in Scotland and England and was with his daughter there when the Lord called him home. He was buried from Largs, Ayrshire. The two hymns sung at his service were Psalm 23 to tune of Crimond and Rutherford's "O Christ, He is the fountain, the deep, sweet well of love" - service largely attended - we are without further particulars. Thus men "faithful above many" are being called home — good to know "the DAY shall declare all" — we are content to leave all until then and His coming is not far away — Titus 2:13. So to another faithful pioneering servant, we bid "FAREWELL."

Watertown, Mass. — We heard from brother Stevenson here of the homecall recently of the widow of the late John Bernard, servant of the Lord among us for years, in England where she had been living with her son George. She had been in a nursing home for some years, leaves a daughter and two sons. Many of our readers remember our brother John Bernard.

Lurgan, North Ireland — Our dear sister Miss May McCormick passed into the Lord's presence January 19th. She was saved Dec. 19, 1947 at meetings conducted by bre. T. McKelvey and the late T. Wallace — in fellowship a little later. She was a daughter of the late James McCormick (of Manchester, Conn., assembly years ago).

Bro. McKelvey mentions that May was an exceptional girl, her life right to the end being one of consecration to her Lord, a visitor of the sick and a comfort to those in need — saved, and unsaved. She was like Phoebe of Romans 16, she will be much missed not only in the family, and the Assembly but in the town of Lurgan. Much esteem showed in the exceptionally large funeral service. Bro. McKelvey through whom she was saved took part. We extend our sincere sympathy to the family who, from the days of the father Mr. James Mc. C. until the present time have been worthy helpers in the work of Words in Season relative to Ireland especially through our brother Mr. Samuel McCormick. It is "only a little while".

Collingwood, Ont. — Early in January we laid away our brother Mr. Gus Sender, aged 91 - they went to Florida of late years. He died there Jan. 4th., and brought here for burial. Our dear sister Mrs. William Williams states that he left a fragrant testimony. He had married the widow of her brother.

Abbotsford, B. C. — Our dear brother Gordon Martin "went home" last Nov. 26th. Saved in 1927 at Saltcoats, Sask., and for many years there, the past four years the family moved here. Leaves his wife Florence, four sons and one daughter, the eldest son Don in assembly fellowship. He was in his 66th., year.

Words in Season

THE BIBLE FAMILY MAGAZINE



MEN OF WONDER

Zechariah 3:8

SUCH can see what others miss,
And seek to build again
On old foundations as of past,
A house where He can reign.

Some see this as worthless work,
Decry the very thought;
They choose to join old Babel's voice
And seek to build for naught.

Men of wonder see afar,
And keep on building now;
Against the day when Christ shall come
And manifest His vow

Of rich reward, as He looked on
To see all those who strove
To gain His own "well done" and prove
Reward for earthly love.

To see old Babel's temples all
In dust of earth and razed;
That day shall manifest His joy
And add to heaven's praise.

W.H.F.

APRIL, 1977

WORDS IN SEASON

Published monthly by Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103 EDITOR — William H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio, 44107. SECOND CLASS postage paid at Hartford, Conn. and Waterloo, Ill.

SUBSCRIPTION COST - Three dollars annually - U. S. funds - for English subscriptions One pound, fifteen pence annually - Great Britain etc. PLEASE SEND ALL SUBSCRIPTIONS to Mr. Matthew J. Brescia, 33 Lewis Street, Hartford, Conn. 06103 ALL OTHER MATERIAL FOR THE MAGAZINE should go to the Editor, William H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107 - this includes all news items.

VOLUMES (of 1976) — we have a few left — please contact the Editor, as above. \$5.00 mailed anywhere.

CHANGE OF CORRESPONDENT

Tampa, Fla. 33612 — Gaetano Dalfino, 15901 Manning Drive. Phone 931-4998 for the Tampa Gospel Hall.

Monrovia, Calif. 91016 — Mr. Ivan Haath, 341 N. Mayflower, Phone 213-559-3095 for the Monrovia Gospel Hall.

CHANGE OF ADDRESS

Orillia, Ont., L3V 5C9 — Reuben J. Pears, 446 West St. N., Apt. 302 — Telephone 326-4492. Corresp. for the Orillia Gospel Hall.

REPORTS

Venezuela — We have heard of three new assemblies having been formed recently here through the labors of our brethren who serve the Lord.

Longport, N. J. — We have received word that the Annual Dinner of the Gospel Hall Home here will be held D. V. on April 30th at 12:30 noon, with reports and minisry following as usual.

Stout, Iowa — Bre. Goff and Bert Joyce were in their fifth week here last report, with a little blessing and much help in the preaching.

Monrovia, Calif. — Bre. Robert Orr and John Slabaugh recently had meetings here in the Gospel, well attended and a little blessing.

Hartford, Conn. — Saints of Charter Oak Assembly had a visit from bro. John Gray on the Person and work of the Holy Spirit lately with help.

Mansfield, Ohio — The editor had a visit with the saints here - God has given them a little increase of late. God-willing they expect to finish their new Gospel Hall, 1070 Mansfield - Washington Road in Mansfield by mid-Summer. God has helped them so that, to date, the building has been clear of debt - it is a nice building in a residential area.

Forest Grove, Ore. — Saints here had an all-day meeting Jan. 23rd. brother Alves was with them and traced in the afternoon the path and growth of the Assembly through the years, with words of highest regard for those in the formation of the assembly (most gone now) - he stayed on through the week following with words of encouragement in the "old paths" of the Word. Formation of assembly 75 years ago.

Cleveland, Ohio — Saints of West Side Assembly had a visit from bro. Elliott on his way home from the East. He had been helping in New Creek, W. Va.

Orillia, Ont. — Saints here had four weeks in the Gospel by brother Clifford Goldfinch, attendance good, numbers of unsaved present. Some professed to be saved and saints were encouraged and felt profited by the Word.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin ◀ Charles R. Keller ◀ Samuel C. Keller

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APRIL, 1977

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Hossea 14

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joy, peace etc.)
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OUT of my bondage, sorrow and night,
Into Thy freedom, gladness and light,

Out of my sickness into Thy health,
Out of my want and into Thy wealth,

Out of myself and into Thyself,
Lord Jesus, I come to THEE.

By Grace . . . "The Lord's free man." I. Persson, New Zealand

Editor's note: We are always happy to hear from our subscribers, as above, and, occasionally we find a "gem" for our Magazine. Though we do not find time and opportunity to reply to all such, be sure we appreciate your interest and exercise as to W. I. S.

THE HERD LAD'S AWAKENING

A Memorable Night in a Highland Cottar's Home.

ON a dark December eve, amid murky skies which seemed to warn of a coming snowstorm, a Highland farmer and his cow-herd set off through the glen to bring in some cattle from a meadow, where they had been grazing for the day. Before they had proceeded far along the road, a blinding snowstorm came upon them, which caused them to seek shelter in a cottar's house by the road-side. As the darkness of night fell, the farmer, who had some pressing business to do at his farm that night, wrapping a plaid about him, ventured out in the blinding snow to return home, leaving his herd lad in the cottar's house, in the hope that the snow might cease falling, and that he might proceed to where the cattle were and bring them home in the moonlight. But as the evening advanced the snow increased, and there was nothing for it but that the herd lad should remain under the cottar's roof for the night.

For several weeks, in that Highland glen, the power of God had been manifested in saving sinners, and among those who had entered the kingdom and were rejoicing in a newly found salvation, were the cottar and his wife. As they sat around the glowing peat fire, the cottar's wife proposed that they might "have a hymn," and to this her husband at once assented, reaching his arm toward a small cupboard in which their Bibles and hymn books lay. "You are a good singer, Sandy," said the cottar to the herd lad, "I have heard you singing many a time in the fields. Come on, and learn to sing some of the Songs of Zion." Sandy smiled and remarked, "I could sing some o'them lang syne, when I was at home. My father and mither gaed tae meetings in a barn, where Duncan Matheson and Donald Ross used tae preach, and learned to sing them there. We were A' taught them in our young days, but I hae forgotten the maist o' them." The lad's mention of his parents' singing the Lord's praise and going to hear His Word, gave the Christian cottar increased interest in him, and some further conversation brought out that they were godly people, and had made their children's conversion a subject of daily prayer. Where the seed has been sown in early years, and watered with believing prayer, there is more than ordinary hope of conversion to God resulting from a faithful and true presentation of the Gospel and the sinner's need of it. I do not know what hymns were sung, but before they had gone very far, tears began to trickle down the herd laddie's cheeks, for the familiar words had brought back memories of the years gone by, when in his father's home on the Sunday nights they sang these very same words. Now the father and mother were in heaven, and the other members of the family were scattered over the wide world. The cottar's wife, laying hold of the opportunity when the lad's heart was tender and his conscience awake, read to him the verses from John 3:14-18, and Acts 13:38,39, which, said she, "were the means of my salvation," and very tenderly and faithfully did she

press the truth home on the lad who sat by her side, now deeply concerned about his own salvation. They knelt on the mud floor, and very earnestly did the Christian couple pour out their hearts to God for the salvation of the dear lad who had been so providentially brought under their roof that night. But Sandy had his difficulties and his fears, for well he knew the strength of sin and his own weakness. "You need not be feart that you canna hold on, Sandy, for Jesus will keep you, as He keeps me every day," said the cottar, and with many words of encouragement he urged the awakened lad to commit himself wholly and fully to the strength of Jesus Christ. It must have been nearly midnight when the light of the Gospel shone into the lad's heart, and when he welcomed it and rejoiced in Christ as his personal Saviour. Then the cottage rang with the three voices singing, as only saved sinners can:

"Soon as my all I ventured
 On Christ's atoning blood,
 The Holy Spirit entered,
 And I was born of God.
 Now Christ is my salvation,
 What can I covet more?
 I fear no condemnation,
 The wrath of God is o'er."

Next day the storm without had ceased, the morning broke clear and crisp; and Sandy went along the road singing in his new-found joy. He found the cattle all safe, and led them home, telling at the farm what great things the Lord had done for his soul during the night of his sojourn in the cottar's home. Do you know anything of such an experience as is here related, reader? Have you been truly brought to Christ, to receive, confess, and own Him as your Saviour and your Lord? Selected

* * *

MAY the Lord be unto us each increasing joy and strength and His coming glory stimulate us to increased diligence in our service of love to His name, and to His saints, and in gathering souls to Him out of the kingdom of Satan. "He that reapeth receiveth wages, and gathereth fruit into eternal life." This is the best paying concern under the sun, the greatest joint stock company in the universe. All the possessions of the eternal God, and all the fullness of the Lord Jesus, the Head of the body the Church, are ours, to trade with in eternal things.

Oh! that His people would only use their riches, and not complain of poverty or weakness; but come to the bank that never dishonours its own promises; but fully grants unto all what is asked in the faith begotten by the Holy Ghost, "through the knowledge of God and Jesus Christ our Lord."

MEN OF WONDER

Zechariah 3:8

Wm. H. Ferguson

THE ABOVE, spoken of by the world as Men of Wonder, or men wondered at, would speak to us today of the character of **RESURRECTION MEN**; that is, men living in the power of His resurrected life as we have in Colossians 3:1-4.

Such are men living under the power of the Holy Spirit and showing, by life and testimony that such are "risen with Christ" and therefore **DEAD** as to the world, its doings, its pleasures and sinful aims. In contrast to the world's ideals, they are "risen with Christ" — they are men and women who show the power of the new resurrection life in their ways, habits, even in their appearances and pursuits.

"MEN OF WONDER"

Such are not understood by the world - they are different, they have a different viewpoint entirely, therefore the world looks with arrogance and pride against any desire they have "to build for God." This is exactly what they were doing - seeking to build on the old foundation something which would be for the true worship of God and a dwelling place for Him to dwell in. Yet, despite opposition and ridicule, the work goes on, God recognizes it. The enemies of God are amazed and frustrated that such a feeble few should even attempt to "build for God" and they become their avowed enemies, **THEN** as **NOW**. "Let's blot them out — why hesitate — the world shall be better for the loss of them" so let us show them our power and they will cease, but **THE WORK GOES ON** nevertheless and shall, even until the Lord returns to call the true Church home, according to His promise — John 14:3.

We thank God for such liberties which we have to gather anytime or anywhere to worship Him. The Lord preserve our liberties and privileges thus to worship and serve the best of Masters. The religious world may, and does, sneer at such feeble efforts but it is enough to remember the Word in Malachi 3:16 . . . "A book of remembrance was written before Him for them that feared the Lord, and thought upon His Name," Sufficient that He takes note of those likeminded who have this desire, as we note in the New Testament, Hebrews 13:13 . . . "Let us go forth therefore unto Him without the camp, bearing His reproach." It is a joy to do this against "that day."

THE POWER TO SO LIVE

It is so different, so non-understandable to the world how it is possible to surrender the pleasures, activities and ambitions of the world for something that to them seems so unreal, visionary and

foolish. To take such a stand against the tide of worldly pride and ambition seems so strange a thing to many, but they know not the joy, also happy and useful service for our exalted Lord, at God's right hand.

We are not losing — we are gaining in this path of the "stranger." We are:

1. Gaining fresh knowledge of our Lord and His promises.
2. We are being prepared for future service - Revelation 22:1, 4 etc.
3. We have the privilege of investing in the future to gain an eternal inheritance of glorious reward.
4. Saved from eternal judgment and, meantime, in fellowship with kindred spirits, enjoy our prospects and pilgrimage.

Those who are living in the power of the resurrection of Christ have learned that only separation from the ideals of the world, can enable them so to live. There can be no fellowship between light and darkness, between the Kingdom of God and the kingdom of Satan. Such have the indwelling Spirit of God, ungrieved and operating in them, to give the power necessary to pursue this resurrection life while, at the same time, proving the truth contained in Col. 3:3 — "For ye are dead and your life is hid with Christ in God."

To be dead to the world brings reproach — the world shall never understand us. God never meant that it should. We should live:

1. Dead to the world of PLEASURE.
2. The world's sports and contests do not interest us.
3. Some, who permit television in their homes, can be occupied secretly feigning therein, but suffering at the expense of spirituality.
4. We should live a different life than those who are feeding on the "husks" of the theatre, with its demoralizing effect on young and older.
5. Spending our time as "strangers and pilgrims" — abstaining from fleshly lusts, which war against the soul . . . I Peter 2:11.

Thus, socially and politically separated from the world and its aims, we "look for the Saviour, the Lord Jesus Christ: "Who shall change the body of this humiliation that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phi. 3:20, 21.

Thus, being dead to the world and the things of men of the world, we show a different life altogether. It is a life marked by communion with God and Christ in the power of the Holy Spirit - a life that finds its enjoyment in the communion of saints and even if that is hindered, temporarily, in the joy of the Holy Spirit in solitude, with the "Living Word" to cheer and guide. David Livingstone, the pioneer of dark Africa, was cut off from mail and any word from home, for two long years in his travels, found great consolation in His well worn Bible, especially in the Psalms which were especially precious to him in his loneliness. When Stanley found him later on in Africa, bringing him some cherished mail etc., he was surprised that Livingstone did not immediately open and read his letters. Livingstone replied that one who had waited so long for mail, could wait to open such.

Men of resurrection and women, are not given over to the FASHIONS of the world in DRESS or otherwise. This preserves the Christian from the trend of the world — women adopting men's wear etc., since all such is abomination to the Lord, as is the "long hair" of men, so noticeable in certain questionable pursuits or circles. Resurrection men are clean, clean cut and proper in their behaviour — never effeminate. They are quickly recognizable by the world as such testimony is powerful and noticeable. They give testimony to HIM.

This is the day of "mottoes" or bumper stickers etc., making boast of the driver or his company. One of such is:

"I HAVE FOUND IT"

This is not the same as the true believer's testimony, as in John 1:45:

"WE HAVE FOUND HIM" If we really have found HIM, we shall also be known as we read in Col. 3:3 . . . **"FOR YE ARE DEAD AND YOUR LIFE IS HID WITH CHRIST IN GOD."** Resurrection life shall thus be manifested in us.

RESURRECTION POWER

We read in Romans 8:11 . . . **"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."**

This shows us, in view of the resurrection of these bodies of the saints in a coming day that the Spirit within us is:

A POWERFUL SPIRIT

A RESURRECTION SPIRIT

A LIVING SPIRIT

We read further in v. 13 . . . "If ye through the Spirit do mortify the deeds of the body, ye shall live. Bengel speaks of this verse thus:

"You will remain in life . . . Beginning with this passage Paul entirely dismisses the carnal state and, having finished that part which he had begun at chapter 6:1, he (Paul) describes the pure and living state, which is the inheritance of believers. . . *WE OWE NOTHING TO THE FLESH.*" On this note we finish this article.

THOUGHTS ON BARNABAS

Gerald C. Blakley

ACTS 13 Notice the list of prophets and teachers in the assembly in Antioch commences with Barnabas and ends with Saul. Watch the colourful group of men the Spirit of God has chosen to lead and carry forward the work of God in Antioch. Our beloved friend Barnabas is mentioned first followed by Simeon Niger: Could this have been a dear coloured brother? Next Lucius of Cyrene, who possibly was one of the preachers mentioned in verse 20 of Ch. 11. But see the next character — Manaen, foster brother of Herod the Tetrarch. His foster brother Herod had killed John the Baptist, but God's voice is not easily silenced, and here in Antioch was another mouthpiece for Him. Finally, Saul is mentioned. Notice at Antioch how the brethren were not only receptive, but responsive, to the mind and word of God. Truly the Acts has been rightly named the Acts of the Spirit, for we read — Separate Me Barnabas and Saul for the work whereunto I have called them. God was pleased to reveal His mind, and the brethren were pleased to act upon it, nothing doubting. Two men who had proved themselves locally were now to be thrust forth by God into a much wider and even more fruitful field of operation. Notice again it is Barnabas first and Saul second. Would the pattern of Acts 13 not hold themselves in some measure before they are sent forth: Should God's Mind in the matter not be sought, and should His hand not be seen in the whole business? Is it not a light thing to commend men to the work of the Lord, without Divine approval? Anyhow, our two brethren, who had laboured together already in sweet harmony, set forth from Antioch, and after Seleucia, sail to the island of Cyprus, the home country of Barnabas.

See how they had John Mark with them, who later was to become the writer of the Gospel. Is it possible that Mark accompanied them at the request of Barnabas, whose relation he was? (Col. 4 v 10). It is actually in Barnabas's home country, the island of Cyprus, that Saul, or as we have him for the first time, Paul begins to come to the forefront. But see again, in v 7, that the proconsul of the island calls for Barnabas and Saul: Barnabas first again, but in v 9 two great and very important changes take place. Saul's name is for the first time mentioned by Luke as

Paul, and it is he now who takes the initiative, and confronts the evil Elymas, and indeed confounds him. Observe from now on, in v 13, that it is Paul and his company, which of course, included the noble Barnabas, and in the very same verse we have John Mark returning from the work. Again, in Antioch of Pisidia, it is Paul who stands up in the synagogue, and gives one of the most weighty and detailed messages recorded for us in Acts. See now in v's 43, 46 and v 50 how that it is Paul and Barnabas. It would almost seem that our good Cypriot friend has stepped back just a little, to make room for a man who was going to be greatly used of God. This in itself was commendable, as the poet has said —

“It takes more grace than I can tell,
to play the second fiddle well”

But it is important to grasp that they were in harmony, and together, as far as the work of God was concerned, as Ch. 13 v 46 and Ch. 14 v 1 clearly show.

ACTS 14 In Ch. 14 we have our preaching brethren in Iconium, and enjoying help and liberty from God in proclaiming the Gospel to both Jew and Gentile. Is it not striking to note that twice over in this chapter, Barnabas is referred to as an Apostle — see v's 4 and 14? Certainly he was not one of the twelve, but most assuredly he was sent of God, as we gathered in Ch. 13 v 4. Paul again takes the lead at Lystra, and indeed he is called the greater of the two heathen deities, because he was the chief speaker. Again, it is Paul who suffers the stoning, but faithful Barnabas is still with him, and together again they set off for Derbe. This spirit of “togetherness” seems to have prevailed throughout this great missionary journey, for in chapter 14 alone we have the word “they” mentioned around 19 times. These last few verses in this chapter give some delightful lessons regarding the true character of evangelistic work. They had been labouring away from home for over a year, but in this period of time they fulfilled the work. They had gone forth taking nothing of the Gentiles, depending on the Lord alone for support and sustenance. To many in our day it would appear to be hand-to-hand existence, but as Hudson Taylor of China said when he was quizzed, “it was God's hand to my mouth!” In the goodness of God they fulfilled the work, completing what they had set out to do, as they had been called, instructed, and sent forth by the Holy Spirit. Upon returning to Antioch, the assembly is gathered together, for what rightly could be termed a missionary report. It is sweet to see that both of them rehearsed all the things that God had done with them, giving God the glory, and the Lord His true place, as Lord of the Harvest. Verily it is His Work; and states Luke, there they abode long time with the disciples. The work in Antioch was still calling out for help, and there they were content to labour until the Holy Spirit thought fit to send them out again in missionary enterprise.

THE CHRISTIAN AND THE WORLD**Part VI**

George Graham

The Christian and the Pleasure World

Man, as the result of sin (Genesis 3), has been separated from God, the only source of true happiness. Man in his sins and rebellion against God has devised various ways and means by which to fill in the void brought about by sin. The first of these ways we read about in Gen. 4:21 — Jubal, the son of Lamech, was the father of all such as handle the harp and organ. Man living without God and under the condemnation of sin invented instruments of music to provide himself some measure of pleasure while living here upon the earth. This appeals to the emotions of man and is used by the adversary, the Devil, to keep men happy in their sins on the way going down to hell. Job, speaking about the wicked in chapter 21:12-15, says, "They take the timbrel (or they sing to the timbrel R.V.) and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" This is still man's attitude toward his God.

In writing to the Hebrews about Moses in chapter 11:24-26, the writer speaks about the pleasures of sin for a season, thus making known to us the character and brevity of such. Solomon, in Ecclesiastes 2, writes: I said in mine heart, go to now, I will prove thee with mirth, pleasure, laughter, wine, folly, houses, vineyards, gardens, orchards, possessions, treasures, singers and musical instruments. I withheld not my heart from any joy, for my heart rejoiced in all my labour. Then he adds: Behold all was vanity and vexation of spirit (a striving after wind R.V.), and there is no profit under the sun.

Paul, in 2 Tim. 3:1-5, writing about the different characteristics of men in these last days, says in verse 4, "lovers of pleasure rather than lovers of God." R.V. In these words, we have man's preference. He would rather have pleasure than God. Did the early churches have entertainments, sports and recreation, so called? Paul, writing to Timothy in the first epistle chapter 4:7-8, says, "Exercise thyself rather unto godliness; for bodily exercise is profitable for a little: but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." R.V. Please observe the emphasis is on godliness. Bible camps, so called, provide entertainments and sports of various kinds, and now we have what is called christian concerts. I wonder what next! The spirit of this pleasure-loving age has gripped our hearts, and we need to get back to God and the Word of His grace. Here only is true joy and pleasure to be found.

Moses, writing in Deut. 33:29, says, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" David, in Psalm 144:15, writes, "Happy is that people whose God is the Lord." Again in Psalm 146:5 he writes, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

We have lost the sense of God's presence in our individual lives; we have lost the joy of His salvation and the joy of the Lord our strength. Consequently, we, too, are seeking to fill the void by the things which belong to the world. Better by far to confess our sin and get back to God. There's nothing in the world to compare with a life lived in fellowship with God. David writes in Psalm 36:7-8, "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Again in Psalm 16:11, "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." J. N. Darby wrote,

"Tis the treasure I've found in His love
That has made me a pilgrim below;
And 'tis there, when I reach Him above,
As I'm known, all His fulness I'll know."

WEDDING ARRANGEMENTS

Dr. E. A. M.

THERE are two Scriptures that come before our mind in connection with the arrangements at weddings:

1. "Be not conformed to this world." Rom. 12:2.

2. "Be conformed to the image of His Son." Rom. 8:29.

It will be readily conceded by any spiritually-minded person, that the world cannot give the cue to what arrangements a Christian should make for his marriage. It is an "evil world", whose god is Satan, and whose attitude toward the Father and His beloved Son is one of hatred, Gal. 1:4; 2 Cor. 4:4; John 15:24. Surely our unerring guide in all matters is the Word of God, and the example of our Lord Jesus, in that He always did those things that pleased the Father.

There are marriages "solemnized" among us that are scarcely consistent with the testimony we endeavor to maintain in the Assemblies, of separation unto God from the world. The tendency of our day is to drift with the current of the age. Not a little saddening to heart is the conviction, gathered from the Scriptures, that the decline will continue. Having once set in, it will increase unto more ungod-

liness, i.e., un-God-likeness. But at least we can raise a voice against any unscriptural practices, which indeed we are exhorted to do: "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear." Ezek. 2:7; 2 Tim. 4:2. May the ear be attentive and the heart willing to do God's holy and perfect will!

Sobriety should mark the arrangements at Christian weddings, in contra-distinction to worldly display. How frequently in the New Testament does the Holy Spirit exhort the saints of God to be sober in their behaviour, i. e., temperate, or moderate. Let us not grieve the Spirit, whereby we are sealed unto the day of redemption, Eph. 4:30. To go contrary to the world brings reproach, and this is more than the pride of our hearts can sometimes endure. But if borne for Christ's sake, it ensures the Divine approval, which, after all, is the only thing worth having. The natural desires (the Christian is spiritual) must have our curb upon them, if we would not walk as other Gentiles walk. Eph. 4:17.

To dress neatly and becomingly for a wedding is right, avoiding costly attire or showiness. "Modest apparel" is the scriptural mode, I Tim. 2:9. The real adornment is found in Col. 3:12-14.

As the Lord Jesus and His disciples attended a marriage feast at Cana of Galilee, it is considered by many to be a mark of good fellowship to have "the wedding supper." No exception can be taken to this, for a wedding is usually a time of rejoicing, provided it is all ordered "as becometh saints," not worldlings. Should one and another wish to make a few remarks suitable to so happy an occasion, let them eschew all foolish talk and jesting, which the Word declares is "not convenient," and speak words that will edify and minister grace to the hearers. Eph. 5:4; 4:29. Good wishes and counsel, based on the Word, are both appropriate and acceptable. "Toasting" or "drinking the health" of bride and bridegroom, etc. is so worldly and pagan a custom for Christians as to need no comment. Weddings are truly "solemnized" when the arrangements are such as coincide with the mind of God, leaving behind them the sense of the Lord's blessing, "which maketh rich." Prov. 10:22

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PETER'S FIVE PRECIOUS THINGS:

The precious blood of Christ. 1 Pet. 1:19
 To believers he is precious. - 1 Pet. 2:7
 A precious stone. - 1 Pet. 2:4
 Precious promises. - 2 Pet. 1:4
 Precious faith. - 2 Pet. 1:1

THREE APPEARINGS: Heb. 9:24-28:

He once appeared - The Saviour.
 He now appears - The Advocate.
 He shall appear - The Bridegroom.

THE PROPHETIC PAGE -

THE DEBACLE OF MAN'S DAY:

WE often speak of the character of these "last days" and rightly so, as we know from the unerring Scriptures that Man's Day is drawing towards a climax - even "men of the world" realize the seriousness of this period of the world's history.

It seems "confusion" is the outcome of the record until this time now. Unrest, strife, famine and discontent all form a disappointing chapter in our record of time, this seems to be increasing in spite of attempt of man to use his wisdom to overcome. As we often think and say - "man left to himself would destroy himself." God and His Word have been set aside and man is left, more or less, to his own resources.

There are hundreds of millions in poverty and want of the necessary things of life, with others living in affluence. This creates a spectacle very disturbing to others. Socialism is in the heart of millions - man looking to man to solve the many problems but this, largely, leaves God out of the reckoning and, taking past history as a clue we can see how this brings the "despot" to the fore, yet today man, as ever, looks for a MAN to solve the problems and ease the tremendous burden of taxation to keep up with the demand, amid a world of apprehension, with "clouds on the horizon."

THE SPIRIT OF ANTICHRIST

God's Word speaks of the "spirit of antichrist - the apostle John writes of this in his day (and our's) concerning the rejection of Jesus having come in flesh (note the absence of the article) and states by the Spirit of God . . . "this is that spirit of antichrist whereof ye have heard that it should come - (could this be in reference to Paul's second letter to the Thessalonians, chapter 2, verses 3, 4 referring to the Man of Sin?)

HIS UNVEILING

Referring to this Man of Sin who is a direct production of Satan in the close of Man's Day, we notice the Word speaks of his being "revealed." The word here is (Gr. apokalupsis) the same word used in Revelation 1:1 . . . "The Revelation of Jesus Christ" and it seems Satan and his man will use his appearance on the scroll of time as a revelation of their "panacea" for all of the world's disease - a cure-all, such being the remedy Satan has at his last final attempt to subjugate all nations to his man, producing the worship which he has ever sought. You will note further in 2 Thess. 2:9 . . . "even him (antichrist) whose coming (parousia - Gr.) is according to the working of Satan.

It would seem thus that Satan will bring about his masterpiece, so to speak, as an "UNVEILING" or REVELATION" with complete "SECRECY" until the MOMENT of his appearing - an imitation of the Lord's Coming for which we look. His coming on the scene at the proper moment then, is said to be by the "energy of Satan" and he (the MAN OF SIN) shall take the world by surprise at a fitting moment and shall subjugate all to himself. Even the great powers of the modern world will fall down and acknowledge and worship him as their great "deliverer." Even Israel shall acknowledge him as their guardian etc., according to the Word of the Lord when He was on earth, recorded by John in the

Gospel bearing his name, chapter 5:43 . . . "I am come in My Father's Name, and ye receive Me not; if another shall come in his own name, him ye will receive." The Lord's coming amongst men was attested by His Miracles largely — the Man of Sin shall produce what seems to be the same as to being supernatural- Revelation 13. He shall be worshipped as Satan desired (the dragon of v. 4) which gave power unto the beast - the MAN OF SIN, thus Satan also shall be worshipped - this has ever been his aim and desire or design, Matthew 4:9, 10.

Despite all the prognosticators, the MAN OF SIN is unknown to date but when the "cup of iniquity" of the world is filled, as it is filling fast today, he shall be revealed but, thank God, not until the Day of Christ, or the Coming of our Lord as we are told distinctly in 2 Thess. 2:2, 3. In verse 2 "the Day of Christ" should read "Day of the Lord" as in the original writings. The Church shall be raptured to heaven, I Thess. 4:13, 18, before the MAN OF SIN shall be revealed, then follows in quick succession his evident triumph and conquest until some seven years afterwards, the Coming of our Lord as Son of Man to Olivet shall bring him and Satanic conquests to an abrupt end and, with his false prophet, he shall be cast into the Lake of Fire of eternal judgment.

The Editor

A WORD TO YOUNG MEN

(Especially in young assemblies of believers)

George Taylor of Oyne, Scotland

YOUTH, in an assembly, can be very helpful and encouraging but here, again, there is a method whereby such usefulness can be developed. To encourage younger men to take part, actively in the assembly, without evidence of growth and humility, merely destroys that usefulness. Matthew 11:29, 30, the words of our Divine Master, gives us the proper attitude —

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

Such is His advice and "it is good for a man to bear the yoke in his youth" and this advice by our Lord holds good for our day also. His advice is never old-fashioned, as men say, but it is always timely and profitable to any exercised to obey it.

The following was written by the late Mr. Donald Ross, many years ago, to one of the first little assemblies in the north of Scotland. Its wholesome and weighty words of counsel, exhortation and warning are needful for us today:

"Let your young men, especially, take care of pride and conceit. Let the younger be subject to the elder. If they are not in a spirit to take advice, they are not in a state to preach and when they do preach, let them beware of this being mere empty, frothy volubility which is of no use to man nor beast, but rather injurious to the hearers and,

besides, raises up obstacles to other preaching. Many a meeting have I seen killed by young men.

May the young men study their Bibles and know the truth they preach and never preach other people's preaching. The person, whether old or young, who has no pleasure or joy in searching the Bible, is not in a state to preach to anybody else, and much better he should not do it.

Your servant in the Gospel,
Donald Ross."

It was given to the Lord's servant — now gone to his rest — in a measure we have seldom seen equalled, to discern the need and to supply the fitting word of warning, counsel or rebuke, as well as the message of exhortation, comfort and cheer to God's people. The evils pointed out to the infant assembly, many years ago, visible to the spiritual eye then, are still with us. Few there are among the people of God, who have any sense of what is due to His Holy Name, but have mourned over their presence and withering effects in the assemblies of the saints.

WORD STUDY

"Men of Wonder." Zech. 3:8

WE READ in the Septuagint (the O. T. written in the Greek language) in Zechariah as to the men who sought to build again the House of the Lord on the old foundation in verse 8 that "they were men wondered at" — the Greek word used there being — *teratuskopoi* — or "men of wonder" — the true rendering being "men of portent" i.e. men who could foresee the future, God in the very same verse speaking of bringing forth "My servant the BRANCH" referring to Christ in His future manifestation.

The word "men of portent" really means "men of prophetic vision or character or significance." They were not ordinary men, they had so been occupied with the Word of God and the yet future promises that they sought, even then, to rebuild for God on the old foundation a House of God. Although not understanding fully the purpose of God in all this, yet they builded, trusting God to reveal His mind and presence with them in the work. God was pleased with their work, as He still is in the desire to build for God in the way of testimony, against the Day of Manifestation when the Lord returns. We find this also stated in Haggai 1:8 — telling them through the prophet to build the house; and "I will take pleasure in it, and I will be glorified saith the Lord." And in chapter 2:5 he reminded them that "My Spirit remaineth among you: fear ye not." Reading further in Haggai 2:9 God made a wonderful statement to encourage them, also us, if we desire to build on the old foundation, or according to the "old paths" of the Word. He said "The latter glory of this house (R.V. literal meaning) shall be

greater than the former, saith the Lord of Hosts:" Thus we see, in the future day of glory to be brought to the earth that this evidently insignificant attempt to build for God amidst decay and apathy on the part of some would have a part in the "future glory of Israel" in their own land. God thus links up the glory of the beautiful and grand Temple built in Solomon's day with this insignificant House and the still grander House of the Lord which shall be the House of the Lord for all nations in the future Kingdom, earthly.

Thus we see that, by the Spirit, these "men of wonder" had the spiritual perception to lay hold of the fact of the future glorious House and Kingdom and, in view of that, seek to build meantime according to the ability God gave them, against that day. This is, in measure, the truth epitomized in the assemblies of believers, gathered to the Name of the Lord throughout the world today.

Such are looking forward to the Day when He shall return and then there shall be a reward for all such done in "the fear of the Lord." Cp. Malachi 3:16 — God has a "peculiar people and treasure" in the world today, such as He found even when Israel failed through apostasy.

Lest we deceive ourselves, let us remember that such efforts must be characterized by a return to the Word — we fear there is a laxity in scriptural discipline which could, eventually, destroy such testimony if sin were permitted to go unchallenged among us and if friendship and family ties have a higher place in our hearts than the Scripture pertaining to such matters. One of the contributing causes to decay in any such testimony has been failure to exercise scriptural discipline and maintain godly order among His own. This is where a godly ministry is needed constantly to keep before the assembly the holiness of God's presence. May we all heed the word of warning against such decay and loss.

The Editor

"BE YE CLEAN"

James Brand, New Zealand

JACOBS instruction to his household . . . "Put away the strange gods that are among you, and be clean, and change your garments" is worthy of the attention of every Christian householder for our present day.

In Leviticus 10 we have a solemn lesson that holiness becomes all that would come near to God. Three times, verses 6, 7 and 9 are the words — "lest ye die." Aaron and his sons were to drink no strong drink, they had to be able to put a difference between holy and unholy, between unclean and clean, between right and wrong, that the children of Israel might be taught the statutes of the Lord. Nadab and Abihu probably had taken strong drink, causing them

to act carelessly and bold in offering strange fire. Wherever after, this awful deed is mentioned with their names.

Today, God is acting in grace. Christian parents are not only careless themselves but the dress, and language, plainly tell that they are ignorant of God's requirements or careless as they come into the Lord's presence. Men would not come in with casual attire, or women without proper covering on their heads. In many there is a lack of God's holiness and His greatness. No one of mature years would ever think of addressing God as "you." Our Lord said . . . "Ye call Me Master and Lord and ye say well: for so I am." John 13.

The New Testament in 2 Cor. 6:17 says . . . "Touch not the unclean thing" and we gather from these verses being unequally yoked with unbelievers is touching the unclean thing. Fifty years ago those in assembly fellowship came out from all these associations. Today we find overseeing brethren's names linked in clubs, committees, shareholders etc., where there is no compulsion. We feel for our brethren who have been in union's acts, for their daily living and may not have the faith and courage to resign. We do pray for all such, may the Lord help them is my earnest prayer. I have never been tried in such a way. "The bruised reed shall He not break, the faintly burning light shall He not quench." Dear brother and sister in Christ, "the broken and contrite heart He will not despise." "Fret not, fear not, faint not," ever look to Him for His deliverance.

Never fail, like Israel's priests, to put a difference between holy and profane, Ezekiel 22:26. We must note that to feed upon unclean things is worse than touching. No uncleanness was to be named among His people Eph. 5:3. In Leviticus 11 they were not to eat of beasts that were not cloven footed (completely parted) and did not chew the cud. Nor were they to eat of what went in the waters that had no fins or scales. Fins to go against the current, and scales to keep the water out. Joseph had both fins and scales, he not only went against the evil, but would not touch it.

May the Lord raise up believers who will prosper, like Daniel, when those in authority are favorable and contrary, Daniel 6:28.

GODLY RULE AMONG CHURCHES OF THE SAINTS

GODLY RULE will ever bring blessing to the saints. Without it, weakness, disunity, and defeat must result. Men may exalt their fellows and give them their support, as Israel did with Saul, but unless those in control are walking in fellowship with the Lord, all the aid given them will not result in prosperity for the church, or avert the dreaded consequences of misrule. We have only to compare the state of the Kingdom at the death of Saul to its state at the death of David, to see the vast difference of good and bad administration. Saul left it in ruins, in weakness, in subjugation to

the enemy, and without a single prospect for the future. David on the other hand passed it to Solomon in its healthiest state, in supremacy over all around it, in full confidence of the future, and with plans and preparation for the building of God's house. The Nation never rose higher than its king, nor will assemblies rise higher than their leaders. Those who are under rule reproduce the characteristics of their rulers, therefore, it behoves every man who guides the saints to make sure nothing is allowed in his life, which he would not want to see practised by those whom he leads.

(The above extract, the closing paragraph of brother A. Mc-Shane's valuable booklet on "RULE" and Principles of Assembly, is a distinct message for our day when, to a great extent, rule has passed into the hands of men "chosen of men" rather than the "choice of God" as in Acts 20:28 - I Peter 5:2, 5. It should be accepted as both warning and exhortation . . . The Editor).

QUESTIONS AND ANSWERS

Question: Is it too late to revert to the theme of the sufferings and sorrows of the Lord when the bread and wine are returned to the table, with an evident lack of exercise about the Lord in resurrection, as the meeting continues?

Answer: Usually we have noticed that when such are passed the theme turns to His coming Resurrected Glory. This is in keeping with the Word in I Cor. 11:26, but there is certainly no reason why exercise, by the Spirit, should not lead further either in prayer or ministry, to the Word concerning these sufferings. This is very acceptable, at times, relative to the "offerings" although a short word as to such is always in order prior to the partaking of the memorials. Also, seeing most of the Assembly is present, a short Word of practical ministry concerning the fellowship of saints and conduct thereby, could prove helpful — this being not of a controversial nature, but upbuilding and separating. There are no "rules" attached to the remembrance of the Lord — often we have seen the actual "remembrance" postponed almost to the last of the meeting. This shows lack of exercise in a godly way and not "knowing the time" WHEN the emblems should be passed . . . "The wise shall understand etc.," Hosea 14:9.

Question: Small assemblies very often continue weak for many years. Is there anything that can be done to improve this matter of assembly weakness?

Answer: This is a prevalent complaint. The Lord was very gracious to acknowledge the "twos and threes" as in Matthew 18:20 - "Gathered unto Him," the Person and Name being the attractive leading of the Spirit of God. Lest we should be satisfied when there is no evidence of the Spirit's power in the assembly, there should be some heart-searching leading to definite prayer as to the source of the weakness.

Possibly there is a lack of true shepherd-work and shepherds with true guidance. There could be also the wrong approach to the stranger coming amongst us to hear the Word - "cold as ice" on the part of doorkeepers. The warm, compassionate and courteous approach to any such coming in, always produces a good effect on them. In a larger city there could be exercise on the part of some who "pass by" the small assembly to go to the larger where there is more company and more social activity. But this surely shows lack of godly exercise and is a selfish attitude and shows lack of spiritual exercise. Any such exercise would be very welcome but let it be "exercise" and not merely circumstances or compassion.

We have noticed, too, how preaching brethren generally abstain from visiting such and seek out the larger and more favorable and inviting assemblies, travelling far and wide to attend such, instead of having definite exercise to help the weak.

(Both of above questions from Ireland)

Question: If a man withdraws from an assembly, evidently to obviate discipline on moral or other such grounds - is it necessary for the Assembly to carry out the proper discipline nevertheless - and does the withdrawal void the necessity to enforce the Scripture against "social eating" etc., with such or fraternizing in the usual manner?

Answer: The "withdrawal" does not answer the question, if there is a proven case. Some might seek to avoid any public announcement, but the course of the Assembly in such cases is clear - the discipline ought to be carried out in the proper, public manner, otherwise the offender might be able to visit other assemblies, perhaps some distance off and be received as if this had never happened.

Then as to the time to receive such back, if such should come, it would be when there was real evidence and confession of sin against God and the Assembly, accompanied with godly sorrow and humility evidenced at the assembly meetings. We have seen laxity in regard to assembly discipline destroy, for God, an assembly's testimony, and usefulness. Some such may survive for awhile, but the "handwriting is on the wall" as of old.

Question: WHY was it necessary for a forerunner to come before the Lord? (From Ireland)

Answer: It was necessary to fulfil the prophetic Word in Malachi 3:1 - we also read in John 1:6 . . . "There was a man sent from God whose name was John. The same came for a witness of the Light." . . . And again we read in Isa. 40:3 - "Prepare ye the way of the Lord, make straight in the desert a highway for our God." etc., It was a compassionate God who gave to His earthly people an opportunity for repentance, as John's message was "Repent ye" and in Matthew 3:11 . . . "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire, i.e. eternal fire - or the lake of fire. (this latter is not baptismal fire of the Holy Spirit as some have been told, speaking of the Baptism of fire.) The question is, of course, unnecessary as we are not permitted to ask, in relation to the Word of God and the purposes of God - WHY? We accept what He says.

ENCOURAGEMENT TO PIONEER WORK

IT has pleased God to raise up among us some periodicals for the benefit, upbuilding and strengthening of assemblies formed by the early pioneering brethren and such have found their way into assemblies thus formed and have been used of God to strengthen such without making any false claims, or the building up of "a cause."

In WORDS IN SEASON, commenced in 1910, in fellowship with older pioneering brethren, to perpetuate the truths so manifestly used of God in pioneer efforts, earlier in the North of Scotland and later in this continent, we seek to continue in the "old paths" of the Word and we have found that brethren who have seen any work done for God in assemblies, desire that the saints should have the instruction, fellowship in testimony of many like-minded, in our pages. We trust, also, that in the spirit of "pioneering work" we would continue the aim and former teaching of these earlier brethren, known and loved among us for their efforts in this way. Such were men who proved God in their labors and the commencement of the work which has continued on both sides of the Atlantic and farther afield.

OPPOSITION

There has always been opposition to such work among us, from the earliest days we speak of here and, going farther back, in the days when the "remnant of God" sought to build on the old foundation, but God has given help to continue thus far amid opposition of liberally minded ones who fail to draw the line between the people of God and the world as in Exodus 11:7. There are too many today who desire "Egyptian ways" among us — as we find in Exodus 32:1, 8 — sort of mixt multitude and to them, our little paper is of little value. The yearning after pleasure, "eating and drinking" and other sorts of amusements after a worldly pattern, is prominent in some quarters and, of course, such look with a measure of disdain on any attempt to bring saints back to the "old paths" of the Scriptures. We think of the words of the late Dr. Hugh Cameron of Detroit, who edited "Our Record" for the year in which Mr. T. D. W. Muir was sick, dying that year, and later had the little periodical Assembly Annals which he edited until his death, i.e. Dr. Cameron. One of his quotes . . . "If you want to get the people together" in meetings, give them "tea and a bun" and this is generally accepted as a sort of lure or token of fellowship, whatever it is called. This has even found its way into assemblies here and there so that Christians must have their "coffee break" between the "Remembrance Supper" of the Lord's death and the Ministry or S. S. that follows. Some would find it easier to be down there getting ready the "tea and a bun" than sitting before the Lord at His table — this is the sort of thing we speak of as catering to fleshly instincts and which tends to destroy that spiritual frame of mind which

ought to be in His own, especially at the Remembrance Feast on Lord's Day morning. Cp. 2 Tim. 2:14 etc.

HELPERS

We find that those who are well grounded in the Word and right ways of the Lord know the "strengthening of the things that remain among us" and, with ourselves, they do not have any selfish motives in keeping the "separating Word" before young believers or young assemblies even though the ministry produces heart examination and return to first principles.

Our contemporary Canadian Magazine, Truth & Tidings, follows the same general line of truth which we would seek to inculcate among saints who gather to the Name of our Lord Jesus Christ alone. When we are the target, occasionally, of some people and preachers, we consider the source and encourage ourselves in the Lord and "go on." The brethren who are associated with W. I. S. in New England (the birthplace of our little Magazine), as to editor, are of the same mind as your editor now and we appreciate ministry and articles from exercised brethren, with a view to the strengthening of all who seek to be obedient to the Word, despite the reproach connected therewith. Brethren — "Pray fo us."

The Editor

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North Ireland — J. Hawthorne and John Fulton carry on in the Gospel in a caravan at Billis, Cavan, Eire with some encouragement. N. Turkington and N. McKeown commence D. V. in the Gospel in portable Hall at Garvagh, Co. Derry. (Noel McKeown has been commended to the Lord's work in Venezuela and hopes to leave No. Ireland D. V. about August with his wife and two children). J. Lennox and J. Brown in the Gospel in Kilkeel Gospel Hall. Jim and Brian Graham of Plantation assembly, Lisburn continue in the Gospel at Crumlin. (These men do their days work and preach at night.) Wilfred Glenn (Brasil) and T. McNeill continue in the Gospel at Ballycastle, with increasing interest. D. Kane expected to commence D. V. in Drumlough Gospel Hall. S. Ferguson and J. Thompson are in the Gospel at Lurgan with encouragement, saints deeply exercised for which they thank God.

"Prayer requested for North Ireland for the preservation of the saints and the assemblies, and that deliverance from God might be known. Our brethren have struggled on with the Gospel faithfully."

Vancouver, B. C. — Our brother Jack Noble was in South Main Hall here having chart meetings on the Tabernacle and commences D. V. in the Gospel in Stark Road in Detroit early in March - will value prayer.

London, Ont. — Bre. Paisley and Lavery had six weeks of good Gospel Meetings here, despite severe weather - a number of the Christians' children professed, also some from the outside.

CONFERENCES

Vancouver, B. C. — Joint Conference of Deep Grove, West Richmond and South Main will be held D. V. April 8, 9 and 10 in the John Oliver Secondary School - see last month's issue. Corresp. W. A. Boyd, 6540 Sophia., Vanc. B. C. V5X 3N3.

McKeesport, Pa. — Annual Conference will be held D. V. a week earlier than usual, commencing with Prayer Mtg., Fri. April 15th., at 7:30 p.m. continuing over the 16th and 17th. All meetings in the Renzie Park Pavilion. The Lord's servants walking in the "old paths" welcomed in ministry. Those requiring accommodations write in advance, please, to Mr. Samuel Mizener, 14488 Valley View Drive, McKeesport, Pa. 15131 - phone 412-751-7540, please give arrival time and sleeping accommodations. Corresp. Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132.

Manchester, Conn. — The 59th Annual Conference will commence Thurs. April 7th. at 7:30 p.m. in the Gospel Hall, 415 Center St. Meetings will continue in the Masonic Hall, April 8, 9 and 10. Usual arrangements - hospitality extended to visitors. Corresp. Jos. Jassie, 159 Thompson Road, Manchester, Conn. 06040 (we did not have this notice in time for insertion in last month's issue.)

Culver City, Calif. — We expect to hold our Easter Conference D. V. in the Culver City Gospel Hall, 11138 Venice Blvd. First meetings at 7:45 Fri. eve., April 8th for prayer, continuing over Sat. and Lord's Day April 9 and 10. Those coming from a distance will be freely entertained. Corresp. Harry E. Bingham, 11138 Venice Blvd., Culver City, Cal. 90230.

Stout, Iowa — Our Annual Conference will be held D. V. with prayer mtg., Fri. eve., May 27th at 7:45 p.m. continuing over May 28th and 29th. Usual arrangements and accommodations provided for visitors. All meetings in the Gospel Hall Correspondence to Richard Stickfort.

Calgary, Alta. — The Spring Conference of W. Hillhurst and H. Hills assemblies will convene Fri. eve. May 20 for prayer, continuing over 21, 22 and 23rd. of May - God-willing. Pr. Mtg. at 7:30 p.m. Correspondent Garry W. Seale, 3111 Conrad Cresc. N. W. Calgary, Alta. T2L 1B7.

Waterloo, Iowa — Conference of Western Ave., Gospel Hall will be held D. V. May 13 commencing with Prayer Mtg., in the Gospel Hall at 7:30 p.m. continuing in the Masonic Temple, located on corner of Park Ave. and Mulberry St. over Sat. and Lord's Day May 14 and 15. We trust the Lord will grant due exercise on the part of His servants to be present with us for ministry. Corresp. Clifford J. Smith, 3466 Hammond, Waterloo, Iowa 50701.

Byfield, Mass. — God-willing this will be the 96th Conference commencing with Prayer Mtg. May 27th at 7:30 p.m. continuing over the 28th and 29th of May. Usual arrangements will prevail and hospitality extended. Correspondence to John H. Short, 145 Main St., Byfield, Mass. 01922.

Mimico, Toronto, Ont. — The Annual Bible Readings of the Mimico Assembly will be held again this year April commencing at 7:30 p.m. the 15th., and continuing over the 16th and 17th. 10 a.m., 2:30 and 7 p.m. Subject this year will be consideration of Lessons from the Life of David, King of Israel. The Lord's people are invited to come. Correspondence to Mr. Ed. Cottrill, 44 Rossburn Crescent, Etibicoke, Ont. Breaking of Bread Lord's Day at 10 a.m.

East Boston, Mass. — The Summer Conference of East Boston will be held again D. V. on June 4 and 5 at the Masonic Temple, 47 Adams Street, Saugus, Mass. The Epistle to the Ephesians is the subject of the Bible Readings which will be held Sat. 4th at 10:00 a.m., also 2 p.m. and 6:30 p.m. Breaking of Bread will be at 10 a.m. Lord's Day, with Bible Reading afternoon at 2 p.m. and the Gospel preached at night 6:30 p.m. Correspondence to Fred E. Hill, 26 Sheafe St., Malden, Mass., 02148 - Usual arrangements as to hospitality to visitors etc. Such Bible Readings have been very helpful in many parts of later years.

Sarnia, Ont. — Annual Conference will be held D. V. May 28 and 29 at St. Clair Secondary School, 340 Murphy Road. Prayer Mtg. will be held May 27th at 7:45 p.m. in the Gospel Hall, Cor. College and Davis Sts. The Lord's servants walking in the old paths will be welcomed in ministry - Bible Readings will be on Titus 1 and 2. Please note change of School this year. Corresp. to R. W. Kember, 2493 London Road, Sarnia Ont. N7T 7H2 - Phone No. (519) 542-7978.

Prince Edward Island Conference — Usual Conference commences with Prayer May 20, continuing over May 21, 22 and 23 - D. V. Usual arrangements - Corresp. to Donald Ramsey, NORTH RIVER, P. E. I. COA IHO

Toronto, Ont. — Conferences of EAST END and WEST END Assemblies, respectively, will be held D. V. April 8, 9 and 10 as usual - see last month's issue for particulars.

FALLEN ASLEEP

Antigua, West Indies — Our brother and servant of the Lord Leslie James Crossley was called home to be with Christ January 19, 1977 from the hospital here. Born in 1911 and born again in 1922, he served the Lord here the past 31 years. He wrote near end of last year that he might soon be leaving Antigua, but now he is "at home" with Himself. Our brother Jack Noble wrote that in their labours in Antigua they had enjoyed unbroken fellowship over the years and spoke of his faithfulness in ministry - he had visited us here on this continent of late years somewhat and we found him a kindly brother, with that good spirit we look for in a "servant of the Lord."

Remember in prayer his widow who had "open heart" surgery last year that the Lord may be near to her. We feel, often, that widows of the Lord's servants are, to a great extent, more or less passed by in our prayers. The life of service with a "true helpmeet" is a very precious thing and the loneliness is more than many understand. A word of comfort or encouragement would be a true act of service for our Lord. The last address we had from our brother was Box 134, St. John, ANTIGUA, West Indies.

Garnavillo, Iowa — We have heard without complete details that our beloved brother Herbert Kaiser of this Assembly "went home" February 22nd. He was aged 69. He had been ailing for a considerable time but remained cheerful in the Lord and gave help as long as able in the Assembly. He was well grounded in the Word of the Lord and gave valued help amongst his brethren. We always counted him a friend and able brother and it was a joy always to speak over the Word with him face to face - 3rd John v. 14 comes to mind. Remember in prayer his widow, also his three daughters. He has left a good example and a testimony with a good savor in it for this generation.

Drumlough, Co. Down., N. I. — Our highly esteemed brother William Rowan Jennings "went-home" January 27th at Craigavon Hospital after a short illness, aged 95. Saved Feb. 2, 1898 at meetings where bre. Clarke and Meharg preached. A father and a godly guide, a shepherd of the little flock, he will be missed - he was father of Wilson Jennings of Ahoghill.

Words in Season

THE BIBLE FAMILY MAGAZINE



RENEWAL Psalm 51:10

THIS renewal we all need
So that constant we might be;
In His service it is shown,
By His Spirit it is known.

In the "wear and tear" of life,
In the daily grind of strife;
The service lacking Spirit's oil
Reveals the lack of power in toil.

Known within, and known without,
Lack of power, despite the shout;
To work with God is always best,
Return to Him in quiet rest.

To keep on running without oil
Does surely show in rust and spoil,
"Come ye yourselves apart a while"
The Blessed Lord to sons of toil.

W.H.F.

MAY, 1977

WORDS IN SEASON

Published monthly by Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103 EDITOR — William H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio, 44107. SECOND CLASS postage paid at Hartford, Conn. and Waterloo, Ill.

SUBSCRIPTION COST - \$3.00 (U. S. funds) yearly - One pound, fifteen pence. British subscr. Please send all subscriptions to Matthew J. Brescia, Publisher, 33 Lewis Street, Hartford, Conn. 06103. OTHER material for the Magazine to be forwarded to Wm. H. Ferguson, Editor, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107 -

ENTERED SECOND CLASS - HARTFORD, CONN. and WATERLOO, ILL.

CHANGE OF CORRESPONDENT

Midland, Ont. L4R 4K6 — For the Midland Assembly, Mr. W. E. Daniells, 787 King St., Box 6, Midland, Ont. L4R 4K6.

REPORTS

Eden Grove, Ont. — Had recent short visits from bro. Norris, also bro. Doherty with appreciated ministry.

Scotland — A note from brother John Stubbs tells of visits to Stevenson for conference also Bannockburn for ministry, later hoping to use the Gospel caravan for village work near Castle Douglas.

Iowa — Meetings closed at Stout, a number professed conversion. Bro. Elliott in Ontario, Wisc. some blessing he reports. Bre. Orr and Slabaugh in Hitesville in the Gospel. Bro. McCullough had two weeks in Garnaville recently also. Bre. McBain and David Oliver in Cedar Falls, good interest, some blessing.

Ferndale, Mich. — Wm. Ferguson had some meetings here recently on first three chapters of the Revelation - also visited recently Youngstown, Ohio.

Hickory, N. C. — The Corresp. reports that six young believers were baptized recently and received into the fellowship.

Calgary, Alta. — An assembly has been formed in the S. E. part of the city of Spanish speaking saints. May the Lord manifest His pleasure in this by a consistent, godly testimony. Correspondence may be directed to Francisco Teruel, 3328 Dovercliffe Road, S. E. Calgary, Alta.

Springfield, Mass. — Eugene Higgins had a spell of meetings here recently with brother Brescia giving help as able. Brother Frank Tornaquindici gave help also in Torrington, Conn. in their Bible Readings. Brethren Smith and Crawford were going on in East Boston at last report.

Stark Road, Detroit — Bro. Jack Noble had four weeks of good Gospel meetings here, helped by local brethren nightly - four young persons professed. Their Sat. evening monthly Bible Readings have been encouraging and profitable, nice numbers from surrounding assemblies attending.

Sioux City, Iowa — Work here goes on with interest, it may be an assembly may be formed there, according to New Testament principles, soon it was hoped. They had visits from bre. Orr, Goff and Gray in Omaha, Neb., lately, also bro. Louis Smith (Jackson) in Sioux City.

Manchester, Conn. — Recent Conference reported fairly large, with about six or more of the Lord's servants present - bro. Maxwell continued in HARTFORD, CONN., for the week - weather good for the meetings.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin < Charles R. Keller < Samuel C. Keller

Vol. 69

May, 1977

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READ THE BIBLE TO YOUR CHILDREN

* * * * *

THE following was sent to a young woman who had recently professed
salvation, by one who had been exercised about her: -

"BEING brought into God's salvation through Christ, we are given:

* * * * *

A wealth that is unmeasurable
A well that is unfathomable
A joy that is undiminishable
A life that is unending
A prospect that is unlimited

ALL found in a Person Whose beauties are Unspeakable
For we who are undeserving.

W. J. O.

"How we can exclaim with the Psalmist (Ps. 145:3)
HIS greatness is unsearchable."

Ephesians 3:18
HE is so broad and He is so long,
HE is so deep and He is so high:
"I would need another tongue to tell you what
My Jesus means to me."

The above were the words of a lonely aged woman we called on
with our Bible Carriage over fifty years ago in an isolated part of
northern Michigan.

Editor

"THE RIGHT WAY"

Dr. H.A.C.

"PLEASE may I walk with you? I don't like to be alone on the street at so late an hour."

It was late, and I was hastening home feeling dissatisfied at having to walk, owing to a sudden stopping of the street cars, but I turned to the speaker, saying, "Certainly, which way are you going?" She was a pretty, young girl, and was almost breathless from her efforts to overtake me.

As we went on, she explained how she had missed her way, being a stranger in the city, and even now in some doubt as to the direction she was taking being right. On learning her address, I told her she was going the wrong way, and hastened to soothe her distress by promising to see her safe home.

She thanked me gratefully as we retraced our steps and turned into another street.

"I was getting tired," she said, "and so uncertain about my way. It is such a rest to know you are on the right road."

After assuring her of my pleasure in helping her out of her difficulty, I said, "You have set me thinking of another way, the heavenward road, and wondering if you know the way."

"I know what you mean," she said, unhesitatingly, "I've been trying to keep that road for over two years."

"And would you mind telling me where you started from?" I asked.

"I had a dear cousin," she began, "and as we were about the same age, we were constant companions. She died very suddenly, was found dead in her bed one morning. Of course we never knew when her last hour came, and could only hope it did not find her altogether unprepared. But oh, if we could only be sure! Her death set me thinking, and I saw the danger of waiting till the last hour before turning to God, and I made up my mind to lead a new life."

"Then if the midnight call should come for you, are you ready to meet God?" I asked.

"Well," she replied, after a moment's pause, "I'm better prepared than I was three years ago. I never used to think of God, and lived only to amuse myself and have a good time. But it is very different with me now; I've given up dances and plays and many things I know God would not approve of, and I'm trying to do right."

After silently asking the Lord for wisdom, I said, "When I met you awhile ago, you were walking on the sidewalk, but were you not as much out of the way as if you had walked on the muddy road?"

"Of course, since I was going the wrong way, it made no real difference where I walked." Here she paused a moment, then suddenly exclaimed, "Oh, I see it now! I know what you mean!"

"And do you see how you came to be on the wrong road?"

"Why, I must have started wrong, but I thought I knew the way," she said with a sigh.

"It is very important to start right," I said, "and do you know the starting point of the heavenward road?"

"Why, I thought I did," she began, "but please tell me."

"It begins at the cross. Have you been there? Have you been to Jesus for the pardon of your sins?" I asked.

"Well, I was trying to lead a Christian life, but now I see my mistake. Yet I would like to be a follower of Christ if I only . . ."

"Have you not a right to that seeing He Himself says, 'Come unto me.'"

"But I'm not fit to come," she said with a sigh.

"Not fit yet, after years of effort! Then listen, here's a word for you, 'For when we were yet without strength, in due time Christ died for the ungodly.' And here is another word for you, 'God commendeth His love toward us, in that while we were yet sinners, Christ died for us.'"

"You see, salvation comes to us - not by way of our doings, but by way of Christ's sufferings - by way of the cross." In proof of this I quoted from Isaiah 53, and other Scriptures, feeling sure the Word would do its work.

After a long silence, the girl spoke saying, "I can see quite plainly that it is the cross that saves, but I don't appreciate it as I ought; I don't seem to have the right kind of faith to please God."

"Do you remember about the first passover lamb, and the blood that was sprinkled on the door posts?" I asked presently.

"Yes, I know the whole chapter, I learned it in Sunday School, at home in Scotland."

"Then you know what God said about the blood. The verse I mean begins, 'And the blood shall be to you for a token -'"

"Oh, yes, I know it, 'And the blood shall be to you for a token upon the houses where ye are, and -'"

"Let me finish, please, 'and when I see' - your appreciation of the blood - or that you have the right kind of faith - 'I will pass over you.' Is that the way it reads?"

Suddenly she stopped in her walk and turned to me, her face aglow with joy. Clapping my hand in both of hers, she exclaimed, "Oh, I see it now! Its the 'BLOOD' God looks at! It's the blood that shelters me! Oh I thank God that I lost my way tonight. To think I have come all the way from Scotland to learn about the 'blood.' I must write and tell them at home how good God has been to me!"

A RENEWED SPIRIT**Psalm 51:10**

Wm. H. Ferguson

DAVID, in his confession in Psalm 51 pleads with God to “renew a right spirit within me.” The margin reads “a constant spirit” and the Septuagint suggests “to renovate, dedicate and consecrate.” All may not have sunk into the depths of departure, as in David’s case, but I am sure we could all pray this penitential prayer of David.

1. We need **RENOVATION**. A machine runs so long and “wear and tear” show in the slowing, or breakdown, of the machinery. So it is with us - we need to repair to our God and get into His presence and seek this renovation for our good and the good of others.

2. This implies a fresh **DEDICATION** - to our God, to His work and to the assembly as to testimony. The individual needs this renovation and assemblies need this likewise. It is possible to be so correct and so occupied with our attainment as to truth or knowledge that we become satisfied with that and the well-worn machinery shows lack of care. Perhaps the oil of the love of God has been lacking in our administration, the oil of love for God’s dear people lessens and we are so satisfied with things as they are that we do not miss it, but the machinery breaks down, slows up and sometimes is wrecked for lack of proper care and lubrication - this all points to a fresh dedicating of ourselves to the Lord, coupled with confession. It may not be complete breakdown, but a slowing up of praise, worship and the reading and ministry of the good Word of God, as well as true love for the unsaved. It seems that many assemblies send for preachers and have a miniature revival, a few profess and the report reads that all is well and the assembly prospering but the main cause of the slow-down is not rectified, because of the lack of humility and confession. Perhaps through lack of care and shepherding and proper discipline, the fault in the machinery develops. Spiritual sense can detect such before the breakdown occurs. Hence we can well pray again the prayer of David - “renovate a right spirit in my inward parts.”

3. **CONSECRATE** inwardly. The “hand of service” is before us here and to consecrate means the filling of the hands with useful, happy service for God. The hand not used becomes useless, so

we must keep at this work which God has laid to the hands of each of us. An old writer has well said . . . "Time wasted is existence, used is life." Again, "In all human action these faculties will be strong which are used." "The used key is always bright." It is in the simple acts done for the Lord that true consecration is seen.

Earlier in his confession David had said - "Thou desireth truth in the inward parts." We speak a lot concerning "truth" today and it can become a mere pass-word but the real desire for truth in the inward parts is another thing. May God enable us thus to realize the importance of this renovating and consecration, the "filling of the hands" with useful service in His work.

The RENEWING of a right spirit within us requires confession and restoration and an acquaintance afresh with the God with Whom we have to do.

The reading of the Word of God is necessary here:

- a. IT IS A CLEANSING WORD
IT IS A RESTORING WORD
IT IS AN ENCOURAGING WORD
IT IS A LIVING WORD and begets life.

We read in I peter 2. . . "Ye also as living stones, be ye built up a spiritual house." This is enjoined on the believers, as a priestly family and a possibility and where there is spirituality there has been Confession and Consecration and Devotedness.

- b. PRAYER brings us back to God and to a renewed appreciation of the Living Word.
- c. RENEWED joy is brought to the child of God by Confession and Renovation. Affliction, when it comes to the child of God, causing many prayers on their behalf, as brother Allen of Ireland wrote to a suffering saint: "It is probably the forerunner of some blessing."

So let us take heart from this blessed portion of the Word and seek afresh the presence of our God and pleading, in His Presence, the need for a fresh touch of His good hand and an outpouring of His blessing.

THE WOUNDS IN HIS HANDS

Harry Macfarlane

IN Luke 24:39 we read - "Behold My hands and my Feet, that it is I Myself. And in v. 40 we read - "He showed them His hands and His feet." In John 20:20 we read "And when He had so said He showed unto them His hands and His side."

In Revelation 5:6 the apostle John sees in the midst of the heavenly scene a Lamb standing as slain. The wound prints in Him as risen were beheld by the disciples on earth, but are now seen by John in Him as glorified. The memories of Calvary are treasured in heaven. John the Baptist first pointed out Jesus on earth as the "Lamb of God" - John 1:29. John the apostle now beholds Him in that same character on high. How different the position. There, wounded and slain, Isaiah 53. Here! the centre of Heaven's strength and glory, yet bearing in His Person the marks of Calvary. We do not think that all the mutilations that man inflicted on His blessed Person will be in evidence in heaven, but only those which He showed to His own while on earth. And we would like to suggest a few reasons for these wounds;

1. The evidence of His identity. Amidst the unnumbered hosts around Him, all with bodies of glory, like unto His own body of glory, yet there will be that uniqueness which could only be attributed to Him. He will be the centre of attraction and glory and worship, as God decreed it should be.
2. They will be the proof of His sufferings, as we are reminded afresh of the fact that He became a curse for us. "Cursed is every one that hangeth on a tree." Deut. 21:23 - Gal. 3:13.
3. They will be the demonstration of His love. In John 13:1 we read - "Having loved His own which were in the world, He loved them unto the end (as to the uttermost). And in John 17:23 "And that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Oft-times we sing "The love that Jesus had for me, to suffer on that cruel tree, that I a ransomed soul might be, is more than tongue can tell."
4. They tell of His finished work. The Lord Jesus, in speaking to the two on the road to Emmaus, said - "Ought not Christ to have suffered these things, and to enter into His glory?" And in v. 46 "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." And so the great work which He had come to do was finished - finished to God's entire satisfaction.
5. They were the pledge of His final victory. What a victory it was! A victory over sin, death and hell. And although sin

still rears its ugly head, and the whole scene today is stamped with death, yet the groundwork was laid by which everything will be brought into control. Very soon, Satan in the lake of fire, and a new heavens and a new earth in which dwelleth righteousness.

6. The wounds give the assurance that He was alive. How often had He told them that He would rise again. And the angel also assured them by saying - "He is not here: for He is risen, as He said. Come, see the place where the Lord lay." And later on, when John beheld Him in the glory, Jesus could say to him - "I am He that liveth and became dead; and behold I am alive forevermore." And the apostle Peter, speaking on the Day of Pentecost could say. . . "Whom God hath raised up, having loosed the pains or pangs of death." The expression is taken from the LXX version of Psalm 18:5 which thus renders the Hebrew phrase - "the snares or cords of death.": and in Acts 2:16 we read - "moreover also My flesh shall rest in hope." What a blessed thought that our Lord knew full well that His flesh would see no corruption and that He would rise again the third day according to the Scriptures.
7. These wounds remind us that He is coming again, and coming for us. What a blessed hope - what a preserving hope! That we are going to see Him as He is. Oft-times we sing - "Soon Thy saints shall all be gathered, inside the veil. All at home, no more be scattered - Inside the veil! Nought from Thee our hearts shall sever; we shall see Thee, grieve Thee never. Praise the Lamb shall sound forever - Inside the veil."

*"Thy wounds, Thy wounds, Lord Jesus,
Those deep, deep wounds will tell,
The Sacrifice that frees us from self, and death and hell.
These link Thee once forever, with all who own Thy grace,
No hand these bonds can sever, no hand these scars efface."*

* * *

In Phillipians 3 we have:

1. Paul's Stripping Place.
2. His Clothing Place.
3. His Studying Place.

"That I may know Him."

4. His Running Place.
5. His Weeping Place.
6. His Waiting Place.

THE CHRISTIAN AND THE WORLD**Part VII**

George Graham

The Christian and the Sinful World

(Read Genesis 6:1-13; Romans 1:18-32; Galatians 1:4)

In Genesis Chapter 6, we are reading about the antediluvian world of mankind, the world before the flood. From the entrance of sin in Genesis 3 until the flood in Genesis 7, about 1660 years have come and gone. What a sad history of man is here unfolded! As the result of man's sin in Genesis 3, man received something he never had before - - a conscience, a knowledge of both good and evil. Man left to his conscience had not the power to do the good or to resist the evil. The voice of conscience was stifled and ultimately seared; consequently, there was the condition of things as described in Genesis 6. Man's wickedness was great in the earth, verse 6, and the earth was corrupt before God and violence filled the earth, verse 13. God determined to destroy man from the earth with every living thing, verse 7, and then we read, "But Noah found grace in the eyes of the Lord," verse 8. We read in verse 9, "Noah was a righteous man, blameless in his generations, and Noah walked with God." R.V. Here we have a man living in a sinful world in separation from it and in fellowship with God. Warned by God of the coming judgment, we read he, moved with godly fear, prepared an ark to the saving of his house - Hebrews 11:7. He began to warn his fellows. Peter tells us, 2 Peter 2:5, he was a preacher of righteousness but his message went unheeded, and consequently the world of mankind perished in the flood, I Peter 3:18-20, Genesis 7:21-23, and only eight souls were saved.

Following the flood, an altar is raised and burnt offerings laid thereon and God smelled a sweet savour, Genesis 8:20-21. Then God blessed Noah. We read Genesis 9:1 saying, "Be fruitful and multiply and replenish the earth." It becomes very evident soon after that man's nature is unchanged. Man evidently turned away from God and set up idols (gods) of his own choosing. We read in Romans 1:23, "They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Then we read in verse 25 that they changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. It was out of this condition of things God called Abram, or Abraham. We learn from Joshua 24:2, that Terah, the father of Abram and Nachor, was an idolator.

The call of God to Abram separated him from the sinful world in which he lived and constituted him a stranger and a pilgrim in it. Apart from the few failures we read about, the general tenor of his

life was to please God. In separation from the world he knew what it was to enjoy fellowship with God, so much so, that he is called in the Holy Scriptures, "the friend of God." (2 Chronicles 20:7, Isaiah 41:8 and James 2:23.)

We have the contrast in his nephew Lot who evidently moved out of Mesopotamia or Ur of the Chaldees with Abram at the call of God, Genesis 11:31. In Genesis 13, we have him pitching his tent toward Sodom, Sodom is a picture of the sinful world. Read in verse 13 what God has to say about the Sodomites. They were wicked and sinners before the Lord exceedingly. What a dangerous path for a righteous (saved) man! Ultimately, we find him in Sodom, sitting in the gate, Genesis 19:1. He was sitting in the seat of judgement, in a place of authority, and yet we read that his righteous soul was vexed from day to day with the filthy conversation and unlawful deeds of the wicked, 2 Peter 2:7-8. Border dwelling is a dangerous place for a child of God. Think of its demoralizing effects upon Lot and his daughters. He speaks of the Sodomites as his brethren, Genesis 19:7, offers his two daughters to satisfy the lusts of lewd men verse 8, and there was the terrible sin of his two daughters, verses 31-38. What a sordid story! What a lesson for us! Romans 15:4 says, "Whatsoever things were written aforetime were written for our learning." We cannot have Christ and the world. In Galatians 1:4 we read, "Who gave himself for our sins that He might deliver us out of this present evil age according to the will of our God and Father." R.V. The character of this world or age is evil; it never can be improved. The scriptures say, "Evil men and imposters shall wax worse and worse, deceiving and being deceived." 2 Timothy 3:13 R.V. These last days are spoken of in the opening verses of this chapter and what a description!

Archimedes, a Greek physicist and inventor (B.C. 287-212) who discovered the law of leverage, said, "If I had a lever long enough and the moon for a fulcrum, I could lift the earth." That principle no doubt works in the material world but not in the spiritual realm. This poor world can never be lifted from the morass of sin and filth in which it lies; it is headed for the judgement of God, Acts 17:31. Nevertheless, it is the purpose of God to take out of it, by the preaching of the gospel, presently, a people for Himself, a separated people. As such, we have the responsibility of witnessing to and for Christ, that others might be delivered from coming judgement. May the Lord give us grace to maintain the position into which grace has brought us by virtue of the precious blood of Christ, living in separation from this Godless, Christless world. The world is against God and His Christ, Psalm 2. This shall be demonstrated fully and finally in a coming day, Revelation 20:7-9. What an eternity to follow — the lake of fire forever! Remember the words of James 4:4, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

THOUGHTS ON BARNABAS — continued

Gerald C. Blakley

ACTS 15 Chapter 15 reveals some interesting details regarding our two worthy brethren. Notice how the two of them discuss and reason with the Judaizing teachers who had arrived in Antioch, and so serious was this problem considered to be, that Paul and Barnabas and others are sent up to the leaders in Jerusalem about the question. It is significant to observe the three classes of people who welcomed them to Jerusalem - the assembly, and the apostles, and the elders: We have only the first and the last mentioned to-day. We shall not pursue the broad detail of Ch. 15, except to say that during the course of the meetings, Barnabas and Paul were given liberty to speak. Is it not a good thing still for men who have a message to be given liberty to speak - men of experience, men who are esteemed and recognized by the saints as being raised up of God? Men who will handle the word of God accurately and wisely, speaking the truth in love. See again, at the conclusion of these meetings, that the apostles, and the elders, and the whole assembly are unanimous in their decisions. Chosen men from Jerusalem, together with Paul and Barnabas are to convey the mind of the brethren at Jerusalem, relating to these vital matters. It may be significant that in this same verse, 22, we have the first mention of Silas, a chief man among the brethren, who was destined to replace Barnabas, as the Apostle Paul's companion in the work of God. We shall not touch upon the subject matter of the letter in verses 23-29, save to say that the reference to our beloved Barnabas and Paul is very precious, men who had given up their lives for the name of our Lord Jesus Christ; could anything more fitting and more worthy have been written concerning the two great labourers? However, the two are soon to part company, as we shall see shortly, and we can only reckon that Silas was prompted by the Spirit to abide still at Antioch (V. 34)

At the close of Ch. 15, from verses 35 to 41, we have the record of the parting of our two friends, and it behooves us to speak kindly and advisedly concerning this event. If we examine the details given by Luke, it is possible we may arrive at the conclusion that Barnabas was largely to blame for the division, nevertheless let us approach it in a godly manner.

In V. 36 it is Paul who takes the lead, and suggests to Barnabas that they both should revisit the brethren in every city where they had preached the word of the Lord. To this, Barnabas evidently agreed, but notice, he DETERMINED to take with them John Mark, despite the fact that Paul was not happy with this younger man, on the grounds of his past behaviour. Would we not feel that it may have been better if dear Barnabas had yielded to the opinion of one who was clearly being marked out by God for special service? Certainly the contrast between verses 37 and 38 is striking - Barnabas determined but Paul thought. We have seen

earlier that John Mark was a close relation to Barnabas, and one cannot help feel that this may have had something to do with Barnabas's reaction at this time. Is it not sad that sometimes family ties can influence brethren in their judgment, even men with normally clear vision and discernment? However, Luke tells us that the contention became so sharp between them, that they departed asunder one from the other. Is it not sad reading now, to see two great servants of God parting company, men who had been joined together in the bonds of the Gospel, by the Holy Spirit? Let us pursue the matter at length, seeking for help for our own souls from this unhappy incident. Barnabas has his way, and takes the man of his choice, and sails to Cyprus, by no means new ground. He takes a man with him who was relatively inexperienced, and this is the last we hear of his doings in the Acts. Whilst over against this, Paul selects Silas, has the commendation of the brethren, in the next chapter sails for new ground, and we should note that Silas was himself a man of experience, and had already proved himself. Perhaps the most striking thing about it all is this, that the remainder of the Acts is completely taken up with the labours of Paul. All things being taken into account, it may well be therefore that our beloved Barnabas was mainly to blame for the parting, though we must not think for a moment that God ceased to use him.

(To be continued next issue)

NEW TESTAMENT WORD STUDY

Acts 1:7

THE original words used here are very interesting and helpful (kronous & kairous - Gr.) The "times and seasons" are placed in the authority of the Father, as the risen Lord told His disciples ere He ascended into heaven. The aim of the Lord here is not to censure but to teach.

KRONOUS is the actual measurement of the time (cp. our chronometer). Cp. Acts 7:17, 20 - "As the time (kronos) of the promise drew nigh" and v. 20 "In which time (kairous) or season Moses was born."

KAIROUS (the season) seems to refer to the purposes of God relative to His people and the events as they occur - the **KRONOUS** (the time) denotes the actual time when such took place. You can judge a certain point of time by a chronometer - but the "seasons" seem to be the unfolding of the purposes of God, little understood, but nevertheless working out the divine purposes in the unfolding of events which change the whole course of things down here.

Notice this in I Thess. 5:1, 2. Paul had told them that the Day of the Lord (the day of judgement for the nations) so cometh as a thief in the night. This refers to the manifestation of the Son of Man coming in judgement at the height of man's pride and vaunted progress under the Man of Sin, energized by Satan. No one knows when this will be but the Father, but they were well acquainted (doubtless through Paul's teaching) that it would come suddenly, when certainly unexpected during the night which shall mark the end of man's pride and presumption and lawlessness.

Note that the Coming of the Lord for His own (the translation of the saints) is never spoken of as "a thief coming in the night. We look for Christ to come at any moment but the expression of I Thess. 5:3 is not our hope. Verse 4 makes it plain that the "day of the Lord" will not overtake us for the simple reason that the Church will not be on earth at that time, having been secretly raptured by Himself ere this dark day of judgment overtakes the world.

We note that Trench in his "Synonyms" suggests that "Kairos" is time as it brings forth several births as in Matthew 13:30 and Mark 11:13, also Romans 5:6 . . . Christ died according to the season - here again we see the unfolding of God's purposes in redemption - in due time. TIME (kronous) seems to be the larger, or all-inclusive term, Cp. Luke 1:57 and Gal. 4:4. SEASONS (kairous) are the "critical epoch-making periods fore ordained of God when all that has been slowly, and often without observation, ripening through long ages is mature and comes to the birth in grand decisive events . . . the close of one period and the commencement of another. (Trench)

Of Acts 1:7 Bengel quotes the words of Justus Jonas . . . "It is enough that you know from the scriptures that it is about to come to pass that all things shall be restored, but "when" this is about to be belongs to God. To pry into the "times" reserved to God is the part of mere curiosity. Not to concern oneself about what has been revealed is the part of a petty or a drowsy mind - cp. I Peter 1:11 and Daniel 9:2.

The Editor

PRAY ON! PRAY ON!

Geo. Mueller

IN SEEKING to understand the condition of successful prayer, we must compare Scripture with Scripture, because again and again we find that one part supplies what is wanting in another.

1. Let us commence with I John 5:13-15. Here is the first condition to be attended to - we have to ask God for the things which are according to His will. And should we be little acquainted with the will of God about any matter, we must first ask Him to teach and instruct us. He loves us with an infinitely wise love, and not like

foolish parents who give their children all they ask for. He desires true happiness and blessing for His children, and therefore only gives what would be for their blessing and profit to receive.

2. The Lord Jesus said we should ask in His Name if we wish our petitions granted, John 14:13, 14.

3. Another point is, that we exercise faith in the power of God, and in His willingness to hear us, Mark 11:24. We must be looking out for the answer. There are few children of God who doubt His ability to give, but many doubt His willingness, forgetting that large word of the apostle, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

4. Now, suppose those three things are found in us with regard to prayer, there is another in Psalm 66:18, which is an important one: "If I regard iniquity in my heart, the Lord will not hear me."

5. There remains one thing more - that we continue to wait on God till the answer comes. Here we frequently break down. We begin well, but we do not go on.

If month after month, and year after year, we have been praying, and our petitions have not been granted, the thought comes, Will God answer? Many break down because the petition is not granted as quickly as they expected. Parents pray for their children. They begin to do so; but we should never forget that we have to continue, day after day, week after week, month after month, and year after year, until the answer comes. For God knows the best time for us, and He will in His own time give us our requests. It may be for the trial of our faith, or of our patience, or to see if we are in earnest, that He waits. For these and other reasons, the petitions may not be answered as quickly as we desire.

Young workers ask God for the conversion of many souls. They go on praying and preaching, but do not get answers. It may be that they are not prepared for the blessing. If their petitions were granted, it might be an injury to their souls. Therefore He waits till they are prepared to receive the blessing. Now let us go on, and patiently, quietly wait on the Lord. The blessing most assuredly will come.

SMITE THE SHEPHERD

Zechariah 13:7

IT IS WELL that we should understand that, though there is deeply important instruction in it for us all, the smiting of the Shepherd has special reference to God's ways with Israel. As Jehovah's Shepherd He was not sent to the Gentiles but to the lost sheep of the house of Israel. "Jesus Christ became a minister of the circumcision for the truth of God, to confirm the promises of the fathers." Romans 15:8 (new tr.) If any people could have been blessed according to

the flesh it was Israel, for they had every advantage that God could confer, even to the point of having Christ, but their state was such that not even Christ after the flesh could meet it. They were under death and the curse, hence there could be no permanent gathering of the sheep to Christ after the flesh; in that character He must be smitten, and His sheep attracted to Him in Israel must be scattered. His smiting was the end of that kind of association between the Shepherd and the sheep, and it will *never* be resumed.

Israel will never again have the opportunity of knowing Him according to the flesh. I believe Scripture distinguishes between the smiting of the Shepherd and His atoning work, though both took place at the cross. His smiting was the bringing to an end in death of His Shepherd service in Israel in the days of the flesh. He was no longer to be known "according to flesh." The state which necessitated smiting was in Israel, not in the Shepherd, but He had in grace identified Himself with that state, and was smitten on account of it. He was cut off and had nothing, Dan. 9:26 (margin). He had the deep sorrow of this, as having served Israel in love, and had been Jehovah's Shepherd amongst them. Instead of getting Israel for Jehovah, the Shepherd was smitten, and the little flock He had gathered was scattered. This was the sorrowful end of His service in Israel, but He has been recompensed in resurrection, and in having the Church, and He will yet have a remnant from Israel when they have learned that His smiting was on account of their state, with which, in grace, He had identified Himself. Instead of having His place and glory as Messiah, He was smitten, but in this view of His taking up a new and more glorious place as risen.

The disciples of Jesus were the true remnant of Israel when the Lord was here, and they were called to follow Christ and to be with Him in the days of His flesh. It was the most blessed association in which men could be found as after the flesh, but the smiting of the Shepherd and the scattering of the sheep brought it to an end. God intended that this remnant of Israel should pass over by way of the death of Christ into a new association with Him as risen from among the dead. This put them on the ground where they could have part in God's wondrous thoughts as to the Church. The Church was to come in, according to divine purpose and counsel. In the wondrous interval between His smiting and His return in glory, the Church is being called and purified to be in association with Him as risen and glorified, and to be His body, the fulness of Him who fills all in all.

(submitted by Harry Macfarlane of Glen Ewen) C.A.C.

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HERE are a couple of the gems we found and enjoyed. "The greatest blessing Israel had, was God in their midst, and there is nothing we should be so careful about, whether as individuals or gatherings, as to have the presence of God. Oh, yes, it's a happy day when we walk with God."

THE FIG TREE**Luke 21:29**

WHEN we consider the prophetic picture we cannot neglect looking at the history of Israel and the above verse, speaking of the fig tree is surely a figure of Israel in their national character and, according to verse 30 "when they now shoot forth, ye see . . . that summer is nigh." All students of prophecy have been intrigued as they have watched the rise of Israel as a nation.

Although in unbelief we see clearly the time is drawing nigh for God to intervene in their case. In verse 29 the "fig tree and all the trees" remind us of the fact that many nations are desiring, or acquiring national character, even through lawlessness and bloodshed, so we trace in all this the spirit of lawlessness in the world and, at the same time, the fact that we are nearing the climax of Man's Day and consequently near to the Coming of the Lord. While we cannot, and would not, fix dates, yet we are told to be watching and waiting for the Lord from heaven - I Thess. 4:13, 18 and chapter 5:6, 8. Verse 10 of the latter scripture reminds us that "whether we are watching or sleeping or drowsy, we shall live together with Him." The resurrection day is near and the Return of the Lord for His Church - "Let us watch then and be temperate in all" is the word to us.

The blossoming of the fig tree is a very distinct mark of the certainty that the purposes of God, while seemingly in abeyance, yet are moving along according to the divine calendar. This is the hope of the Christian living in a world, fast deteriorating into such a complex state of affairs, that the true Christian finds the path of separation more difficult and trying, as such seeks to obtain and maintain an honest livelihood. The design of Satan is to get the Christian mixed up with the world in some way or another, in order to blight their testimony, and hinder such bringing glory to God. Thank God, "we are not ignorant of his devices." The Editor

READ THE BIBLE TO YOUR CHILDREN

ONE bright morning last Winter, while seated in my own room reading a portion of the blessed Word, the door softly opened, and the darling of our home, a little black-eyed girl of four years, quietly entered. I was reading the seventh chapter of Luke audibly, and continued without speaking to little Carrie, indeed scarcely thinking of her.

As I finished the touching story of the woman "who washed His feet with her tears, and wiped them with the hairs of her head," a dimpled arm stole around my neck, a curly head rested on my shoulder, and a baby voice whispered, "Mamma, that is such a sweet story; please read it again." Equally pleased and surprised, I said, "There are two other pretty stories in this chapter; shall I read it all, pet?" An eager "O yes, mamma," and a spring to my lap was the answer, and I slowly began the story of the centurion's servant. Interrupted by questions and explanations, we finished this and read the widow of Nain. Here the quick sympathy of childhood found vent in tears and smiles for the stricken mother's woe and rejoicing and then we came again to the story of the woman "who loved much." This was the little one's favourite, and her comment was, "Don't you wish, mamma, that the dear Saviour was here now, so that we could do something for Him when He was so tired?"

Mothers, Christian mothers, our little one is just like yours, a tiny, bright every-day girl of four years, not wonderful or precocious. We buy no more "simplified Bible stories"; we just feed our darling with the pure milk of the Word, unadulterated. You may do it with like results to yourselves and your little ones. Selected

* * *

QUESTIONS AND ANSWERS

Question: Could you give us some light on the following verses — I Peter 33:18, 19, 20? "Who were these spirits he preached to?" and "What did he preach?" Also I Peter 4:6 "Who were the dead that the Gospel was preached to?"

Answer: It was by His Spirit that He preached to the spirits (now in prison) but the preaching was through Noah in the days of their flesh. These were the antedeluvians and to them Noah the preacher then, preached righteousness and warning — 2 Peter 2:5.

Regarding the second question the "dead" mentioned they had the preaching "in the days of their flesh — v. 6 —" "be judged according to men in the flesh" and the glad tidings were to them then.

From Maritimes

Question: Was the Lord Jesus born in a stable? - we read later that the wise men found "Him" in the house?

Answer: "We read in Luke 2:7 - there was no room for them in the inn." The word used here is (Gr. kataluma - a resting place provided for travelers or guests for the unloosing of their burdens after

a journey, or the unloosing of their animals and their harness etc.) but, at this time, it was crowded, so the accompanying part used for the animals seemed to be the only place possible for Mary and Joseph - it was there He was born and His cradle a manger. Wondrous His humiliation. This was in Bethlehem, fulfilling the Scriptures. The wise men a/c Matthew 2:9, 11 followed the star, after they left Herod and "when they were come into the house" suggests that Joseph, with Mary, had possibly returned to Nazareth - cp. Matthew 2:23, fulfilling the word of the prophets. The idea of the stable as the place of the visits of the "wise men" is merely a Romish superstition which Chistendom has unwisely followed. They worshipped HIM in the house.

Question: When a person has been put away from an Assembly according to I Cor. 5, when should other Christians have fellowship and eat with this person again? I have noticed that when someone has been put away from an assembly that others take great pains to be extra friendly to such. Also where the immediate family circle is large, to what extent should this be enforced, what about uncles, aunts etc, etc..?

Answer: A person under discipline is not properly restored until he or she, with due confession coupled with an acknowledgment of their sin and wrong to the Assembly, has been received back into the Assembly.

The "eating" spoken of in I Cor. 5 would seem to be of a social character and, as far as we can see from the Word, it would not involve the separation of the family in the common way of eating together at home but, when it extends beyond this, it is against the Word as to the proper character of discipline. If it is a wider circle, with a social aspect, it is not in order until the proper restoration.

We know, with the breakdown of proper assembly discipline many seek to weaken the discipline by disobeying the word of discipline but such are either rebellious against the Word of God or ignorant and need proper instruction from elders and visiting ministers of the Word, with suitable ministry. We live in strange days of decline in proper assembly testimony and few are found willing to stand by the Word but succumb to popular demand for relaxation of any discipline - thus sin, immorality and other questionable practices are found amongst us where they should not be found at all. We need not act harshly towards those under discipline, neither should we act friendly until such are restored - we often say a scriptural restoration is like a conversion - it is so real. In our observations we have noticed that this unscriptural attitude is the cause of weakness and further departure from God and leads to division among saints. The godly do not subscribe to the common thought but those in authority often override such, to the harm of the assembly.

Question: I have been told by some that Deut. 22:5 is not for us today, also that for a woman to have long hair, and has two or three inches cut off, it is still long, also do you think it is alright for even elders, even those who preach, should be allowing their girls to wear pant suits etc., they say that inasmuch as they are not saved it doesn't matter, but we feel it is the responsibility of parents as to what their children wear.

We can't understand this reasoning for when we were saved nearly ten years ago, we were taught that wearing pant suits and cutting the hair was wrong. It seems the assemblies are getting so like the world's churches, it is discouraging to see such worldliness coming in amongst us and if we say anything against it, we are spoken of as trouble makers.

Answer: You have different questions here but, relative to Deut. 22:5, this is a divine principle which God enjoined upon His people of old and God's principles change not. It has been said . . . "Methods are many, principles are few, methods may vary, principles never do." So we are safe to abide by the Word of God.

God, Who knows all and could foresee the trend of the last days when the unique place the woman has in His creation should be abused by present demands of labor and advancement, has thus warned against this very thing. We can readily see how the way is being prepared for women to be in demand by the technocracy of the day to just take the place of the man - her so-called "liberty" is a myth - Satan is behind the present day demands upon women to act like men - all preparing for the future demands of socialism and communism, under autocratic rule, to make further demands and get the woman from her place in the home-life and care of her children. We see so much of this today that, apart from the Scripture, one wonders how any reasonable man, especially one who takes a place of leadership in the Church, fails to note the trend. The world is very subtle and women are generally very liable to seek the "favor" of the world in dress and behaviour, as others do and adopt their habits, thereby losing their identity as representative of the home and its care. All this, apart from the Scripture, is a warning for any who heed the days in which we live, but apart from that angle, the Scripture is definitely against it, therefore we must obey God.

The New Testament comment upon Deuteronomy 22:5 is found in I Timothy 2:9, 15 also in Titus chapter 2 etc.

As to the cutting of the hair this is against the teaching of I Cor. 11 in connection with headship and subjection to the Lord, as enjoined in the "covering" of the head by the sister to show her subjection to the Word and to her Lord and v. 15 states that her "hair" (it is long hair here) is given her for a covering or a veil of modesty, and one can see in the adoption of the world's fashions as to hair and clothing where the heart of the sister, or sisters lies - such have forgotten what they professed in their baptism that they were "through with the world" and that they were "baptized into His death."

As to elders and those in the Assembly, changing their minds as to such divine principles - this is just another evidence of departure from the Lord in heart - how could such expect the respect and confidence of saints, who can adopt their thinking to the world's concept?

Above question from Nova Scotia

EXTRACTS FROM LETTERS —**FROM AN EXERCISED SISTER:**

"I want to tell you how much I enjoyed the article in the January issue on the Word Study of a "stumbling block." I find it not too easy sometimes to silently "bear reproach" among some Christians just to dress Christ-like. Satan sometimes whispers . . . "Why be different?" Although I have not given in to this thought, sometimes it can be tempting. The article was such encouragement - just like an answer to prayer."

FROM AN EXERCISED ELDER:

"We have lost some Christians from the Assembly due to moving to other parts. So we pray that the Lord will add to the Assembly those who will be a help. We need humble men who have a willing spirit to work together with others likeminded in the Assembly, having only the honor and glory of the Lord in view.

If it is the will of the Lord to lead them into a place of importance in the Assembly, He will do it which is far better than ourselves seeking a place for which we might not be fitted."

FROM NEW ZEALAND:

"I have been a reader of W. I. S. for almost fifty years and appreciate the teaching in it. All magazines do not seem to be able to maintain a good standard. It is a great mercy that we have the unchanging and sure Word of God and the Lord Himself for our helper - Heb. 13:6 Regardless of what others do, it is good to continue in the things we have learned - learned from the Lord of course, Psalm 119:97-104. I find that keeping to Scripture is a safe policy both in writing and speaking. Brethren that have been a great help to me have been plain and honest lovers of the good and right ways of the Lord. Without a doubt it pays to "honour the Lord." - Psalm 37 has been a great help and blessing during days of testing which come to all. With love in the Lord

FROM ENGLAND:

"I am in fellowship with the brethren at . . . Hall and love to read sound magazines such as this. It holds back no truth of God's Word and is very encouraging reading in these days of compromise and falling away even amongst the saints. It is very distressing to read of worldliness and compromise and materialism creeping in among us. Reading of the ministry of brethren of a former day, they never relaxed or compromised with the world."

FROM CALIFORNIA:

"The only thing that has ever obliterated Assembly testimony is "neglect." A neglect of reading God's Word by believers, neglect of practising God's Word by elders, neglect of ministering God's Word where needed without fear of favor by the Lord's servants. A series of Gospel Meetings, followed by ministry on Baptism, Gathering to the Lord's Name and Christian living are necessary to survival. As the world grows darker, our "hope" grows brighter in view of the Lord's return for His saints."

FROM BANGOR, N. I.

I get two magazines each month in the Assembly to which I belong and enjoy reading them - the Magazines are Words In Season and Truth & Tidings. How we pray that Christians would read this type of literature rather than some magazines that are in circulation today. Thank you for such wholesome words published and may the Lord continue to bless in this work for Him.

My reason for writing is to say how much I enjoy reading your poems. I was wondering if you had compiled a book of your own poems, would send enough to cover payment and postage. SORRY, although we have had this request before, we regret that we have had neither time nor opportunity to compile such - we may sometime if left here . . . Editor. This note of regret will suffice for others who have so requested - Thanks!

 CONFERENCES

Frostburg, Md. — Annual Spring Conference will be held D. V. May 14 and 15, commencing with Prayer Mtg., May 13, Friday eve. at 7:30. The Lord's servants walking in the old paths welcome to minister the Word - we are living in perilous times and need seaching and practical ministry in the assemblies. All meals served in the Gospel Hall and a hearty welcome extended to the Lord's people - hospitality extended to visitors - Corresp. Wm. C. Knieriem, 80 Walnut St. Frostburg, Md. 21552.

Deseronto, Ont. — Annual Conference of Deseronto and Picton Assemblies will be held D. V. in the Legion Hall, Main Street, commencing with Prayer in the Legion Hall at 3:30 p.m. Saturday May 21st., continuing over May 22 and 23. Brethren walking in the old paths welcome to minister the Word. Corresp. Wm. Root, Box 241, Deseronto, Ont., KOK IXO.

Ottawa, Ont. — The annual Conference here commences with Prayer Friday, May 13 at 7:30 p.m. continuing over Sat. and Lord's Day 15th at 9 a.m. and 10:30, 2:30 and 7:00. All meetings in the Gospel Hall, 1087 River Road. Visitors freely entertained. Brethren walking in the old paths and teaching the same welcome to minister. Corresp. K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont. KIV 6W5 - tel. 613-733-1668.

Byfield, Mass. — The 96th Conference will be held D. V. commences with Prayer Mtg., May 27 at 7:30 p.m., continuing over May 28th, and 29th, - usual arrangements will prevail. Correspondence to John H. Short, 145 Main St., Byfield, Mass. 01922.

Sarnia, Ont. — Annual Conference will be held D. V. May 28 and 29 in the St. Clair Secondary School, 340 Murphy Road. Prayer Mtg. will be held in the Gospel Hall, College and Davis Sts. May 27 at 7:45 p.m. The Lord's servants walking in the old paths welcome to minister. Bible Reading in Titus 1 and 2 - please note change of School. R. W. Kember, 2493 London Road. Phone (519) 542-7978.

Kensington, P. E. I. The P.E.I. Conference will commence with

Prayer Mtg. May 20th., p.m. continuing over May 21, 22 and 23. Prayer Mtg. will be in the Crapaud Gospel Hall, other meetings in the High School - Breaking of Bread in each of the Gospel Halls as formerly. Correspondence for the five assemblies to Donald G. Ramsay, North River, P. E. I. COA IHO.

Forest Grove, Ore. — Annual Conference will commence D. V. in the Gospel Hall, 21st and Cedar Sts., with Prayer May 27th., p.m. continuing over May 28, 29 and 30th. Corresp. Frank H. Goff, 2242 B. St. Malachi 3:16.

Long Beach, Calif. — Annual Conference D. V. will be held in the Gospel Hall, 3516 Linden Ave. Order of Meetings . . . May 28 at 2:30 p.m. and 7 p.m. - May 29th and 30th., at 10:00 a.m., 2:30 and 7:00 p.m. Hospitality extended to visitors. Corresp. Dr. John P. Bell, 530 S. Reynolds Place Anaheim, Calif. 92806 (714) 956-8236.

Stout, Iowa— Annual Conference dates May 27 at 7:45 for Prayer continuing over May 28 and 29 - usual order of meetings and hospitality extended to visitors. All meetings in the Gospel Hall. Corresp. Richard Stickfort, Stout, Iowa 50673.

East Boston, Mass. — Conference Bible Readings will be held again this year in the Masonic Building, 47 Adams St., Saugus, Mass. June 4 and 5 - Subject Epistle to the Ephesians - Meetings Sat. at 10 a.m., 2 p.m., and 6:30 - Breaking of Bread at 10 a.m. Lord's Day. Correspondence to Fred E. Hill, 26 Sheafe St., Malden, Mass. 02148.

Calgary, Alta. — Saints of the two assemblies here will have their Spring Conference May 21, 22 and 23, preceded by Prayer Mtg., Fri. May 20 at 7:30 p.m. Garry W. Seale, 3111 Conrad Cresc for the West Hillhurst Gospel Hall, 7th Ave., N. W.

Waterloo, Iowa — Our Conference will be held again in the Masonic Building, Cor. Park Ave., and Mulberry St., May 14 and 15 - prayer mtg. in the Gospel Hall. May 13 at 7:30 p.m. 726 Western Ave. Looking to the Lord for due exercise on the part of His servants. Correspondence to Clifford J. Smith, 3466 Hammond, Waterloo, Iowa 50701

Portage La Prairie, Man. — God-willing our Annual Conference will be held June 10th, 11th, and 12th, with Prayer Meeting June 9th at 7:30 p.m. Usual arrangements and Correspondence to Mr. Sam Rey, Box 725, Portage La Prairie, Man. RIN 3C2

Midland, Ont. — Annual Conference of Midland & Waubauskene will commence D. V. May 21st at 2:30 for Prayer and Ministry, continuing over May 22 and 23, with Breaking of Bread at 10 a.m. Bible Readings will be held at 8:45 a.m. on Person and work of the Holy Spirit. All meetings in the Penetanguishene Secondary School. Brethren walking in the old paths welcomed in ministry. Correspondent - W. E. Daniells, Box 6, Midland, Ont. L4R 4K6

Eden Grove, Ont. — Annual Conference commences D. V. June 4th, with Prayer Mtg. in the Gospel Hall. Meetings Lord's Day in Elmwood Community Center, six miles north of Hanover and one half mile west of flasher light. B. B. at 10 a.m. Servants of the Lord walking in the old paths welcomed in ministry. For information contact W. Lemont, R. R. 2, Cargill, Ont. NOG IJO Phone (519) 366-2613.

Dawson Creek, B. C. — The Conference will be held again this year D. V. in the Gospel Hall, 10221 18th. St., July 2nd and 3rd with Prayer Mtg. July 1st at 8 p.m. Correspondence to Mr. Don Wilson, 1017 Reasbeck Cresc. Phone 782-8961.

Omaha, Nebr. — Annual Conference D. V. Memorial weekend, commencing with Prayer Mtg. in Gospel Hall, 5622 N. 69 & Hartman. Ministry Lord's Day 29th aft. & Bible Reading Monday 30th at 10 a.m. and ministry. Visitors freely entertained. Corr. Sam Eadie, 4608 No. 90th St., Omaha, Nebr. 68134.

Garnavillo, Iowa — Annual Conference D. V. June 4th and 5th, as usual, usual order of meetings. Highway 52 still under construction - write for map of best route if driving. Corresp. Robert Brandt, Garnavillo, Iowa 52049

Glen Ewen, Sask. — Conference dates this year will be June 24, 25 and 26, with Prayer Mtg., June 23rd., at 7:30 p.m. Standard time. Accommodations provided for visitors. Corresp. Roy Macfarlane.

FALLEN ASLEEP

Hacienda Heights, Calif. — Our dear sister Mrs. Robert Sherrard (Elizabeth), the Lord was pleased to take home February 27th, aged 84. She was saved in 1930 in the old West Chicago Assembly, Detroit, and went on well to the end - of recent years hindered through infirmity. Our brother mentions - "He gave us to each other when we were in our sins, saved us by His grace, and gave us five daughters and one son, and saved them all" - they were married 56 years. Titus 2:13.

Deseronto, Ont. — Our beloved sister Regina R. Taylor, wife of our well known brother and servant of Christ, Gerald P. Taylor, was called into the presence of the Lord March 10th, 1977. She was born May 29, 1907, raised as a R. C. and born again Oct. 6, 1929. Baptized and gathered to His Name in Hartford, Conn. The family moved here in Dec. 1941 where she has been in happy fellowship since. Much missed, many will remember her hospitality which she loved to do for the Lord and was a bright witness to many. Remember in prayer our dear brother in his present loss and Joan, also the two sons, Gerald and John. I Thess. 4:15, 18.

South River, Ont. — Our dear brother John Hicks "went home" Dec. 23rd, in his 82nd year, in happy fellowship in Chapman Valley Assembly - in poor health for some years - he leaves his wife, one son and three daughters and his brother Robert in Levering, Michigan. Remember in prayer the family, also unsaved ones. There is another brother in Port Colborn, Ont., Andrew Hicks.

Wolfville, N. S. — Our dear brother Bert Gaushen was taken home from this Assembly June 26th, '76. He was saved in 1969 at meetings of bre. L. K. McIlwaine and A. Hull. He had a long illness, patiently borne. Leaves his wife (in the assembly) and three in the family - prayer requested. He was in Avonport Assembly.

Marion, Iowa— Our beloved sister Mrs. Ivy C. Meredith was called home March 19th, aged 82 - saved in 1952 when bre. Smith and Elliott had meetings near where she lived. In fellowship in Manchester first, later here when the Assembly was formed. Prayer requested for her family.

Beetown, Wisc. — Our dear brother George W. Cardey "went home" March 6th, after years of failing health. Saved May 25, 1946 during meetings held here, unable to attend of late years through illness. He was aged 72.

Stout, Iowa — Our dear brother Mr. Harry De Groot, Sr. went to be with the Lord on March 15th, aged 83. He was saved 57 years ago through the labors of our late brother Oliver Smith - he will be missed much. Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



FAINT NOT! CHRISTIAN!

Tune - #47 B.H.B. 7.7.7.7.

BE ye stedfast: Time is short,
Satan would thy work abort;
Be ye stedfast, don't give in
Lest ye waver, fail in sin.

Be ye stedfast - heav'n is near,
Never falter, do not fear;
View the heav'nly land from far,
Gird the armor on for war.

Wage the warfare, do not faint,
Heed not flesh, nor give complaint;
Christ thy Captain, ever true
Cheers thy heart, He'll see thee through.

His "well-done" is heav'nly cheer,
Let's not take the path of fear;
Stedfast run the course He gives,
His the triumph since HE LIVES.

W.H.F.

JUNE, 1977

PUBLISHED MONTHLY by Matthew J. Brescia, 33 Lewis Street, Hartford, Conn., 06103.

EDITOR — William H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO, 44107.

SECOND CLASS POSTAGE PAID at Hartford, Conn., and Waterloo, Illinois.

SUBSCRIPTION COST — \$3.00 (U.S. funds yearly) - British subscribers One pound seventy-five pence.

PLEASE SEND ALL subscriptions to Matthew J. Brescia, 33 Lewis Street, Hartford, Conn. 06103 - ALL OTHER MATERIAL for the Magazine to be forwarded to the EDITOR, Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107

ENTERED SECOND CLASS - HARTFORD, CONN and WATERLOO, ILLINOIS.

CHANGE OF CORRESPONDENT

Sault Ste. Marie, Mich. — For the Assembly here in the Gospel Hall, John B. Wallis, 2145 West 5th Ave. (zip) 49783. Taking place of Ephraim Gordon who is quite sick and glad of our prayers for recovery in God's will.

REPORTS

Clyde Ohio — Wm. Snyder, helped by Paul Fouts and Louis Smith had a little interest in the Recent Gospel meetings here.

Chile, South America — Brother Ernest Moore reports some difficulty as to mail reaching him, and this may effect some who have not received acknowledgment, (a mail problem somewhere).

Toronto, Ont. — Reports indicate a large Conference on the East Side and in MANCHESTER, CONN., good reports reached us of a profitable time over the Word-Bible Readings of good interest, several of the Lord's servants giving help, throughout.

Vancouver, B. C. — Conference of believers over the week-end of April 8th, was well attended and this year extended to the Monday in Victoria Drive Assembly, with afternoon Bible Reading and ministry by four brethren at night. In all, the Conference was profitable in every way - we give thanks to the Lord for His great goodness. Brethren Tom McKelvey and J. Hutchinson both of Ireland gave good ministry in several of the halls ere leaving for a short visit to Toronto and home again.

Bryn Mawr, Pa. — Bre. McKelvey and Hutchinson had several weeks here in the Gospel during March and brother Wm. Ferguson had two weeks in April on the Epistles of Paul, their origin, purpose and practical bearing on Assembly life.

Longport, N.J. — The Annual Report Meeting of the Home for the Aged here was held April 30th, when between 200 and 250 attended. Reports, followed by ministry, proved an encouraging time together. Bro. Ferguson stayed on for the weekend, with Gospel and Bible Readings. This is a good work which has been carried on faithfully through the years and we commend it to the prayers and fellowship of the saints generally. These aged saints require consideration and help cheerfully given by the workers there, and they appreciate the Word of God given from time to time by visiting brethren who exercise this "stewardship."

Brazil, S. A. — Our brother Harry Reid (formerly of Bangor, N.I.) has had been here nine years and has had some encouragement in seeing some blessing, also three or four small assemblies formed. Continue to pray for the workers in Brazil. We heard unconfirmed reports that brother John McCann had been injured in an auto accident.

West Union, Iowa — The Christians here plan God-willing, to have their Annual Fourth of July all day meeting on the fourth, the Monday. Please bring hymn books.

Hardwick, Vt. — Saints here had a visit from bro. Jas. Smith for a week, with ministry for younger believers.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin ◀ Charles R. Keller ◀ Samuel C. Keller

Vol. 69

June, 1977

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* * * * *

FROM NEW ZEALAND:

THREE GOOD CHEERS

Our aged brother John Patey used to say "The world gives three cheers" but the Lord gives "three good cheers."

Matthew 9:2 — "Son, be of good cheer, Thy sins be forgiven thee."

Matthew 14:27 — "Be of good cheer, it is I, be not afraid."

Acts 27:22 — The Lord told Paul to be of good cheer when he was apprehended in Jerusalem and Paul was able to tell the shipmen, in this Scripture, that they were to be of good cheer - later the Word says that they were all of good cheer.

(submitted by Gilbert Zwies - Invercargill.)

* * * * *

THREE INSTANCES OF JESUS

RAISING THE DEAD."

Daughter -	12 years old, just dead.
Widow's son - older -	On the way to the grave.
Mary's brother - manhood	Four days dead.

JESUS COMES UPON EACH SCENE, and In

"A Little while"

The father has his daughter,

The widow has her son,

The sisters have their brother.

OH GLORIOUS HOPE!

So certain - "I will come again."

So near - "Yet a very little while."

Bringing blessedness untold -

"WITH THE LORD"

"Together"

FOR EVER."

By J. G. McVicker in The Witness A. D. 1887

CERTAINTY

Charles R. Lebeck

On September 8, 1913, a bottle was found washed ashore near the town of Pentwater, Michigan located on Lake Michigan. The bottle contained a short letter written by one Chris Keenan, a deputy U. S. Marshall, and addressed to his wife. He had been stationed aboard the barge Plymouth as security guard over the vessel for a claimant in a law suit. The barge had been towed by the tug Jas. A. Martin until a terrific storm arose over the lake. The tug captain, believing the barge would be able to ride out the storm by itself, had cut it loose from the tug, and then steered for safer water. However, the barge and all men aboard were lost.

The letter found contained the following message. "Dear wife and children; We were left up here in Lake Michigan by McKinnon, captain of the Jas. A. Martin, tug at anchor. He went away and never said good bye, or anything, to us. Lost twelve men yesterday. We had been out in the storm forty hours. Good bye, dear ones. **MIGHT SEE YOU IN HEAVEN.** Pray for me. Chris K."

What a sad farewell to loved ones; but the writer's uncertainty of ever being in Heaven is the worst tragedy and saddest part of all. No doubt there are millions who, facing a similar fate, would be compelled to write like words of uncertainty, "**MIGHT SEE YOU IN HEAVEN.**" What soul racking thoughts must come over a person faced with imminent death; and not sure of salvation and reaching the eternal safety of Heaven.

There are some people who insist that uncertainty is a fact, that we cannot know we are saved until the day of judgement. If that were true we would have to disregard what is written in the Word of God, the Bible; because certainty is exactly what is revealed to us there. So, if we believe the Bible is God's Word, we must believe what God says; and if we do that all uncertainty will be removed.

Before going on, let us look carefully at some of the most outstanding and easily understood verses of Scripture.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but **HAVE** everlasting life." (John 3:16)

"He that believeth on the Son **HATH** everlasting life." (John 3:36)

"Believe on the Lord Jesus Christ, and thou **SHALT** be saved." (Acts 16:31)

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou SHALT be saved.” (Romans 10:9)

These verses are definitely positive, there is no room here for doubt. Therefore, our appeal to any who are unsaved, and read these lines, is that you remove all doubt from heart and mind, and believe God’s Word.

To accept Christ as your Saviour means salvation and your passport to Heaven. To reject Him means you will never enter Heaven’s gate. By nature, and by practice, all men are sinners under the condemnation of God; but, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;” (I Timothy 1:15) Yes, Christ came to save sinners, you; and He died to do it. Giving Himself as the acceptable Sacrifice for sin, He took the sinners place, He died for you.

Why not trust Him now and be sure of Heaven? Trust Him NOW, for “behold, NOW is the accepted time; behold, NOW is the day of salvation.” (2 Corinthians 6:2)

THE SCEPTIC SILENCED

A CHILD was reading her Bible when a sceptic asked, “What are you reading?” “The Word of God.” “Who told you it was?” “God told me Himself,” she replied.

“Impossible! How could He tell you that?”

She was confused for a moment, but soon asked, “Who told you there is a sun yonder?”

“Who told me?” he said contemptuously. “I don’t need to be told. The sun tells this about itself. It warms and lightens me: that is telling enough.”

“Sir,” said she, clasping the Book, “you have put it right for the Bible and the sun. That is the way God tells me this is His Book. It must be His. I have its light and warmth in my heart: that’s telling enough. As sure as the sun is shining, so God is shining through this Book.” The sceptic was abashed by the simple faith of the dear child which amazed him.

LET'S STAND TO IT

"The Unchanging Word."

Wm. H. Ferguson

THE closing days of this dispensation are upon us without question, save by some blinded by the spirit of the world and deceived by Satan.

THEIR characteristic is seen in the apostle John's second and third Epistles. In the second Epistle (and all second Epistles have the last days in view), he warns especially against the spirit of Antichrist - denial of the "virgin birth" and the coming again of the Lord from heaven for His Church, with the ultimate destruction of worldly powers and enemies of Christ.

In his Third Epistle he warns against the rise of the spirit of "Diotrephes" in the church with its unsavory conduct of one or more who have grasped the reins of leadership without the divine qualifications, or the leading of the Spirit as to the church's welfare, locally. He warns against this especially, as it is part of the enemy's strategy.

In all this, our recourse at all times is the WORD OF GOD, with spiritual strength to STAND on its authority and WITHSTAND all encroachment upon such divine authority. The WORD OF GOD is Divine - "All Scripture is by the breath of God" and to reject the WORD is to reject GOD . . . solemn possibility.

QUESTIONING THE WORD

There is so much of this today and whenever it speaks and disturbs the doings of the carnal, there is every attempt to lessen its authority or even refuse to acknowledge it at all. We see, and hear, of so much of this today in contrast to the early days of testimony when the Word of God was supreme and a last resort. The believer can fall back upon this Holy Word and we can rest on this and act accordingly. How little of this spirit is seen, or known, generally today. It would seem that many professors are looking for loopholes, with attempts to minimize the effect of the Word on the daily life and conduct, individually and collectively.

The refusal of the Word has resulted in all the false cults of the day. It would seem that most have some of the Word mis-applied and refused, accounting for their false teachings. To depart from the Word is the ultimate ruin of testimony, and when this takes place there is a uniting with the callousness and religious superstition of the day.

Men who stand for God have always been blamed by the many for so doing. However, we have no other recourse than to stand by the Word to ensure a good conscience before God and prove to be loyal to our Blessed Lord and Saviour.

So, in spite of all, let us stand by the Word and leave the consequences with God. To deny it is to deny Himself, and His Truth is like Himself UNCHANGEABLE.

SPIRIT OF PHILADELPHIA

Last year (1976) this whole nation acknowledged a document, treasured and kept safely, signed by the founders of the nation, embracing for all "a rule of conduct and life" with far-reaching results, and we as Christians, treasuring in our hands the God-breathed Word, can do no less than yield to its precepts and commandments for guidance through the days of our pilgrimage, giving undying allegiance to our Lord and Saviour as He has outlined for us in His Word - "thou hast a little strength, and has kept My Word, and hast not denied My Name."

* * *

"WITHOUT THE CAMP"

He called me out, the Man with garments dyed,
 I knew His form, my Lord the crucified
 He shewed Himself and oh I could not stay
 I had to follow Him - had to obey.

"It cast me out" . . . the world when it had found
 That I within my rebel heart had crowned
 The Man it had rejected, spurned and slain
 Whom God in wondrous grace had raised to reign.

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

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

"THE greatest damage has been done, through God's people and servants seeking to imitate the world. We can do the world no greater injury. The wider the gap between us and the world, the better for the world and ourselves, too. We need not the world to satisfy us. We have joys and expectations of our own, and they are enough. God has a theatre. (1 Cor. 4:9, margin)."

SPIRITUAL MEDITATIONS

THE HOLY SCRIPTURES

The late E. Allen of Lurgan, Ireland

GOD spoke in various ways before the Scriptures were written. He spoke to Adam, Cain, Noah, Abram, Jacob, Balaam and many others. No doubt these men had better memories and powers of recollection than many of us have today. Life was longer.

When the Scriptures were written, however, the position was different. Joshua was directed to the book of the law, Joshua ch. 1 v. 8, which of course, at that time, meant the five Books of Moses. The last one, Deuteronomy would not have been more than a few weeks or months old at the time, as Deut. 1:3 and chapter 31:2 shows. Nor indeed was the Book of Numbers long written at the time either. This can be seen by a reference to the second numbering of the people in Numbers 26, also the death of Aaron in chapter 33:38 which took place in the fortieth year after Israel came out of Egypt.

Although the Books seem to have been in the custody of the High Priest (see Deut. 31:26 - 2 Chron. 34:15) Joshua had access to them seeing he was to meditate in them day and night, chapter 1:8. Perhaps a copy was made out for him as for a king (see Deut. 17:18). In both cases we see how much importance was attached to the continual reading of the Word of God. In no other way could men of God make their way prosperous and be assured of the presence of God with them in their work to which God had called them. This was much needed by Joshua seeing he was responsible to bring Israel over Jordan and get them established in the land of Canaan. No doubt he was feeling his weakness and the need of wisdom etc., after the death of Moses. Previously he received his instructions from Moses but is now cast entirely upon God.

Neglect or refusal to obey these Scriptures by Solomon led to a divided kingdom, see I Kings 11:1, 4 and verses 29, 33. This is still the cause of division among the people of God to this day - only by disregard for what is written can division come into an assembly at anytime. Some would blame those who, in the fear of God and with a conscience void of offence that hold firmly to what is written, for being the cause of trouble in the meetings. This is impossible and one would search the Scriptures in vain for an example of such a thing - we might as well blame Daniel for refusing to defile himself with the portion of the king's meat, Daniel 1:8, or the three Hebrew young who refused to worship Nebuchadnezzar's golden image and so brought themselves into trouble, Daniel ch. 3. God gave His Word for the very opposite of this and fitted men of His own choice to proclaim it as Ephesians 4 makes abundantly clear, verses 11-16, especially verses 12-13 - "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith."

The faithful ministry of the Word of God has a stabilizing effect on the people of God and preserves them from being led astray - Eph. 4:14 - Jeremiah 23:22 and in no other way can this be accomplished.

The seriousness of turning from what God has taught us is seen in Galatians ch. 2 where Peter, fearing that he would be unpopular with the Jewish Christians if they saw him having fellowship with Gentile Christians, and where the elements of division were in the early stages. Already Barnabas and others had been carried away by Peter's dissimulation, v. 13 and the Gospel in danger of being corrupted. v. 14.

The only remedy was faithful and courageous handling of the truth of the Gospel which each of them believed, as Paul did on this occasion and this recovered Peter and his followers. Paul did not yield any truth nor was there any compromise, such as - "we can agree to differ" as we sometimes hear, but a firm holding to the Word of God, withstanding Peter to the face, verse 11. When anything arises which is plainly seen to be contrary to the Scriptures godly men should point this out and stand firmly and graciously on that which is written, guarding that good thing by the Holy Ghost, as God enables them, 2 Tim. 1:14.

OUR BEHAVIOUR

"As becometh saints." - Ephesians 5:3

Wm. J. Nesbitt

PAUL set before Timothy - his own genuine child in the faith, and all others associated with local church testimony, the importance of true Christian behaviour, in the words, "that thou mayest know how thou oughtest to behave thyself in the house of God" - I Tim. 3:15. Timothy was then at Ephesus, and the assembly there would doubtlessly benefit from such ministry. It is not without significance, that in the Epistle to the Ephesians, true Christian behaviour is also emphasised. The Epistle which leads us to the highest peak in doctrine, is balanced by a presentation of the need for a godly consistent walk. The unsaved may not understand the doctrines we proclaim, but many can make a reasonable assessment of our behaviour. It is therefore important that we seek "to adorn the doctrine of God our Saviour in all things." - Titus 2:10.

All of us by nature and practise were sinful and devoid of divine life. In that state, none of us could serve, please or worship God. The moment we trusted Christ as Saviour and Lord, "we were created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Hence we are exhorted to walk "not as other Gentiles walk, in the vanity of their mind." - Eph. 4:17. Paul exhorts the Phillippians - "Let this mind be in you, which was also in Christ Jesus" - Phil. 2:5. We,

who are 'a new creation', having the "mind of Christ" - I Cor. 2:16, and indwelt by the Holy Spirit of God, will no doubt, as to our walk, rise above the lasciviousness, uncleanness and greediness which marks the world.

Our unique position as "members of the body of Christ" - Eph. 5:30, and "members one of another," Eph. 4:25, also demands a high standard of behaviour. The righteousness and holiness which mark the "new man" will be evidenced by truthfulness, control of temper, honest labour, purity of speech, kindness and a forgiving spirit. Eph. 4:24-32. Those marked by such behaviour will indeed "shine as luminaries" amidst the crookedness and corruption presently manifest in the world.

The context in which we find the words "as becometh saints" in Eph. 5:3, is intensely practical. The preceding verses show that the character of God and of the Lord Jesus Christ is reproduced in those who are saved. Self-sacrifice in the interest of others will be coupled with departure from evil, in conversation as well as in practice. From amidst the corruption abounding in a decadent society, there will ascend to God a fragrance from the lives of the saints. Our calling as 'saints' demands a holy walk distinct from that of the unsaved around us.

Goodness, righteousness and truth, should adorn every child of God. We should walk wisely, redeeming the time, because the days are evil. Eph. 5:16. Our conversation should be to mutual edification. How often it degenerates to become injurious to others, and detrimental to a true spirit of prayer.

The behaviour "as becometh saints", should be in evidence in the home, where the respective responsibilities of children and parents are plain. Eph. 6:1-3. It will extend to secular employment, regulating relationships between servants and masters.

Our behaviour will only be acceptable to God in the measure that "we learn Christ" - Eph. 4:19; "become imitators of God." - Eph. 5:1; "Are filled with the Spirit" - Eph. 5:18; and "put on the whole armour of God." - Eph. 6:11.

Some of the incentives to a proper behaviour are: -

1. The price paid to redeem us. Ch. 1:7 - "In whom we have redemption through His BLOOD.
2. The prospect of the Church. Ch. 5:27 - "That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing.
3. The power available. Ch. 1:19. "The exceeding greatness of His power towards us who believe."

As we consider all these great truths, and the coming again of our beloved Lord, surely we can sing heartily: —

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

THE KINGS DALE

Gen. 14:17 - 2 Samuel 18:18

Harry Macfarlane

THE “king’s dale” was the valley of Shaveh. The name “shaveh” has the meaning of “lowliness” - “humility” and “submission.” We have the same thought in Psalm 27:11 where David prays . . . “Teach me, Thy way O Lord, and lead me in a *plain path* because of mine enemies.” The plain path is the path of humility and dependence on God. This was the secret of Abram’s life, and slowly step by step he had learned to trust God and distrust himself. He had just won a remarkable victory in the defeat of five kings and had recovered his nephew Lot with all the people and goods that had been carried away. Abram had been dwelling at Hebron which has the thought of fellowship or communion. The various names in verse 13 seem to speak of spiritual vigour, and the joy and freshness resulting from dwelling in the right place and also in the right company, which is of vital importance if we expect to make spiritual progress in our lives.

It was just at this point that Melchizedek met him (king of Salem) and fortifies him with bread and wine and blesses him. The title that Melchizedek uses, the “most High God” seems to have a millennial character when the enemies of God and God’s earthly people will have been destroyed and our blessed Lord Jesus, as the true Melchizedek, will assume His two-fold character of King and Priest, a character which the world has never seen before, and God means to have the world dominated by a king of this character shortly. The bread and wine which Melchizedek brought for Abram’s refreshment, may be typical of the divine refreshment that is going to fill the universe bye and bye. And thus blessing is dependent and fully established by the One Who said “Lo, I Come to do thy will.” Thinking of the memorials spread on the table each Lord’s Day in this dispensation, would not the loaf remind us of the will of God fully established and the cup reminding us of the love of God made known and enjoyed? We need to be in the king’s dale to really enjoy what has been done for us. And the more that we enjoy living in the king’s dale, the more we will appreciate and rise up to our responsibilities as we pass through the world.

We feel as if both Abram and Melchizedek knew that a greater battle was going to be fought even before the king of Sodom appears.

We all have to fear the seductive proposals of a godless world of which the king of Sodom speaks. And especially, after having gained a victory, we need to be in the king's dale so as not to become elated and also to be in the place where Melchizedek can meet us. The king of Sodom says . . . "give me the persons and take the goods to thyself." What a noble answer Abram gives in vs. 22-23. . . . "Lest thou shouldest say," "I have made Abram rich."

In our second Scripture what a different scene is brought before us. Absalom was a rebel, and he set up in this very place a monument or pillar to glorify himself. What a desecration of the king's dale. Because of his beauty, pride had filled his heart, and he used his beauty to steal away the hearts from the true king David his father. And what a tragic end he came to. Buried beneath a great heap of stones, we might think of the dreadful end of the "beast" and the "false prophet" - Rev. 19:20. They who had thought to make a name for themselves by erecting an image to the beast and causing all who would not worship the image of the beast should be killed. These both were cast alive into a lake burning with fire and brimstone, the ultimate end of all who reject the wonderful offer of God's great salvation provided so freely in the Person of His Son.

SIN OF THE ASSEMBLY

THE sin of "the whole assembly" is a very serious matter, because, like the sin of the anointed priest, it interferes with the service of God. If the whole assembly sins against "any of all the commandments of Jehovah in things which should not be done," it must affect the service of God. The thing may be "hid from the eyes of the congregation," but it is not hid from the eyes of the Lord, and instead of that being before Him which is for His pleasure, there is that which is an offence to Him.

I doubt whether we are sufficiently exercised about the sin of "the whole assembly." Rev. 2 and 3, shows us the sin of the whole assembly. It is hid from the eyes of many, but it has really "become known"; the Lord has made it known. Would any one venture to say that the present state of "the whole assembly" gives God pleasure? No, it is an offence to Him. It has left its first love, it has ceased to be in subjection to Jesus as Lord, it does not hold Christ as Head, nor does it own in a practical way the blessed reality of the presence of the Holy Spirit. There is an order established generally which is of man and not of God. The mustard seed has become a great tree. All this is a very grave sin, and the Lord has made it known that there might be opportunity to repent. In the epistles to five of the assemblies, Rev. 2 and 3, there is a call to repent. "The elders of the assembly" have had the opportunity to come with the sin-offering and lay their hands on its head. If there is no repentance the Lord will assuredly remove the candlestick, and spue the assembly out of His mouth. Things are just on the eve of this being done.

Many will admit that things are not what they ought to be, but will excuse them on the ground of human infirmity, or errors of judgment, or want of light. The Lord Himself, in grace, takes account of the sin in Leviticus 4, as done "inadvertently." But the plain fact is that all the things in the Christian profession of which the Lord disapproves are SIN. Place is given everywhere to the man who was condemned at the cross. What ever is wrong in the Christian profession, and contrary to the commandments of the Lord, springs from man after the flesh. The one who brings the sin-offering judges this in the light of the fact that Christ bore the judgment of that man, and died to bring him to an end before God. In the recognition of this he can call on the Lord out of a pure heart, as morally apart, by the death of Christ, from that man. But this makes the sin of "the whole assembly" a very grave matter, and when we see it in this light we must take the path of separation.

I would put it to any heart that loves the Lord Jesus Christ in sincerity, would you like to go on with something of which He disapproves? If the congregation and the elders of the assembly will not bring the sin-offering of the congregation, the faithful individual must. And how could we call on the Lord out of a pure heart if we go on with things which He has made known to us to be sin? Hence 2nd Tim. comes in. We are to withdraw from iniquity, to separate from vessels to dishonour, and to turn away from those who have a form of piety but deny its power.

Those who own the sin of the whole assembly, and avail themselves of Christ as the "sin-offering of the congregation," can truly "call on the Lord out of a pure heart"; and I do not doubt that such can know something of forgiveness in an assembly sense. If the spiritual features of the assembly are found amongst saints in some measure, and the service of God, and the enjoyment of assembly privilege, it is blessed evidence of forgiveness and restoring mercy. I think many have tasted something of the reality of this.

We cannot go on carelessly with the things of God. There is a tendency to make light of things which are really movements of the flesh, but if we make light of such things God does not. "I will be hallowed in them that come near me, and before all the people I will be glorified." Lev. 10:8. We cannot do that which should not be done, and go on with the service of God as if nothing had happened. There must be self-judgment, and the sin-offering brought. But grace has provided that which will fully and divinely adjust the whole matter, and grace would use even the sin to deepen our self-knowledge, and to give us enlarged apprehensions of Christ.

C.A.C.

* * *

The more we exercise ourselves in self-judgment the more the flesh in us will be discovered by ourselves, and the less will it be seen by others.

MEN OF UNDERSTANDING

I Chronicles 12:32

Wm. H. Ferguson

THE above Scripture refers to a list of names of men who came to David in Hebron when he took over the kingdom which was turned to him, by God, after the death of Saul. David was very anxious to have men around him, capable and loyal to the kingdom as he was in his own house, later. He knew the value of honest, capable servants and he wanted none else around - Psalm 101:2, 3 etc., He wanted his house kept clean for God and we find this a requirement of all men whom God places in place of responsibility in the assembly, I Tim. 3:4.

Thus the above description of the men of Issachar who came to David shows us how valuable such were to him . . . "Who had understanding of the times" - they were very wise and understanding as to the rejection of David and could see, in all this, the time God had chosen to turn the kingdom over to him.

We can trace in this that they were men of patience and labour and men who could wait God's time. This is the meaning of the word "times" here - it looked dim for a while but "times" (kairous) refers to "critical, epoch-making periods foreordained by God." This is the difference between time (kranos) and times (kairous - Gr.) LXX. The word for time is specific, we get our word chronometer from it to measure minutes, seconds etc., and hours and days. The word for "time" is specific - the word for "times" casts us back on God's unerring wisdom to bring to pass certain periods of His acting specifically for the blessing of the people (though often delayed), when the heart would faint unless upheld by the knowledge of God's eventual visitation and deliverance.

Such "times" happened in Israel's case - compare the Egyptian deliverance - and in our own history - compare the Reformation and subsequent revival of truth and the Gospel as well as the blessed truth of the Lord's Coming to the air to call His people home, as well as the scriptural gatherings of His people of 150 years ago:

God's purpose shall ripen fast, unfolding every hour,
The bud may have a bitter taste, but sweet shall be the flower.

WE NEED SUCH TODAY

In our assembly gatherings and, especially, in the CARE of God's people, the Lord's flock, such are a necessity.

Much havoc has been wrought by men placing their own personality to the fore instead of leaning upon God. Some cannot see the difference between acting in the flesh and waiting to get God's mind. Any student of church history is acquainted with this. Much havoc among believers has been wrought over the lack of this di-

vine wisdom. You will note as to the mention of Issachar. According to Jacob's reference to his family's future in Genesis 49, he gives us their characteristics, as he knew them well, and he states of Issachar, vs. 14, 15 - "Issachar is a strong ass couching down between two burdens and bowed his shoulder to bear." In other words he was used to labour and accepting responsibility which is an essential thing in connection with proper assembly CARE and shepherding. Not only is wisdom a valuable thing but the knowledge of the "times" was the particular dealings of God with His people. One must be well acquainted with the Word of God and the ways of God as revealed in the Word relative to the testimony of the Church. Israel's history is also very valuable here as their Old Testament history gives us valuable lessons as to the workings of human nature and the failure of the people through the wilderness and in the land.

THE RESPONSIBILITIES

Responsible brethren are men of compassion and tenderness, with wisdom. They are men with experience behind them. "To know what Israel ought to do" gives us the thought of such being able to act wisely in the matter when any difficulty arises. The responsible man has the Word of God to meet such needs and can give the required word when he knows the circumstances. He has years of responsibility behind him and his word has weight when he speaks. He is a man of few, and acceptable words.

THOUGHTS ON BARNABAS - Continued

Gerald C. Blakley

One is now tempted to ask one's own heart - what lesson is there for ME in this narrative? After all, are we not expected to learn from another man's mistakes. Possibly one lesson on the surface is that we should show a spirit of consideration for another man's mind and motives. The spirit of godly yieldingness is never out of place, and where the way is not clear, would it not be better to wait and let God clear the mists? We are not speaking, of course, relative to matters where God's word has already indicated a clear path of obedience. We can NEVER fail if we obey His word on any matter. Altogether Luke gives us a fair amount of detail relative to the life and service of dear Barnabas, and when we think upon it, there is much that we can emulate: his sincerity in the things of God, his large heart for God's people and their spiritual welfare, his untiring zeal and energy in the Gospel, and his warm companionship in the service of God during the years he spent with the Apostle Paul. Somehow the Acts would not be quite complete without this good man, a converted Jew, and a true Levite, in service in God's house and amongst His people. In closing perhaps we should look at the three references to Barnabas in the Epistles. Paul is the in-

spired writer, and we have his remarks in I Cor. 9 v. 6, Galatians 2. Verses 1, 9 and 13 and Col. 4 v 10.

I Cor. 9. The first reference in Corinthians is rather significant, in that it was written several years after the split in Acts 15. Paul refers to Barnabas almost as if nothing had ever come between them, and indeed it is spoken in such a tone that one would feel that the two brethren were still in touch. Certainly one would like to think that Barnabas continued as he commenced, and that he was still going ahead with the Gospel and his teaching of the saints.

Gal. 2. The second reference in Galatians shows us how that it is possible even for a good man to be carried away. Earlier the right hands of fellowship had been extended to Paul and Barnabas by the leaders in Jerusalem, with a view to their preaching amongst the Gentiles. But in Antioch, during the course of Peter's visit, problems arose over Peter's fear of them which were of the circumcision. Unhappily this led to other Jews dissembling with Peter, to the extent where Barnabas also was carried away with their dissimulation. Paul certainly lost no time in grasping the nettle firmly with both hands, and sought at once to rectify the sad situation. The time to strike was when the iron was hot, and before the matter got out of hand, and he quickly issues strong and corrective ministry. We might be inclined to look upon this incident as revealing one of the rare occasions when Barnabas missed the mark. The very time when the Apostle Paul required his moral support, was the time he was carried away, but this in itself should be a weighty lesson to us all. In God's word, both Old and New Testaments, the Spirit of God reveals for us both the strong points and weaknesses of His servants, that we might profit thereby. (Romans 15 v 4)

Col. 4 The final reference to our beloved Barnabas is in Colossians 4 v 10. Paul's confidence had been completely restored in John Mark, which in itself is worthy of note, as also is the warm statement in 2 Tim. 4 v 11. In Colossians we have the actual relationship stated between Mark and Barnabas. It would seem that Mark was the nephew of Barnabas, and indeed, since Mark's beautiful Gospel was written after he went out on the work the second time with his uncle, it is certain that Barnabas's influence was only for good on the younger man. It may well have had a stabilizing effect on Mark, who proved that he was worthy of a second chance, who wrote a mighty work about the Servant who never failed, and who was eventually held in high esteem by the Apostle Paul.

Is it not good also to see salvation in the family circle? It would seem that Mark's mother was saved (Acts 12 v 12), so at least he had the honour of having two close relatives who were not only saved, but who doubtless helped to mould his life.

We must therefore take our leave of Barnabas the beloved, assuming that he steered a steady course to the end, and look forward to meeting him soon in the Glory. No doubt in that Day he will be seen to wear the Soul-Winners Crown of I Thess. 2 v 19, which the Lord will be pleased to give him.

May we therefore as the people of God living at the close of this dispensation of Grace, seek to emulate the lives of godly men of old, and endeavour to serve Him and Him only, our chiefest aim and joy.

(Concluded)

THE BIBLE AND THE BOOKLET

A YOUNG lady of our acquaintance was leaving her home in Germany to fill the post of French governess in a school in England. She was, at this time, a devout Roman Catholic. Before her departure the priest, her "father confessor," expressed grave fears as to the influence of certain things upon her when she landed in Protestant England (so called). Two things he tried to make her solemnly promise him. First, that she would never read a Bible; second, that as it was a common custom in England for persons to put little religious booklets into your hands, she would absolutely refuse them. While declining to bind herself to any definite promise, she assured him that she would certainly do her utmost to follow his advice. We shall see, presently, that the fears of this German priest as to the effect of Bible and booklet were not altogether without foundation. Man proposes, and God disposes, no matter how much Satan opposes.

When the young governess reached her destination, one of her first duties was to take a junior reading-class in French. In this school, it appears, they made use of the French Bible as their ordinary reading-book for those studying that language. This religious governess had never handled a Bible before, and when they told her that the portion for that day's reading was the fourteenth chapter of John's Gospel, she did not even know in which part of the book to look for it; a girl in the class had to find the place for her!

When she discovered what the book was, she determined not to pay any regard to what was in it. However, for the proper carrying out of this devout resolution it was unfortunate that the young ladies in her class stammered and blundered so considerably over their reading of the chapter in question, that they had to spell it out, over and over again. Spite of her fixed purpose, therefore, she could not help noticing what was read.

Her next class was the elder scholars, and this time the chapter was the fifty-third of Isaiah. The girls of this class could, of course, read much better; but instead of being the better able to pay no attention to what was read she became intensely interested; indeed, so much was she interested in the chapter, that she found herself secret-

ly determining to get a Bible, take it upstairs and read it for herself.

While reading Acts 1, one day, she found that at a prayer-meeting in the upper room at Jerusalem the mother of Jesus was included in the praying company, and that they were not praying to her! "These all continued in prayer and supplication, with the women, and Mary the mother of Jesus, and with His Brethren." verse 14.

Then, for her, came a very serious question, but not less serious for the priest we have already spoken of had he known it. It was this. If Mary herself needs to make supplication and prayer, in company with the other women and the rest of the disciples, why should she be prayed to?

Again. The priest had always said that Jesus was the only Son of Mary, and now she found that this was false also. Matt. 13:55.

These discoveries staggered her greatly, for she had often heard the very opposite from the priests. She was now forced to this conclusion, "They must have told me a lie about it! and if one lie, why not more?" Her confidence in them became more and more shaken, as the light of the Scripture, with its Divine authority, entered her mind. So much then, for the priest's first warning!

When the holidays came a few of the pupils had to remain under the care of their teachers; and our young friend, unable to go home herself, was selected with another, to take these girls to the Isle of Wight for a change. One day they all went together for a walk in the public park. Near the entrance they found a lady sitting on one of the seats, who gave them each a little book. The one given to the governess was different from any of the others. Its title was "Almost a Christian."

On receiving it she made up her mind to read it when she got a good opportunity, though it was in English, and, as yet, she had but a very elementary knowledge of this language.

By the help of a dictionary and grammar she managed to get through it; but what it contained so touched her that, in a temper, she crumpled it up in her hands and angrily threw it into the corner of the room!

This, however, needless to say, neither removed nor lessened her soul exercises. Early next morning she was compelled to get out of bed, come downstairs, and search for that crumpled and once despised bit of paper. Carefully smoothing it out she read it once more, but this time in a very different state of mind. So much for the priest's second warning!

Thank God, she now began to read her Bible more diligently, and in reading one day the fifth chapter of Romans, she found what she longed for - **PEACE WITH GOD.**

Many years have rolled by since then, but the grace that once followed her for blessing keeps her in the enjoyment of the love of the exalted Blessor, the Lord Jesus Christ. Selected

HOW TO READ THE WORD OF GOD

The late Donald Ross

A WORD about reading God's Word. It is one thing to read it, and quite another thing for God to speak to you through that Word. It strikes me that God's dear people need very much to get at God's Word to learn in communion with Him how to walk so as to please Him. The Spirit of God will not read the Bible for you. You must do that for yourself. And you who do not read God's Word will grow up in spiritual ignorance, useless for God and a stumbling-block to saints and sinners. There are some who leave their Bible to do duty in the hall, too lazy or indifferent to carry it home, where they can become acquainted with its blessed pages. They are not usually very fat — spiritually. Read your Bible Christians, read it paragraph by paragraph. Try to get hold of the salient points of it, and remember it is by the Spirit of God we understand all things. God will teach you.

Luke 24:27. "He expounded" it. This is not you or me putting our brains to steep, and letting our imaginations run loose. In the 45th verse we get the other side. He now not only expounds the Scripture, but "opened their understandings" to take it in. He does both now by His Spirit, and those who go on with Him, and to whom He gives His Word, grow.

In Nehemiah 8 we get another way of reading God's Word. This is the first recorded Bible reading, and I hold it before you and myself as a pattern. We have seen Bible readings where people all around have a say in it, and usually the greatest talkers are those who have least heart in it. It becomes under such circumstances "a theological debating society," and is a curse and not a blessing.

When the people came out of Babylon, they wanted the Book, and nothing but the Book. And you that go in for Bible readings, see that you study the Word; and if it simmers in your soul for a week or two before you give it out, it won't do you any harm but will do the people much good. The Bible Reading they evidently kept up for eight days (verse 18).

"THE GRAND OLD MAN" on "THE GRAND OLD BOOK"

The Scriptures are well called Holy Scriptures. Though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable. The weapon of offense which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged. The Sacred Canon, which it took perhaps two thousand years to construct, is likely to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity until time shall be no more.

The Right Honorable William Ewart Gladstone, Premier of Great Britain.

QUESTIONS AND ANSWERS

Question: HOW do you reconcile the Scripture . . . "I have not seen the righteous forsaken, nor his seed begging bread, with the beggar sitting at the gate of the rich man in Luke 16?"

Answer: There is no need to reconcile any statement here. The man of Luke 16 was not begging. Evidently other hands had laid him at the gate of the rich man with the expectation that he would have pity upon the poor man. (The thought is evidently concerned with the attitude of the Pharisees to those on whom they should have shown compassion - such laid burdens upon the poor and refused to lift one of their fingers to relieve such) - the poor man Lazarus willing to be satisfied with the crumbs that fell from the rich man's table. His Name means "God is my helper" and God certainly took care of the poor man. He was a picture of the righteous poor who have suffered hunger and comforts of life, looking forward to the day of translation. When death came he had heavenly angels, messengers of God, to carry him into paradise, the abode of the righteous before the death of Christ - spoken of here as Abraham's bosom - a place of rest and comfort awaiting future blessing. When Christ descended into the heart of the earth, He passed through the abode of the righteous dead and led a multitude of captives in His resurrection. Sheol, spoken of here, is not called Paradise in Scripture until Christ descended there. The Lord said to the thief who was on the other cross . . . "Today shalt thou be with Me in Paradise." Paradise today is in the heavens and souls dying now, if saved, enter Paradise, spoken of by the beloved Paul as the "third heaven." 2 Cor. 12:2.

The condition of the poor man in eternity is one of endless bliss, not because of his poverty, but His trust in God, while the eternal condition of the rich man is one of unutterable torment and a conscience, now awakened but never quieted. An old writer has well said . . . "The price is large both of prosperity and adversity respectively; for the sowing time is in this life." The former, when bought at the expense of eternal misery, is dearly purchased; the latter, when endured in faith for the sake of the better portion, is a good purchase."

Question: As to Rev. 3:20, does this refer to the fact that the only testimony of the last days is individual and not assembly testimony?

Answer: The message to the church at Laodicea is to the over-coming remnant who shall hear. The expression . . . "If any man hear My voice" suggests the unique character of the remnant testimony of these last days. There are so few that seem to have this desire to have fellowship with the Lord and His Word and Person. The thought is not that of only one man or person here but the fact that the number is few and also very precious to Him.

Precious seasons can still be granted to His own in fellowship with Himself and kindred souls who truly love the Lord. The number of such seem to get fewer as the dispensation draws to its close in the Advent of our Blessed Lord and the rejection of Laodicean pride and pretension. Many today say Lord! Lord! but in works deny Him and His Word

in life and testimony. Rev. 3:20 compares with Malachi 3:16 at the closing days of Israel's history in O.T. "they that feared the Lord spake one to another." There was this link between them and the Lord that was very precious to Him. That is why the Lord keeps this "book of remembrance"(souvenir book - French tr.)

We have much the same thought developed in the Epistles of John, written for the last days . . . 2nd John vs. 1, 2 and also 12, 13 and 3rd., John 1:3, also verse 14. The condition was bad in the assembly, but there were some with whom the beloved John could have fellowship in the truth of God. This shall be true until the end of this dispensation.

Question: Does the fact that Sardis, in Revelation 3:4, has a few names which have not defiled their garments, give us license to acknowledge Protestantism, and have fellowship with the system which has developed into a vast inter-communion combine, having in its branches birds of various color and beliefs and practises - many of them birds that typify the evil spirits of the last days, denying the Virgin birth of our Lord, the inspiration of the Scriptures, man's three-fold spirit existence, eternal punishment of the wicked, yielding allegiance to the great tree of Christendom?

Answer: The SARDIS period of the Church has passed. It was seen in the stand of those who refused the supremacy of Rome, or State Churches so allied therewith. Many of such men and women suffered and the Lord took notice of this and verse 4 of Rev. 3 speaks of their reward. But the whole system has been honeycombed with those who have sought inroads, in one way or another, to inject their false teachings and ally the church with the world in such a way that the true believer cannot, in yielding allegiance to the Lord and His Word, have any fellowship with it. This is why the message to the Church at Philadelphia follows in Revelation 3 and gives us a viewpoint from heaven's standpoint of the Church which has gone "outside to Himself" in such an evil day and, although we make no pretensions, we see this same church position in effect today although it is more or less of a "remnant character" but valued by the Lord and His exercised people.

The only true course regarding association with this great Babylon of religion is to be separated from it, acknowledging the Lordship and authority of the Word of God in the Church or Assembly of God's people.

Question: Do you believe there is the possibility of the testimony being found again in such circumstances as the early days when believers had to meet privately in homes provided by the generosity of the saints?

Answer: This is possible and can be the beginning of further work for God where the corresponding effort to reach others with the Gospel in house to house work is patiently carried out. There is a sad commentary on the imposing buildings and expensive Halls that have been built, when there is very little response on the part of the Community to enter the doors to listen to the Word of God, on the part of strangers. The rise of expensive Halls and prevalence of money spent to bring preachers from far, many thousands of miles, merely adds to the futility of all, lacking spiritual exercise.

THE PIONEER PAGE

AT the risk of seeming to "harp on one string" we would continue to bring before the saints generally the right ways of the Lord relative to preachers starting out, professedly in the work of the Lord.

THE true pioneer must have his eye on the Lord for guidance and leading - Psalm 32:8 etc., As to this he must learn to wait upon God. This "waiting" develops patience or endurance. The path of a pioneer is a difficult one. He is tested by God as to: —

HIS PURPOSE —

Is it to reach out to untried districts or to follow a pattern of assembly visitation?

HIS ENDURANCE —

Does he have this as he meets with difficulty and lack of an "open door?" The truth of Rev. 3:8 reveals God's ability to open doors (not necessarily assembly doors) for the Gospel.

HIS FAITH —

Can he trust God when human help seems to fail? Such times come to all true servants! Phil. 4:12.

HIS PATTERN —

Does his pattern of service manifest his profession of pioneering, or is this limited, followed by assembly visitation?

HIS SPHERE —

Does he have a definite district, State or Province, before him where he labors, not only for a few weeks, but a constant field of labor and exercise?

The above might be healthy questions to consider when he has the urge to travel thousands of miles to visit assemblies "passing by" whole States or countryside where they need the Gospel.

This tendency is manifested today by those who would be captivated by the thought of travel to Assemblies or Conferences instead of "sticking to their work and field of labor."

The men of a former day, true pioneers, were characterized by this. That is why in later life, they became able and valuable teachers and leaders of the saints in the "right ways of the Lord."

To the work, then, ye servants of the Living God,
Nor trifle, nor linger, to carry the load;
As others have gone - are ye able to stand?
As pioneers true in this opportune land.

Let others feel free to travel around
Where friendship and good company abound;
Your Lord is your Master and your faithful Guide,
He'll lead you to fields where the seed may abide.

F.

Arlington, Wash. — Bro. Alves had two weeks of well attended meetings here, using model of The Tabernacle.

Manchester, Conn. — Bre. David Oliver and Eugene Higgins began Gospel meetings here May first, prayer valued.

North Ireland — Brethren James Martin and Wilson Jennings were having Gospel meetings in Portable Hall near Carnlough, numbers good, a little blessing already. Bro. Martin reports that the recent Conference at Portavogie, April 7th, was packed to overflow, with eight of the Lord's servants ministering the Word, which was considered good. Hall had recently been extended.

East Boston, Mass. — Saints here had a number of appreciated visits from brethren recently. Bre. Crawford and Smith ended their meetings Easter Lord's Day after five weeks, attendance very good and some professed - then brother Norris came along for a visit and he also visited Byfield and Methuen - following that bro. Maxwell followed with some nice meetings, later to Pennsauken, N.J. Barrington Assembly and Bryn Mawr for a call. Bro. Noel Burden of P.E.I. was giving them a call when bro. Hill wrote and they were looking forward to their Summer Bible Readings first week of June.

Ontario, Wisc. — Bro. Elliott had some interesting meetings here when a number professed - we trust God shall encourage this small assembly further.

Barrington, N.J. — Bible Readings, monthly here and neighbouring assemblies have been interesting and helpful, we would judge, with good attendance from district. Good exercise noticed on part of younger brethren and others.

Cedar Falls, Iowa — Bre. McBain and D. Oliver had several weeks of good Gospel meetings here recently, a nice number professing. We trust they shall be led on in His ways.

Cleveland, Ohio — Brother John Norris had a week recently with the saints of Monticello Assembly on First John. Wm. Ferguson had two or three weeks in the East after McKeesport Conference. This Conference this year, was considered a good one, quite large and numbers of younger believers present, several of the Lord's servants taking part in ministry and the Gospel.

Brazil, S.A. — We heard that our brother John McCann, who had some spinal injuries in an auto accident, seemed to be gaining, though not able to write much yet. Continue to pray for our brother, one of the pioneers in this part of he country.

Chile, S.A. — Our brother Ernest Moore keeps busy with the work of meetings and house visitation - continue in prayer for our brother who seeks to reach out into entirely new territory. Though sundered far, we can help by gaining an audience at the Throne of Grace - Heb. 4:16.

CONFERENCES

Pugwash Jct., Nova Scotia — Annual Conference will be held here in the Gospel Hall as usual, commencing with Prayer Mtg. June 30th, at 7:45 p.m., continuing over July 1st, 2nd, and 3rd. God's servants walking in the old paths welcomed in ministry. Usual arrangements and visitors entertained. Corresp. M. C. MacLeod, Pugwash Jct., N.S. BOK 1MO - Canada.

Victoria Road, Ont. — Conference this year will be held June 18 and 19, commencing with Prayer Mtg. June 17th, at 8 p.m. in the Victoria Road Gospel Hall. The Lord's servants walking in the old paths and teaching the same welcomed in ministry. Corresp., Arthur J. Stone, R. R. 3, Kirkfield, Ont. KOM 2BO.

Glen Ewen, Sask — Conference dates D.V. this year June 24, 25 and 26 with Prayer Mtg. June 23rd at 7:30 Standard time. Arrangements and accommodations as usual. Correspondence to Roy Macfarlane.

Eden Grove, Ont. — Conference dates June 4th for Prayer and June 5th for ministry and Gospel. (See last month's issue). Meetings Lord's Day - Elmwood Community Center. Phone (519) 366-2613.

Northern Conference — Assemblies of Earlton, Englehart, Kirkland Lake and Charlton will hold their Annual Conference in the Englehart High School July 1, 2 and 3, commencing with Prayer June 30th at 8 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcomed in ministry. Subject for Bible Readings - John 13, 14 and 15. Supper served for visitors on Thursday. Correspondence to Norman Ferguson, Earlton or Harvey Pratt, Chalton, POJ 1B0, Ontario.

Portage La Prairie, Man. — Annual Conference will be held D.V. June 10, 11 and 12 with Prayer Meeting June 9th at 7:30 p.m. Usual arrangements and hospitality. Correspondent - Mr. Sam Rey, Box 725, Portage La Prairie, Man. RIN 3C2 - Canada.

Hardwick, Vt. — We purpose having our Conference July 16 and 17 in the Town House, Church Street, commencing with Prayer Mtg., Friday 15th, at 7:30 p.m. in the Gospel Hall. Those seeking the "old paths" welcomed for ministry. Corresp., Charles Ford . . (802) 472-6553.

FALLEN ASLEEP

Limivady, North Ireland — Our dear brother Andrew Ussher was called home March 11, 1977 in his 74th year. Saved at age of seventeen, some time later received into Killykergan Assembly, Co. Derry. After 1955 he became associated with the Limivady Assembly. A gracious brother, a true shepherd of the flock, loyal to Assembly principles, will be much missed in the home and Assembly. He leaves his widow and large family, also his brother Samuel of Carvagh. His son Daniel is a missionary in Trinidad - prayer requested for the family, some not saved yet.

Longport, N.J. — Our brother Angus MacDonald was called home April 22, 1977. Born in Stornaway, Scotland in 1891 - he was saved in December 1910 - he came to the Home for Aged saints here in 1972.

Seattle, Wash. — Our brother Howard McNicol, well known, has been called home to be with the Lord (date not given). Bro. Alves writes . . . "We were baptized together in 1918. Howard was born in Chicago, born again at 16 in Seattle. For a number of years he led the singing, did the announcing, and was Assembly Correspondent. Went on steadfastly to the end - was 76 years of age. His widow is in a Nursing Home. He will be missed.

Cleveland, Ohio — Our dear brother Samuel Cairns of the West Side Assembly here "went home" to be with the Lord early in morning of May 5th, 1977 at age 78. He had been poorly for the past few months, had hospitalization, and some surgery, but the Lord saw fit to take him home. He leaves his son William Cairns of this Assembly and daughter Mrs. Dale Bennett of Monticello Assembly, also one grandchild. He was a quiet and humble brother whom we have known for many years and loved the place of His Name, kindly and faithful. He was saved February 4th, 1941 and shall be much missed among us all.

East Boston, Mass. — Our dear sister Mrs. Howard Gurney went to be with the Lord April 3rd. Saved in 1929, she was in fellowship in the Clifftondale Assembly for several years and for the past three years in fellowship in this Assembly. A real student of the Word and a S.S. teacher for years. Brethren from the East Boston Assembly served as pallbearers, some students of her's in her S.S. class earlier in Clifftondale. She leaves her husband and four sons, one daughter, all sharing in that "blessed Hope." Prayer requested for two brothers and a number of grandchildren. She shall be much missed.

Culver City, Calif. — Our brother Travis Edgar Dove, formerly of Mississippi was called to be with the Lord suddenly on March 29th. Saved in Los Angeles as a young man and received into the old Jefferson St. Assembly where he remained until his homecall. A S.S. Supt., for over 35 years and an overseer who had a sincere interest in the Assembly and the people of God throughout his Christian life. He is survived by his widow Mae, two sons and one daughter and eleven grandchildren.

Words in Season

THE BIBLE FAMILY MAGAZINE



DIVINE MESSAGES

GOD gives such to all today
Through the Spirit and the Word;
Men may cavil, scoff at this,
But their warfare is with God.

God sends messages to us
Who are His, yet need His WORD;
Giv'n by Spirit, through His men
Guiding in the WORD again.

Let us yearn for this today
As we journey on our way;
Lest we miss the warning voice,
Make a fateful, bitter choice.

Messages from God are scarce
As we travel home in haste;
Let us heed then when we hear
All such giv'n in godly fear.

W.H.F.

JULY, 1977

Published monthly by Matthew J. Brescia, 33 Lewis St. Hartford, Conn. 06103

EDITOR - Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS postage paid at Hartford, Conn. and Waterloo, Illinois.

SUBSCRIPTION COST - \$3.00 yearly (U.S. funds) - British subscribers please note our present rate is 1.75 pounds or one pound 75 pence. Please note this correction. ALL subscriptions should be mailed to Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103 - ALL OTHER material for the magazine should go to the Editor, as above, 12000 Edgewater Dr. Apt. 207, Lakewood, Ohio 44107.

ENTERED AS SECOND CLASS - HARTFORD, CONN. & WATERLOO, ILLINOIS.

CHANGE OF ADDRESS

Willowdale, Ont. M2M 3Z7 - for the Eglinton Ave. Assembly - Mr. Earl Barnett, Apt. 714, 4001 Bayview Ave. . . . Phone 226-0070.

REPORTS

BRITISH SUBSCRIBERS - Please note our correction of rate yearly, as above. One pound, seventy five pence . . . 1.75 pounds. Thanks.

Toronto, Ont. — The Christians of Lansing Assembly have been encouraged of late by seeing strangers coming to the meetings, saved and unsaved. They had encouraging visits also - brother Doherty had four weeks in the Gospel, a little blessing to cheer and visits from brethren Paisley, Harding and Sutton earlier.

Ferndale, Mich. — We had children's meetings here a month or two ago with good interest - Jack Noble was with us.

Waterloo, Iowa — The recent Conference was a time of encouragement, good attendance, around 500 present. Brother Geo. Graham continued in the district, Dunkerton and here and brother Wm. Ferguson was able to be with us for it, after some years hindered through sickness. Saints from the general district were present - local preaching brethren also giving help. A good spirit prevailed.

Toronto, Ont. — The saints of Eglinton Assembly had four weeks recently with brethren Paisley and N. Crawford. Attendance of unsaved good and a number professed faith in Christ - they felt a good work had been done.

Prince Edward Island — The 26th Annual Conference of the five island assemblies was one of the largest with around 700 at some of the gatherings. The Word was ministered by six of the Lord's servants and one professed at the Gospel meetings. The Bible Readings on John 20 was valued. Brother Paisley had two weeks visiting Crapaud, Rosebank, W. Springfield and Charlottetown assemblies in ministry - saints appreciating the Word spoken. We should remember in prayer our aged brother L. K. McIlwaine and his wife, also brother and sister Russell Harris and our sister Mrs. Isaac McMullen of Moncton, widow of the late Isaac.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin • Charles R. Keller • Samuel C. Keller

VOL. 69

JULY, 1977

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SHEPHERD WORK:

THE "shepherd heart" is seen manifested among the saints - it is not easy work. It demands constant care and watchfulness, with patience, also a willingness to respond to the cares and trials of others.

The true shepherd is one whom the saints know well and feel quite "at home" with and also feel free to call upon him for advice and, in any time of trouble, he is their early adviser.

The following few thoughts come from a source well known among us.

1. Spiritual men never look for opportunities to put down those who oppose them. They well know that vindication is not their affair.
2. No man will earn the respect of the saints who has not respect for private responsibilities. He will never abdicate responsibility as to father or mother.
3. When a ruler departs in heart from the Lord, he becomes cruel. The true ruler will bring blessing into the lives of those whom he rules.
4. Those who carry out discipline do not act out of selfish revenge but simply as instruments fulfilling the demands of the Lord.
5. When one is bent on a wrong course, he will never seek guidance of God about it.
6. The more responsibility a man is called upon to bear, the more he likely will be tested. "Selected"

"Oh! my burden no one knows,
Yes! my friend, the One Who rose
From the dark forbidding grave,
He, alone, thy peace can save.

He Who rose, Who died for thee
On the cruel, cursed tree:
All you need to know is this,
HE IS MINE and I AM HIS.

W.F.

WHAT ABOUT TOMORROW?

Charles R. Lebeck

The morning of July 24, 1915 was looked forward to with eager anticipation by the employees of the Western Electric Company's Chicago plant. A wonderful day of fun and frolic was promised to all who would attend the company picnic at Michigan City, Indiana. Everything necessary to provide for a perfect day had been procured, including five passenger steamers to transport the picnickers to and from the pleasure spot.

Very early that day the boats were docked at various points along the Chicago river. Hundreds of laughing, carefree, pleasure bent people, carrying lunch baskets and other picnic equipment, commenced boarding the first boat in line, the steamer Eastland.

It seems that a perfect count of heads was not made, because before the boat was ready to sail its decks were greatly overloaded. For some reason only navigation experts could explain the Eastland began to list to one side. At first it seemed unnoticeable, but in a few minutes a most terrible thing happened. The Eastland, with possibly three thousand souls aboard, tipped over competely, hurdling all aboard her into the river.

Screams of horror arose from within the vessel, and from those still standing on the dock. In seconds, the light hearted people aboard were transformed into a mass of panic stricken humanity, grasping frantically for anything that might save them from a watery death. The gentle flowing river became the scene of pandemonium, some slashing wildly through the water, others overcome by drowning floated silently to the surface.

On that fatal morning over eight hundred souls passed out of time into eternity. Who knows how many were prepared for that? It was known that some had not wanted to go, but induced by others went along.

How vividly this great calamity projects upon our hearts and minds the truth of God's Word, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." (Proverbs 27:1) Dear reader, are you prepared to meet the unknown of tomorrow? What happened to those unfortunate people in Chicago may never happen to you. But, who knows what will? Perhaps some of those who perished physically were saved spiritually and were ushered into the presence of their Lord. On the otherhand, those who were unconverted await the day of God's judgement upon the unsaved.

Do you believe the predictions of modern day prophets and false teachers who would persuade you to go along with the crowd, to have a good time, there is no need to worry about tomorrow? That is not what the Word of God tells us. In His Word God says, "It is appointed unto men once to die, but after this the judge-

ment." (Hebrews 9:27) "All have sinned, and come short of the glory of God" (Romans 3:23); and so God has pronounced judgement on all whose sins have not been put away.

The only escape from judgement is by God's way, by the acceptance of the Lord Jesus Christ as your Saviour. God's Word plainly states, "Christ died for our sins," (I Corinthians 15:3), "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

The sad thing is that so many are unaware they are in danger of judgement, and others are totally indifferent to the truth. Are you one of those? Will it take a major disaster, such as happened that fateful day on the Chicago river, to awaken you? We sincerely hope not, for then it may be too late. I am sure that many who died in that calamity had instant reflections of the past, and fearful anticipations about eternity. Those who were not saved have gone on to eternal Judgement.

The Lord Jesus Christ referring to such an incident said, "Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelleth in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish". (Luke 13:4, 5)

To all who read these lines and are not saved, we make an earnest appeal. Put no trust in tomorrow, for who knows what tomorrow holds out to you? Put your trust for eternal security in the Lord Jesus Christ. He said of those who trust Him, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand". (John 10:28) It is also written, "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)

Do not procrastinate, eternity may be only seconds away. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31)

* * *

"HIS JOY"

No joy like His, amidst that joyous throng,
 No voice like His, who leads the wondrous song,
 No praise like His ascending to the Throne,
 No glory there like His, He stands alone.
 The dazzling centre of that glory, He,
 Who from the glory came to set us free.
 'Tis through His death we are to God brought near,
 He triumphed over sin and gained the victory!

J. A. H.

THE ANGELS OF THE CHURCHES**Revelation 1-3**

William H. Ferguson

THE last verse of Revelation chapter one tells us who the seven stars in the right hand of the Lord are . . . the seven stars are the angels of the seven churches. But! who are the angels? - a question often asked. Why did the translators of our Bible (The Authorized Version) use this word "angels" here? They were translating from the Greek language and in that language the word for "messenger" is (aggelos - Gr.) In the Greek language the double letter "g" (which is hard, not soft) has the translation of "ng" so that they just figured the most literal translation, as angel, which they used. However, the Greek word means a messenger not necessarily an angel but a messenger who is able to deliver the message as given, i.e. a messenger of God to deliver the message to the Churches. The angels, then, are godly and spiritual men.

This would bring before us the fact of responsibility and representation, so the Word from the Spirit of God would convey to the churches, through the messenger or messengers capable of conveying the message, to those who would hear it - "He that hath an ear, let him hear." In the messages to the churches, the first three of the seven messages are directed to the whole church and in the later four messages to the seven Churches, the messages are especially to the smaller remnant as we have in Rev. 2:24 . . . "But unto you I say, and unto the rest (the remnant in Thyatira,) suggests that the great mass of the Church there would not hear, or receive the message of the Spirit of God, but a remnant would - this remnant shall continue until the Lord comes - "That which ye have already hold fast till I come."

Following this we have the reward to the "overcomer in each case." This suggests that there is a special reward for the overcomer, in this church age, in spite of the failure and deterioration of the testimony throughout. This should be encouragement to all believers who would "desire to continue in the things which they have learned and been assured of."

We would suggest that in the message to Thyatira we have the history of the dark ages of Papal supremacy until we reach the message to Sardis which would suggest the reformation period, when the Gospel flooded Europe and has reached out to many parts of the world.

We then come to the message to Philadelphia which we believe points to the "revival of lost truth" as to the Church or Assembly in the early part of 1800 A.D. This period of recovery of precious truth characterized the early Church, such as the Priesthood of all believers, the ability of the Spirit of God to provide the necessary ministry to meet the need of each local Church, and indeed of ALL

the Church's testimony. This had been largely denied by the spirit of "clerisy" which had arisen, which contributed to the domination of the Church by those who assumed the place of Christ as Lord of the Assembly, likewise refusing the gracious work of the Holy Spirit to use divine messengers (raised up of God) to provide and acknowledge ministry, which truth had been set aside entirely by man-made rules and regulations, displacing the Spirit of God and making way for the introduction of even Governmental regulation of the Church which has continued, more or less, until this day. What is begun in the Spirit can end in the flesh.

The character of Philadelphia continues (in measure) we believe to this day and shall, until the Lord returns for His Church. We regret very much that Satan conquered in more or less destroying the collective testimony which commenced at the early part of the last century, when the Word of God affected largely the whole religious world of that day and even, to this day, the teachings and writings of these early brethren have largely affected a good part of the Christian testimony - it would seem that personal thinking and characteristics so developed to hinder and break up the early testimony of godly men who were so affected by it, but the truth continues and it is our responsibility to keep closely to the Scriptures and scriptural ministry, bearing the message of God to the churches, until He come.

The feeble efforts of the remnant testimony of these last days is to be rewarded in that coming day when the "overcomer reward" mentioned in chapter 3:12 shall be given by the Lord Himself, and it is a very special reward.

This brings us to the closing message to the Church at Laodicea and it is a very solemn message, for, in this particular case, the Lord is standing outside the door and knocking to seek an entrance into the hearts that have remained true to Himself during this "falling away." Such are amply rewarded now by the promise - "I will sup with him" as well as the future promise of sharing in the rule of the Kingdom.

So we see that the close of Church history closes in a very sad and dismal note as far as the majority of the Church witness is concerned. It is a lifeless mass, ready to be spued out of the mouth of the Lord, chapter 3:16. Its boasted wealth and increase of earthly advantage is a solemn reminder of the professing Church, and of their eternal loss.

Laodicea means (the rights of the people) or the "will of the people" with the consequent displacing of Christ as Lord in the midst of His gathered people, and this can be seen in the rise of men to a place of rule or dominion in God's assemblies, which He never countenanced.

The "angel" or messenger, must be capable of conveying the message of God to the Church and this reminds us that "preaching"

or "teaching" is a very important part of the ministry today and should not be undertaken lightly by men of limited ability to convey such a message. It is not merely "preaching" that is needed but definite "messages from God" received in the immediate presence of God and by waiting on Him for such. We have so many preachers today and so many "so-called messages" which lack this character - hence the weakness and departure. The "angel" of the Church could be an individual messenger or the "ruling element" in the Church which can convey this distinctive message to the Church. We have so many today in the place of rule in the Church who are unable to do this, for the lack of the knowledge of God or His Word, but taking the place of rule they can do what the apostle John warns against in his 3rd., and last epistle. It is possible to have rule in the church, without the corresponding knowledge of God's Word and His message to meet the need of the children of God. It is a day of abundance in the Church of wealth in goods, money and prestige and, sad to say, this can accomplish much in the way of providing ministry of a sort to please, but the "message of God" from the Spirit of God is only learned in the very presence of God - the apostle Peter states this in his first epistle, ch. 4:11. See also chapter 1:11, 12 etc. We could well pray to our God for "messages from God" not mere preaching - much of it today lacks this character.

So, TODAY, may we hear more and more "what the Spirit saith unto the churches."

We would dwell a little on this last aspect of Laodicean departure from the scriptural "shepherding" of God's heritage, seen in the rise of a sort of "rule" which includes men apparently appointed by their fellow men, or self-appointed, having a measure of control over the affairs of the Assembly but not marked by spirituality and knowledge of God's ways but seeking to order things as they think best for the Assembly. This always causes deterioration in assembly growth and unity and comfort and is a sort of "minor clerisy" imposed upon the people of God which forms a sort of control outside of godly "shepherding and feeding of the flock." The beloved John saw this even in his day as he noted the declension, in the rise of the Diotrephes spirit and he states: - "neither does he himself (Diotrephes) receive the brethren (i.e. stranger brethren, or brethren capable of teaching and shepherding the saints). The spirit in which this is done reminds us of the words of the Lord in the parable of the vineyard when God sent His beloved Son - "when they saw Him, they said, this is the heir; come let us kill Him that the inheritance may be ours." This desire for continuity of rule, without the scriptural qualifications is ever a real danger among us today.

The godly shepherds of a former day, never thought to "appoint" men for this place, they knew the truth of Acts 20:28 - "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed - or shepherd - the church of God, which He hath purchased with the blood of

His own." In other words, there must be "Holy Ghost qualifications" in all who take the place of rule in the Assembly. Better far for themselves and the church for those lacking such qualifications to "fall out, so to speak and give place for the Spirit of God to raise up the necessary men with the divine qualifications to fill their places." As they would be submissive to the rule of the Spirit, they would find God would honour them for such a course, rather than imposing rule upon a people who fail to see the divine qualifications of godly shepherds. We need badly today such men in the place of authority in the assemblies of God. We can see this in the increase of worldliness (without rebuke) and the lack of a necessary course of discipline where sin enters an assembly. This has been noticeable in not a few cases by the "reception - after discipline" in a week or so, without the proper effect of such discipline being in evidence, thus making a "mockery" of scriptural discipline, to the loss of the testimony of the assembly in the community and the grief of any godly amongst us.

We believe scriptural discipline has as its effect a true restoration, accompanied with fresh desires to live for God and confessing the wrong done to the Assembly and the testimony of such, and giving evidence that they had learned their lesson and had totally departed from the sin. This is as we read in the Word . . . "Neither is this a work of one day or two:" Ezra 10:13. There was a desire to see a true repentance worked out in the congregation. Such should characterize all matters of scriptural discipline with a view to the total correction and the satisfaction of the Assembly of a divine restoration. 2 Cor. 2:7. 2 Cor. 7:10.

MINISTRY

J. R. Caldwell

I FEAR that in our recoil from a false and human ministry in the things of God, we have fallen into an opposite error, and have to a large extent ignored and undervalued true Scriptural ministry.

The subject very properly divides itself into two heads: the evangelist's ministry being essentially towards the world, and the pastor and teacher's ministry towards the Church. The work of pastor or shepherd and that of teacher or feeder of the flock are closely connected, and often the qualifications for both ministries are found in one person. One may have more of the "earnest care" that leads to lowly visitation of the saints, especially the young, the weak, the backsliding; another may have more of the ability to expound the Scriptures publicly, and apply their teachings to daily experience; but whether combined in one person, or found in different individuals, these ministries are nearly allied, and must co-operate in order to efficiency.

The pastor, bishop or overseer, are in Scripture the same. His work is described as "shepherding." That implies both ruling and feeding the flock. The word oftenest used, means principally to feed.

The other word implies to rule, not in the sense of "lording it", but in the sense of going before, leading, guiding the sheep.

David was taken from the sheepfolds to feed Israel; "So, he fed them according to the integrity of his heart and guided them by the skillfulness of his hands." Psa. 78:70-72.

When Jacob kept the flocks of Laban, if any were lost, he bore the loss himself. Gen. 31:39, 40. Neither he nor David were hirelings - they had shepherd hearts. David encountered the lion and the bear for the sake of a lamb; and Jacob would not over-drive them "one day." Gen. 33:13.

Such was the spirit of the Master. He loved the sheep. He laid down His life for the sheep. He went before the sheep. He encountered the adversaries of the sheep. Blessed pattern in all things!

And if such are the ways of the Good shepherd, the Great Shepherd, such ought to be also in measure the ways of those who, as His servants and as put in responsibility by Him, are seeking to be shepherds in His flock.

A man who won't deny himself can never be a shepherd. He has to learn the first lesson in discipleship. A man who takes offence at any thing cannot be a shepherd. The spirit of the shepherd is, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." 2 Cor. 12:15. A man who cannot rule his own temper cannot be a shepherd; "not soon angry" is an important qualification. Oh! the shame, the disgrace, of hot temper and angry words, and manifestations of jealousies at a meeting of those professing to be overseers of the saints! A man who cannot rule his own house, whose wife does not respect him, whose children are not subject to his gentle but firm authority, cannot be a shepherd: "How can he rule the Church of God?" A man who has an ill report amongst the ungodly cannot be a shepherd, "lest he fall into reproach and the snare of the devil."

Is the standard too high? Do you ask, where are the men with such hearts and such lives? I answer they are few, very few.

But I would ask another question. Are the saints desirous of such? Would they submit to such, and not call it a one-man ministry? Would they esteem them very highly in love for their work's sake? Would those that are taught in the Word, communicate unto him that teacheth in all good things, that is, of their substance?

How often, instead of being prayed for and helped and submitted to, are they watched, and envied, and ridiculed, and subject to the harrassment of a sort of "opposition bench", which recognizes no rule, and no good motive in those who seek to guide the saints.

If the saints feel the need, the deep need of God-given pastors and teachers, why is it that they are so seldom prayed for? Has not

the Lord of the vineyard these gifts still, and can He not bestow them as of old, if only He be inquired of for them?

As to the ministry of the Word of God, I believe this is a service that is sadly, and fearfully neglected. It is a common belief that the Spirit of God will enable a man to teach and preach without labor. That a man will just get from God "on the spur of the moment," something to say! Hence the responsibility of ministering the Word of God is cast aside, and any one who can readily talk, though only as a parrot and who delights to hear his own voice, occupies precious time with that which neither comforts, nor edifies, nor sanctifies, but is a positive infliction.

Edifying ministry will never be found apart from humble, diligent, prayerful, searching of the Scriptures. A man who desires to excel to the edifying of the Church must make it his business - must be prepared to be counted ignorant, it may be, as to the world's learning; but give his whole energy, mind and heart to understand and to communicate simply, clearly, practically to the understandings of the saints the mind of God.

In connection with this subject there is a passage of Scripture on my mind of late which I commend to you. Daniel 12:3 "They that be wise (or rather literally, 'they that make wise,' or as in the margin, 'they that teach' shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Here are the two departments of the ministry, as we noticed at the beginning. Those who minister wisdom to the saints, and those who minister righteousness to the ungodly.

What a promise to encourage the weary labourer! When knowledge is increased, and love waxes cold, and many run to and fro in restless feverish hurry - blessed is he who calmly but resolutely sets himself to serve the Lord. He shall in no wise lose his reward.

From "The Barley Cake."

Note, appended to above article by Donald Ross: "There are three kinds of ministers. (1) Man-made ministers: they are found among the sects. (2) God-made ministers - these profit. (3) self-made ministers: they are found principally among those termed "Brethren" - they are the most intolerable of all."

* * *

WHEREVER you trace Satan, you will always find him raising questions. He fills the heart with all sorts of "ifs" and "hows," and thus plunges the soul in thick darkness. If he can only succeed in raising a question, he has gained his point. But he is perfectly powerless with a simple soul that just believes that God is, and God has spoken.

SPIRITUAL MEDITATIONS

The late E. Allen of Lurgan, Ireland

A REALIZATION of the fact that we are engaged in a spiritual conflict will keep us from expecting to get things easy, especially if enjoying any degree of communion with God or engaged in any work for Him with His approval and blessing. The enemy is sure to contest every inch of the ground. An acquaintance with the wars of Canaan will reveal to us the strategy of the enemy and his tactics. He carefully watches his chance and makes use of every difficulty to accomplish his purpose.

Our enemies are three-fold - the world, the flesh and the Devil. The world has a powerful attraction to us, mainly because the natural man in us can assess the value of worldly things. He can see, as other men can see - the way to earthly gain. He suffers no reproach in the pursuit of such things. Nor does the flesh within contend against him when his heart goes after them, thus there is no conflict here. Other worldly men will praise him, or even envy him, for he seems to them a pattern to follow.

BEWARE of position without power or principles without practice. There is a great need of communion with God - see Ephesus in Revelation chapter 2. The two and a half tribes were influenced by their cattle to ask for permission to stay short of Canaan. Moses was troubled at this as he sees something similar to the spies that discouraged their brethren.

Lot in Sodom, Jonathan in Saul's court, Obadiah in Ahab's court or palace, while Abram dwelt in a tent, David in a cave, and Elijah by the brook Cherith. See also the Corinthians reigning as kings. The two and a half tribes will not admit their prospect different to the rest but they will not go with them to live in Canaan. They settled where their brethren had wandered. Their conscience is ill at ease in Gilead as seen by erecting a pillar called "ED."

Abraham = Election and grace - Chosen in Christ

Isaac = Sonship and Heirship - If children, then heirs

Jacob = Discipline - What son is he whom the Father chasteneth not.

Joseph = Suffering and glory - If we suffer we shall also reign.

* * *

GOD not only shows us the emptiness of everything here, in order to prove His all-sufficiency, by leading us to the fulness that is in Christ Jesus; but He is also showing us how prone we are to misuse the very blessings which He has given to us, by resting in them, instead of living by faith in God.

THE 23RD PSALM
THE SHEPHERD AND THE SHEEP

Louis D. Smith

THE LORD - An acknowledgement of the mighty and loving claims of the Lord Jesus Christ Upon us.

IS MY SHEPHERD - Personal, real and vital relationship and trust in the good shepherd, who upon the cross gave His life for the sheep. (John 10:11) "All we like sheep have gone astray" (Isa. 53:6). We need a shepherd because of our sins.

I SHALL NOT WANT - Every need supplied in life and for eternity for those who have a definite time of being born again. Eternal life obtained at the time of placing all our trust in the One who died to meet our eternal need.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES - Sheep need rest and food, likewise we need rest from the burden of sin and spiritual satisfaction in Christ who is the living bread.

HE LEADETH ME BESIDE THE STILL WATERS - Sheep need refreshment and we need refreshment in Christ who leads beside and supplies the living water.

HE RESTORETH MY SOUL - A sheep sometimes gets on its back and without the shepherd would die. We need the shepherd, to be set right spiritually.

HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME SAKE - A shepherd saviour guide is necessary to be led into a righteous place before God. "There is a way that seemeth right unto a man but the end thereof are the ways of death. Proverbs 14:12".

YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL - This world is the valley of the shadow of death, but there is no fear when there is personal and vital trust in the shepherd who passed through death that we might have life. In dying for our sins, He met the divine claims of justice.

FOR THOU ART WITH ME - An infinite God associates Himself in nearness with the sinner, saved by grace.

THY ROD AND THY STAFF THEY COMFORT ME - The rod for correction or rule, and the staff upon which to lean - there is comfort in both the guidance and the grace of God. The lessons of life are that we might commit ourselves to Him.

THOU PREPAREST A TABLE BEFORE ME - The high country plateau, or table land, was a place of height and rich provision - spiritual blessings in heavenly places - mountain heights of spiritual experience and provision.

IN THE PRESENCE OF MINE ENEMIES - In this world the presence of darkness and spiritual wickedness is evident. A shepherd's care is needed to preserve.

THOU ANOINTEST MY HEAD WITH OIL - Sheep need the oil for wounds and disease. "He washed the bleeding sin wounds and poured in oil and wine, He whispered to assure me I've found thee, thou art mine."

MY CUP RUNNETH OVER - Sheep sometimes need a stimulant to drink when they are chilled due to an early winter storm that overtakes them.

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE - How good God is to think upon us in our sin and need and reach us at the definite price of Christ becoming our substitute upon the cross.

AND I WILL DWELL IN THE HOUSE OF THE LORD FOREVER - A dwelling in Heaven and a deliverance from Hell. An eternal home of joy with the Lord Jesus Christ.

The Lord was filled with compassion when He saw the people as "sheep having no shepherd". (Matthew 9:36)

A "WORD IN SEASON"

DR. CHALMERS, on his return from England, sometime ago, lodged in the house of a nobleman not far distant from Peebles. The doctor was known to excel in conversation as well as in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The subject was Pauperism: its Causes and Cure. Among the gentlemen present there was a vulnerable old Highland chieftain, who kept his eyes fastened on Dr. Chalmers, and listened with interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown upstairs into their apartments. There was a lobby of considerable length, and the doors of the bedchambers opened on the right and left. The apartment of Dr. C. was directly opposite that of the old chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the chieftain's room; the noise was succeeded by a heavy groan. He hastened into the apartment, which in a few minutes was filled by the company, who all rushed in to the relief of the old gentleman. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen into the arms of his attendant in apoplexy. He breathed for a few moments, then expired. Dr. C. stood in silence, with both hands outstretched and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he, in a tremulous voice, "did I see, or did I feel, before this moment the meaning of that

text, 'Preach the Word: be instant in season, and out of season.' Had I known that my venerable old friend was within a few minutes of eternity, I would have addressed myself earnestly to him; I would have preached unto him and you 'Christ Jesus, and Him crucified.' I would have urged him and you, with all earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season. But, ah! it would have been in season, both as it respected him and as it respects you."

From "Precious Truths."

LOT

William Rodgers, No. Ireland

WHILE we are glad to find good things in Lot, his history in Genesis is, in the main, a series of warnings to us from the things wherein he failed. In the first place, he was *not* a man of frequent and personal dealings with God, as Abraham was. This was perhaps the root cause of all his other failings, for, without it, to maintain a good testimony for God was and is impossible. Anything good he had, he seems to have received through Abraham, and while he stayed with Abraham he got along fairly well. But, though we dare not slight the help we obtain through those more acquainted with God than ourselves, we must not, if we would make progress, depend on that solely. Many seem to do this, getting little direct from God through His Word for themselves, but living on what they get from others in meetings. If such, through circumstances, are brought into a position where these channels of supply are no longer available, their weakness is at once apparent, and it is well if they do not turn aside as far as Lot did.

We must next notice the mistakes connected with his choice in Gen. 13. We see there his selfishness, in so greedily seizing the opportunity given him, instead of allowing Abraham himself to choose first. We see his rashness, in taking such an important step without seeking God's face about it, or even waiting to give it due consideration himself. We see his worldliness, in the one-sided point of view from which he did choose. The land was good and well watered, which would conduce to his earthly prosperity. But it never occurred to him to weigh over against that, the wickedness of its inhabitants (mentioned later in verse 13), which would so strongly militate against his spiritual prosperity, and prove such a curse to his family. Unfortunately, many a choice since then, has been made by God's people on very similar lines.

Following upon his wrong choice, we have his progress and persistence in the path he had chosen. He comes nearer and nearer to Sodom till at last we find him in it. Yea, even when God laid His hand in chastisement on him in chapter 14, and only by Abraham's intervention he was saved from captivity and possibly death, he appears to have gone straight back to Sodom once more. If the children of God were as persistent in doing what is pleasing to Him,

as some of the Lots among them are at times in continuing in what is wrong, what a power for God they might be.

Next we have (what has already been referred to) Lot's foolish idea that he could improve Sodom by taking office as a judge in it. Yet it was not a whit more foolish than the idea many saints have today that they can do good by dabbling in world politics and in local politics. Abraham had gone in for having power with God, Lot for having influence with the people, and when the matter came to the test, it is not difficult to see who proved the wiser. Abraham in chapter 18, through his intercession, would have saved Sodom, had but ten righteous men been found in it. Indeed it was he who did save Lot, for in Chapter 19:29, we read, "God remembered Abraham, and sent Lot out of the midst of the overthrow." But Lot's influence with the men of Sodom vanished, when he attempted to use it; and even with his sons-in-law it was not sufficient to induce them to escape, with the result that his married daughters appear to have perished too.

A most interesting contrast is between Lot's conversation with the Sodomites in chapter 19, and that of Abraham with the Hittites in chapter 23. Says Lot to these ungodly wretches, "I pray you, brethren . . . ;" but Abraham, to those among whom he had dwelt for over sixty years, says, "I am a stranger and a sojourner with you." Then in Lot's case, the reply comes, (and we can almost feel the cutting scorn with which they said it) "This one fellow came in to sojourn, and he will needs be a judge." But to Abraham, the stranger, the answer is, "My Lord, thou art a mighty prince among us." The man who had climbed down from his excellency to call the ungodly his brethren, is despised by them as he richly deserved; while the man who consistently maintained the path of separation, is proved to have won the respect of everyone around him. And so it will be found to this hour.

We need say little as to the sad after history of Lot. His choice had been lightheartedly made, when the opportunity came his way years before, and with small thought as to the consequences. But as the old man's sun set in gloom on the mountain above Zoar, what sorrowful memories his must have been, as he looked back to the happy days of fellowship with Abraham, before he took that fatal step, from which there was no recovery.

Wm. Rodgers
W.I.S. (1924)

NEW TESTAMENT WORD STUDY

I have been interested in your Word Study in the Magazine and I was interested recently in the two words - "lay" in v. 60 and "standing" in v. 56 - they have the same root (histerni). Apparently Stephen prayed that God would not identify or associate them with this sin, and when he looked up into heaven he saw Jesus surrounded and associated with the glory that was rightfully His.

Also the words "fell asleep" is from the root word (komaomai)

meaning asleep in the resting place. Mr. Vine, in his word study says that the early Christians adopted the word "koimeterion" for the place of interment of their departed, thence the English word (cemetery - the sleeping place) is derived. The Greek used the word for a "rest house" for strangers, also.

Also the word in I Cor. 15:52 is (atomo - Gr.) from which we get our word (atom) suggesting power in contrast to "Chronos" which has the thought of an element of time. What power that "shout" will have in raising the saints of centuries.

I have been enjoying these thoughts.

By divine grace,
Harry Macfarlane, Glen Ewen.

THOUGHTS ON WEAKNESS AND SUFFERING

Wm. O'neil.

Someone has said that the "Promises of God are founded on four pillars: -

1. God's justice or holiness which will not suffer Him to deceive us.
2. His grace, or goodness which will not suffer Him to forget us.
3. God's truth which will not suffer Him to change towards us.
4. God's power which ever enables Him to accomplish for us.

What a Precious, Good, Just, Great and Glorious God is ours.

THE SON OF GOD AT GOD'S RIGHT HAND

Read Hebrews 1:3; 8:1-2; 10:12; 12:2

George Graham

In these four scriptures we have the Son of God as a glorified Man sitting down, or sitting Himself down at the right hand of God. As the Son of God, He took upon Himself our humanity (sin apart) that He might accomplish the great work of redemption whereby guilty men could be redeemed and brought to God. He became our Kinsman that He might become our Redeemer. That great work accomplished to the glory of God, He went back into the Presence of God as a glorified Man and sat down at the right hand of the Majesty on high. This is the wondrous truth with which this remarkable epistle opens:

He sat down as the Purger of sins — Chapter 1:3

He — The Son from all eternity

Himself — would speak of His perfect adequacy and fitness

This gives to the believer acceptance and assurance. In Hebrews 10:14 we read, "For by one offering He hath perfected forever

them that are sanctified.” This is the true Christian position before God. We have a perfect and completed work and a perfect and all-sufficient sacrifice.

Done is the work that saves,
Once and forever done;
Finished the righteousness
That clothes the unrighteous one.

Heb. 8:1-2. He sat down on the right hand of the Majesty in the heavens as the Priest in the heavenly sanctuary, and as such His work is two-fold:

- (1) *Godwards* He presents before the face of God the Father our Worship, Praises, Prayers and Thanksgivings. We sometimes sing these lovely lines:

To all our prayers and praises
Christ adds His sweet perfume,
And love the censor raises
Their odours to consume.

- (2) *Manward*: Providing succour or strength for the tried and tempted - Chapter 2:18.
Sympathy for those in need - Chapter 4:15.
Saving to the uttermost or right on to the end, etc. - Chapter 7:25.

In this gracious ministry, we have the anti-type of the shoulder pieces and the breast-plate connected with the garments of the High Priest in the old economy. The shoulder pieces with the names of the twelve tribes would suggest typically the truth of Hebrews 2:18; the breast-plate with the names of the twelve tribes would suggest the truth of Hebrews 4:15. We need His strength and support daily as we live here below - strength to overcome. Thank God we have a real place in His affections for He loves and cares for us. His priestly ministry is a present and continuous work. The Priest and the Sanctuary speak to us of access and approach - the believer's privilege.

In Hebrews 10:12-13 the sin question is settled, according to the divine character, once and for all. We read, “He sat down at the right hand of God; From henceforth expecting till His enemies be made His footstool” or (the footstool of His feet). He sits there as the Prospective Sovereign, read Psalm 110:1; Hebrews 1:13. When He came in the first time born of the virgin, Matthew speaks of Him as the King of the Jews - Matt. 2:2. His genealogy is traced back through Solomon to David - Matt. 1. God had said to David, “Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.” 2 Sam. 7:16. He was of the seed of David according to the flesh (Romans 1:3) and of the tribe of Judah (Hebrews 7:13-14). He was the rightful heir to the throne. In the four gospels: Matt. 21; Mark 11; Luke 19 and John 12, He was acclaimed King by the people in fulfillment of Zech. 9:9 Presented as such to the nation by the Roman governor Pilate but

rejected and crucified. They cried, "Away with Him, away with Him, crucify Him - - We have no king but Caesar." John 19:15.

He has gone back into Heaven and sat down at the right hand of God awaiting the moment when He, as the prospective Sovereign, shall take to Himself the Throne of David and rule from the river to the ends of the earth, bringing all into subjection to Him. Psalms 2 speaks prophetically of that day and Psalms 72 gives us a wonderful description of the King and the kingdom. This period of time is generally called the Millenium, the thousand years spoken of in Rev. 20:4-5. Here we have the thought of Authority and Administration, and also the Purpose and Pleasure of God.

In Hebrews 12, the Lord Jesus is seen sitting down at the right hand of God as:

- (1) The Perfector of faith
- (2) The Pattern of obedient endurance
- (3) The Perfect example for His people

The path to which the child of God has been called is that of faith. That path has been brought before us in the preceding chapter. It is a path of trial, but faith looks beyond the present life to that "city which hath foundations whose builder and maker is God," to the better, the heavenly country, and to the recompence of reward.

Now we are exhorted to look away from all others to that blessed One, who while here below was the pattern of obedient endurance and the Perfect example for His people. Think of the reproach and shame He bore, the deep humiliation in the judgement hall at the hands of wicked men. Yet we read, "Who for the joy that was set before Him endured the cross, despising the shame and is now set down at the right hand of the throne of God." That joy out-weighed by far the shame He willingly endured - - the joy of having accomplished the Father's will and of having with Him the many sons whom He is bringing to glory.

The path may be difficult, the trials fiery, the reproach hard to bear, but "let us consider Him who endured such contradiction of sinners against Himself." The exhortation is, "Look off unto Jesus." What encouragement! What strength and grace He gives! Strength to overcome and grace to bear. Here we have the thought of apprehending and appreciating the divine purpose concerning this present life and path.

Chapter 1:3

The Purger of Sins — Acceptance and Assurance

Chapter 8:2-3

The Priest in the Sanctuary — Access and Approach

Chapter 10:12-13

The Prospective Sovereign — Authority and Administration

Chapter 12:2

The Perfector of faith — Apprehending and Appreciating

QUESTIONS AND ANSWERS

Question: A young brother in one of the northern assemblies had his suggestion that there was an assembly in Damascus - Acts 9. Some seemed to suggest that there were only the assemblies, seven written to by Paul and the other writers of the N.T. What is your mind on this.

From New Zealand

Answer: Anyone suggesting that there were no other assemblies in the N.T. writings save those mentioned by the writers of their epistles, would seem to be rather lax in their reading of the Acts of the Holy Spirit. For instance in chapter 15:40 we read . . . "And Paul chose Silas. and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches, or assemblies."

Where do we read of the work there which had preceded their visit? It is evident that assemblies had been formed there, now our brethren would go there seeking to "confirm them in the truth of God." So those who suggested that there were none other in the Acts or the record of Scripture save those written to, have failed to read and note this portion of the inspired Word. Cp. Acts 11:21, 26 where the disciples were first called - "Christians."

I could merely suggest that during the several years when Saul of Tarsus had been sent back there from Caesarea, he had not been idle but had planted the Gospel in Syria or Cilicia. This is only a personal suggestion and has formed part of our study of the travels of the Apostle and his writings, their origin and purpose. Editor

Question: Where did the idea of addressing the divine Persons by "you" etc., originate?

Answer: A note from a brother in N. Z. mentions as to this. "It began with the New Translations or versions and the denominations and now, of course, finds its way into certain assemblies."

It is a sad commentary on the lack of scriptural teaching and divine wisdom which should be the basis of teaching by shepherds in the Assemblies, also ministering brethren. The young are taught (in higher circles of education) to accept and respect their teachers, hence they accept this erroneous manner of addressing the Divine Persons, accompanied with the lack of respect and reverence, which it is our privilege to show when so addressing our God and Divine Lord.

Question: Why is it we seldom hear of our Lord "being in the midst of His gathered saints" - Matthew 18:20?

Answer: Perhaps it is the result of very little of the presence of the Lord amongst us being realized. We fear this is very common today - the dress, appearance and lightness associated with the "Lord's Supper" all suggests that those thus gathered do not realize the presence of the Lord - it seems that the whole meeting is developing into a sort of ritual (which makes attendance there mandatory to fellowship) but lacks the Spirit's leading and softness and unction, as formerly, when saints thus gathered, the divine Presence was so real and as they separated, it was with the thought of continuing the theme of the meeting and the reality of being in His presence, looking forward to each Lord's Day morning meeting with relish, as the old brother with failing memory used to say to his family each day . . . "Is the morrow THE DAY?"

Question: In the early days of the spiritual movement about A.D. 1825, there were some who looked upon the Coming of the Lord for His saints, the Church, as more or less a new and spurious teaching - it had not been heard heretofore for the many, but now became the "Blessed Hope" of the Church to millions. How are we sure of this?

Answer: Mr. J. N. Darby, one of those whom God used in the recovery of lost truth as to the Church and the Rapture of the saints, said that the thing which showed to him the reality of His Coming, thus, was the words of 2 Thess. 2:3 . . . "For that day shall not come, except there come a falling away first, and that man of sin (antichrist) be revealed, the son of perdition." The "day" mentioned in verse 2 as the "day of Christ" should be read always - "day of the Lord."

This shows clearly that the "day of the Lord" - which ushers in the millennial Kingdom, after the destruction of the foes of the Lord when He comes in judgment to the Mount of Olives - Matthew 24:24, 30 etc., Zechariah 14:1, 5 etc., shall take place after the Lord comes for His own when His Church shall "be gathered together unto Him." 2 Thess. 2:1. We link the Coming for His own with I Thess. 4:14, 18 which ends with the words "Wherefore exhort one another with these words."

This "Blessed Hope" is a precious truth but a very necessary one to be kept before us. In the early days - the spiritual movement in the North of Scotland, which spread all over this Continent about 100 years ago, was characterized by this truth being prominent amongst believers. One of the oldest saints in Kansas City told the editor years ago that in those fresh days of power and blessing . . . "We were taught to look for the Lord to come at any moment." And we remember the words of I John 3:3 . . . "And every man that hath this hope ON HIM purifieth himself, even as he is pure." May we live in view of His coming and the Bema of Christ, the throne of reward or loss as to service and testimony.

Question: How about the many on the earth when the old shall be destroyed and there shall be a new earth in the eternal state - Rev. 21:1? The Church's home is, of course the eternal Four Square City of Rev. 21 etc., how shall the earthly be preserved in the mighty change to a new earth?

Answer: The Word of God is full of miracles and the mighty power of God is seen throughout - this shall be no problem to our God. We see every day the miracle of God at work - look at the millions of babies born, with blood vessels, nerves, muscles all uniquely following the divine pattern of manhood, all have the "same blood" - Acts 17:26. No reputable surgeon or physician would deny that the various "types" of blood as seen in all the races, white, black, Indian or yellow races, maintain the same specific character as to the blood. This is a divine miracle, as is the creation of this world and the universe, the planets, stars etc., ALL the workmanship of the divine Hand of our God.

With all this in view, there is no problem as to the transference of those on the old earth to the new when this change comes at the end of the Millennial Kingdom of 1,000 years. We turn to our God in all such cases of supposed difficulty. Luke 18:27 etc. "The things which are impossible with men are possible with God."

PIONEER PAGE**PROVERBS 10:5**

THE above verse tells us of the wise taking advantage of the Summer, hence we speak of the Summer as the season of opportunity - the season of taking advantage of the weather to reach places and work which could more easily be done than in the cold and heavy Winter.

He that gathereth in Summer is looking forward to the Winter cold, and in preparation for it, he takes full advantage of the favorable weather. The Summer is a time of favor, a time of opportunity, a time when circumstances are in our favor.

Let us speak of the time of youth when strength and health favor heavier work. This is a time of opportunity for younger workers who desire to serve the Lord. The day will come, if the Lord leaves us here when there will not be strength and ability to do this youthful work. HENCE! do it NOW.

The Summertime is a grand time to prospect new fields with the Gospel. One can enter many villages and towns, as well as countryside, soon to be more or less inaccessible. It is a time for the running around of the millions, having a good time, spending strength and money for self and selfish indulgencies, but this is not for the servant of Christ who would seek to use the months of the Summer and the Fall to gain entrance into the homes and communities with the good Word of God.

We read in I Kings 19:19 of a younger man whom God was going to make use of that, when Elijah found him, he was ploughing with twelve yoke of oxen, and he with the twelfth. This was the man who was ploughing the land after the first rain of years to provide food for Israel. God knows where such men are. We suggest that this man was deeply exercised as to the need of Israel and their departure from God. These are the men who will be used of God further in His work. If we do not PLOUGH we lose the precious years of early life. The ploughman must have an intelligent grasp of the opportunity, even the cold and unfavorable weather will not hinder him ploughing. Hence we say:

“To the work; to the work, ye are servants of God, Let us follow the path which our elders have trod . . . Let us plough in hope so to scatter the seed; That the harvest will show that we did sense the need.”

Byfield, Mass. — This Assembly had their Conference again this year, their 96th, and the Lord helped in the ministry and the Gospel, only four or five preachers present but with local ministry, we felt the Lord was near to us. Brother Wm. Ferguson continued for part of the following week on the "Patriarchs of Genesis." Meetings held in the Town Hall, their new hall hardly large enough. This assembly should have our prayers and exercise on the part of any exercised brethren who have such small companies in their hearts.

East Boston, Mass. — The Conference of Bible Readings was held early in June, with a nice number of saints from various parts attending and it was a real season of joy and gladness around the good Word of God, several helpful brethren being present, some of our younger brethren were continuing in tent work, brethren Jas. Smith and Higgins at Pennsauken, N. J. and brother David Oliver hoped to start in Chester, Virginia with brother MacLeod early in June.

Seattle, Wash. — We have word that the Seattle Conference had help of about five of the Lord's servants in Ministry of the Word.

Brasil, S. A. — Our brother John McCann speaks of himself as being improving slowly and thanks God for His tender mercies owing to recent accident, not able for many meetings yet or much travelling - continue to pray for our dear brother and his wife, also fellow-laborers in that needy land.

Pennsauken, N. J. — Our brethren here had a recent visit from bro. Sydney Maxwell, who also visited Bryn Mawr and Barrington, N. J. Ministry enjoyed and helpful.

Jackson, Mich. — We were able to attend the funeral service for our brother Lorne McBain, which was large and representative. Memorial should be in the September issue D. V. We had just returned from a visit to New England, the Boston area, and there was considerable work with the Magazine to be aken care of.

Stout, Iowa — We had word from the saints here that the recent Conference was well attended, with about ten of the Lord's servants present giving help etc. The Word practical and good for young and old.

Sarnia, Ont. — Bre. Martin of Ireland and Herbert Dobson in tent work here this year again.

CONFERENCES

Hardwick, Vt. — We purpose our annual Conference D. V. July 16 and 17 in the Town House. Church, Street, commencing with Prayer Mtg. Fri. July 15 at 7:30 p.m. in Correspondence to Chas. Ford . . . Tel. 802-472-6563.

Sault Ste. Marie, Ont. — The Conference of Christians from U.S. and Ont. sides of river will be held D.V. on Labor Day weekend, Sept. 3rd and 4th in the Lakeway Collegiate, on Wellington St. E. in Soo. Ontario. Prayer Mtg. Friday Sept. 2nd in the Soo, Ont. Gospel Hall at 7:30 p.m. Breaking of Bread will be at 10:30 a.m. Lord's Day. Correspondent - S. H. West, 479 Albert St. E. Soo, Ont. P6A 2K1

Lindsay, Ont. — The Annual Conference here commences with Prayer Meeting July 29 at 8 p.m. continuing over Sat. and Lord's Day July 30 and 31. All meetings in the Gospel Hall, 5 Howard Avenue, just south of the hospital. Visitors freely entertained. Brethren walking in the old paths and teaching the same welcome in ministry. Correspondence to brother T. Nicholson, 30 Mary St. E. Lindsay, Ont. K9V 4R8 - Telephone (705) 324-5826.

Brookfield, Conn. — Fourteenth annual Conference D. V. will be held Sept. 3, 4 and 5, with Prayer Mtg. Fri. Sept. 2 at 7:30 p.m. in Gospel Hall, Pocono Road, all other meetings in the Masonic Hall 337 Main St., Danbury, Conn. Homes open for care of those coming from a distance. Corresp. Jack McGrath, 343 Litchfield Rd., New Milford, Conn. 06776 Tel. 203 - 354-3240.

FALLEN ASLEEP

Cleveland, Ohio — Our aged brother Matthew Kennedy, of the Monticello Assembly, "went home" to be with the Lord May 7th, in his 94th year after many years in a nursing home. A humble believer whom we knew well, saved many years ago in the old Addison Road Gospel Hall. His wife predeceased him three years. He loved the place of His Name.

Seattle, Wash. — Our dear brother Felix Hostynek of the West Woodland Assembly here went to be with the Lord May 26th in his 64th year. He was saved in March 1938 during Gospel meetings in Forest Grove, Ore., being held by brethren James Rae and Hector Alves. He came here 36 years ago and has been in fellowship during these years. He was faithful in the things of God and loved the assembly, a great help in it.

Jackson, Mich. — Our dear brother and fellow servant Lorne E. McBain was called home suddenly Lord's Day morning June 5th, just before their Bible Reading at the Garnivillo Conference - a shock to us all. We heard of it while at the Boston Bible Readings where his daughter and husband, Norman Crawford, were present. Burial in Jackson, Mich., June 10th. Further details and memorial will follow, probably in September issue of this Magazine. We can remember his widow, daughter and grandson especially in our prayers.

Jackson, Mich. — Our sister Miss Georgina Towers "went home" May 13 aged 89. Saved during tent meeting held by bre. Klabunda and McBain in 1932 - stedfast to the truth all that time.

London, Ont. — Our dear brother John Olds was "called home" suddenly while at work on May 30th in his forty ninth year. He and his wife saved eight years ago at Gospel meetings of bre. Geo. McKinley and Krauss - later received into fellowship here in London.

Words in Season

THE BIBLE FAMILY MAGAZINE



OIL IN THE HOUSE

OIL in the dwelling, 'spite the toil,
In daily labor, midst the soil;
His spirit's presence sweetens all
And saves us e'en from many a fall.

Earth's sorrows come to all within,
To make us feel the power of sin;
But yet to have the Spirit's grace
Enables us to view the Face

Of HIM Who met our need at first,
And satisfies life's endless thirst;
By giving us His Spirit's best
Relief from that which mar's our rest.

And opens to our view His Word
To meet the ever-changing world;
To show us by His timely aid,
To trust and never be afraid.

W.H.F.

AUGUST, 1977

PUBLISHED MONTHLY by Matthew J. Brescia, 33 Lewis St., HARTFORD, CONN. 06103

EDITOR - Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207 LAKEWOOD, OHIO 44107

SECOND CLASS POSTAGE paid at Hartford, Conn., and Waterloo, Ill.

SUBSCRIPTION cost - Three dollars yearly - U. S. funds, British subscribers 1.75 pounds or one pound 75 pence.

ENTERED SECOND CLASS - HARTFORD, CONN., & WATERLOO, ILLINOIS.

CHANGE OF ADDRESS

Thornhill, Ont. L3T 3B1 — Harold S. Paisley, 57 Dawn Hill Trail.

England — Mrs. Annie Crossley (widow Mr. Crossley), c/o Miss Addison, 30 Benner Ave., Ilkeston, Derbyshire, DE7 4DP

REPORTS

Sioux City, Iowa — Word from brother Sam Eadie tells of a new assembly in this city, meeting Lord's Day July 17, 1977 - Breaking of Bread at 9:45 a.m. with ministry of the Word in the afternoon and Gospel at 7:30 p.m. Correspondence may be directed to Mr. Sam. Hayes, 1520 Rebecca St. Sioux City, Iowa 51103 - Let us pray that this work shall prosper in His ways.

Rockford, Ill. — We have also word of a new work started here on May 29th, 1977, following much exercise over an extended period - we trust the Lord shall own as His handiwork. Brethren and servants of the Lord walking in His ways welcomed - Correspondence to Mr. Stanley W. Bunke, 506 Huron Road, Rockford, Ill. 61111.

New Germany, N. S. — Brother Albert Hull sends some news items of recent meetings. With Robert McIlwaine he had good meetings in Charlottetown, a R. C. couple on the Island brought joy in professing faith in Christ and at Crapaud he mentions five converted R. C. present all saved within the past six months. Brethren Bingham and McCracken had some blessing in Pugwash - continue to pray for faithful brethren laboring in godly ways in the Maritimes.

Shetland Isles — Our brother Philip Harding spent some time here recently, as well as work in North Wales - intended visiting a neighboring island of about 1,000 people, reckoned in much need of the Gospel.

Welland, Ontario — The Editor had a very good visit with the saints here. It was good to see God's handiwork through the years and there is promising outlook among younger believers as they continue to make progress and are getting at the Word of God for upbuilding in testimony.

He took up the Epistle to the Phillipians night by night with good attendance. They seek to go on in the "old paths" of the Word - the Lord bless them.

Glen Ewen, Sask. — Recent Conference with some blessing in conversions of young folk long prayed for, bre. Paisley and Maxwell followed with some ministry meetings. Five or six of the Lord's servants gave help here and at Pine Creek.

Fergus Falls, Minn. — Bro. L. DeBuhr purposed tent work here, possibly helped by brother Ballhagen. The latter had five weeks in Tybertown, Miss. lately.

Arnstein, Ontario — We had the joy of receiving a young sister into fellowship about a month ago, also the Lord seems to be working in the hearts of several others who have been baptized, about going further in His ways. They had a baptism purposed for middle of July.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin < Charles R. Keller < Samuel C. Keller

Vol. 69

AUGUST, 1977

No. 8

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"CHRIST SUFFERED FOR US."

Christ suffered How can we describe it?

For us How can we understand it?

CHRIST WAS FOR US:

MANIFESTED	1 Peter 1:20	REVEALED
MADE A CURSE	Gal. 3:13	REJECTED
MADE SIN	2 Cor. 5:21	RESPONSIBLE
SUFFERED	1 Peter 2:21	REPROACHED
DIED	Romans 5:8	REDEEMED
RAISED UP	Romans 8:11	RESURRECTION

Wm. J. Oliver -

"Good Counsel For Preachers"

I'd give you good counsel, ye open air preachers,
Likewise ye evangelists, pastors and teachers,
When speaking of Jesus to sinner or saint,
I pray you give heed to the words of my plaint,
Have something to say, and stop when you've said it;
Be pointed and brief, 'twill be to your credit,
Speak audibly so that all listeners may hear,
Pronounce every spoken word perfectly clear.
Be natural, and always avoid affectation,
Speak never too fast, but court moderation,
Be full of your subject, forget number one,
And - LET ME REPEAT IT - do stop when your done.

Selected

CONVERSION OF ARCHIE MARTIN

THIS is the story of my conversion, and without doubt the greatest experience of my lifetime. At the age of about thirteen years I had thoughts of how I appeared before God. At that time my father and mother were both saved, and there was the reading of God's Word and prayer in our home every day.

Our home was on a farm near Yale, Michigan. While there, Mr. Duncan and Mr. McGeachy pitched a Gospel tent close to our house and had meetings for about two weeks. I attended all the meetings along with the family. In hearing what the Apostle Paul said to the Phillippian jailor, which was "Believe on the Lord Jesus Christ and thou shalt be saved," I casually thought it would be best to believe, so I took comfort in my believing and making it my Saviour. In it all I was missing the fact that Jesus had died on the Cross as my substitute. I went on for a time with a false peace, but never had received Christ as my Saviour.

In the fall of 1910 my father sold our farm and bought another farm near Wanstead, Ontario, which is about 20 miles East of Sarnia, Ontario. Wanstead was a small Berg of about two dozen homes, general store, railway station and Gospel Hall where a few Christians met together for worship and gospel preaching. In the Spring of 1911, Doctor A. E. Martin, a well-known servant of the Lord, came to preach the Word of God in the Gospel Hall. As the Doctor was a brother of my father, he and his wife stayed in our home. The meetings continued about five weeks. The last day of the meetings being Sunday, the Doctor had an afternoon meeting - - that afternoon while walking home with my Uncle and Aunt, the Doctor's wife said "Archie do you ever think about getting saved?" I said, "I am saved." She replied - "I never heard about that." These few words aroused me to wonder if I was really saved or not.

About two weeks later I came home from a Sunday night Gospel meeting where local men did the preaching and I was greatly concerned about my eternal welfare. Finally I fell asleep that night, but in waking Monday morning I had no peace in my soul. Those days I was going to a country school nearby. That morning I told mother I was too sick to go to school. She said, "you better stay home today," which I did. As my father was going out the back door to do chores at the barn that morning, I overheard mother tell him she thought I was soul sick. As the moments were passing I came to the conclusion I was only a condemned sinner before a Holy God. Then I told Mother, "I want to be saved." She read several scriptures to me, but I was in such darkness of soul, I could not see anything in them for me. Finally Monday afternoon mother told me what was instrumental in revealing the way of salvation to her. It was that little verse "Jesus died for all mankind, Jesus died for me." She said, "I always believed Jesus died for all mankind -

but didn't get saved until it was revealed to me that Jesus died for me." Then I tried to believe in order to be saved and found my efforts only left me a helpless sinner. Then, about four o'clock Monday afternoon, at the age of fifteen years and on the 17th of April, 1911, when I concluded there was no hope for a sinner like me, lost and helpless to save myself, God used those words to reveal "Jesus died for me." Looking within I found no peace, but looking back to the cross I received Him as my Saviour.

Now I have the peace of God which passeth all understanding, Phillippians 4:7. My assurance is God's Word, found in John 6:37, as Jesus said "He that cometh to me I will in no wise cast out." In this I can say "He is Mine and I am His and we are one forever." I found "The gift of God is Eternal life through Jesus Christ our Lord." Romans 6:23, and my response to God's love to me is "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

Our brother Archie Martin is well known for over 50 years. In the early days of the work here in Jackson, Mich. where he still lives, we have shared together in the work in the early and trying days. He is still a stand-by among the saints, of a lowly spirit, faithful to the "trust." He is a nephew of our former Editor, Dr. E. A. Martin. Editor

* * *

A MAN cannot truly hate sin till he is cleansed from it: the believer hates it because God hates it, not because he is ruined by it. What a spring to the cultivation of holiness this truth should be - God condemned sin in Christ's death.

In every difficulty and perplexity see what the Word of God says; consult it in everything; let it be a light to your feet and a lamp to your path.

If faithful to our God, we must expect to encounter contradiction in the same form which Jesus did - "the contradiction of sinners." It has been well said, "There is no cross of nails and wood erected now for Christians, but there is one of words and looks which is never taken down." If believers are set as lights in the earth, lamps in the "city of destruction," we know that "he that doeth evil hateth the light." "Marvel not, my brethren, if the world hate you!"

Let prayer consecrate everything - your time, talents, pursuits, engagements, joys, sorrows, crosses, losses. By it, rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the closet," says Payson, "the battle is lost or won!"

OIL IN THE HOUSE

Wm. H. Ferguson

“WHAT hast thou in the house?” said the wise prophet to the widow who, with her sons, was starving off famine. The answer was - “Thine handmaid hath not anything in the house, save a pot of oil.” (This may have been a small pot for anointing oil). She was told to borrow vessels, which she did, shutting herself and her two sons who had brought the vessels to her, inside. She began to fill the vessels as Elisha told her and the vessels were filled and more oil came until the last vessel was filled, then the oil stayed, verse 6 of 2nd. Kings 4. The man of God said . . . “Go, sell the oil and pay thy debt, and live thou and thy children of the rest.” Surely Elisha had a healing ministry for this widowed woman.

We could apply this message here to ourselves . . . “What hast thou in the house?” Could it be said of our homes . . . nothing save a pot of oil. The oil would suggest to us the Spirit of God and the most important thing to have in any house is the oil of God’s Holy Spirit. We can never be poor when we have in the house this “oil” as there is an unlimited supply at hand. We fear often that the lack of the pot of oil in the house is at the bottom of much of our failure and decay. We can thank our God that every believer has the Spirit of God “If any man have not the Spirit of Christ, he is none of His.” Romans 8:9. This is essentially true of all believers. Another thing lacking is the “empty vessels.” - we are filled with too much of this earth. Many a useful vessel may be thus choked with the world, earthly things, earthly pleasures, earthly cares and material things, leaving no room, nor empty vessels for the Lord to use.

THE VESSEL OF MINISTRY

Let us look at this vessel which is very important to us all in these closing days of apathy and outright rejection of the good Word of God when it cuts across our cherished projects or aims. This vessel which needs to be filled with the oil of the Spirit to make the ministry effectual. When a man becomes wordy, able to speak at the “drop of the hat so to speak,” it surely means that the vessel needs emptying of whatever hinders the free flowing of the oil. The wordy common-place talk of happenings etc., has little in it for the hungry soul of the listener. The godly ministry must have oil in it and this is sensed by the godly and wise listeners. We must detect the purity and healing quality of the oil, as well as its life-giving quality. There are “prophets” who have oil in their ministry, some of the sons of the prophets lack this. In Elisha’s day they had so little knowledge of God and His ways that they could even search for Elijah on one of the mountains near by when he was taken up to heaven, even as Elisha had told them of their folly. Earlier they were unable to recover their “borrowed axe-head”. They did

not know the difference between edible food for their companions and the wild gourds of the field - 2 Kings 4:38, 41. Elisha knew the remedy for this when he said . . . "Then bring meal, and he cast it into the pot and said pour out for the people. And there was no harm in the pot." There is only one remedy for such evil things, worldly things which some would throw into the "pottage for the people of God" and that is the unadulterated Word of God. Men of God know this, as beloved Paul told Timothy . . . "Preach the Word." We would be saved from much mouthy preaching, leaving room for the Spirit of God to work in the soul, bringing the message of God to our souls.

The vessel of ministry must be cleansed each time. Mr. John R. Caldwell, the well known teacher of years ago among us was at a Conference in Dublin when other capable brethren were present. Mr. Caldwell gave a word earlier in the Conference but, when on the platform the following day, his message was lacking and Mr. Caldwell knew it himself. Afterwards Mr. Shuldham Henry said to him . . . "Brother Caldwell, what went wrong?" Mr. Caldwell's answer was characteristic of the man of God when he said . . . "Brother Henry, the vessel had not been cleansed sufficiently. It takes empty vessels, cleansed sufficiently for the Spirit of God to use. It takes empty vessels, which can be taken up by the Lord and used for the comfort, instruction and encouragement of the people of God - the oil of the Spirit must flow out from such to others with blessing.

The "pot of oil" which the woman had in the house was small but as used by instruction of the man of God, it filled larger vessels. We must learn afresh the meaning of the word . . . "Little is much, if God is in it - man's busiest hour not worth God's minute." The "five words" spoken in touch with God could do marvels for many of our Conferences and ministry meetings where "hours" can be wasted through "lack of the oil of the Spirit."

NEED FOR UNFOLDING MINISTRY

The Word of God must be unfolded in our ministry - the true meaning of the passage or portions of Scripture read should be made plain and the practical teaching, wrapped up in the precious Word, should be ministered for the profit of younger ones especially but also for all - this is much needed in our day and, sad to say, there is so little of this "unfolding" of the Word at many of our gatherings. It is cause for deep exercise on part of those who take the place of ministers of the Word.

The tendency to "repetition" is much easier, and the relating of incidents etc., which is greatly overdone, does not take the place of opening up the Word of God but rather to draw attention to the speaker. This is taking up valuable time which otherwise could be used to the definite instruction of the saints, from the Word.

The assemblies today are in great need of definite teaching, scriptural, timely and practical to preserve the testimony from decay. Nothing preserves like the Oil of the Spirit of God in the preaching of the Word. There is a tendency, in our Conferences meetings etc., to rather have a regulated ministry, both as to time and making room for all present to have "their say." This, likewise, hinders the message of God at times and creates rather a spirit of dependence upon man's intrusion rather than the Spirit's fulness. Those who have the mind of the Lord in ministry know when to finish the message - if this is regulated by man, it savors of entering the sphere of the Holy Spirit and shall eventually bring about a "quenching of the Spirit" or even "a grieving of the Spirit" to our loss.

"OIL IN THE HOUSE" would apply also to the house of God in a local character and all vessels must be empty ones for God to come in with His blessing. The Lord help us in all this and guide to His glory and the upbuilding and preservation of those who seek to walk in the "old paths" of the Word and fear to act apart from the leading and guidance of the Holy Spirit.

THE ASSEMBLY'S OWN RESPONSIBILITY

"Work out your own salvation with fear and trembling"

Phil. 2:12.

The late F. Butcher, Czechoslovakia.

THE natural tendency of the human heart is to rely upon an arm of flesh. The solemn word of the Lord says, "Cursed is the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. It is not easy for us to keep this independency of man, and to trust wholly in the Lord.

This does not imply a casting aside, as of no account, the fellowship of our brethren. Paul did not confer with flesh and blood as to his ministry, yet he went up to Jerusalem later by revelation and communicated to those who seemed to be somewhat, the Gospel which he preached, in order that he might enjoy their fellowship; still he relied upon the Lord.

In this article we desire to speak of the responsible status of a local Assembly of believers. It is a question that has caused much controversy as to whether the Assemblies should unite into a sort of organization, or whether each Assembly ought to be responsible to the Lord alone? Again, if the Assemblies unite, should there be some central authority, perhaps only tacitly acknowledged, to regulate difficulties that might arise in any local Church? The governments of this world prefer that Churches should unite, and have a set creed, with some one, or body of men, at the head with whom the state can have to do, and through whom it can exercise control.

This is about where all the denominations stand. The most compact body in the religious world undoubtedly is the R. C. system, with an infallible pope at the head; in which no local congregation is allowed to act independently, or to cultivate direct responsibility to the Lord. Such a thing would be frowned upon and mercilessly nipped in the bud. In all State Churches - Jezebel's children, Rev. 2:20 - the same principle is maintained in a milder form. The original Puritans taught the responsibility of the local Church, hence were called "Independents." They have in a great measure left their own principles and formed Church systems that are so tolerant that any error can now build its nest in their branches.

For the ingenuous child of God, the question is not what others do, nor what appears most suitable to the human heart, nor what the State prefers, but what saith the Scripture? The Lord alone, the Head of the Church, has the right, and is able to say what honors Him, and is best for the Assembly in its separation from the world, and for each individual Christian.

In the New Testament there is no trace of a federation of Churches; and no mention of a human head over the Churches in a city or province. What is not found in the word no person has a right to introduce: and all that has been introduced has only served to blur the true biblical ideal and hinder God's work. Why is it so difficult to go by the Word? Why does man always prefer his own bungling creeds to the revealed will of God? "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8:20

"Work out your own salvation with fear and trembling," Phil. 2:12. This passage has nothing to do with individual salvation, although it is often so used, and frequently as a proof that salvation has to be worked for with fear and trembling, and that therefore no person can have the assurance of salvation, thus making it contradict the teaching of Scripture. In this verse we have a clear thought as to how an Assembly must work out its own salvation when those who had been working there were removed from them. The apostle and others had worked in Phillippi. He was their spiritual father, and when difficulties arose, as they do in every Assembly, they looked to Paul for advice and help. The care of all the Churches came upon him daily. 2nd Cor. 11:28. The Phillippian saints had always obeyed him when he was present, and even more when he was absent; now, however, for the future they were not to rely upon him, he was in prison and his life in jeopardy; they were therefore called upon to work out their own salvation with fear and trembling. They were cast upon their own responsibility before God. If a perplexity arose they could not send post haste to Paul for directions as to what to do, but were to seek guidance from God with fear and trembling lest they make a mistake. This verse teaches clearly that an Assembly is not dependent upon a bishop, president, chairman, or other personality from outside. They did not require to appeal to Jerrusalem, or Antioch or Rome to help them out of their difficulties.

They are cast upon their own responsibility; and yet not upon their own. "It is God which worketh in you both to will and to do His good pleasure," ver. 13. On their part fear and trembling were necessary, and God would guide by the Holy Spirit, and His Word, so that their decisions would be well pleasing to Him.

Is that enough for an Assembly? May a weak company of believers work out its own salvation in a case of bewildering perplexity? We reply with a certain and joyful, Yes. They can, as a brother once remarked, "Cast four anchors out of the stern, and wait for day." Still the way is not always easy, for the flesh seeks to play a leading part, even trembling with anger; but where godly fear and trembling are present, emanating from a sense of weakness, one may confidently reckon on God's deliverance.

In the denominations the members become dependent upon the minister, and having no exercise become atrophied. Being under a central authority the congregation has no responsibility, and so feels no necessity to work out its own salvation. The sense of their responsibility to the Lord is smothered.

While apostolic Assemblies were to work out their own salvation, on the other hand they were to cultivate fellowship with each other. In the epistles to the Corinthians we read of a collection for the poor saints at Jerusalem, and the Churches of Achaia, Macedonia and Galatia worked together in this fruitful service. In the seven Churches of Asia the lampstands were not chained together, still John was told to write the messages in a book - not seven books - and send it to the seven churches; each read what was written to the others. Ephesus was the capital, but it was not blamed for disorder in Thyatira: and Laodicea is not censured for not being more subject to Ephesus. Paul hoped to send Timothy to Philippi after his trial, meanwhile Epaphroditus goes to them with the epistle. Here is care, love and fellowship: he desires to help and not to reign: he is a servant and not an ecclesiastical dignitary.

When Paul said farewell to the Ephesian elders we catch the deep pathos of his heart as we hear him say, "And now, brethren, I commend you to God, and to the word of His grace." Acts 20:22. He did not commend them to some council elsewhere. They had God and the word of His grace: could an Assembly have anything better? It is good when an Assembly knows a godly experienced brother to whom it can turn for help in the proper application of Scripture to the conscience: but no Church, council or conference of elders has the right to frame new regulations, or to decide difficult questions for other Assemblies. No central authority has any scriptural right for its existence. Each Assembly has the whole Word of God, and the poured out Spirit who leads into all truth: and if there be godly fear and holy trembling in rich measure in the hearts of the overseeing brethren, and of all the saints, then grace, wisdom and power will be granted for every contingency.

BE YE

Charles R. Lebeck

Very often as we read the Word of God our tendency is to look for some great and deep truth. This is fine, and yet for many it is not the most helpful method of study. Much can be lost if we pass by truths and exhortations we think are less important to us, because, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16.) So, let us look at a few plain, yet select and important verses.

You will notice that each verse contains two short words, namely, "BE YE." Many verses give us a positive standing, but from these I get the impression that here is something we may not be. I believe that the small verb and pronoun used would say to us, "you should become."

In Colossians 3:15 the verse ends with the charge, "BE YE THANKFUL." Thankfulness is a grace sadly lacking today. A person who is thankful has a definite sense of gratitude for many things. We should be thankful for our Lord Jesus Christ in a special way, and for what we have in Him; salvation, the Word of God; freedom to read and follow the Word; and God's grace in giving us sound minds, good health and the necessities of life. Thankfulness is truly a grace we should earnestly endeavor to cultivate.

Then, with thankful hearts, we would carry out the exhortation of James 1:22, "But BE YE DOERS OF THE WORD, and not hearers only, deceiving your own selves." Doing the Word is an important part of our visible testimony. It is our doing, our works, that the world looks at. Paul, writing to Titus said, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Titus 3:8)

In I Cor. 15:58 we read, "BE YE STEADFAST, unmovable, always abounding in the work of the Lord." To accomplish anything in the work of the Lord we must be steadfast. If we are steadfast, we will be obedient to the mind and will of the Lord, "always abounding in the work of the Lord. They that gladly received the word spoken by Peter were obedient to that word, "And they continued steadfastly in the apostles' doctrine - - - and many wonders and signs were done by the apostles." There was much abounding in the work of the Lord.

Paul beseeches us by the mercies of God, not to be conformed to this world, "BUT BE YE TRANSFORMED by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) How easy it is to follow world patterns, but by presenting our lives to God, with minds

renewed by subjection to God's Spirit and Word, we will know His good, acceptable, and perfect will. All things will then be brought into the proper perspective, and our pathways will be straight and upright in God's service, not entangled with the yoke of this world.

With the above, I would direct your attention to 2 Cor. 6:14, "BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS," Following this statement is his defense of it, then in verse 17 and 18 he concludes with God's directive and promise, "Wherefore come out from among them, AND BE YE SEPERATE, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What God wants for us is a clean break from the world. Not only from its sinful excesses and pleasures, but also its society, politics, business, religion, and most emphatically its matrimony. Let us examine and question our every alliance, as to whether or not it is in accordance with God's Word.

For those who are young, there is a word of encouragement and exhortation in I Tim. 4:12. "Let no man despise thy youth; but BE THOU AN EXAMPLE OF THE BELIEVERS, in word, in conversation, in charity, in spirit, in faith, in purity." Be a display, a pattern, a model; not of the young alone, but of and for all of the believers. Any young Christian showing forth these virtues will most assuredly gain the commendation of God and His people.

In closing I would direct your attention to I Peter 1:15, 16. "But as he which hath called you is holy, so BE YE HOLY in all manner of conversation (behaviour); Because it is written, BE YE HOLY; for I am holy." Holiness is not a part of human nature. Holiness is inherent purity and is the highest attribute of God. However, God wants us to adorn ourselves with holiness, with God likeness; and this we can do as we yield to the power and guidance of the indwelling Spirit. For the honor and glory of God and Christ we pray that it may be so.

"Teach me thy way, O Lord, and lead me in a plain path. Ps. 27:11.

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

APPOINTING ELDERS

W. K. The Bible Treasury

AS THE elders of unbelieving development sunk into various sorts of clerical irregularity, so did the younger lose all sense of their due place of subjection. It was an early error that they began to choose bishops on the plea that the multitude of the disciples were allowed to choose men full of the Holy Spirit and wisdom for the apostles to appoint among the Gentile churches, the disciples never chose, but the apostles for them, as in Acts 14:23; or if an apostle could not go, he wrote (not to any church but) to an apostolic man like Timothy or Titus, to appoint elders. For the principle is as plain as it is important. As the church contributed its means, it was allowed to choose those it confided in for due administration. But apostles, not the church, had spiritual discernment of the qualities suitable to preside or rule; and they therefore chose elders. Besides, there were endowed with power men that were the gifts of Christ, such as evangelists, pastors, teachers, etc., who were never appointed (like elders locally) but acted freely in their work as they were led by the Spirit in the unity of Christ's body, the church.

In our day both the clerical spirit and the democratic are so rampant that there is all the more need to heed the gracious appeals of the apostle. Let those who guide never forget that the flock is not theirs, but God's; and that they are to be models to the flock, not lords. Let the younger be subject to elders on principle, instead of seeking their own will or innovations so natural to youth. No doubt blind guidance ends in a ditch; but such direction is not of a Christian type, which is rather the seeing leading the seeing, with eye and heart fixed on Christ, who thus gives singleness of purpose.

"Yea, all of you bind on humility to one another." The more numerous authorities read "all of you, being subject to one another, bind on humility," but some of the best MSS. and versions drop "being subject," which results in what has just been given. "Clothed" is too vague here. It is a word unique in N. T. usage, and occurs but rarely elsewhere. The figure is taken from the apron a slave girt on to do his work earnestly without soiling his dress. The Lord from a far different motive stooped lower still when He girded Himself with a linen towel to wipe the feet of His own which He washed clean from defilement. This was holy love; and this alone constrains us to bind on lowly-mindedness, to which we are all exhorted by the apostle who had not forgotten his sad ignorance and error on that memorable and touching occasion.

But he also fortifies the call with the solemn admonition, that God opposes Himself to haughty men, and gives grace to humble, the same quotation word for word as in James 4:6. See Prov. 3:34, and Rom. 12:16. Thus indeed it is a moral principle on both sides which runs through scripture; and it is a lesson for every soul in

the church from day to day which none can afford to overlook. It is the more needed, because there is a ready danger of being haughty under a misapplied idea of position and duty, and of losing the grace God is so willing to bestow through failure in cherishing that lowliness which is only found perfectly in Christ.

(The "apostolic teaching" had the divine sanction, as we know and seeking to follow such precepts saves from many of the pitfalls of human choice in the matter of shepherding or overseer work in the assemblies of the saints . . . Editor.)

GOD LOVETH A CHEERFUL GIVER

The late Wm. Williams

AS WE think of what we were - dead in trespasses and sins, of where we were going - to hell and the lake of fire before the Lord reached and saved us; it is most natural that the Lord should expect us to give Him our all as cheerful and spontaneous givers. But alas! the Apostle knew that in those Corinthian hearts, there was that which marred and hindered cheerful giving, and so he speaks of giving grudgingly and of giving of necessity. Everyone who knows something of the plague of their own heart knows what this sad condition means.

Someone has said that there are three kinds of givers - 1st - those who are like the flint and gives sparks when they are struck; 2nd - others like the sponge, give when they are squeezed; 3rd - some who give spontaneously, like the honey that flows freely from the comb. It seems a shame that a child of God should ever be guilty of giving grudgingly to the Lord. But some have allowed the love of money, ambition, or pleasure to turn their hearts to adamant, and only as they are struck will they spark a little.

Then there is a more common class - the necessity giver. They give because of the circumstances in which they find themselves. They must give to serve their reputations. Those who send around circulars for new halls, or perhaps to buy outfit and passage for some prospective missionary, know well how to put this class of Christian in such circumstances as to oblige them to give. They must save their reputation and of necessity give something. This is one reason why all the Lord's people should avoid circular letters. Halls can be built without them; and we heartily pity that so-called missionary whose passage and outfit comes from circular letters.

The Christian who gives grudgingly to the Lord shall have little joy in time and less reward in eternity from such gifts. The necessity giver never has a full cup. We heard of a well-to-do Christian who put a sovereign in the box on Lord's day, mistaking it for a shilling. When he left he put his hand into his pocket, before mounting the street car, and found his mistake. He went in and

told the elders that he had made a mistake and wanted his sovereign. They told him that the money was now counted and given to the Lord and that although he had put a sovereign, at the judgment-seat of Christ, he will only be rewarded for a shilling. Did those elders right? If they did there will be but little coming to the necessity givers at the great day.

Yes, God loves a cheerful giver, because He is ever a cheerful giver Himself. Look at the prodigal Son - He got the best to be. He always gives the best. Then he got a ring on his hand. He was not received on probation. Shoes were put on his feet. He was welcomed as a son and not as a hired servant. Then there was the fatted calf - the best in the herd. Can you imagine that boy giving grudgingly or of necessity to his father?

Our God gives without reserve and He always gives the best. Blessed be His holy name. As we contemplate His unspeakable gift, may we, too, as the honey from the comb, flow out in cheerful giving of our time, talent and means for "God loveth a cheerful giver."

THE WEDDING BUCKET

THERE once lived in the state of Connecticut a somewhat curious old farmer - an eccentric, positive old fellow, whose wife, luckily for the peace of the family was a pattern of mildness and Christian patience.

They had one daughter, a kind-hearted girl, who very naturally became her father's favorite, and when the time came for her to be married the father did all he could to provide her with an outfit suited to the occasion.

A day or two after the wedding the new son-in-law came to take the bride and her possessions to their new home. The goods were carefully stowed away in the ox-cart, and all things made ready for the departure, when the old man stepped forward and said: "Harry, you are about taking my gal away, and though you have the best right to her, yet I must own it is hard parting with her. She is a spunky piece, - got a good deal of the old man about her. Now, Harry, take this water-pail, (producing a fine new one), and if she throws fire, you throw water."

And so he bade them good-bye.

What a fine thing it would have been if some such couples could have had just such a bucket given them on their wedding-day, with plain instructions how to use it. It would have saved many a brawl, and put out many a little fire which, left alone, consumes peace, happiness, and home itself in its furious flames.

The old farmer spoke wisely, yet Solomon taught the same lesson long ago when he said: "A soft answer turneth away wrath."

From "Words in Season"

GOD'S LOVE AND CARE**John 13:1 "He loved them."****1 Pet. 5:7 "He careth for you."****John 14:3 "I go to prepare a place for you."**

The late Geo. Gould, Sr.

I WANT to show you what is before my mind. In these three verses we see what the Lord has done for us - He has loved us; and what He is doing for us - He is caring for us; and what He is going to do for us - He is preparing a place for us. These are three things that the Lord is doing for His people. He has loved us; at the present time He is caring for us, and in the near future He is coming for us.

In the 13th chapter of John, we read: "Having loved His own etc." Now there is one thing that I am fully persuaded of, in the day in which we are living that the Lord's people really need to get a real grip of the truth, God loves them. If the devil can get us to really doubt God's love to us He has gained a great victory. Passing through the difficulties of life, if you get a grip in your soul that God loves you, it will be what the sweetening tree was to Moses when the children of Israel came to the waters of Mara. The tree speaks to us of Calvary. If you get a grip of God's love to you, it will sweeten the bitter waters. Now I have no doubt that some of you have said many times, "All these things are against me." And you wonder very much whether God loves you after all. Brethren and sisters, we are not strangers, but we are His own, for He has purchased us. This verse says, "Having loved His own which were in the world." Time doesn't make any change in the Love of God. As you pass on the way, you will lose many friends that you have today, and perhaps you will get many a cold shoulder. But I have one Friend today that I got fifty years ago, and I have Him now, because He is still the same. No matter which way the wind blows God is still love. In the Song of Solomon we read "Awake oh north wind and come thou south; blow upon my garden etc." Many of God's people are feeling the north-wind very keenly at the present time. It is very cutting, very sharp. But the south-wind comes after that. I have heard, and I believe it is true, and it was Fred Arnot who said it, that in Africa there are many flowers more beautiful even than those in this country. But he said that these flowers in Africa had no smell, and the reason was that they never got the north-wind. It was the south-wind all the time. It has always been the case, and always will be, that in the midst of the trials of the people of God, there has been more of God in them than when everything was going well. At Calvary we have proved, and will always be able to prove that God loves you and me. You remember when we first tasted His love. Well do I remember that day in my own experience, and the fountain of my tears was opened up as I thought of the love of God in giving His only Son to bear my sins

on the tree. It was His only Son, brethren and sisters, the only one He had! And God's love is just the same now as it was then.

In I Pet. 5:7 we read: "Casting all your care upon Him, for He careth for you." If we, the Lord's people, would get a grip of this, it would do us a great deal of good. He is the One Who bare our sins in His own body on the tree, and the One that bare our sins is well able to carry our cares too. So, says the Apostle Peter, cast all your cares upon Him, no matter what it is. No matter what the trial is, if it makes me pray more, it is from God. Paul knew what trials were. He says in his second epistle to the Corinthians: "There was given to me a thorn in the flesh, and I besought the Lord thrice that it might depart from me." But you remember the answer the Lord gave him: "My grace is sufficient for thee." "Therefore," says the Apostle, "I will glory in my infirmities." Oh brethren and sisters, you needn't tell me you have cares, I know you have. Some of you have trials in the home, some trials in the business, many are feeling the pinch of poverty. But, no matter what the trial is,

"In land or store, I may be poor,
My place unknown, my name obscure,
But this I have, His presence sure,
O bless the Lord! I've Jesus."

Get down before God. The One Who died for you, He cares for you.

In John chapter 14, verse 3, He says: "And if I go away." And the whole thing hinges on the "if." And He has gone away. If you get a grip in your soul that the Lord is coming back again, it will help you. I remember when a young Christian, I was working in a large damask factory. In this factory there was weaving and winding and all the rest. There were only a few Christians there. When I first went, there were no Christians at all. But God came in and saved a few, and I am telling you, they had to suffer a good deal and get many a cold shoulder. There was one woman there, and when she began testifying for the Lord Jesus, she always got the worst yarn to wind. Sometimes the yarn is good, and is easily wound, but sometimes it is coarse and broken, and is very hard indeed to work with. So this poor woman was always given the worst yarn. One day I said to her: "I don't know how you can stand all this." She said: "The only way I get through at all is by thinking "Perhaps the Lord will be here before I get this ball of yarn finished." Oh dear brethren and sisters, the Man Who died for us, and that is caring for us, and has cared for us these many years, is coming to take us home to be forever with Himself!

NEW TESTAMENT WORD STUDY

THE SHEPHERD'S STEWARDSHIP

IN John 21:15, 17 we have three words which are very instructive relative to the shepherding of the flock of Christ.

In John 21:15 Jesus said to Peter - "Give food to My Sheep" (Boske ta arnia mou) - to the young lambs.

The second time in verse 16, He states "Feed or shepherd My sheep" (poimaine). This includes the whole office of shepherding, guiding, guarding, the folding of the flock, as well as the finding of nourishment for them. Includes, the thought of tending, foster, nourishing.

The third time, He said . . . "Give food (shepherd by feeding) My sheep." WHY does the Lord go back in v. 17 "Give food to my young sheep"? The comment of Dean Stanley on the matter is noteworthy, as he had occasion to see the abuse of true shepherding, or pastoral work -

"The lesson which we learn from this is a most instructive one which the church and all who bear rule in the church have need diligently to lay to heart; that is, whatever else of discipline and rule may be added thereto, still the feeding of the flock, the finding for them of spiritual food is the first and the last. Nothing else will supply the room of this, nor may be allowed to put this out of that foremost place which by right it should occupy. How often in a false system, the preaching of the Word loses its preeminence, which presently becomes no true shepherding, because it is not a "feeding" as well, but such a "shepherding" rather as God's Word by the prophet Ezekiel has denounced (Ezek. 34:2, 3, 8 and 10) also Zech. 11:15, 17 and Matthew 23 Trench

We would urge most strenuously the finding of food for the lambs, also the sheep of Christ, to save from error and straying . . .

There is a vast difference between lecturing and teaching or "giving food to the lambs and sheep of Christ's flock." We fear many are satisfied with the "itching ear and no desire for the plain and satisfying food of the Word," hence the flock of the Lord suffers and strays. There is a *show* of learning sometimes which satisfies the one teaching but fails, otherwise, to build up and edify the flock requiring the "green pastures of the Word" and not some well-worn sermon lacking the imprint of the Holy Spirit's teaching.

EDITOR

LOWERING THE STANDARD

WHEN a servant of Christ leaves the path of implicit subjection to the Word of God, either in the sphere or manner of his service, and adopts some of the many human devices that abound, he soon begins to lower the standard. The next thing he is liable to do is, to justify his conduct by appealing to Scripture to support it. But as is, alas! too evident, to all who have spiritual discernment, he does not go to the Word of the Lord to seek His way in the matter, but rather to find something that will establish his own. Is it any wonder that the Scriptures become perverted in his hand, and that the light he once had, but trifled with or disobeyed, becomes darkness in his eyes? The perversions of God's sacred Word that so abound in our day, even among true children of God, the variety of "opinions" and multiplicity of "views" on what was once as clear as daylight to all who, walking in the simplicity of faith in God's revelation, spoke the same thing, and strove together for the faith once delivered to the saints, is largely, if not wholly, due to trifling with light which God had taught, in order to appear charitable, and be on good terms with those who have no love for, and no desire to obey the truth of God. To stand well with carnal Christians, and to be able to go in with their ways, it is necessary to lower the standard, and this leads to the Word of God losing its hold on the conscience. Then it ceases to be a force to control the ways of the believer, and when once this "downgrade" course is begun, none can tell how far the feet may pursue it.

* * *

THE HEART

WOULD we not often to meditate on such Scriptures as the following, and seek to make them a personal application? My son, give me thine HEART. I the Lord search the HEART. Learn of Me for I am meek and lowly in HEART. The Lord pondereth the HEART. The Lord looketh not at the outward appearance but the Lord looketh at the HEART. Everyone proud in HEART is an abomination to the Lord. The Lord is nigh unto them that is of a broken HEART. Keep thine HEART with all diligence. God left him (Hezekiah) to try him, to know what was in his HEART.

WE would doubtless lose a blessed discipline to our souls if faith was not tried and strengthened, for during the trial we are the more cast on One Who never fails a waiting, patient, submissive heart.

The Lord has many ways of teaching us our lessons, and when we fail to learn in communion with Himself, He never fails to teach us by the more painful and humbling way of allowing us to reap the fruit of our own mistakes and follies.

The late Dr. Mulack

QUESTIONS AND ANSWERS

Question: Were the years before I was saved (by a young Christian) "wasted years."? I have wondered about this?

Answer: The "time past" of the believer's life sufficed only to do the will of the Gentiles and was, of course, lived in sin. But speaking of "wasted years" generally we associate this with years spent out of fellowship with God through the believer getting out of touch with the Lord and His people, or getting away in heart from God through backsliding and waywardness. Here, again, if there is restoration seen in the life, the words of Joel 2:22,27 can be applied. God is a God of forgiveness as in Micah 7:18.

The years of one's life before conversion to God are, as read in I Peter 4:3 but, thank God, all is forgiven to the believer and we start heavenward as new creatures in Christ Jesus. May the Lord keep us all close to Himself. We need His protecting Hand in all our ways, with His guidance.

Question: Does the reading of the Word of God, if before the Breaking of Bread, point us to the Cross and sufferings of the Saviour, directing our hearts through the offerings to Himself, and after the Breaking of Bread one is led by the Spirit to give a practical word for the encouragement and help of the saints . . . conform to scriptural order?

Answer: We would judge this to be entirely in order, as led and directed by the Spirit of God. There is no ritualism connected with the "Remembrance Supper" - that is the object of our gathering thus. In our many years among the saints in assembly fellowship, this has been the order even by respected and intelligent believers in the Word of God and we see no reason whatever to bar the Word of God at any of our "gatherings." This could be one of the devices of satanic origin to hinder and obstruct the precious Word.

No spiritual man would come with a prepared Word, save that which has been exercising his own soul and he would wait to see if the way was directed by the Spirit to give thanks or speak at all.

Our poverty is often seen in the "Remembrance Supper" by the lack of thanksgiving, hence a timely Word may stir up some to give that thankful note of praise to our gracious God, the Father of our Lord Jesus Christ. He states in the Word . . . "let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely." S. S. 2:14.

Question: If an individual is grieved by what is taking place in the assembly, is it wrong to seek fellowship elsewhere? We would think this questioner means another assembly nearby.

Answer: It would be very difficult to give the proper answer to this question without knowing the condition that lies behind the question. If there are unscriptural practices and departure from the divine pattern, one might, by godly waiting on the Lord, with the proper opportunity presenting itself, find an answer and then could request a commendation from that assembly to another in the same locality generally. The Lord does not expect the believer to be "tied" to all the practices of any assembly if they are unscriptural, but one should seek to maintain godly order. On the other hand, we have known of cases where a "letter" has been given to another assembly because one was leaving in some difficulty. This usually means problems to be carried elsewhere and is not a solution of the difficulty. Better, by far, to have things made right, especially if it is a matter involving individuals, rather than carrying personal differences to another assembly. Rarely, if ever, are such made right at all. This whole matter demands a proper handling of matters by those who have the care and guidance of the saints at heart. Merely to give a "letter" to get rid of a trouble, or troubler, is a wrong attitude entirely. Godly shepherding would seek to get at the root of the trouble and seek the scriptural remedy. Too often, relationships enter here and the separation leads to further problems - even very troublesome ones.

When there are godly shepherds and good "feeding" from the Word, there is seldom this sort of question asked - but, as mentioned above, it is difficult to give a safe answer without knowing some of the circumstances. However, the above should be helpful to any truly exercised soul, seeking guidance from God.

Question: If "moral problems" are not dealt with scripturally, what should be our attitude?

Answer: If such moral problems are not handled and scriptural discipline carried out, it would be very difficult for any spiritual person to continue under such without serious protest - this should be given to those who have a care of the assembly and if this is done humbly, it should have some result. If after repeated efforts to see this dealt with, our suggestion would be to seek guidance of responsible elder brethren, elsewhere who might be able to bring pressure to bear upon the recalcitrant ones who should have taken care of such matters.

THE PIONEER PAGE

IN the late Summertime, years ago, while visiting in the northern part of Michigan at the Wisconsin border, visiting house to house with a view to an open air meeting in the small town, we left some good Gospel papers, with some S. S. papers from the old land at a home where no one was at home.

Later that year a letter reached us from that same village telling how the papers left were appreciated and that they reminded this dear woman of that which her Finnish mother had taught her in Finland years before.

This led to our trying to find her on our next visit north to the Mining country and we had some good open air meetings in the mining location where she lived in the Copper country and this was more or less the beginning of many visits there where a good work still goes on for the Lord.

There is a value in this house to house work which we often little realize. Tedious and very discouraging (at times) yet it gets the good Word of God into homes and hearts otherwise unreached. So may the Lord encourage any of our brethren who have such desires to continue the house to house work in new territory. It may be the beginning of further work for God and there may be some who will "welcome us into everlasting habitations" as in Luke 16:9.

We think of the vast areas lying open to the Gospel in the Summer time where precious souls lie in darkness and the Gospel messenger, with his heart centred on such work, finds peculiar joy in entering such fields where others have not gone from among us.

This shall be a joy which shall linger with him in later years, even as we have entrance into "the everlasting habitations." W.F.

* * *

WE have a powerful adversary, who is on the watch to ensnare us, and lead us off the path of truth and purity; we could not get on for a single moment, were it not for the gracious way in which our God has provided for all our exigencies in the precious death and all-prevailing advocacy of our Lord Jesus Christ.

Arlington, Wash. — The Gospel tent meetings at Midway, with interest, trusting to see some reached and saved.

Prince Edward Island — Brother Ramsey expected to have tent meetings here about the middle of July, brother Harold Paisley hoped to join him in the effort.

West Lorne, Ont. — Murray McCandless purchased a new tent and with brother Paul Kember they are going to try this new district with the Gospel. This is about a quarter mile south of Highway 401.

Vancouver, B. C. — Brother Alves continues to give help - "faint yet pursuing" - he reminds us that many of our former colleagues of former years are passing on - his wife is not too well.

Iowa — Twelve were baptized at Cedar Falls, July 3rd, some from Stout, Dunkerton & Cedar Falls. Brethren Maxwell and McCullough started in Waterloo July 10, at last report, under canvas. Bro. Paul Elliott was in Beetown, Wisc. and Robert Orr and Roy Weber are again in Burwell, Nebr., a few young brethren went along to give help door to door and visitation, also children's meetings.

CONFERENCES

Akron, Ohio — We expect D.V. to have our Annual Conference beginning with Prayer Meeting Fri. Sept. 2 and continuing Sat. and Lord's Day 3rd and 4th for Prayer, Praise and Ministry. Correspondence to Thos. Wright, 1571 17th St. Cuyahoga Falls, Ohio 44223 Phone 928-2093.

Sault Ste. Marie, Ont. — Joint Conference Assemblies on both sides of the river will be held D. V. Labor Day weekend, Sept. 3rd and 4th. in the Lakeway Collegiate, Wellington St. E. here commencing with Prayer Mtg. in the Gospel Hall, Soo, Ont. Fri. Sept. 2nd at 7:30 p.m. Breaking of Bread Lord's Day at 10:30 a.m. Corresp. S. H. West, 479 Albert St. E. Soo, Ont. P6A 2K1

Clements vale, N. S. — Annual Conference will be held D.V. Sept. 4th and 5th, commencing with Prayer Mtg. Sept. 3rd. Brethren walking in the old paths welcomed in ministry. Corresp. Ronald Berry, Clements vale R. R. 1. Annapolis Co., N. S. Phone 467-3287.

Hitesville, Iowa — Annual Conference will be held God-willing as usual here commencing with Prayer Meeting Friday Sept. 16, continuing over Sept. 17th and 18th. Usual arrangements - Correspondence to George L. Frey, Aplington, Iowa 50604

Arnstein, Ont. — Annual Conference D. V. will be held Sept. 17 and 18, with prayer meeting Sept. 16 at 7:30 p.m. Supper will be served for those arriving the 16th. Subject for Bible Reading is Romans chapter 8. Correspondent - Don Brunne, Arnstein phone 757-2030.

Kansas City, Mo. — Annual Conference D.V. of saints meeting in Troost Ave. Gospel Hall, will be held commencing with Prayer Sept. 3rd at 7:00 p.m. Worship and ministry on 4th and 5th Sept. The Lord's servants walking in the old paths welcomed on ministry - usual accommodations. Corresp. Leon Scott, 3843 Agnes, K. City, Mo. 64128. Hall located at 2814 Troost Ave.

Brookfield, Conn. — Fourteenth Annual Conference D. V. commencing with Prayer meeting at 7:30 p.m. in the Gospel Hall, Pocono Rd. here Friday evening. All other meetings will be held in the Masonic Hall, 337 Main St., Danbury, Conn. Hospitality extended to visiting believers. From Sept. 2nd to Sept. 5th finishing at 1 p.m. the 5th. Correspondence to Jack McGrath, 343 Litchfield Rd. New Milford, Conn. 06776 - Tel. (203) 354-3240

Arlington, Wash. — Annual Labor Day Conference will be held D.V. commencing with Prayer Meeting Fri. Sept. 2 at 7:45 p.m. continuing over Sept. 3, 4 and 5. All meetings in the Gospel Hall here. Corresp. John H. Portman, Arlington, Wash. 98223.

Terryville, Conn. — Annual Conference D.V. commencing with Prayer Mtg. Oct. 21st in the Gospel Hall here, other meetings will be held in the High School across the way Oct. 22 and 23. Correspondence to Abram Van Den Bush 13 Gosinski Park, Terryville, Conn. 06786.

St. Thomas, Ont. — Our Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First Ave. October 8, 9 and 10, commencing with Prayer Mtg. in the Gospel Hall, Erie & Ross Sts. Oct. 7 at 8 p.m. No meeting Saturday morning. Usual hospitality extended and servants of the Lord walking in the "old paths" welcomed. Correspondence to Allen McCandless, R. R. 1. Port Stanley, Ont. NOL 2AO

Clinton, Ont. — Annual Conference D.V. begins Fri. Sept. 30 at 7:30 p.m. continuing Oct. 1st and 2nd. Particulars later. Corresp. Douglas McDonald, 137 Mary St., Clinton, Ont. NOM ILO

FALLEN ASLEEP

Shetland, Isles — We just heard from our brother Philip Harding of Wales, who had been helping in the work here that our aged and esteemed brother Mr. James Moar "went home" to be with the Lord June 17, 1977. An esteemed and pioneer worker for years, with a good testimony behind him, he will be greatly missed. The full record is on high in all cases when beloved brethren are "called home." However, we pray for his widow and family connection. He labored here and in the Orkney Islands for many years in this northern, bleak and hard country. A respected and loved laborer.

Vancouver, B. C. — Our dear sister Mrs. Elizabeth Topping "went home April 28th, she was aged 77 and had been in Hastings East Assembly before coming to Carleton. She leaves to mourn two sons, and a daughter, Mrs. James Currie of Japan.

Manchester, Iowa — Our dear brother John Martin of this Assembly went to be with Christ June 19th, aged 70. Saved at Ottumwa, Iowa July 6, 1927 and for some years in fellowship in assembly there - in happy fellowship here for 31 years and will be missed. He leaves his wife, one son and four daughters, all but one in assembly fellowship.

Lansing, Ont. — Our dear brother Jack Hull "went home" June 5th in his 87th year. Saved in England at age 17 and in fellowship for many years. Faithful in attendance despite many infirmities.

Bryn Mawr, Pa. — Our beloved sister Mrs. Robert Irvine (formerly Mary McKinley) was called home to be with the Lord June 30th, aged 88. A very spiritual woman (faithful above many.) Her husband, well known for his faithful shepherding, predeceased her some years. A fragrant memory remains of them both.

Bryn Mawr, Pa. — On June 20th, our dear brother James Rennix was called home very suddenly. He leaves his widow Elizabeth, also one son James, surviving, both with that "blessed hope." We knew his father and mother well in the early days of the Assembly here. The Assembly misses these dear ones. Brother Rennix, a few years ago, wrote out his conversion in case of his homecall and our brother William Parks of this Assembly read it at the large funeral service. Our brother was aged 70. We sympathize with the saints here at the loss of these whom we have known well through the years. The words of I Cor. 15:58 come to mind.

Seattle, Wash. — Our dear sister Mrs. Marguerite McNicol "went home" June 29th, to be with the Lord in her 74th year. Predeceased by her husband exactly three months before. Saved as a young girl at Puyallup, Wash. through preaching of the late W. C. Arnold and in the Seattle assembly for 54 years - stedfast in the things of God. This assembly has laid away the bodies of four of its number with a space of three months - each very much missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



WE HAVE AN ALTAR

OUR altar above is the Saviour we love,
His blood has been shed and He now is above;
So valued His blood, so dear to our God,
Since it flowed from His side, our own precious
Lord.

So visit our altar, so exalted and set,
The purchased possession must never forget
The price that He paid e'er our sins could be
met,
Then! On with our armor, or Satan will let

To render to Him our allegiance though weak,
Let us give Him the best, e'en we're slow to speak;
The faint note of praise is to Him very dear
As given from hearts, holding thoughts of Him
dear.

We must give expression to make lips tell forth
His beauty, His sacrifice, His wondrous worth,
We may never do more than so faintly to praise
The Author and Giver of heavenly grace.

W.H.F.

SEPTEMBER, 1977

PUBLISHED MONTHLY by Matthew J. Brescia 33 Lewis St., HARTFORD, CONN., 06103

EDITOR - Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107

SECOND CLASS POSTAGE paid at Hartford, Conn., and Waterloo, Ill.

SUBSCRIPTION COST - Three dollars yearly in U. S. funds. British subscribers 1.75 pounds or one pound, seventy five pence.

ENTERED SECOND CLASS - HARTFORD, CONN. & WATERLOO, ILLINOIS.

REPORTS

Clinton, Ont. — Brethren George Patterson and David Kember have tent pitched on a farm near Monkton, Ont. near here - some years ago bro. Kember had meetings in the Orange Hall in Monkton, some in the Assembly as a result. We had recent visits from brother James Martin, A. Gratton and Myrray McCandless.

New Ontario Conference — Ministry searching and refreshing, several of the Lord's servants present, Bible Readings on John 13, 14 and 15. A baptism preceded the meetings on July 1st., when eight teenagers obeyed the Lord thus, brother Doherty speaking the Word.

Bancroft, Ont. — Following Englehart Conference here was also very good, nine of the Lord's servants present to help. Bible Readings were on John 21st.

Nova Scotia — Our preaching brother Robert McIlwaine, an experienced pilot, the plane had to make a forced landing near the U. S. border - crashed in some trees, evidently the tank exploded and he has been very badly burned, forty or fifty per cent of his body. At last report they brought him from the hospital near where it happened and he was in Charlottetown Hospital P.E.I. where, it is hoped, they will be able to help him, perhaps by grafting etc., Pray for our brother and his family, also aged parents, our esteemed brother L. K. McIlwaine and wife, neither of whom are well. Robert has been very faithful in the work here and we commend him especially to the Lord - pray for him in this serious time.

Salem, Oregon — There has been some encouragement in the S.S. work here of late. Five had recently professed - brother Howard is here again - presently in tent work in Lake Shore, Ontario (fair attendance despite the late heat spell).

Forest Grove, Ore. — We heard the recent Conference was good, with needed church truth in the ministry, also good Bible Readings - (This is very needful today everywhere as we have those among us who are drifting from the divine principles of the Word toward looseness of testimony - Editor). Our correspondent states there is a decided drift among the young towards this and it needs godly overseeing to guard against it in our midst.

Vancouver, B. C. — Tent meetings closed in Westbank, B. C. after five weeks, with no break amongst ranks of unsaved - sad to think of troubled souls at such meetings and Satan turning them aside, perhaps to be lost forever. Meetings (tent) also closed July 24, near Arlington, Wash., in Marysville.

Terryville, Conn. — Tent meetings purposed for August on Route 61 near here by brethren Smith and Higgins - assembly here was formerly the Waterbury Assembly.

East Boston, Mass. — Had recent visits from brethren G. P. Taylor and brother Oswald MacLeod.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin ◀ Charles R. Keller ◀ Samuel C. Keller

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"LAY ASIDE EVERY WEIGHT" - Heb. 12:1

ANY EXCESS WEIGHT;

A HINDRANCE

IT IS HEAVY

BURDENS & Slows us in our progress

IT IS THE REASON FOR OUR FALL

IT COSTS US THE REWARD

IT COSTS US FELLOWSHIP

MATTHEW 11:28, 29 -

TAKE — APPOINTMENT - a time when we take it.

MY YOKE — AGREEMENT - "Can two walk together except they
be agreed." Amos 3:3

LEARN — ADVANCEMENT - Knowledge acquired.

REST — ATTAINMENT - experience - maturity - found in His blessed
and patient service.

Albert Hull, Maritimes

HINTS ON MINISTRY

God gives all He gives out of sovereign love. Every gift Thy people
have, every grace they receive and the blessing on their labors, is all
from THY bounty.

He is a wise pastor who brings out of his treasures new and old;
things out of the Old Testament, and things out of the New, and Christ
out of both.

"Know thyself" - that is a great lesson and never learnt until the
Holy Spirit teaches it to us, as He alone can reveal to us the know-
ledge of the unsearchable riches of Christ.

Selected

"HIS COURSE WAS RUN"

Memorial of brother Lorne E. McBain



ON Lord's Day morning of June 5th, 1977, in preparation for the Bible Reading of the Conference, our brother and fellow-servant of years received the call to "come home." He had his Bible in his lap when he slumped over and although there was efficient help at hand it seems he "went immediately to be with the Lord." The ambulance was called to take him to the County Hospital, but they could do nothing more.

THE shock at the Garnavillo Conference in Iowa was great, also with us in the Boston Bible Readings at the same time in the "Remembrance of the Lord", it was also very affecting. Brother Norman Crawford and his wife Lois (their daughter) were with us and got the word by telephone. As one of our older brethren in Iowa wrote us the other day "How quickly the Lord can change things if it is His will. We will leave all these matters in His loving care." This seems difficult but we can rest in His purposes "He worketh all things after the counsel of His own will."

Thus another of our well known and respected laborers has been removed from our midst. He will be greatly missed by the loved at home, his widow and life-partner, his daughter Lois, also his grandson Rodney, as well as many who have been the fruit of his labors in the Gospel, likewise at our Conferences etc. In the loss of such we are cast all the more upon the Lord, our faithful God Who alone can supply the need, even "till He come." He was aged 77. The writer had been invited by the late Robert Telfer of Toronto to meet and get acquainted with our older servants of Christ - I had just started out in the work of the Lord a year or two before. This I appreciated and it was at this Conference in the large Massey

Hall in Toronto in 1920 that our brother was led to the Lord, our esteemed brother Mr. Moneypenny was used of the Lord in his conversion. Later, in 1924, he was commended to the work of the Lord by the brethren of old Central Gospel Hall in Toronto.

In 1928 he wrote to me that he would like to join in our Michigan Bible Carriage work in outlying districts of Michigan but this did not materialize. However, we often met through the years in various assemblies and Conferences.

In earlier years of his service he labored with our brother William Warke on the West Coast, Vancouver etc., as well as California, also in various parts of Iowa.

In Garnavillo where saints had been gathered to the Lord's Name as a result of brother Oliver Smith's visits, he saw much blessing about 40 years ago and has been a frequent visitor to Iowa since.

He settled in Jackson, Michigan where we had spent considerable labor in the early days when they were few in number etc., and through the years in tent work and otherwise the Lord blessed his efforts, thus he has left a gap in the the ranks there.

We often think that in all such cases the full record is above, kept by our gracious God and we can only add fragmentary comments on his labors which were extensive, making further eulogy unnecessary.

His burial took place in Hillcrest Cemetery in Jackson where the body was committed, until the "resurrection morning." Brother Oswald MacLeod took the major part of the service, which was very large and representative, brother Dobson, who was with him when he was stricken with the massive heart attack, took part also our younger brother James Smith who had preached with him much in past years. We commit his widow and family to the Lord "until the Day break and the shadows flee." The Editor

* * *

Qualifications for the public service of God are a chastened spirit, matured judgment, mortified pride, broken wills, and a mellowness the result of God's discipline. To be a child is one thing, to be a servant is quite another. For the true characteristics of a servant see 1 Tim. 4:12-16.

A NEW ZEALAND STORY

THIS is a true account of how a young woman found true rest and peace of mind. Let her tell her own story.

"I had never been to Sunday School, had never had anything explained about God, yet KNEW I was a sinner and often wondered where I would be after death. I was extremely worried and actually became quite ill. There seemed nobody to whom I could go. In desperation I went to a doctor and told him my fears. He gave me pills but they were no benefit. When I went back to him, I said 'I'm worried about what will happen to me after death' — to which he replied, 'I am a Doctor, not a minister'.

I went home feeling more despondent than before and could not sleep for the burden of sin. To whom could I go to find an answer to my problem? This was my constant problem.

One night the thought came suddenly to me to buy a Bible and I did so next morning. I had never held one in my hands before, but somehow I felt sure I would find the answer in this Book. When my work was over for the day and at last I had time to open my Bible, I said 'God, I don't know anything about you, but if you are a living God, and this is your holy book, show me in this Bible what I have been seeking'. I opened the book at Psalm 51 and read the whole Psalm, and I just cried till I could scarcely see to read more. I was sure God had written about ME and that He knew all about me before I had ever heard of Him. The words that so fitted me were - "Have mercy upon me O God . . . Blot out my transgressions - - - cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Wash me and I shall be whiter than snow. Make me to hear joy and gladness. Create in me a clean heart O God and renew a right spirit within me." In tears I said 'God, that's me! What am I to do?' After awhile I leafed over the pages and started to read in Romans. I read through chapter 10, then looked back at verses 8 to 13. There I read that Christ had died on the cross for me, and I was saved by believing in Him. Oh the joy that came into my heart. Though it was past midnight I went out and walked up and down the beach, thanking God for giving His Son to die for me. Instead of being so utterly miserable I was full of joy.

Mother soon noticed the change in me and wanted to know the reason. She then admitted that often she had been concerned about the very things that bothered me, but she had never had a Bible and no one had ever spoken to her about such subjects. She asked 'How do you KNOW that you are saved?' This was a searching question, so I went to my room and again opened my new Bible. I said, 'God, this is your Word. Please show me where to find how we KNOW you have saved us. Guide me to the right place'. I turned many pages and finally read the Epistle of John and found it was written for one purpose - "that we might KNOW that we

have eternal life.' I rushed out to Mum and said 'You must read this', and she read aloud from I John 5:13. 'Maybe it's alright for you', she said, 'But I am too old'. 'But MUM, it doesn't mention what age you must be to be saved'. She replied, 'I am only a poor woman - THAT must be for the educated and the rich people'. 'Read it again MUM - it does not say anything about what kind of people we need to be to be saved'.

We read that chapter together several times, and suddenly she saw the truth, accepted it, and was wonderfully saved and sure. "In the mouth of two or three witnesses shall every word be established." Matthew 18:16 and 2 Corinthians 13:1. "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21 and Romans 10:13. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." Isaiah 45:22. We went on reading God's Word together and on the next Sunday we went to church, expecting that all there would be talking about their wonderful Saviour, but no one mentioned Him! As the weeks went by we went to several churches but found them all alike. No one seemed interested in this Saviour, but instead could only talk of parties and picnics, and plans for the future.

At last we found friends who loved the Lord Jesus and to whom we could speak of our joy and the happiness of sins forgiven. Now we knew something about Christian fellowship.

Reader, will you peruse carefully and prayerfully Psalm 51, Romans 10, and I John chapter 5? You will find peace in believing in Christ, as I did."

Romans 10:13. For whosoever shall call upon the name of the Lord shall be saved.

Look unto Me, and be ye saved, all the ends of the earth - Isaiah 45:22.

"A testimony from New Zealand"

V. E. B.

* * * *

THE LORD'S SUPPER . . . After the observance of the Lord's Supper, the first time, Jesus being present with His disciples, He taught and exhorted them, and they sung a hymn, and this appears to have been the practice afterwards, that is, at the season of the observance of the Lord's Supper, they gave thanks, prayed, sung, exhorted etc.

LESSONS FROM THE ALTAR

Wm. H. Ferguson

MANY YEARS ago, having Gospel Meetings in a country Schoolhouse in northern Michigan during a very cold spell of zero weather, in the company one night was a woman - her first time there. Standing on the outside porch as the people went out, she said, as I bid her good night - - "The preaching was all right but you have no ALTAR (by that she meant no altar - call etc.,)

I will never forget the answer of a man who had preceded her down the road a few rods and who had been coming nightly. The night was a clear, cold one under a clear wintry sky, every word carrying under such a condition. He heard her plaint - "But you have no altar" and his stentorian voice during that zero night rang out . . . "Madam, CHRIST IS THE ALTAR." A beautiful answer that cheered our heart.

And so it is . . . CHRIST IS THE ALTAR. We need an ALTAR and, thank God, we have One - Heb. 13:10. We need a sacrifice, we need atonement and reconciliation but we have all this. ALL is in heaven where Jesus is - our Lord and Saviour. ALL is there.

AN ALTAR

THE BLOOD

BLOOD-STAINED MERCY SEAT -

"By His own blood He entered in once (for all) into the Holy Place, having obtained eternal redemption for us." Heb. 9:12. His blood shed here speaks loudly in heaven.

Our ALL is in heaven - ALTAR - BLOOD - SAVIOUR - RECONCILIATION -- PRIEST and ACCESS . . . Heb. 10:19, 22.

Ourselves, anything of oneself (as such) could never enter heaven but He is there and we are "in Him" - "we are joint-heirs with Christ." "Ye are Christs." - Col. 3:3 etc.,

Consider Hebrews 3:1 - in Christ, our altar, we have:

An all sufficient SALVATION

An all sufficient PROTECTOR (its horns a place of refuge) I Kings 1:50 2:28.

An all sufficient SWEET SAVOUR

An all sufficient MERCY SEAT

All of earth's ritualism falls into insignificance as we consider what we, through grace, possess in our Blessed Lord now in heaven, coming soon for His Bride, the Church.

OFFERINGS FOR THE ALTAR

In the altar, likewise, we have a place of offering the first-fruits of praise and thanksgiving , , , WHERE? . . . in heaven.

We must rise, by faith, in presenting such to our God. We must have our baskets of firstfruits ready, Hebrews 13:15, 16. How empty many a gathering for "worship and remembrance" when we have nothing to offer - not a word of praise or thanksgiving - a silent tongue - a preoccupied heart (something other than Christ). We must visit the ALTAR daily. Leaving this to a Lord's day morning is an empty sham and a mere ritual. The world has an empty sanctuary to satisfy them and a human and valueless priesthood but ours is heavenly and must be exercised by the priestly family of believers in the place where "He has placed His Name." Deut. 16:2, 6, 13, and 16.

Thither do we bring the firstfruits, our gifts etc., Our nourishment comes from the altar. It is only by visiting the heavenly sanctuary that we shall have food for others and ourselves. We GIVE as we offer to HIMSELF but we never return empty.

Christ is our food and sustenance - here, too, we may leave our burden of sin and despair. There is a sufficiency here to meet all our need in His glorious SACRIFICE and living intercession . . . Isa. 53.12 (continueth to make intercession).

IT MARKS OUR PATHWAY

The altar marks our pathway. Cp. Abram, Isaac, Jacob etc., Gen. 12:8. No altar at Haran - where he was delayed for years by earthly relationship - but at his entering the Land, Abram sets up the altar, Genesis 12:7, also at Bethel, verse 8. BUT there was no altar in Egypt whither he went without revelation from God, until his return from Egypt and backsliding, Genesis 13:4.

The ALTAR is still the place of blessing and revelation of God's mind to us today. We, betimes, sing lustily . . . "I've been at the altar and witnessed the lamb burnt wholly to ashes for me," but do we ? ? ? or is it ritualistic, a necessary form to remain in fellowship? How sad this possibility ! ! !

OUR WORSHIP

WORSHIP, to be true, must be actuated by the Spirit of God in the believer - compare John 4:24 . . . "they that worship Him must worship Him in spirit and in truth." It is a spiritual exercise, the result of being in the presence of God, spending time with Him in the Word of God in view of having somewhat to offer to Him, especially is this so when we gather collectively "around Himself."

The "carnal ordinances" of the Old Testament give way, in the N. T. it is the inner spiritual life that is prominent in our worship. We do not neglect the body, we must keep it in subjection or else the Spirit of God will be so grieved in us that He will not lead us further in our contemplation of our Blessed Lord, I Cor. 9:27. One has well said . . . "The same Spirit Who applies the blood in power to the heart, takes possession and mastery of the body washed with water and where the Scripture, the Word and water are joined to-

gether, it is because the Word is the external manifestation of what must rule our whole outer life too." "The liberty of access, the cleansing the blood gives, can only be enjoyed in a life of which every action is cleansed by the Word. The words of Psalm 24:3, 5 comes before us here. Four great blessings are brought before us in Hebrews 10:19, 22 and they are the mark of the true worshipper:

A TRUE HEART
FULNESS OF FAITH
HEART SPRINKLED
BODY CLEANSED

It is only as we live in the power of these precious truths that we can be acceptable worshippers. We would, therefore, give earnest exhortation to ourselves and others of His people who desire to be true worshippers to spend more time, especially with a view to coming before the Lord in "assembly capacity" - giving themselves to the earnest reading and contemplation of the work of Christ, so that we shall have an exercise of heart which shall preclude other things and thoughts and enable us to come together, gathered by the Spirit of God, as in Matthew 18:20, with the accusing voice of conscience stilled and a proper application of the water of the Word to our lives to cause us to take advantage of our "liberty to draw near."

Considering the bodies being washed, we doubt not there is hardly any likelihood of such presenting themselves before the Lord with unclean bodies, physically speaking - it is the mark of our progressive generation; but what about bodies that are not sufficiently clothed to come before the Lord, such as we see at times, both in men and women - sporty clothing in men, loud and unbecoming, also in our sisters, especially young but not confined to them, clothing that shows a lack of reading and obeying the Word and shows uncleanness, or caters to it in the beholders, drawing near professedly but to be barred from "entering the holiest" by unseemly conduct and a defiled spirit within. We are coming to our holy God and into the presence of our Lord Jesus Christ, let us then give earnest thought as to our behaviour and attendance thus.

Let us come before Him "with reverence and godly fear: For our God is a consuming fire." Heb. 12, 28, 29.

PRECIOUS SEASONS

Such are found when we can gather together thus, around **Himself, enjoy His presence and also trace the leading of the Spirit of God in worship and praise, unhindered by lethargy or fear** - at times, our barrenness reveals itself, the absence of the Word leading to the Cross or exhorting thereto reveals lack of exercise or drowsiness, the result of the Saturday night being occupied with that which pleases the flesh, or caters to it.

The "precious seasons" characterize the spiritual life of the

saints, the “doings” of the night before manifest where the heart lies. “Its the set of the sail, and not the wind that determines the course we take.”

GOD'S PRINCIPLES OF MINISTRY

The Necessity of Oil for Testimony

Levit. 24:1-4

Thomas Newberry

AND Jehovah spake unto Moses, saying, “Command the children of Israel that they bring unto thee pure olive oil beaten for the light-giver, to cause the lamp to burn continually.”

The LAMP, or Light-giver, is Christ, the centre, source, and subject of ministry, the power of the Holy Ghost.

The commandments of Jehovah to Israel are written for our instruction as God's redeemed people; to be understood and obeyed in the spirit, and not always in the letter.

The lamp was continually to be burning in the tent of the congregation. Aaron and his sons, the priests, were responsible for this; but the people of Israel were responsible for the supply of the oil.

God would have ministry in the power of the Spirit always maintained in the assembly of His saints. But He would have those ministered unto to feel their responsibility for the “supply of the Spirit of Jesus Christ” on behalf of those who minister, and whose language is, “Brethren, pray for us.”

“Pure olive oil:” the pure and Holy Spirit of the living God.

“Beaten for the light:” to be obtained, not by listless longings, nor by idle waitings, but by diligence and care. I Tim. 4:13-16; 2 Tim. 2:15.

“To cause the lamp (not lamps) to burn (or the flame to arise) continually.” See Exod. 30:7. While the servant is “giving diligence to show himself approved of God,” the High Priest within the veil is making intercession for him.

Verse 3. “Without the veil of the testimony, in the tent of the congregation.” Ministry is for time and for the Church on earth. In heaven we shall know as we are known.

The “seven lamps of fire burning before the throne.” The Holy Ghost, in the plenitude and perfection of His knowledge and power, will take the place of the lampstand in the tabernacle then. Rev. 4:5.

“Shall Aaron order it.” Ministry must always be exercised in subordination to the Lordship of Christ.

“From evening unto morning.” The evening of this dispensation commenced when the “Light of the world” John 9:5, set on Calvary.

To us, “the night is far spent, and the day is at hand.” The morning will be ushered in by “the Bright and Morning Star,” and the day will shine in all its brightness when “the Sun of Righteousness shall arise.”

“Before Jehovah continually.” “In the sight of God speak we in Christ.” 2 Cor. 2:17. The true minister will always remember that God hears every word, and that every idle word must be given account of at the judgement seat of Christ.

“A statute for ever in your generations.” God’s ordinances are for all time. The march of human intellect cannot improve them, nor render them obsolete.

“He shall order the lamps (not lamp) upon the pure lampstand (not candlestick).” The centre shaft and lamp is typical of Christ; the six other lamps are branches of the lampstand. These lamps the Lord orders, controls, and sustains. Rev. 2:1.

“The pure lampstand.” “Of pure gold.” No inferior metal or material allowed.

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.” I Peter 4:11.

“Before Jehovah continually.” In the presence of God, is repeated, because of its vast importance.

True ministry is the ministry of the Word, in the presence of God, in subordination to Christ, and in the power of the Holy Ghost. Much of the idle talk that takes its place would be swept out as rubbish from the sanctuary, if this precept were remembered and obeyed.

SOME ASPECTS OF PRIESTHOOD

By James Walmsley

ALL believers in the Lord Jesus Christ are priests. What this means to us will vary according to our understanding of the term, and possibly for most it means simply that we have the privilege of prayer at all times.

In the chapters of Exodus that deal with the Tabernacle and priesthood we find the word “continual” used in connection with different aspects of priestly work. The repetition of this word impresses us with the fact that the work of the priest was not inter-

mittent but constant. Applied to the Lord Jesus, our great High Priest, we are thankful that His present work on our behalf is never ceasing. Applied to ourselves, as priests, we may all have to confess that our priestly labours are very inconsistently carried out.

The references to this continual aspect of the priestly service are the following: Ex. 25:30; 27:20; 28:29; 30, 38; 29:38, 42; 30:8. These have to do with the shew-bread, the light, the names borne on the heart of the high priest, the Urim and Thummim of judgement, the holy crown, the continual burnt offering, and the burning of incense; seven things in all. Most of us will be acquainted with the interpretation of these figures, which, when reduced to one word in each case, may be taken to represent: fellowship, testimony, intercession, judgement, holiness, worship and prayer. It's not difficult to see how the present work of our great High Priest is directly related to each of these, sustaining as He does the fellowship and the testimony of His saints, interceding for them, judging when necessary, maintaining holiness and a spirit of worship and prayer. We should all thankfully appreciate that the work of Christ on our behalf is active and unremitting.

When we apply the foregoing to ourselves, as priests, we may find, first of all, that we are not actively and constantly devoted to maintaining the fellowship of saints. All of us can contribute something to this fellowship, mostly by taking others into account, and not, as some, attempting to do things on our own. Perhaps many of the Lord's people do not see the importance of maintaining the testimony, not only in the gospel, but in doctrine too. Many perhaps do not realize that this is an important aspect of our priestly work, and while they are constant in their attendance at the breaking of bread meeting, they have an indifferent attitude towards the gospel meeting, and are seldom ever at the Bible reading. It is our privilege to be able to serve the Lord, maintaining the lamp of testimony, which in many parts burns but dimly, due mainly to lack of interest in some who could easily contribute much.

INTERCESSION

In the matter of intercession, bearing on our hearts the names of the Lord's people, do we pray for the Lord's servants by name, for the assembly elders, for all the saints in our assembly? When it comes to matters of judgement it is to be feared that many lack discernment, not being acquainted with the mind of the Lord through the Word. Often there is a lack of men of the type that were with David, who had "understanding of the times, to know what Israel ought to do."

"Holiness unto the Lord" was inscribed on the priestly crown or diadem. How careful men must have been when they conversed with Aaron, seeing that inscription. How careful he must have been in all that he heard and looked at, in all that he did. Are we consciously maintaining holiness unto the Lord in every department of our lives?

The daily sacrifice was offered at the beginning of each new day and at evening, apparently at the same time that the lamps were dressed in morning, and lit at evening, and incense burnt. It is our privilege, redeemed by blood, to commence and terminate each day in a spirit of worship and praise, though our prayers are often lacking in these respects. What a change it would make for many of us were our routine prayers altered, and instead of formalism, our hearts well up in worship to the Lamb, and our mouth filled with thanksgiving to God.

What a priestly heritage is ours: fellowship, testimony to His name, loving intercession, godly discernment, "holiness unto the Lord," worship, prayer. May we actively and devotedly dedicate ourselves to making all these a constant reality in our lives.

ISAIAH 53

By Harold S. Paisley

It has been rightly said that Psalm 23 is the Pearl of Psalms, Luke 15 is the Pearl of Parables, and Isaiah 53 is the Pearl of Prophecies. It certainly is the greatest prophecy of the Suffering Messiah in the Old Testament.

God has been pleased to use this passage in many conversions. Philip the Evangelist preached Jesus to good account from it, and saw saved a representative man of a long line of converts, who have also believed that He is the Son of God from its precious words. The Lord's people rejoice to meditate upon the person and work of the Lord Jesus and so this chapter is frequently quoted or used in worship. Apart from the spiritual beauty of the words Isaiah 53 is a gem of rare literary worth and is a model of language. We thank God for the design and devotion of these verses. It is likely the best known and most used passage in the Bible and yet little understood.

Isaiah 53 is actually a dialogue. It is the God given record of a conversation yet to be spoken. This dialogue between God and His people is presented in the "past tense" and yet it will take place in the future, but God gives it for our meditation in the present.

What an amazing book is Isaiah. It is full of great predictions concerning the birth, pathway, sufferings and glories of Emmanuel Himself. The prophecy is sweet to read but will yield royal dainties to the student. It is a principle of study that to gain the greatest benefit it is needful to read in context and enjoy the primary setting. David said "In keeping of them is great reward." Ps. 19:11.

On first reading of these blessed words many difficulties appear. Who is the speaker in each section? To whom are the words addressed? About whom are they spoken? To answer these questions the setting must be studied.

The whole section commences at verse 13 of the previous chapter. In the closing three verses of Isaiah 52, the same wonderful person of chapter 53 is presented, but they refer to His glorious advent the second time as Judge and Sovereign. He will come to startle nations and silence monarchs. His coming will bring joy to Israel, whose mission to publish peace as ambassadors of the King (verses 7-11) is in contrast to their oppression (verses 1-6). His advent which will bring judgment to some, will be the glory of others.

To enjoy and understand Isaiah 53, the pronouns must be underlined. How often we meet with HE, THY, and MY. Israel addresses God as the Lord. God addresses Israel as My people. God speaks of Christ as My Servant, A Lamb and A Sheep. Israel speaks of Christ as a Tender Plant, a Root, a Man of Sorrows, and the Arm of the Lord. Isaiah himself speaks of Him as the Sin offering.

There are five great divisions to be considered.

1. God declares that Christ will occupy the highest place in the universe. ch. 52:13, 14, 15.
2. Israel's confession of their blindness to His perfect pathway and vicarious death. ch. 53:1-6.
3. God speaks of His sufferings in relation to mans' actions. ch. 53:7-9.
4. Isaiah's own appreciation of Gods part. ch. 53:10.
5. Gods approval of the work of His Son, telling of His reward.

WHAT GOD SAYS OF CHRIST.

In the first division (verses 13, 15), God presents to our souls at least seven great things concerning Christ, who is His Perfect Servant. He draws our attention to Him saying Behold My Servant. He shall deal prudently, He shall be exalted, extolled, and made very high. He shall startle nations and surprise Kings. All this shall be in the very place where once He was marred in visage and form more than the sons of men.

CONFESSION OF ISRAEL (verses 1-6)

This future confession is in two great parts. First, His life, and then His Death. He was a Tender plant in the eyes of God but to them He was a root out of a dry ground. When they saw Him there was no beauty or anything desirable in their eyes. To them He was a man of sorrows and acquainted with grief, so they turned away from Him. He was despised and rejected in His Life. In this wonderful prewritten confession of Israel, we are given an insight into their thoughts of His death. At the cross in unbelief and rejection, they saw Him smitten by God and afflicted. Suffering, they thought because of the assertion He had made of being the Son of God and their King. They had missed the meaning of the Cross, but now in this confession they see the true meaning and

value of His death. He was wounded for our transgressions, surely He hath borne our sins, and the Lord hath laid upon Him the iniquity of us all, are expressions of the dawn of light upon the heart.

GODS OUTLINE OF MENS' ACTIONS (vs. 7-9)

Here God tells us that Christ humbled Himself, was silent and opened not His mouth, yet cruel hands led Him as a lamb to slaughter. They oppressed Him and treated Him as a sheep before her shearers. They took Him from one part of the city to another, and finally cut Him off and appointed Him a grave with the wicked. Man's guilt is viewed by God, who was silent Himself. Behind all the actions of men, God overruled and He was given the grave of the rich man, and finally buried in a clean place. Although He had done no violent act Himself, He was treated with great violence, and although no deceit was ever in His mouth, He was sentenced to death by deceitful words of men.

ISAIAH'S APPRECIATION (vs 10)

This verse is a parenthesis as the prophet turns aside to express his appreciation to God for His part. He saw that it pleased the Lord to bruise Him. This is not a vindictive pleasure, but it was pleasing because of the benefits which He could bestow as result of the bruising of His Son. He was then an offering for sin. He who bruised Him in that hour has expressed His pleasure in Him now in prolonging His days and bestowing prosperity, and giving Him the joy of seeing His seed.

GODS APPROVAL OF HIS WORK (vs 11, 12)

Earlier in this chapter we have two figures from the realm of Botany; the Tender Plant and the Root out of a dry ground. These point to His Holy pathway as seen by God and men. Then from the Sacrificial System we have the Lamb and the Sheep. To the eye of God He was the lamb, but to men the sheep to be shorn. In these closing verses, we have the symbol of military power and priestly sympathy. God will give Him the highest place in the universe, as the Greatest of all in conquest, and in that hour He will share the spoils with His people. This one is also the Priestly Messiah who maketh intercession. May we appreciate the Tender Plant, emblem of His dependant manhood, the Lamb to slaughter led, symbol of His atoning Death, the Military Might of His coming advent, but the Eternal Sympathy and succour of the Great High Priest.

When He comes our Glorious King
 All His ransomed home to bring
 There anew this song we'll sing
 Hallelujah! What a Saviour.

THE LORD'S COMING

THE Coming of the Lord for His Church and Bride is a "blessed hope" for all who are Christ's as we spend our days in the wilderness of this world. May we be kept looking for His Coming and resting on His Word of promise - "If I go I will come again and receive you unto Myself." John 14:3 etc.,

We have noticed of late years some attempts to link verse 14 of I Thess. 4 with the erroneous interpretation that it means the Lord will bring the saints (of this dispensation) back to earth with Him in His strange work of judgment.

However, this line of teaching seems to place this verse entirely out of its proper connection. You will note that it refers to those "that sleep in Jesus" (referring to sleeping saints of this dispensation especially). All such are certainly to be raised when He comes and presented in the glory, in glorified bodies, when He comes.

RESURRECTION

The work of resurrection is a mighty work of God involving the Triune God (cp. Romans 8:11), also Eph. 5:27. In these passages of Scripture we see the whole Godhead involved in the glorious work of resurrection. It is a living and purifying hope as we read 1st John 3:3.

Our Lord, Himself, accompanied by angelic hosts shall rid the earth of the enemy, cp. Matthew 13:39, 41 - afterwards we have the Son of Man sitting upon the throne of His glory in the judgment of the Living Nations (and we do not find anywhere in the Word that states that the Church shall be there, involved in this) - cp. Matthew 25:31, 46. The resulting order is the introduction of His Kingdom as we read in Rev. 11:15 - the "kingdoms of this world" giving way to the Kingdom of the Son of Man, of our Lord, and of His Christ - He shall have put all His enemies under His feet.

During the "seven years" such severe tribulation on earth shall not affect the Church in heaven during these years. Following the Marriage Supper of the Lamb, Rev. 19:1, 9 He shall come forth with the many diadems to maintain His rule over the millennial earth for the Thousand Years, using the Shepherd's rod of iron - His inflexible governmental rule which must be obeyed on earth during that time by all living on the earth.

We advise younger students of the Word to study carefully the Scriptures, comparing all together, and avoid all fanciful interpretations of latter-day prophets or prophetic schools of thought which rather confuse the issue and many of the saints who give heed to their ideas.

We have often suggested, in these pages, that a consideration of the FOUR DAYS OF SCRIPTURE will help greatly to rid the mind of confusing thoughts thereto:

MAN'S DAY — From Eden to the Coming of Antichrist and his destruction by the Lord from heaven.

THE DAY OF CHRIST — Beginning with the rapture of the saints to heaven, the glorious heavenly day ushering us into our heavenly home.

THE DAY OF THE LORD — The Millennial Day commencing with judgment, rising to heights of glory *on earth*, ending with the rebellion of Satan and his minions *on earth* who have only yielded feigned obedience to the rule of the Son of Man.

THE DAY OF GOD — The Eternal Day - New Heavens and New earth when there shall be full and complete communion between heaven and earth and the Tabernacle of God (the Church as the four square city) shall be able, with Himself, to visit His creation, we would judge, any part of His creation, without any change in its heavenly character as *The holy city, new Jerusalem, the eternal home of the Church.*

The Editor

INSTRUMENTAL MUSIC

ORGANS, and all other ecclesiastical instrumental music, belong to the dispensation of shadows. The Apostles had none; and if preachers now-a-days were walking in their footsteps they could get at the people without a musical bait to attract them. There is nothing worth hearing at many meetings but the music.

If preachers are of the right sort their preaching would cause commotion because it would be in the Holy Spirit, and in secret prayer also they could move the hand that moves the universe. Jesus said: "And I, if I be lifted up out of the earth all men will draw to me."

You always find the carnal Christians advocate instumental music. The vital question, however, is not one of the large meetings, but of the converting power of God being present at them. Large meetings, fine music, no Gospel and no God, may be found every first day of the week all around us from the beginning of the year to its end. No conversions but by God. Why then not labor more to have the channels of the water of Life cleaned up, that God, Who loves mercy, may be allowed to work in His own way and through His own chosen instruments.

Donald Ross

* * * *

PRIVATE WORK FIRST . . . David slew (in the presence of Jehovah) "both a lion and a bear" before he slew (in the presence of the "Philistines, and the men of Israel and of Judah") that giant that "defied the armies of the Living God . . ."

QUESTIONS AND ANSWERS

Question: When we speak of the "tabernacle", how does God speak of this?

Answer: In reality, the word "tabernacle" (referring to the O. T. dwelling place of God during wilderness days and in the land) refers to the ten curtains of glory and beauty, coupled together with golden clasps, to make one curtain, loops of blue being on selvedge - extending over the sides of the structure, and back, within one cubit of the ground, without touching it.

The Hebrew word for this "tabernacle" is "Mishcan" meaning "tabernacle". The fine twined linen speaks of the righteous character of our Lord, interwoven with blue, purple and scarlet, with the cherubim of cunning work wrought therein. This latter speaks of God's dwelling on earth which was true of His "dwelling place" on earth. The "seraphim" are the heavenly beings that are seen in such Scriptures as Isaiah 6:2, 4 etc.

God dwelt in the "tabernacle" where in the golden cherubim looked down upon the blood-stained mercy seat as we see in Lev. 16:12, 14 etc.

The "blue" would speak of Christ's heavenly character so evidenced in His sojourn down here on earth. All He did was heavenly in character. The scarlet would speak of His human path of suffering, earthly, while the purple would speak of the blending of the two, the "blue" "and the scarlet". The blending of His deity and humanity thus seen in one Person, all so often manifested when here on earth - His miraculous works, His control over the elements. He could be wearied, tired and hungry, yet He had the "living water" to give to others. He could stand by the grave of Lazarus and call him forth from the grave, who had been three days dead and his body in corruption and say . . . "loose him and let him go."

The "gold intertwinings" would speak, of course of His glory and the ten curtains bound together with loops of blue and golden clasps, clearly show us His desire to be responsible to His Father, while at the same time showing His responsibility towards men in coming into the world to save mankind, whom He loved. The ten curtains, 28 cubits long by four cubits wide would remind us of this. His whole life and testimony here, even to His wondrous death upon the cross speaks of His acceptance of this responsibility towards God and mankind.

This "tabernacle" was overlaid by the "goat's hair curtain" called the "tent of the congregation, giving ability to meet on the ground of the sin-offering of the consecrated One, our Lord Jesus Christ. Over that was the covering of ram's skins dyed red (His sufferings in His death), and over all there was the covering of badger skins, speaking of His protection against everything sinful while here on earth, because of Who He was - His impeccability - His inherent holiness and purity - Luke 1:30, 33 etc.,

Question: Are we responsible to abide by the judgment of an assembly which is decidedly biased and unscriptural, or must we receive from assemblies those who should have been brought under discipline on account of "morals" involvement?

Answer: We are responsible to God and His Word and are not responsible to accept the dictates of any governing body where there is evidence that there has been a lack of proper discipline through failure to do so, or personalities . . . "To the Word and to the testimony." Isaiah 8:20.

Sometimes assemblies can get so far away from God that they expect their dictates to be received under circumstances, which is nothing less than a modified form of "popery" on a small scale which no intelligent believer or assembly can receive without serious question.

Question: Was there a rope or line of silver, extending pillar to pillar around the court of the Tabernacle?

Answer: We believe the tops of the pillars were silvered (filleted), but it hardly seems there would be enough silver to make a rope, or connecting bars of silver between the pillars, see Exodus 38:17. Length and breadth was 100 cubits x 100 x 50 x 50 or a total of three hundred cubits, or about 450 feet. Verse 25 of chapter 38 gives the silver of them that were numbered as 100 talents (used for sockets of boards) and a thousand and 775 shekels (remaining to be used for the fillets of the pillars, which would seem to be insufficient to make connecting bars, or ropes of silver between the pillars of the courtyard of the Tabernacle, of about 450 feet in length. This would just amount to a very small line of silver to extend this distance, but the tops of the pillars, being silvered, conveys the thought of redemption seen consecutively, supporting the pure linen of the Courtyard - speaking of the righteousness of God in His habitation, the sockets of the pillars socketed in copper, speaking of God testing man in righteousness as he approaches to God, gives us the complete picture of a worthy approach.

The Tabernacle teachings are very expressive and helpful to young believers as we trace the precious types of Christ therein.

Question: If there is moral evil in any assembly of believers, gathered to His Name, is it sufficient to have a form of "silence" enjoined on the offending one, or does this come under the prohibitions for fellowship listed in I Corinthians, chapter five?

Answer: We believe the thought of "fornication" here includes any moral involvement of an unclean nature, and would require excommunication by any assembly. This would be in the nature of "purging out the old leaven" - clearing the assembly, and saving any so affected from going to other assemblies and being "received" with this involvement hanging over them. We must act justly and courageously in all such cases or we shall incur the displeasure of the Lord, as well as permitting uncleanness to remain in the assembly. The "withdrawal" of the individual does not exempt the assembly from carrying out the Word of God applicable to any such case. There is great laxity in the world as to all such matters and the danger that it will creep into the assembly is not to be discounted.

Question: If there has been difficulties between assemblies, leading to disruption, would it not be in order to seek to have a getting together for prayer and confession, where necessary, towards a healing of the breach?

Answer: This would be the godly way and the desire of all such who have the welfare of the assemblies at heart. It is pitiful to see some assemblies where such has taken place seeking to go on, as if everything is in order when the vital link of fellowship has been broken. God is a God of healing and would surely help all those who had right desires and those who have a shepherd's heart - we have seen assemblies healed during the past years, bringing joy to any exercised as to the old paths of the Word and the maintenance of a true testimony.

THE PIONEER PAGE

WE record in Aug. issue the homegoing of an old-country pioneer of the northern Islands - we are reminded of men like Mr. Sloan (named Peary Sloan) - he was a little man but wiry and a true pioneer - he penetrated to the far Faroe Islands, now belonging to Denmark and saw the work of God established there. (Beloved James Moar followed in his steps, now at home.) He went there at first in a regular fishing boat, two weeks journey.

Men of this sort God has in mind in sending forth to evangelize, so different from having nice comfortable and prepared Gospel Halls provided, with a good audience, a care-taker looking after cleanliness and heat etc., where necessary. Excellent hospitality also.

The "pioneer" has to seek out the lost, find suitable homes, rooms, or halls or schoolhouses etc., as well as inviting the neighbourhood to come. His support is in God Himself - look at the early brethren of this dispensation as they travelled into unknown and often hostile territory - yet they turned not back. Is God less able today to raise up such? We believe not and for this we pray. He knows the separations of family life.

Nothing stirs up the heart of the Lord's people like pioneer laborers, both at home and abroad, to prayer and thanksgiving to our good God Who must lay this work on the heart.

PRESSING ON - Phil. 3:14 etc.,

We continue with the help of our good God in the publication and editorship of the Magazine, with the assistance of responsible brethren, and we desire the prayerful fellowship of all who desire the "old paths" of the Word of God in Assembly testimony.

This was the "watchword" of this Magazine at its commencement back in 1910, and we thank God, it still is. We would like to fulfil the stewardship thus handed to us about thirty years ago and thank God for a sound mind and strength to "carry on".

We desire to keep the W. I. S. and its ministry, plain, timely and scriptural without going too deeply into textual deliberations and short, useful articles we always welcome. We reserve the right of editorship, of course, and suitable questions are always considered. We do not give names or localities with reference to such and controversial matters we feel should not be spread abroad. We feel, too, that the signatures of responsible brethren we have known for many years are very desirable. Herein we covet prayerful fellowship in all such matters.

The simpler, plainer and more timely the Magazine is kept the better - we consider all, as mentioned, a stewardship to fulfil.

Wm. H. Ferguson, Editor

APPOINTMENT OF GOSPEL PREACHERS

AS to the appointment of Gospel preachers, there is no more Scripture authority, so far as we can discover, for the appointment of these than there is for the appointment of elders. The evangelist, by exercising himself for the work for which he is fitted by God, will manifest to all that he is called of God to it. If there be evidently "gift, grace and fruit" then it will be the business of the assembly to own and help such in the work of the Gospel. But to acknowledge and have fellowship with individuals in the work is very different from appointing them.

That one or more, who have the Gospel work at heart, should, with the consent and approval of the assembly, arrange who shall address the Gospel meetings, is quite different from appointment. Some such arrangement is an absolute necessity if the work is to be carried on efficiently.

(The above by our late and esteemed brother and teacher Mr. Caldwell we would heartily agree with. To place men on the platforms who are not properly gifted, both as to ability to be heard, and preach acceptably the Gospel, would surely not appeal to exercised and spiritual souls. It would be difficult to find any Scripture for leaving the Gospel meeting "open" as in a meeting for the Ministry of God's Word, in the Scriptures of the new Testament. — Editor

Hardwick, Vt. — Recent conference helpful - four labourers there to help.

Charlottetown, P. E. I. Canada — At last report our dear brother Robert McIlwaine, (Orchard Hill Park, Charlottetown) was having skin-grafting after his serious plane crash. We continue in prayer for him and family, two sons, two daughters. One of his sons and his wife professed to be saved during this anxious time. The son said . . . "Many were praying for my father and I realized I could not pray for him".

Byfield, Mass. — We hear our brother William Ward is improving after his serious surgery on his right arm. Bro. G. P. Taylor gave them a visit while in the area.

Joliet, Ill. — Saints here seek to carry on for the Lord in His ways. They found so few in the down town area so they transferred their efforts in the open air to the "Malls" - the shopping centers where the crowds are and pass out tracts - five or six hundred tracts go out each Friday night.

Tent Work — We are without much to report as to tent work so far this Summer, will likely have more next issue d.v. Brother David Oliver finished the season started at Chester alone we hear. At last report brethren were going on near Clinton, Ont. West Lorne, Ont., also Terryville, Conn.

CONFERENCES

Clinton, Ont. — The Assembly of Joseph St. Gospel Hall purposes again their Conference D. V. meetings as follows: Prayer Meeting in Gospel Hall Fri. Sept. 30 at 7:30 p.m. Meetings D. V. Oct. 1st., and Lord's Day Oct. 2nd will be held in the Central Huron Secondary School on Princess St. E. Please note Breaking of Bread at 10:00 a.m. The Lord's servants walking in the old paths and teaching therein welcomed as formerly. Visitors freely accommodated. Bible Readings between meetings as usual. Correspondence to Douglas McDonald, 137 Mary Street, Clinton, Ont. NOM ILO

Hitesville, Iowa — Conference planned as usual D. V. Sept. 17 and 18 preceded by Prayer Mtg. Fri. Sept. 16th. Corresp. Geo. L. Frey, Aprilington, Iowa 50604

Aurstein, Ont. — Our Annual Conference will be held D. V. Sept. 17 and 18 commencing with Prayer Mtg. Sept 16 at 7:30 p.m. Supper will be served for those arriving on the 16th in the Hall. Subject for Bible Readings will be Romans chapter 8. Correspondence to Don Brunne - Tel. 757-2030.

St. Thomas, Ont. — Annual Conference D. V. will be held as usual in Central Elgin Collegiate, Chestnut & First, Oct. 8, 9 and 10, commencing with Prayer Mtg. in Gospel Hall, Erie & Ross Sts. Oct. 7 at 8 p.m. There will be no meeting on Saturday morning. Hospitality extended. Servants of the Lord walking in the "old paths" welcome. Corresp. Allen McCandless, R. R. 1, Port Stanley, Ont. NOL 2A0

Orillia, Ont. — Annual Conference D. V. commences with Prayer Mtg. Sat. Oct. 8 at 3:30 p.m. Ministry at 7 p.m. Continuing Lord's Day Oct. 9th at 10:30 a.m. (B. of B.) Bible Study from 1 to 2 p.m. on 3rd John - ministry at 2:30 and 7 (Gospel). Oct. 10th Morning and afternoon sessions only - Bible study from 1 to 2 p.m. on Epistle of Jude. Correspondence to Reuben J. Pears, 446 West St. N. Apt. 302, Orillia, Ont. L3V 5E9 - Phone 326-4492.

Midland Park, N. J. — The Lord willing, we purpose holding our Conference again this year in the Gospel Hall, 61 Prospect St. Commencing with Prayer Mtg. Sept. 23rd at 7:45 p.m. and continuing over Sept. 24 and 25. Usual arrangements and hospitality extended. Corresp. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481

Cleveland, Ohio — The Monticello Assembly Conference in fellowship with the W. S. assembly will be held D. V. Sat. and Lord's Day October 22 and 23, preceded by Prayer Mtg., Fri. evening Oct. 21st., at 7:45 p.m. All meetings in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio 44143. Corresp. to Arthur E. Pile, 5358 Briar Hill Drive, Solon, Ohio 44139 - phone (216) 243-6781.

Detroit, Mich. — Annual Conference of the Stark Road Assembly will be held D. V. Nov. 5th and 6th with Prayer Mtg. Friday, Nov. 4th., at 7:30 p.m. All meetings will be held in the Stark Road Gospel Hall, 9260 Stark Road, Livonia (suburb of Detroit Michigan 48150. Ministering brethren walking in the Old Paths welcomed in ministry. Those coming from a distance will be freely entertained. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170. (Gospel Hall phone 425-4910).

Vancouver, B. C. — Our annual Fall Conference will commence D. V. with Prayer Meeting in the Victoria Drive Gospel Hall, 4659 Victoria Drive, at 8 p.m. October 7th. Other Conference meetings will be held in same place as recently, the Killarney Secondary School, 6454 Killarney St., Oct. 8, 9 and 10th. Meetings to commence at 10 a.m. rather than 10:30. The Breaking of Bread will be held in the Gospel Hall - Victoria Drive - 10 a.m. Other meetings in the School. Correspondence to Tom Barr, 935 Gatersbury St., Coquitlam, B. C. V3J 5H9.

Manchester, Iowa — Annual Conference will commence with Prayer Mtg. Friday, September 30 at 7:30 p.m. continuing October 1 and 2 - usual arrangements and hospitality extended to visitors. Corresp. C. F. Foster, Box 283, R. R. 2 Manchester, Iowa 52057.

Terryville, Conn. — Conference here D. V. commences with Prayer Mtg. in the Gospel Hall here Oct. 21, continuing Oct. 22 and 23 in the High School, North Main St. across from the Gospel Hall. Corresp. to Abram Van Den Bush, 13 Gosinski Parkway, Terryville, Conn. 06786

FALLEN ASLEEP

Kitchener, Ont. — We heard, without much detail, of the homegoing of our dear sister, widow of the late Mervyn Paul - Mrs. Mervyn Paul. She "went home" July 16th., and was buried in Guelph, Ont.

Our dear sister Mrs. James (Elizabeth) Stevenson was called home suddenly on a visit to Scotland, June 30th. Saved in Lochore, Fife, in 1934, in fellowship there and later in Bellshire and Cumnock before coming to Canada. She had just landed in the morning to visit her daughter, in the early evening had a heart attack and went to be with the Lord. She was in her 66th year.

Toronto, Ohio — Our dear sister Mrs. Elizabeth Alban (mother of the Correspondent here) went to be with the Lord July 7, aged 89. She was saved in March 1958, baptized at that time and received into this Assembly where she has continued. She leaves two sons, John and George, both of this Assembly. We commend the family to the Lord.

Ferndale, Mich. — Our beloved sister Mrs. Alfred Warren went home to be with the Lord from the Rest Haven Home in Grand Rapids, where both have been for some years, on June 12, 1977, in her 95th year. A touching tribute from the Assembly here tells of their faithfulness, hospitality and godly concern for the Assembly since its formation some 50 years ago. Brother Reid who sends us the tribute mentions that they (with ourselves) have happy memories and happy times of fellowship in their home - true of many servants of the Lord visiting Ferndale in these days. Both Mrs. Warren and her husband had a real interest in the Sunday School and spent many hours visiting the homes to get the children out to S. S. Some who were in her class are in the Assembly today. A real example in her devotion to the Lord and a true "mother in Israel" to many. She had loving care in her closing days in the Rest Haven Home. They were proven and real friends as we look back over the many years of our acquaintance. Remember the family in prayer. Bro. Reid quotes Prov. 31:27, 28 in his tribute.

Vancouver, B. C. — Our sister in the Lord, Mrs. Isabella Davies, of the Fairview Assembly, passed peacefully into His presence on July 20th. Saved while attending special Gospel meetings in the old Cedar Cottage Hall by brother Alex. McDonald, in 1917. From that time in fellowship there till 1923 and the past 54 years in the Fairview Assembly. Brother Alves mentions in writing that she was his mother's younger sister and he had the privilege of conducting her service. Soon "all shall be caught up together."

Lutsen, Minn. — Our dear sister Mrs. Christine Williamson (nee Rude) went to be with Christ June 24th. Born Nov. 5, 1896 in Njondalen, Norway and saved July 25, 1909. Predeceased by her husband in 1970 (William) with whom she had been in fellowship in the Duluth Assembly for many years, survived by a son and daughter and four sisters, prayer requested. Six from the Assembly in Thunder Bay, Ont., were present at the funeral services which were held in Duluth, Minn. Mrs. Williamson was one of our many subscribers, with a love for the truth of God.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE LOST CROWN

A long course and a heavy one,
We 'proach the finish line;
The closing time affects the judge,
A vital error at the end
MIGHT COST THE CROWN.

Beloved Paul did reckon thus,
As he approached the end of life
Finality he kept intact,
And knew full well this dang'rous fault
COULD COST THE CROWN.

Laid up for all who love "the Day"
Of manifested glory;
But when the course is run - - reward
Is only granted those who won -
MISSED SOME - THE CROWN.

The humble man, though low and weak,
May not have run as others did,
But kept his spirit right with God
Against the Day of Glory
HE WON THE CROWN.

He sought not praise of mortal man,
He envied not, 'twas not in vain;
He saw all in its truest light,
He lived a life of heavenly might
AND WON THE CROWN.

W.H.F.

OCTOBER, 1977

PUBLISHED MONTHLY by Matthew J. Brescia, 33 Lewis St., HARTFORD, CONN., 06103

EDITOR - Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO, 44107

SECOND CLASS POSTAGE paid at Hartford, Conn., and Waterloo, Ill.
SUBSCRIPTION cost Three dollars yearly, U. S. funds. British subscribers One pound seventy five pence.

ENTERED AS SECOND CLASS AT HARTFORD, CONN., & WATERLOO, ILLINOIS

ALL subscriptions to be mailed to Matthew J. Brescia, 33 Lewis St., HARTFORD, CONN., 06103

REPORTS

Danbury Conn. — The Lord gave an encouraging time at the recent Conference, one professed Lord's Day evening at Gospel Meeting. Christians encouraged.

Bethlehem, Conn. — Tent meetings by bre. J. Smith and E. Higgins saw some blessing, Christians from Torrington and Waterbury helped in attendance - four professed we heard.

Vancouver, B. C. — Tent meetings closed July 24, also Westbank - only one professed at Marysville, Wash. bringing sadness that unsaved miss another opportunity of getting saved, the enemy succeeding to turn them aside from the Gospel.

Stubenville, Ohio — Our brethren here and Toronto, Ohio inform us that owing to some major remodeling of their Hall, the usual Conference will be omitted this year - it may be re-scheduled later on in coming year God-willing. There have been a few conversions of late which has encouraged them, as well as some baptisms. Pray for them.

Parry Sound, Ont. — Saints here with a little interest, also in S. S. work. Two of their local brethren were hoping to have a Gospel effort in a community 12 miles east of there, month of August, D. V. They were expecting bro. Doherty later in Fall with his chart "Egypt to Canaan."

London, Ont. — Our brother John Gray had a recent visit to Treadways, Jamaica, with good interest reported - he was encouraged by recent meetings on the Tabernacle at Thunder Bay, Ontario. Saints in Treadways enjoyed the visit - good attendance, some professed.

Lynxville, Wis. — Bro. Louis Brandt mentions a recent baptism here when six obeyed the Lord thus. With brother Wahls he was continuing the meetings in Prairie Du Chien with a little interest.

Sherman, Mich. — Recent Conference had the help of three of the Lord's servants - brother Mehl not being able for it this year.

Manchester, Iowa — They were planning a baptism before their Conference, result of meetings held in the Spring by bro. Leonard DeBuhr.

West Lorne, Ont. — Bre. Murray McCandless and Paul Kember saw a very nice interest in tent work here this Summer, 8 or 10 professed we believe - the Lord lead them on.

Everett, Pa. — The editor had a good visit with the saints here recently - a goodly number coming to the afternoon ministry meeting Lord's Day - bro. Slabaugh has been in Cumberland for some meetings also.

Valley Forge, Pa. — We understand bro. David Oliver has seen good interest here, where he had meetings last year, brother Albert Hull was helping at last report under canvas.

Vancouver, B. C. — The Lord has given the assembly a little blessing in seeing a few saved and added to the assembly, others we trust shall follow. Out of the seven this last year, only one is the daughter of a Christian family in the assembly.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin & Charles R. Keller & Samuel C. Keller

VOL. 69

OCTOBER, 1977

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Verse 17 JEWELS are
..... RARE & FEW
..... PRECIOUS
..... VARY 'N SIZE & COLOR
..... GIVE PLEASURE
..... DURABLE
..... GOD MADE
..... HAVE BEAUTY - Psalm 90:17

"EVERY WORD"

"These were more noble . . . in that they received the Word with all readiness of mind, and searched the Scriptures daily." ACTS 17:11 -

WHEN I READ THE BIBLE THROUGH -

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms, the Twenty Third,
Twelfth of Romans, First of Proverbs -
Yes - I thought I knew the Word ! ! !
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

(Submitted by Gerald Blakley, N. I.)

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel weary,
Yawning through a hurried prayer;
You who treat the Crown of writings
As you treat no other book -
Just a paragraph disjointed,
Just a crude impatient look -
Try a worthier procedure,
Try a broad and studied view;
You will kneel in very rapture
When you read the Bible through! ! ! !

Amos R. Wells

HOW THE LORD USED A MARKED TESTAMENT

The late Wm. Williams

PETRA DE LOPEZ is a widow, twenty-eight years of age. She lived in Chivacoa; and was a faithful Romanist, attending mass, and confessing frequently. She knew a Christian woman who lived in the same little town, called Ana Leal. This Christian dealt faithfully with her; but she resented it and never went back to her house. But interest was aroused in her heart; and knowing a man, to whom Ana Leal had lent a New Testament, she borrowed it from him.

She had never had such a book in her hands before. It was marked from the Bible House of Los Angeles and looking at the index she saw the words: "Jesus invita." - Jesus invites - on such and such a page. She turned to the page and saw Matt. 11:28 "Come unto Me all ye that labour, and are heavy laden, and I will give you rest."

She did come, and found rest and peace in Christ. She soon destroyed her medals and scapulary, and left off going to mass and confession and for fifteen days she read her new found treasure. But her husband was furious and he found the little volume and burned it. However, he could not destroy her faith and peace. One day he beat her with the flat of his cutlass, and, as it was very sharp, it cut her neck. She still refused to return to the Roman religion and one day he lost control of himself and was going to kill her, when a man held him and kept him from committing the foul deed.

He then took her to Nirgua, 36 miles distant, to her family, and there he with the aid of her sisters tried to force her to confess to the priest. The priest was smooth and jokey at first; but she exposed him and his class. He then abused her along with her sisters, but Petra de Lopez stood firm; and refused to confess. Again he moved her away to a quiet country place, where for six years he had her a prisoner, always hoping that she would recant. He forbade her to leave the house; and he lived apart from her in another place where he could keep strict watch on her.

However, she managed to buy a sheet of paper and an envelope and wrote a letter to Ana Leal in Chivacoa. It took six long months ere she could get a trustworthy friend to carry the letter. Ana Leal then visited her. When the husband knew it, he was mortified, and said that he had taken her away from the devils and that now they had found her out. He tried to force her to clean images and light candles to the Romish idols, but she stood firm.

One day he left on his donkey for Chivacoa. He did some business and was on his homeward journey when he dropped dead. Petra de Lopez was a free woman. Last year she was baptized and gathered to the name of our Lord Jesus.

Six years she suffered at the hands of a fanatical, cruel, Roman Catholic husband. What is Matt. 11:28 to you who read these lines? Have you as a guilty sin burdened sinner come to the Lord Jesus and found rest for your soul?

Petra de Lopez suffered six years shut up in a house for believing Matt. 11:28 at the hands of an unjust man. But remember, that all who refuse to believe Matt. 11:28 still suffer eternal imprisonment at the hands of a just God. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

HOW STANLEY WAS CONVERTED

THE great African explorer, Sir Henry M. Stanley, who died years ago, once told the story of his conversion through Dr. Livingston, as follows:

"I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were quite out of my province. But there came to me a long time of reflection. I was in Africa away from a worldly world. I saw this solitary old man there, and I asked myself, Why does he stop here, in such a place? What is it inspires him?

For months after we met I found myself listening to him, wondering at the old man carrying out Christ's words, 'Leave all, and follow Me.' Little by little, seeing his child-like trust in God, his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was led to Christ through him, although he had not tried in any way to do it."

• • •

POWER IN THE GOSPEL

I am waiting upon the Lord about the Gospel. The meetings are very solemn to my own soul and to others, as I know on Sunday evenings. There is the stillness and attention of the Spirit's power; but two-thirds or three-fourths of those who come are Christians while the streets are crowded with the careless and godless, poor women etc. We are sure the Lord would not have us preach the Gospel (and we believe the evening of Sunday, at least should be exclusively devoted to this) to those who should be preaching it, in various ways, themselves. Will you pray that somehow we may either be brought out, or they may be brought in to hear? We cannot bear to see no fruit, when we literally sigh and cry for it, and preach directly to that end.

TRESPASS OFFERING**Leviticus 5 and 6**

Wm. H. Ferguson

THE sin offering we are all fairly familiar with - how it brings before us the true "sin-offering" - our Blessed Lord at Calvary and His wondrous sacrifice. A complete offering has been made for sin - God has been reconciled thus and has given to us "the Word of reconciliation" in the Gospel . . . "Be ye reconciled to God."

The "trespass-offering" likewise is for sin - it has to do with trespass against God but also trespass against a neighbour or brother and we often fail to see the significance of this in our dealings one with another.

The underlying thought therewith is RESTITUTION. The offeror has an offering and also must make amends for the wrong that he has done to his neighbour or brother. Often this is lost sight of and we fall back on the thought that ALL our sins are taken care of by God, through Christ's atoning death, and we fail to make the proper amends for our wrong. There is a serious fault here which gives no license to do wrong to our brother, falling back on the grace of God to make up for our delinquency.

RESTITUTION

This principle of the Word of God is very definite, but what if it is impossible to make such a restitution? This is an important point to consider. Let us consider the trespass offering in holy things.

There must be an offering a ram and blood must flow. The costliest parts are food for the flames. There is so much sin in the holy things but we are reminded here that restitution must be effected . . . But how? We must thank God that here is seen pure grace on account of the work of Christ. You will note that a fifth part (speaking of responsibility to man and human weakness) had to be added to make up for that which was lost or stolen through our sin or carelessness. But how can you add a fifth part when a man's reputation has been stolen or ruined. We thank God that the Blessed work of Christ has also taken care of this - He has added the fifth part and whether we fail to do as we ought and restore that which we have taken away, we thank God there is a sufficiency in the work and sacrifice of the Saviour to meet this. He has added the fifth part He took not away. This is pure grace, but what about the one who refuses or is unable to restore that which he took away? Will that man or woman be lost, eternally? Thank God . . . No! ! But we believe in such a case there is the possibility of the loss of a crown or reward, when it should have been given otherwise to that one who had failed to restore that which he had violently taken away.

This should make us very careful as to our actions against another. How often there has been a fault, or a quarrel, even between brethren. We have a case of this in the "paroxysm" between Paul and Barnabas, but the kindly words of the beloved Paul, later, considering his brother and fellow servant, show that the breach had been healed and there was no intent to harm involved. This is surely important today when Satan, so often, uses some imagined wrong, or a spirit of jealousy arises in the heart, and harm is done, if not publicly then privately against one's brother. It is a dreadful thing to think of such a matter, or a quarrel, being carried to the grave and into eternity, to meet loss at the Bema of Christ because of our failure . . . the soul with the Saviour in the glory but the possibility of the crown being lost which should otherwise have been granted.

The principle of reward enters into this matter and we find that it is a very serious thing to trespass against one's neighbour or brother. There is so much idle gossip and harmful talk involving brethren and sisters for which we must give an account when we get home and into His presence. His all-seeing eye has missed nothing and the thought of vital loss at the Bema, should have a salutary effect upon us all. We see, further, how the beloved Peter speaks well of Paul, even after they had a confrontation at Antioch in Syria - Gal. 2:11 and 2 Peter 3:15, 16. How lovely of the old shepherd, Peter, just about to lay the armor down, thus to speak of his beloved fellow servant. We encourage brethren who seek to serve God in any sphere to consider the seriousness of carrying anything like this beyond the point where it can be settled, with consequent loss in the glory.

Considering the solemnity of the above, let us beware of any hard, or unyielding spirit, which characterizes the old nature and is never of God. This desire to rectify matters has always been the characteristic of the men of God. We have noticed this affecting the testimony, during our over seventy years in Christ, which has betokened a wrong spirit - anyone who knows anything of church history during the past century or two, must agree with this which has contributed to the scattered state of the testimony throughout the world.

Again we state, failure in such a case will not keep a soul out of heaven but as we read, and understand, the Word of God there shall be decided loss at the Bema of Christ. May the Lord grant wisdom, ere the sun sets on our lives down here, to see the true meaning of the Trepass Offering relative to ourselves, i.e. its typical meaning.

The lines of the old hymn come to mind as we close this article:

SOON SHALL WE PASS FROM THE EARTH AND
ITS MOURNING, ONLY REMEMBERED BY WHAT
WE HAVE DONE.

“There is land to be possessed
 In the world through which we pass;
 And the prize we could have won,
 Could be missed by anyone.

So! ! ! To younger who serve God,
 Yea! ! ! Until we leave this sod;
 Let us watch our spirit's state,
 While His Coming we do wait.

'Tis sad to think the prize
 Before our earnest eyes;
 May be lost because we strayed
 From the course, and error made.”

W.H.F.

RESTITUTION

Read Lev. 6.

AMONG the hills of Northern New England were two infidel neighbors. One of these heard the Gospel message, was impressed therewith, and enabled to bow in heart to the visitations of that Grace which hath appeared unto all men, and which bringeth salvation to those who are guided by it. This Grace, the apostle says, teaches us, among other duties, to live righteously; and the convicted sinner felt that he had wronged his neighbor. No doubt his pride rebelled against making the acknowledgement of his fault; but the terrors of the Lord for disobedience are a fearful burden to an aroused conscience - as the Scriptures query, “A wounded spirit who can bear?” So he visited his infidel neighbor and informed him of the change that had taken place in his feelings as to Christ. The other replied that he had heard of it, and was surprised, because he had thought him about as sensible a man as there was in town.

“Well,” said the Christian, “I have got a duty to do to you, and I want you to hear me. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago; and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in state's prison I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it.”

The infidel was amazed. He began to tremble.

“If you have got those sheep you are welcome to them. I don't want nothing of you, if you will only go away; a man that will come to me as you have - something must have got hold of you

that I don't understand. You may have the sheep, if you will only go away.

"No," said the Christian. "I must settle this matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay me six per cent, on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled it, and laid as much more down beside it, and went his way; leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

One result which followed from this honest confession and restitution, was the conviction forced on the mind of the man who had lost the sheep, that there was something real in Christianity.

From "Words in Season"

IN MEMORY OF BELOVED JAMES MOAR OF SHETLAND

We have mentioned the homecall of this esteemed fellow laborer in our last issue of W. I. S. However, the following details of his labors there, supplied to us kindly by brother Philip Harding of Wales who was in that district some little time ago, will be very interesting to those with "pioneering" in their heart and we are convinced that if it is not there, it will not be practised - the following should encourage all with this desire to follow in pioneer labors.

SHETLAND is the most northerly part of the British Isles and is comprised of a number of islands way out in the North Sea. It is as far north as Anchorage in Alaska and also parts of Greenland. The largest island of Shetland is called the mainland of Shetland.

James Moar was born in December 1889 to believing parents who were gathered to the Lord's Name at Salivoe on the west side of the mainland. The croft where he was born and brought up was frequently used for cottage meetings. As a young lad these cottage meetings along with the reading of Gospel tracts had a great effect upon him. He became exercised about his soul and ultimately expressed his desire to be saved to his oldest sister, Maggie Ann, who was already saved. She quoted to him Acts 16:31. The Spirit of God used that verse with power and there and then James Moar believed and was saved.

A number of years later, in 1910, he was baptized along with nine others through the labors of a brother, Mr. Petrie of Edinburgh and gathered to the Lord's Name at Selivoe. He went on in the things of God and lived what he believed - his testimony was outstanding. For some years he went to sea (as most Shetlanders do) and such was his testimony that, on one ship, where every other member of the crew were R. C's, the crew built him a special cabin where he could read his Bible and pray in peace and quiet.

At that time the assembly at Selivoe only carried on Gospel meetings when a visiting brother came. In 1914 James Moar, with another brother, became exercised about maintaining a consistent Gospel testimony in the area. They commenced a regular Gospel Meeting in the Hall on the Lord's days and also a cottage meeting on the Thursdays. They then became exercised about Bible Readings and so commenced Bible Readings in the Hall in the homes of believers on subjects like Baptism and the Principles of Gathering. The result of these was that five young people were baptized in the sea and gathered to the Lord's Name.

This was the commencement of many Gospel series he was involved in. His exercise was to reach the country districts on the West Side of Shetland, against the wild Atlantic Ocean. From that time on he conducted many series of Gospel meetings although still engaged in secular work. Often another brother helped in these Gospel meetings.

Time and again after a hard day's work he would go to preach the Gospel in one of these isolated places. These were not isolated meetings but series of meetings. At first he would walk miles after his work to take these meetings but later he obtained a bicycle to take him over the hills to the meetings. During one particular series, during the Winter months he had to cycle about nine miles from his home in Sandness, passing a quarry on his way. Winter nights in Shetland are very dark, remembering that darkness sets in around 3 p.m. Every night as he came near to the quarry a fear gripped his heart. This fear became almost unbearable but he realized if the meetings were to continue he would need to conquer this fear that came over him every night at that spot. That night as he approached the quarry the same fear gripped him but this time he went right into the quarry and getting down on his knees he poured out his soul in earnest prayer to God. The fear left him and never again did he experience it. Many were saved during these series of Gospel meetings.

Although exercised for many years to devote his full time to the Lord's work, he was reluctant to do so because he had a deep concern for maintaining the Gospel testimony in the Selivoe Gospel Hall. Hitherto no other local brother seemed exercised about trying to keep this testimony going. James Moar loved the assembly and ever sought to maintain the principles of gathering. He thus continued for many years in secular work while conducting many series of Gospel meetings as well as maintaining the Gospel Testimony in the Selivoe Gospel Hall. However, the Lord raised up young men with a gift who were exercised to keep the Gospel testimony at Selivoe and thus, in 1945, he took the step into full time service for the Lord, with the full commendation of the assembly. After taking that step he visited the crofts throughout Shetland and became well known and respected by all. He visited the other islands and had series of Gospel meetings in them despite the fact that scarcely

any came out to the meetings in the week. As a result of his labours an assembly was planted on the island of Yell. He was also responsible with another brother for the assembly planted at Scalloway. He also faithfully ministered the Word of God.

In 1969 the assembly at Selivoe purchased a second hand bus to hold about forty to be used for Gospel meetings in the country districts. Usually another brother labored with him in the bus and those who did so counted it a privilege to labor with him. Throughout his labors scarcely a croft in Shetland escaped his visit and many were visited frequently. During the latter years he wrote some Gospel tracts and also a booklet on assembly principles. The past ten years, owing to his health, he was unable to use the bus or have series of meetings. However, he continued to take part in the assembly meetings, often sharing the Gospel meeting, as well as taking part in funerals, the last of which was a week prior to his Homecall.

His Home call was sudden on Thursday June 16th, at the age of 87. A large company attended the funeral which was taken by a number of brethren. Prayer greatly valued for Mrs. Moar and the family of four sons and two daughters.

(The above record is printed in W. I. S. as an incentive to brethren into whose heart God has put a desire to branch out in their home State or district, and labor for God in a scriptural path of pioneering. Young servants who travel coast to coast never become pioneers and miss an eternal reward and much respect of exercised saints. Romans 15:20, 21 . . . Editor)

THE ARK

Genesis 6, 7 and 8.

Thomas Newberry

THE Hebrew word for the ark of Noah is "teebah" - the ark of the testimony in the holiest is called "aron" - both signifying a chest. The ark of Noah was of GOPHER wood; the ark of the covenant of SHITTIM wood - both typical of the humanity of Christ.

The ark of Noah was covered within and without with PITCH, the Hebrew word for which is "copher" - from "cahphar" meaning to cover over, to expiate, or make atonement: hence also the Hebrew word for the propitiatory or mercy-seat of the ark is "capporeth," from the same root-emblematic of the atoning-work of the Lord Jesus, and of the grace or loving kindness of God founded thereon.

The ark of the covenant was covered within and without with gold - emblematic of divine glory.

There are remarkable coincidences between the measurements and construction of the ark of Noah and those of the temple of Solomon and Ezekiel.

The length of the ark was 300 cubits. The inner court of the temple, according to Ezekiel, is three hundred cubits square.

The breadth of the ark was fifty cubits. This also is the breadth of the temple without the galleries.

The height of the ark was thirty cubits. This also is the inner height of the temple in the holy place (I Kings 6:2).

The ark was made with rooms or nests and with lower, second and third stories. The side-chambers of the temple, ninety in number, were in three stories (I Kings 6:8; Ezek. 41:16).

There was a window or skylight to the ark. And there were windows to the temple, lighting it from above (I Kings 6:4).

There was a door in the side of the ark. And there is a special mention made of the door or entrance on the right side, or shoulder, of the house of Jehovah (I Kings 6:8).

The ark was provided and designed by God; and Noah and his family were called into it. And then "God shut him in" literally "shut around about him" - that is, secured him on every side. THE ARK PASSED THROUGH THE JUDGMENT which destroyed all the world beside, carrying with it, and within it, the eight souls committed to its care; so that, when the fountains of the great deep were broken up, and the windows of heaven were opened, not a spray from the billows, not a drop from the wrath-clouds, fell on those within.

So souls chosen in Christ and saved in Him passed through death and judgment in Him Who underwent it all for them. In His death they died; in His burial they were buried; in His resurrection they rose; and in Him they are seated in the heavenly places above.

Genesis 8 is beautifully emblematic of the believer's PRESENT position and security in a RISEN Christ.

THE DAY on which the ark rested on the mountains of Ararat is divinely significant, name, the seventeenth day of the seventh month.

At the institution of the Passover the seventh became the first to Israel (Ex. 12:2). The fourteenth day was the day of the Passover. Three days after was the seventeenth, and on the seventeenth day of the same month the ark rested.

Three days after the passover Jesus rose from the dead. Thus the seventeenth day of the seventh or first month, the month Abib, is at once the day of the ARK RESTING, the third day after the passover, and the day of the RESURRECTION OF CHRIST - a striking proof I believe, that the crucifixion was on the Thursday, and not on the Friday; thus foreseen and foreshadowed by God.

Though the ark was at rest, and the waters abated, and the fountains of the deep and the waters of the heaven were stopped,

as yet Noah and his family remained shut in the ark. Just the position of the believer now - safe in a RISEN Christ, and judgement over.

From the ark thus resting, Noah sends forth the raven, and the dove. Even so, feelings, affections and desires go forth from the believer, secure in His ascended Lord - some, like the raven "the minding of the flesh," which have a congeniality with this present evil world and its floating carcasses; others like the "dove," - "the minding of the Spirit," which can find no rest in a world like this, but only in the bright prospect and promises of the world to come, "wherein dwelleth righteousness."

(The above from the pen of the late Thomas Newberry in his "Divine foreshadowings" is very enlightening - he was a deep student of the original Scriptures, well taught and enlightened by God's Holy Spirit. You will note his reference to the Resurrection of Christ and His death on the 14th., day, or the Thursday, instead of the generally accepted date of Xendom as the Friday. Personally we could never see the point of departing from the type foreshadowed in Exodus 12 where the lamb had to be killed and blood sprinkled between the two evenings on the fourteenth day of the month Abib, other reasonings fail to convince us in this matter. We are happy to see Mr. Newberry holding to this date for the crucifixion Editor).

THE CHANGING GENERATION

IN the wake of much "profession of the past number of years" why is it that so few seem to have the proper desire to continue in Assembly fellowship, in separation from the world in its varied forms and confusion?

We believe in many cases there is the lack of the evidence of the work of the Holy Spirit - there has been a laboring to produce "converts" (even to the extent of interfering with the work of the Holy Spirit), hence there is not a decided testimony, in separation from the world.

It seems, therefore, today when there is an attempt to introduce something alien to proper testimony, following the apostolic teaching of Scripture - I Thess. 1:6 etc. Acts 2 etc., it behooves all who desire to see a true pattern of assembly testimony developed and maintained to stay close to the Word of God and scriptural precepts, looking to the Spirit's work of conviction and true conversion, bringing a distinct change in the life and a separation from the world and its false ways, even religious concepts which can be very frivolous and empty. Usually the mass of such tends to the benefit of the sponsors and not to the growth of assemblies formed from a godly pattern and maintained by a scriptural ministry in the Spirit's power. All else is vain and dreamlike, makes a great

profession, fitting in to the world's idea of "reaching" the people but produces that which is the aim of the producers - a following. This is where the intelligent Christian who knows something of true assembly testimony can distinguish "between things that differ." As one of the old poets wrote years ago - "We are the music makers. And we are the dreamers of dreams."

The modern concept of "carrying the Gospel through the air" (while God can of course use even the works of men to further His work even though it is not as He ordered) will never counteract the true scriptural method, used by our Lord as He trod the streets and lanes of the cities and dusty roads of Palestine to carry His message "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Romans 10:15.

So, let us encourage all who do this after the Master's pattern and discourage any attempt to entice the assemblies into something that lacks the divine pattern or example.

There is so much land to be possessed after the divine pattern. When we depart from the pattern, one cannot tell where such ends, nor what it leads to. The T. V. is Satan's bait today to captivate the minds of millions and it is a great success, bringing millions of profit to the sponsors, but irremediable damage to susceptible minds. The Master said on the eve of His departure to the Cross "they are not of the world, even as I am not of the world." John 17:14.

An old disciple

NEW TESTAMENT WORD STUDY

2 Timothy 4:2

IN this exhortation from the beloved apostle Paul to Timothy, his son in the faith we have rather a compact way of telling Timothy to be earnestly prepared for the work of the Lord in whatever opportunity should arise. Literally it says - "Preach or proclaim the Word - Be attentive, or assiduous, always ready (this is the meaning of be instant) or urgent when there is a seasonable time, or even when it seems unseasonable, always be ready and wide awake." How this speaks to many of us who pass by opportunities at times when we should be on our guard. The first word is —

BE INSTANT - i.e. be attentive, be ready - Paul here uses the example of the Roman soldier (his constant guard), ready for any word of command or change of duty etc.,
IN SEASON - The word here is (eukairos - Gr.), seasonably, at opportune moment etc.,
OUT OF SEASON - Unseasonably, when no such opportunity seems at hand, nevertheless "Be ready" as the true Christian soldier - ready for any command of His Lord. The word here is (akairos - Gr.) when there is no oppor-

tunity seemingly - nevertheless - "Be ready."

These three words (in the original) give us the marching orders for the Christian soldier and should speak to us, *at all times*.

Paul here, as he does elsewhere, uses the example of the soldier of Christ in his service for His Lord.

BE INSTANT IN THE ASSEMBLY

We could apply this to ourselves in connection with many avenues of service. Take, for instance, the assembly meetings. Are we exercised about the Prayer Meeting, or Bible Reading, or Ministry meeting - what about the Gospel Meeting?

How solemn, if there is a change in purposes and some, who should be prepared for this, even though not called upon to preach, should need to say . . . "I am not prepared." To be ready, at all times, would give us healthy exercise for all meetings of the assembly. We fear there is a great lack of this amongst us, generally speaking, always leaving the exercise to someone else . . . "Let George do it" as we often hear.

The above exhortation would mean that we should always be ready for any emergency which may arise, or develop. It is healthy exercise (even though there may not be the need to do such public) - it will give help to the speaker, or speakers, as under the Spirit's instruction, they can sense that there are exercised souls sitting before them, also in the mind of the Lord. Such makes for a good and profitable meeting.

TO BE INSTANT is the watchword of the man who is Christ's servant - always ready - attentive to the leading of the Spirit, assiduous in his study of the Word and the need for a simple Gospel message - it need not be a long oration but it should have in it some evidence of godly exercise and preparation - ALWAYS READY.

The Editor

POPULAR PREACHERS

Chas. Finney, the Revivalist of past century said If you have much of the Spirit of God, you will have much opposition. Perhaps the leading men in the Church will be against you.

Jesus Christ warned (Luke 6:26 - Isa. 30:10) Don't tell us the truth; Tell us nice things, Tell us lies, forget the gloom.

God's prophets are never courted by favor of the world. Elijah was called a "troublemaker" - "Art thou he that troubleth Israel?" I Kings 18:17. John the Baptist lost his head because he dared to cry out against specific sins, Mark 6:18. The apostle Paul was called a "pestilent fellow" - a pest - Acts 24:25, because of his messages. Stephen became the first martyr after his convicting

sermon (Acts 7). The Lord Jesus was nailed to the Cross. Do you think today's prophets will fare better?

AMERICA NEEDS:

Bold preachers, not entertainers. The sermons of some today include their rhetorical and forensic abilities, with their command of absorbing facile language . . . Cp. I Cor. 2:1, 8.

Today they tell beguiling stories, anecdotes and quips and comments. He must, of all be "popular and a great guy." We have homilecticians, sermonizers, lecturers, humorists and even comedians but the great need is for men "who preach without trying to please men." Gal. 1:10.

Preachers who should be fishing for men are now too often fishing for compliments from men.

Jonathan Edwards' sermon - "Sinners in the hands of an angry God" was dismissed because of his plain preaching against sin - 2 Tim. 4:2. If Christ wore a "crown of thorns" why should his followers expect only "a crown of roses?"

(Submitted by Robert Pike of Joliet, Ill.)

PLAIN PREACHING AND PLAIN TEACHING are more than ever needed today when there is an attempt to avoid the plain Word of God as to Discipline in the church and kindred subjects, as well as the tendency to times of "feasting" rather than "fasting." It seems some are ready for any kind of feeding their appetites, with no appetite whatever to correspond for the good and wholesome Word. Young ones are thus ensnared and caught in the whirl of activities, a good time, and good company, even though it is not "spiritual company." Who will lift up their voice against such practices today? It used to be the "remembrance of the Lord" was a time of solemnity and exercise, but now it is soon forgotten in "eating and drinking" to make up for the hour or so spent around the "Table of the Lord." Where is any self-denial or consecrated service for the Lord - it used to be seen in the assemblies, but not anymore in some quarters? It is time for some plain speaking and teaching not dependent upon the temporal support of lax shepherding.

GRACE TO SAY NOTHING

GENERALLY speaking, it requires more grace to hold one's tongue than to speak. In every-day work, for instance, how many of the Lord's people get into trouble by their tongues. We heard it once said to a brother, "What you need is, grace to say nothing." Some unconverted fellow-workman gives you a "cut" of some kind: perhaps it may be because you own the name of Christ alone; and in a moment you give him a little

cut back again. Thus, strife begins; and you know it is like the letting out of water. How simple everything becomes when we bear these things patiently. And why should they not be borne patiently? If a fleshly cut rouses the flesh in us, it shews that we have not been keeping the flesh in the place of death. It is truly a bad symptom when the flesh in us responds readily to the flesh from without. Let us mortify the deeds of the body, remembering the words of David, "I will keep my mouth with a bridle, while the wicked is before me." Psa. 39:1. And then, too, we shall see the need for a bridle, even when others beside "the wicked" are before us. Amid the unceasing talk about anything and everything that goes on around us, we need to remember the words of Job — "Oh that ye would altogether hold your peace, and it should be your wisdom." Job 13:5.

A CONTENTED CHILD OF THE KING

"ONE day I went to visit a poor woman who was very happy and rejoicing in Jesus. During her husband's lifetime she had assisted him in getting a livelihood by making wicker baskets and hawking them about the country. They lived in a caravan, with which they travelled from place to place. After her husband's death, a kind friend had allowed her to place her caravan on a small plot of ground by the roadside, where she could grow a few vegetables and a little fruit, which she sold to passers-by. On arriving at the place, I found some difficulty in reaching her room, being afraid lest the ladder which I had to ascend should break. On entering, the aged woman asked me to be seated on a stool, which was placed against the side of the vehicle, because one leg was broken. After a little conversation, she said, 'you would not think it, sir, but I often have a visit from the King here. When I shut my door and kneel by the side of my bed, King Jesus often comes, and He has told me my sins, which were many, are all forgiven, for His own precious blood has cleansed me from all sin; and He supplies all my temporal wants too: and I have up yonder a crown of glory, a pure white robe, a golden harp, and a mansion to dwell in. Oh, what cause have I, a poor lone creature, to be grateful to my heavenly Father!'

When next I saw her she was suffering severely from a scalded arm, yet still she was very happy. On asking her how she was, she replied, 'Well, bless the Lord, I am happy, and have still much to be thankful for. Since you were here God has taught me some needed lessons. I had a gooseberry bush which was loaded with nice fruit, and a small bed of onions that I was depending upon to bring me in a little money, that I might lay by for next winter. Well, God saw that I was not living on Him by trust, so He just allowed some boys to steal my gooseberries and all my onions, that

I might trust Him more. After that I burnt my arm, and am now just compelled to look to God alone. And oh, dear sir! this is a precious way of living; for that same God who caused the ravens to feed His servant Elijah is my God, and He does not let me want - no, nor He never will; for He has promised, and I know He is as good as His Word, and a good deal better.'

'A good deal better! What do you mean?' I asked. 'Why, look here, sir,' she replied; has He not said in the Bible, "His bread shall be given him; his water shall be sure"? Now I have never had to live on bread and water yet; but if I had, God would have been as good as His Word; but now, is He not a good deal better?' I was struck with the simple faith of the poor woman. God did take care of her until He took her to His own glorious home.

S. M. H.

A NIGHT OF PRAYER

WE had been toiling long, without seeing a sinner saved, or a backslider restored to God. There was perfect order, and good attendance at our meetings. The machinery was all that could be desired, the workers were harmonious and earnest, yet the blessing seemed to tarry. A simple Christian lad suggested, that we should meet together, and seek the Lord in prayer. That request could hardly be denied, although, as several afterwards confessed, it was not received with welcome. We came together on the appointed night, expecting to have our customary prayer meeting for an hour. The usual stiffness, and lack of utterance were there, and everything pointed to a dull and dreary time. But God had better things in store for us, although we knew it not. Our younger brother stood up, and told how his heart was burdened with the condition of things: how he longed to see his relatives saved, and then in a tremulous voice, with the tears starting from his eyes, he added, "I ask specially that you pray for me, that I may not be able to rest day or night, until every one of my friends have been saved from an eternal hell." That request went like an arrow to our hearts. Who among us could pray for this, for our brother? We all felt that we needed it more for ourselves. We all fell on our knees, and remained in silent confession and prayer before God, I know not for how long, but this I do know, that when one of our number led in prayer, or rather, in confession, there were "Amens," and groaning in spirit among us, all over the place. There was prayer that night, such prayer as I have seldom heard. God was wonderfully near - the solemnity of His presence was known and felt. Hour after hour passed, and still the stream of prayer and supplication ascended. No one seemed to weary; request followed request. Our hearts were drawn out in prayer, and God in high heaven was hearing our cry. We arose in the assurance that the cloud of blessing was upon us, and that the answers were about to be given. Nor were we disap-

pointed, for from that very night God began to save, and many have since been born into the family of God. That night of prayer is a way-mark in life's history, and its memory will linger to the journey's end.

From "Believer's Magazine"

1897

MOTTO FOR YEAR

"BE THOU FAITHFUL."

Dear Fellow-Believers, as by the grace of God we have reached another milestone on the road of Time, let us raise a note of praise to our covenant-keeping God, who has led us hitherto "by the skilfulness of His hands," and fed us "according to the integrity of His heart;" and, as the new year dawns upon us, let us hear the words of the Master, "Be thou faithful." This exhortation is very much needed in this day. Faithfulness to Christ is much lost sight of, and expediency is resorted to instead. The desire to see much present result of labour for Christ, and to be popular, is liable to outweigh the more important privilege of pleasing Him. We must seek to serve in the light of the coming day, remembering that He is the judge of our service, and not men, and that the crown of life is the special reward He gives for faithfulness to Him. We shall assuredly oftentimes be made to feel that the reproach of Christ has not ceased, if we would follow Him wholly; let us, like Moses of old esteem this far greater riches than all besides. "Be thou faithful."

Oh, let us seek to be true to Him, and not compromise with the world, nor be taken with the latitudinarian spirit of the day, which would make truth non-essential, and seek to build up a visible unity, while denying the fundamental doctrines of God's revealed word. Let us copy Him who as the perfect servant of Jehovah was "faithful to Him that appointed Him." Let us trace His footsteps, and seek to place our feet in the way He has marked out. Let us have the awakened ear, and the anointed hand and foot; and though the path may be a narrow one, shrink not from it, but gladly follow wherever He leads, and "Be faithful."

From an old "Witness."

* * * *

The curse of public prayers often is that they are too long; and the curse of private prayers that they are too short. Abraham did for Lot what five kings could not do, because Abraham was a praying man.

* * * *

The Christian who has money and keeps his hand shut, is a miserable man in time, and a failure for eternity.

I might trust Him more. After that I burnt my arm, and am now just compelled to look to God alone. And oh, dear sir! this is a precious way of living; for that same God who caused the ravens to feed His servant Elijah is my God, and He does not let me want - no, nor He never will; for He has promised, and I know He is as good as His Word, and a good deal better.'

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QUESTIONS AND ANSWERS

Question: What warrant, from the Scriptures, is there for an Assembly to enter into a commercial field by setting up a shop to sell books of known and proven spiritual value, also others which are unknown and could be suspect, modern Bibles and other articles etc., for the purpose of "raising money for missionaries?"

The enterprise to be financed by the freewill-offerings of the Lord's people to cater for assembly believers or the general public. Should these offerings be processed this way for the purpose named?

From Australia

Answer: The whole question raised makes plain that this is a commercial approach to a spiritual matter, such as raising money for missionaries. This latter suggestion and object raises the possibility that we are missing the mark altogether as to the proper manner of having fellowship with those laboring in foreign fields. We have the principle in Exodus 25:2 regarding the building of the house of God in the O. T. The same principle holds good for what work and service of the Lord that we find in many Scriptures.

If this enterprise and exercise as to a shop of this kind, it should be the exercise of individuals capable, with a knowledge of divine principles. Otherwise there may be avenues through which Satan can introduce factionary matters among the people of God. Over and above that there is the possibility that it may prove to be a burden cost-wise to the saints. There are too many in the market with questionable material and business acumen which will attract generally and the spiritual person who relies on the Word of God and a good Commentary or Lexicon for their general reading will find little need for such . . . "Of the making of books there is no end." Eccles. 12:12.

There are, of course, valuable books written by godly men of the past century or so which have the "breath of God about them." But they are scarce today and the market seems to be filled with latter-day books which are merely a repetition of the studies of men and women of "The Book" today for the maintenance of assembly testimony to the Lord's Name.

Question: A few years ago I was overtaken in the gross sin of adultery (once only) with an unsaved man, who has since been saved. It was not contemplated and the horror of what had happened was almost more than I could bear and there was only One to go to in my distress and repentance. I know He has forgiven me - I John 1:9.

What is worrying me is - "should this be confessed to the assembly, it could cause very much bitterness and hatred, probably never to be overcome, but if keeping the Lord from working in our midst, He must have the preeminence?"

Answer: Feeling very tenderly for you in your distress, it would seem you should mention this to two or three of the responsible elders of the assembly - you should find them understanding men - but this would be the proper course, especially if the man mentioned is in the assembly fellowship. This has been a question raised (some time after

the event - often) and when carried out properly and with true Christian feeling the discipline can be effective in restraining sin and bringing blessing. If entirely covered, as it has been, so far, your peace of mind is of more value than any other consideration and the Lord will help you in the matter.

Question: Some younger ones have been asking recently, as to Oversight Meetings, if a man should tell his wife and accept her advice etc., seeing they are "one flesh" and should not have any secrets. Is this so? I don't want to let slip all I have been taught was right.

Answer: This is a helpful question which we shall seek to answer. It shows a lamentable lack of spiritual understanding on the part of those who suggest that a man should tell his wife such matters as are discussed in oversight meetings, and the best thing is to nip it in the bud and warn against it, as a woman has no part in the discussing of the affairs of the Assembly. She is valuable as she maintains her true place as a sister in fellowship but outside of that, in this case, she enters a sphere for which she is not fitted - very often troubles in such matters can be traced as one of our older brethren used to preach a little sermon on . . . "Find the woman" . . . Often a woman is found at the source of difficulty in assembly matters.

One of the things that lie basically as to this question is that we have very few of the old time godly and understanding brethren as to assembly rule. Some have gotten to this place in rather strange ways, often by human appointment which is always wrong (Acts 20:28).

The discussion of godly brethren who have a godly care for the Assembly are held inviolate, even from their wives, since godly men know something of the "wiles of the enemy" in using the weakness of the woman to further his purposes of confusion and error. Gen. 3:1 etc.

There could be cases, in the event of a godly and aged brother with a wife of like spirit as to the truth of God, who knows her place and is a "mother in Israel" speaking of something relative to a sister involved - without divulging the mind of his brethren, but the godly overseer never makes such private matters the subject of conversation at home or abroad.

So, in answer particularly to this question, we would warn against any suggestion of giving in to such inexperience, coupled with an evident desire to lead the assembly away from the path of true testimony and introduce principles, or men of mixed principles, who can never be a help to the people of God in proper scriptural testimony to His Name.

We would also add that where there is any matter for consideration, there should always be obtained the mind of all, likewise also the mind of elder brethren known and respected among us who may be able to help in the problem. The aged Peter could write to the overseers . . . "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed (or shepherd, or give food to) the flock of God, as much as in you is . . . I Peter 5:1, 2 etc., Let it be the duty of the shepherd if such there be, to find food for the flock of God and have a shepherd's heart for the flock and the testimony committed to those who desire the glory of God and not their own will. "Wilfulness is never a characteristic of any godly shepherd."

PIONEER PAGE

WE HAVE INCLUDED in this issue a short commentary on the labors of a faithful pioneer in lonely north of Scotland, dear James Moar. This should speak loudly to us all.

Personally, as we feel that the shadows grow longer that we must realize a'fresh the need of souls of many thousands, sitting in darkness of unbelief.

We feel there is plenty of exercise to preach to souls who hear the Gospel regularly in our Gospel Halls, rather than many in out-of-the-way places who do not hear the plain, simple story of the love of Christ for the perishing.

May God touch these hard hearts of ours, lest the shades of night fall.

"The night cometh when no man can work . . ." John 9:4

* * *

THE Orkney Islands lie immediately north of Scotland, then the Shetland Isles north of that and West, or N. W. Some of the first of our laboring brethren from the north sought to reach out to these who were steeped in their religious ritualism, but without Christ and there were some real times of awakening. From there and the Shetlands, one or two hardy men like brother Sloan of that day, had their eyes on the Faroe Islands, lying between that and Iceland, and they carried the Gospel there, Mr. Sloan travelling with some fishermen in their fishing boat - a very rough passage indeed. As a result many were reached and saved in the Faroes, and assemblies formed and Christians known as "brethren" are well known in this dependency of Denmark to this day. We had subscribers to W. I. S. there for years, some of the good men we knew of are gone but their work remains.

"THERE'S a legion that never was listed, that carries no banner or crest, but split in a thousand detachments is breaking the road for the rest." Dugald Campbell's motto as he carried the Word of God through the Sahara Desert and other parts of Africa.

The beloved Paul said . . . "Whosoever I take my journey into Spain, uttermost part of land known then in Western Europe." We do not believe he ever reached there but he will get credit for it, since it was in his heart. The Living God can "touch the heart thus" of the pioneer.

Editor -

Avonport, N. S. — Annual Conference will be held again D. V. November 12th. and 13th., with Prayer Mtg. Nov. 11 at 7:30 p.m. Usual order of meetings - Brethren walking in the old paths welcomed in ministry - hospitality extended visitors. Corresp. Hugh Kelly, P.O. Box 1116, Wolfville, N. S. BOP IXO, Phone No. 542-5527.

La Crosse, Wisc. — Our Annual Conference will be held God-willing on October 22 and 23 in the La Crescent High School, preceded by Prayer Mtg., in the Gospel Hall, La Crosse, Friday October 21. Usual arrangements will prevail. Corresp. L. Uglum, 314 So. 6th St., La Crosse, Wis. 54601.

Fergus Falls, Minn. — Brethren DeBuhr and Ballhagen had some tent meetings in Underwood, quite a few strangers but not too much exercise as to their souls. One professed. A number of the local brethren had another series in the Gospel about 30 miles from Willmar, found it hard to get strangers coming regularly.

Prince Edward Island — Brother Harold Paisley, with bro. Albert Ramsey have had good tent meetings about a dozen miles from Charlottetown, with good attendance and a few souls professing.

Toronto, Ont. — Saints of Pape Ave. Assembly report a little encouragement in street work, a few of the neighbours seem to be listening, a few unsaved children regularly attend the Sunday School.

Rockford, Ill. — Word from the small Assembly in Harlem Road Gospel Hall here, tells of their exercise to continue in His ways and any interested in visiting here could contact the Correspondent there brother D. F. Klarman, 1325 Gladys Drive, Rockford, Ill. 61111. This should amplify and perhaps correct our notice of last month's issue as to Rockford.

Akron, Ohio — Labor Day Conference was a well spent season under the Word of God - we believe with His help throughout. Plain, practical, devotional ministry as to Assembly and individual life.

Many younger believers present, presenting a challenge to live for God in separation from the world - eight or nine of the Lord's servants present to help. Brother Jas. Martin of Ireland continued with a few meetings - saints encouraged.

Maritimes — Bre. McCracken and Bingham had some blessing in the Gospel near Tatamagouche and bre. Albert Hull and W. Gustafson had five and a half weeks near Nineveh, one young girl of nineteen professed and saints encouraged in the meetings.

Our brother Robert McIlwaine has been preserved and is off the critical list and improving well, it will take time yet for the skin-grafting etc. We trust he shall be preserved and be used further in the Gospel which he loves.

Personalia — Prayer requested that Ministry at the Fall Conference may be of a Practical, Separating and Instructive nature by men of definite "assembly convictions." Pray also for elder servants of Christ still with us, and widows of the Lord's servants, as well as godly shepherds of the assemblies who have served faithfully for years. Continue to pray for Robert McIlwaine of the Maritimes, also his aged parents, L. K. McIlwaine and wife - also our brother William Ward of Byfield, Mass., who is recovering strength from recent surgery on his right arm "Pray one for another" - James 5:16.

CONFERENCES

October Conferences — ORILLIA, ONT., 8, 9 and 10th. (see last issue.)

ST. THOMAS, ONT. October 8, 9 and 10 - See last month's issue.

CLEVELAND, OHIO October 22 and 23, Prayer 21st. See last issue.

VICTORIA DR., VANCOUVER - October 8, 9 and 10 - See last issue.

Livonia, Mich. — Conference of Stark Road Gospel Hall D. V. commences with Prayer Mtg., Nov. 4th at 7:30 p.m. All meetings in the Stark Road Gospel Hall as usual, see last issues - Gospel Hall phone 425-4910. Meetings will be at 10 a.m. - 2:30 and 7:30 November 5th and 6th. Ministering brethren walking in the old paths of the Word welcomed in ministry - Alexander Stewart. 14145 Shadywood Drive, Apt., 68, Plymouth, Michigan 48170.

Hartford, Conn. — Annual Conference of the Charter Oak Assembly here will be held God-willing this year November 19 and 20 - details next issue. M. Brescia, Corresp.

Blue River, Wisc. — The Annual Conference will be held D. V. October 15 and 16, commencing with Prayer Meeting Fri. October 14 in the Blue River School Gymnasium. Usual arrangements and hospitality extended to visitors - Correspondence to Otto Studnicka, Box 537, Muscoda, Wisc., 53573 - Sorry we omitted this notice in September.

FALLEN ASLEEP

St. Thomas, Ont. — Our dear sister Mrs. Hazel McQuiggan of this assembly "went home" August 28th., in her 82nd year. Saved when sixteen under preaching of brethren D. McGeachy and J. C. Beattie and in assembly from its beginning in 1915.

West Union, Iowa — Our dear brother Melvin Nutting went home to be with the Lord July 20, aged 81. He was saved in the first meetings around these parts when brother Warke and Bro. Brandt had the tent in Elgin, Iowa, about 35 years ago and was in the West Union Assembly from the beginning. A quiet and consistent brother, attending well until he got to the point and age when he did not drive at night and could only be at the Lord's Day morning meeting. (good for younger brethren to give consideration to this aspect of driving which affects not a few as age hinders).

Sault Ste. Marie, Ont. — After a lengthy period of suffering our dear sister Miss Caroline Parr departed to be with Christ in her 76th year. Date not given. She was a quiet and sincere Christian, a faithful Sunday School teacher for 35 years - greatly missed at the assembly meetings. She is survived by three sisters, one not saved.

Lonaconing, Md. — Our dear sister Christina M. Moore (daughter of the late John Main) (date not given). Confined to a home for the past six years, she was aged 74. Survived by six children, all raised in the Sunday School - we should remember such in our prayers. She was faithful in telling her family about the Saviour. She served faithfully for over 50 years.

Treadways, Jamaica — Our dear sister Mrs. Lena Anderson "went home" the 19th July aged 60. Saved 18 years ago and gathered to His Name here - she maintained a godly and consistent walk and a regular attender until hindered by sickness. She leaves one daughter, Clairie, in fellowship at West Hill, Ont., her husband and other children, some unsaved, for whom she had constant exercise.

Also we record the homegoing of our sister Mrs. Inez Rhoden, August 14, aged 70. Saved in 1950 and received into fellowship here. A real help in the Assembly until hindered in recent years. Prayer requested for her husband, in fellowship, and for a number of unsaved children.

Brodhead, Wisc. — Following a Gospel Meeting our brother William J. King was called home - one of the first to "break bread" here about 40 years ago. He will be missed, local brethren took the service. Date of death given as July 27, '77. His wife predeceased him in 1973 - he keenly missed her.

North Ireland — We have heard without details of our beloved sister Mrs. Amadio after considerable suffering - details later.

Tasmania — Our dear sister Mrs. Ken Allen of Moonah went to be with the Lord July 29th, following surgery a few weeks before. Our brother is sustained - pray for such in their loneliness - it is only "till He come."

Words in Season

THE BIBLE FAMILY MAGAZINE



THE JUDGE STANDETH AT THE DOOR

James 5:9

THE ONE Whose eyes see all
And misses not the least,
Or feeble efforts ere they fall
As "lone" they would repair the wall.

He sees the assembly's toil
Lest Satan's minions spoil;
For Satan knows his doom is sealed,
And yet would try to spoil the field.

God's tillage for this sphere
Of those our God doth fear;
A spiritual tillage true
Where the husbandman is "You."

Who hoe the weeds and guard
Against unwanted words;
Which just distress and never build,
Or strengthen that which God has willed.

W. H. F.

NOVEMBER, 1977

PUBLISHED monthly by Matthew J. Brescia, 33 Lewis St. HARTFORD, CONN., 06103

EDITOR - Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107

SECOND CLASS postage paid at Hartford Conn., and Waterloo, Ill.

SUBSCRIPTION COST - \$3.50 yearly, U. S. funds. British subscribers - Two pounds.

ENTERED AS SECOND CLASS AT HARTFORD, CONN. & WATERLOO, ILLINOIS.

MAIL ALL SUBSCRIPTIONS to Matthew J. Brescia, 33 Lewis St., Hartford, Conn., 06103

PLEASE NOTE SUBSCRIPTION COST - As we know inflation seems to be an established fact, so we have thought, considering increased costs of mailing etc., to increase as above. Singles or in bundles - \$3.50 each.

REPORTS

(Please send all manuscripts and reports and Conferences notices etc., to the Editor, in Lakewood, Ohio as above.)

West Lorne, Ont. — Fruit in the Gospel here seen in the changed lives of some, giving joy to saints of St. Thomas and district. The brethren are planning on continuing a Sunday night Gospel meeting and weekly Bible Reading in Dutton or West Lorne.

England — Bro. Phillip Harding mentions a visit to North Scotland when he wrote recently. The tent work in Wales, with a brother David Morgan was not too encouraging.

Midland Park, N. J. — Wm. Ferguson had meetings following Conference, on the "Offerings" in Leviticus, early chapters. Saints have been encouraged by younger brethren, in company with older ones, in visitng Nursing Homes with tracts and a meeting with the older folks there, also in open air preaching this Summer & Fall, with tracts work. The Assembly here is not large but hearty and they have been encouraged by God's visitation the past year or two.

New England — Brother Walmsley, after Midland Park Conference, visited Terryville and Charter Oak Avenue Assembly in Hartford, Conn. with ministry and some account of work done in Venezuela. The assemblies of New England, in fellowship together, go on in the "old paths" of the Word. As elsewhere there is a vast field in New England for village and country work.

Sarnia, Ont. — Our brethren Martin and Dobson had a good season here under canvas, with fruit in the Gospel. Among those professing were two strangers, giving real joy.

Hitesville, Iowa — Recent Conference reported good, about eighteen preachers present. One of our brethren in Jackson years ago used to say any visitation was "either a feast r a famine" i.e. as to preachers visiting them. At Midnd Park the week following week there were only four present of the labourers - however, "The Lord gave the Word." Local brethren, at some of such Conferences, give goodly words.

Cleveland, Ohio — Bre. Smith and Higgins had some weeks of Gospel meetings here recently - earnest preaching, but results we must leave with the Lord. Some strangers came, but not too regularly. Monticello Assembly.

Ontario, Wisc. — Our brother Paul Elliott saw some saved here earlier in the Spring, giving joy and cheer to the small assembly.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin < Charles R. Keller < Samuel C. Keller

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SHEEP - GONE ASTRAY

'Twas a sheep, not a lamb, that strayed away,

In the parable Jesus told.

A grown-up sheep that had gone astray

From the ninety and nine in the fold.

Out on the hillside, out in the cold.

'Twas a sheep the good Shepherd sought;

And back to the flock, safe in the fold,

'Twas a sheep the good Shepherd brought.

And why for the sheep, should we earnestly long,

And as earnestly hope and pray?

Because there is danger if they go wrong.

They will lead the lambs astray.

For the lambs will follow the sheep, you know,

Wherever the sheep may stray.

When the sheep go wrong, it will not be long,

Till the lambs are as wrong as they.

And so with the sheep, we earnestly plead,

For the sake of the lambs today;

If the lambs are lost, what terrible cost

Some sheep will have to pay.

Anon

THEN AND NOW

I WAS just twenty, in the midst of all the gaiety, dissipation and profligacy, that a young man with little restraint and plenty of money, could find; and I liked it well. - I had been five years at it, for at the age of seventeen I was adept in sin.

I had been round the world. Twice I had hair-breadth escapes from shipwreck; once on the coast of England, where, with masts and sails gone, the ship dragged anchors for hours, before the fury of a gale, till, within a mile or two of the breakers, she held her ground, and we were saved.

Again, in the Southern Ocean, one night running amid the icebergs, the watchmen suddenly jumped aloft, shouting that a "berg" was upon us; and, as the helm was shifted and the ship sheered off we ran close to a tremendous iceberg, seeming to be miles long, and towering like a huge mountain above our masts. A moment later and we would have been dashed to pieces. But I cared little about it.

I had been in Australia, and the little restraint which society and home influences had put upon me was entirely laid aside. No moral force had now any effect upon me. The devil hurried me along at railroad speed, 'The way of transgressors is hard.' I found it so. Many a day have I starved for want of necessary food; many a weary mile have I walked without a shoe to my feet; many a long, wet, wintry night have I spent on the open ground, without a blanket or fire to warm my shivering, drenched body.

After a while, I came back from Australia to my native land. Then I had another year of dissipation, and deeply I plunged into all kinds of wickedness. The thought came to my mind, 'I am going to hell;' and the devil answered it with 'You can't help it; better have your fling now.' Such was I at the age of twenty. Still God loved me, and profligate, blaspheming young man as I was, He was going to show the riches of His grace in saving me.

One day I was told of the death of some one. 'Dead!' thought I. A chill ran through my blood, and there came the first serious, sober thought of my own death and of eternity. 'Perhaps I may be the next - and what then?' It was too plain to smooth it over. It was too horrible to dwell upon. I tried to put the thought away but could not. Night came on, but neither drink nor amusement had banished the thought. In the quietness of my bedroom, forcibly and solemnly, I heard it from God. 'Hell!' sounded in my ears. Like a horrible vision it rose before my eyes. 'Drink and you'll sleep,' said Satan. I did so, but it was useless. Hell became more vivid than ever, and I tossed and rolled about, the terrible reality of my lost state pressed itself more and more upon me. The day before I could mock, joke, and laugh at hell; but now as my mind dwelt on the thought of being there, and that forever, it was too dreadful. I jump-

ed from my bed, flung myself on my knees, and cried out, 'What must I do to be saved?' The hard, stubborn heart was broken - the proud, rebellious, wilful spirit was crushed down beneath a word spoken by God, and I had taken my place as a condemned sinner.

A week passed, and I, the careless, dissipated profligate, walked the streets a wretched, broken-hearted soul, fearing every house would topple over and crush me into hell. I saw my sins now in awful array. I became alive to the justice of God against my sins. I knew not what to do.

In the same room where God's mercy had given that terrible word of warning, I took my Bible, and sought in it for comfort to my troubled heart; and then I read such words as only weary sinners can tell the solid comfort of. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. It seemed like heavenly music in my ears, and as I thought over the words, they seemed to stand out in a fulness and plainness that was quite new to me. 'If I believe I shall never perish.' 'Believe what?' 'That Jesus died for a world of sinners - therefore for me - for my sins.' 'What! Does God say so?' 'He does?' 'Then I believe it.' Such were my thoughts. I closed the Book and knelt down. Jesus was revealed to my soul as my Saviour. God's Word shed new light into my heart. I saw One, who was a Man, and yet the Son of God, accepting and receiving my judgement-the judgement of death upon the cross, which my sins deserved.

That night, I can say, to the praise of God's abounding grace, I lay down, a saved sinner, saved through the Blood of the Lamb of God. I saw that Jesus had suffered and died in my stead, and that thus my guilt was met and gone. I had claimed the atonement of Jesus, and with it hell had vanished from my eyes.

Now I had peace - oh! what peace - peace in the knowledge that I was saved! 'Not by works of righteousness which I had done,' but because 'of His mercy He had saved me.' Titus 3:5.

Dear reader, can you say with me, when thinking of my former and present state, What then? - Hell! What now? - Heaven.

Selected

* * *

There are hymns I never give out now. Many years ago I could ask the Lord's people to sing them, but now they can tell enough lies without me asking them to sing them.

John Blair

ORDERLY MINISTRY IN THE MINISTRY

I Corinthians 14:40

Wm. H. Ferguson

IT IS not clear to some, perhaps, among us as to the true scriptural character of ministry as it is found in the New Testament Church. Yet this is very important as to actual order and the up-building of the Lord's people.

We find, in the above quoted scripture this statement "Let all things be done decently and in order." We find in chapter 12 the "gifts" given by the Spirit in the Church and in chapter 14 we see such in operation, under the Lordship of Christ, while in chapter 13 we find the excellent oil which determines the smooth running of the divine machinery, so necessary to proper order - thus in chapter 13 there would be the evidence of that which chapter 14:40 enjoins among us.

In looking carefully at this fortieth verse of chapter 14, we would trace the true meaning of the words:

"Decently" means "In a becoming manner or with propriety," suggesting "gracefully or with dignity." "In order" suggests good order in series or succession, orderliness or well-regulated conduct. Dean Alford's comment on this is striking: "At the right time and in due proportion."

The "gifts" in chapter 12 are by the Spirit, under the authority of the Lord Himself and the energy for such is given by God. There is an order in ALL ministry, chapter 14:29 and when God is in all there is a proper understanding in relation to ministry by those fitted of Him and therefore no need for human interference. All is "at the right time and with propriety," i.e. with consideration for others.

MINISTRY

FOR THE YOUNG: This is due, healthful food for the young in Christ. It is not condescending to "vulgarity" or the fleshly clamor of the world with reference to matters which should be handled in a godly manner, not suggestive, which latter appeals to the natural mind and is not spiritual.

FOR THE OLDER: Here, again, it is fitting that those who seek thus to minister and give advice, have a measure of experience behind them, otherwise such ministry would not be "with propriety." Such a ministry is encouraging to those who need it and appeals to their spiritual mind.

CORRECTIVE MINISTRY: This also must be with an accompanying graceful, honorable and comely manner. It should be graceful and with dignity. (The passionate man is not graceful). This leads on to a

COMFORTING MINISTRY and follows in good order - I Cor.

14:40 reminds us that the ministry must be decently and in order. There would be a godly succession seen here and when God is in the ministry it is readily seen that God is working among us. It is "good order, orderliness, well-regulated conduct" as the Word in verse 40 enjoins us. Some have tried to find in this verse - "doing things by arrangements," but this is stepping outside of the true scriptural meaning entirely, as to this passage.

MINISTRY AS TO DISCIPLINE: This is necessary at times, as there seems to be a laxity growing among us as to its importance. Such ministry must be given in the spirit of humility and consideration, Gal. 6:1. It must be of a decided character, leaving no excuse for any to misunderstand the true meaning of the disciplinary action. And should be done in a godly way by brethren of responsibility (having learned the mind of the church, since it is an action of the church, both the putting away and the reception back again into the assembly). This should not be left to some "visiting preacher" to do it. This, being an unscriptural action can only result in wrongful action and brings with it endless trouble for the church at fault. Only when done in the proper way shall this prove to be effective and restorative.

And so, with such thoughts before us, we can readily see that true ministry is a very valuable thing in the church and, while the "gifts" are given to the whole church, the Body of Christ, their exercise is seen in the local church where there is room for the Spirit of God to work. The tendency at times, is for men to put their "hand to the ark of God" and thus the Spirit of God is either quenched or grieved, with the loss of the voice of God being heard in our midst and we are losing the immediate effect of a scriptural ministry by the Spirit of God.

We append a word by the late William Kelly, written a hundred years ago, which urges this dependence upon the Holy Spirit in ministry:

"Again, to be gifted with special insight into God's mind, or to reap the fruit of this in spirituality, if real, would only deepen the sense of the Lord's authority and the imperativeness of obedience.

We see the perfection of this in Christ, here below. Let power of the Spirit then be shown in recognition of His commandment! Does anyone refuse subjection on the score of ignorance? Then let him keep the place of ignorance and not pretend to teach. Those who wish to guide others should know what is, and what is not, of the Lord. It is really a question of will in those who do not see; for His injunction fails not in power to reach the conscience. To reason further would be to indulge will and strengthen self-confidence, besides possible harm to one's own soul.

The refractory are best left in His hands whose words they cavil at: if His own, He knows how to break them down and make them thankful for the light, the refusal of which keeps them in ignorance.

The conclusion the apostle shuts up the brethren to is, zeal . . . regulated as we have seen in the assemblies. For all things, not these merely, are to be done becomingly and in order.

But the Spirit alone can give us to discern always what is comely, and the order is not left to human discretion, but revealed by the Lord.

Thus man's will, as it is condemned in every detail of individual life (for we are sanctified to obedience, yea, to the same kind of obedience as our Lord Jesus Christ), is no less excluded from the assembly of God which He has formed for the glory of Christ, and in which He acts by the Holy Ghost according to the written word."

W.K.

"IN THE BEGINNING"

Genesis 1:1, 2

Thos. Newberry

THERE is no definite article here in the original Hebrew. The absence of the article lets in eternity. No definite period fixed. We are carried back in thought to the boundless depths of the eternal ages.

"GOD CREATED."

The divine title here employed by the Holy Ghost is "Elohim," the plural of "Eloah." The triune God, - Father, Son and Spirit - acting in unity. For the verb "created" is in the singular.

To CREATE is to bring into existence out of nothing, if used of matter. See Hebrews 11:13. "So that things which are seen were not made out of things which do appear." If used of spiritual or other things, it signifies something altogether new.

There are three words used in the first and second chapters: "Bahrah," to create out of nothing; "Hahsah," to make, out of existing materials; and "Jahtsar," to form, as the potter moulds the clay.

"THE HEAVENS AND THE EARTH."

"Heaven," in the Hebrew, is always dual. In the Greek, sometimes singular and sometimes plural.

Perhaps denoting the material and the spiritual heavens; while the third heaven, or the holiest of all, is not included.

There are two articles before both "heaven" and "earth." The one defining - the definite article - the other pointing out, as objects before the mind - the objective or accusative, article. "These very heavens, and this very earth."

This first verse is occupied with CREATION, the subsequent verses with MAKING and FORMATION.

Verse 2, "AND THE EARTH WAS WITHOUT FORM AND VOID."

Whether so created, or afterwards becoming so, we are not here told; but such was the fact when the work of making, or formation of things as they now are, commenced.

The first verse is occupied with ETERNITY, the subsequent verses with TIME, so that B. C. 4004 should be inserted in the margin after the first verse.

"AND DARKNESS WAS UPON THE FACE" (or surface) "OF THE DEEP."

It is not said that this darkness was universal; but such was the fact, as to the earth, when the history of formation commenced.

"AND THE SPIRIT OF GOD MOVED" (was fluttering) "UPON THE FACE (or surface) "OF THE DEEP."

Here we have the distinct action of the third person in the Godhead - the Divine Eternal Spirit.

We have a similar action noticed in Deut. 32:11, where the same word occurs: "As an eagle . . . FLUTTERETH over her young;" and corresponding similitudes of the Spirit's action, whether as the eagle or the dove, may be traced throughout the entire scriptures.

The importance of noticing the articles, numbers, divine titles, and the differences, significations, and harmony of words, as marked by the Spirit of God in the original scriptures, is beyond all calculation. The flood of light thus thrown on the sacred page is marvellous. It is herein the Authorised Version fails us, admirable as it is.

The object of these readings is to point them out to the ordinary reader, and to call the attention of the student to them.

These "readings" from "THE ENGLISHMAN'S BIBLE" by Thomas Newberry have been of great value to many of us who have studied his enlightning remarks and notes as to the "articles" - "numbers" - and divine titles" and those who have access to a copy we would urge a careful reading and his marginal notes.

We understand Mr. Newberry spent approximately seven years alone in these studies, no doubt contributing to his failure of his eyes in later life. The editor's father knew him and has sat in Bible Readings with beloved Thomas Newberry . . . Editor.

"LORD TEACH US TO PRAY"

**Notes of a Prayer Meeting Address by
the late T. D. W. Muir.**

I WAS struck in reading the first verse of Luke 11, with the circumstances in which this disciple made his request. It was as the Lord was praying and his disciples were listening. The disciple did not say, "Lord teach us what to pray for," nor "how to pray well," but only this simple thing, "Lord, teach us to pray." A man might pray and not make a sound or utter a word, - if only his heart is praying; and on the other hand, he might make a great deal of noise and pray none at all. Praying does not consist in the fashion of it, but in the spirit of it, when we are before God in realized need and knowing God as the all-sufficient supply of that need.

"Lord, teach us to pray." If there is one thing needed in the Church more than another it is for men of prayer; not men of eloquence, but men who know and feel today's need and, because they know and feel it, must express it in prayer. We profess in coming to this prayer meeting that is because we know our need. If we did not know our need we would not come here. From the tone of the letter to Laodicea we would learn that, because the Laodiceans had "need of nothing," therefore they had no need of a prayer meeting. The Lord must rebuke them and tell them that they manifestly know not their need - for they are poor and wretched, and blind and naked.

The Psalmist was a man of prayer. "I give myself to prayer." He speaks of himself as "poor and needy," the very opposite of being "rich and increased in goods, and having need of nothing." "I am poor and needy, yet the Lord thinketh on me." "The Lord heareth the poor." "This poor man cried and the Lord heard him."

It is not necessary that we should express ourselves in fine language that men might hear and the people talk about it. A newspaper reporter, a poor unconverted man, who was writing up a meeting that he had attended, said concerning a certain preacher's "prayer" that "it was probably the best prayer ever offered to a Boston audience," and it was likely just that kind of a prayer. The preacher was evidently using his eloquence to tickle the ears of his audience.

I remember Mr. Ross once asking at a Conference, "What becomes of all our prayers?" We pray and pray and what becomes of it all, and then he answered his question by telling us of a lumber room in their home where they put the trunks, and things of no value and he thought that was likely the place for most of our prayers.

But when the Lord Jesus prayed, He prayed with a purpose and He always prayed to the point. And when He answered His disciples in this chapter, He gave them and us not a form of prayer but a pattern. The glory of God in the first thing. "Hallowed be Thy Name." First He ascribes to the Father the honor that is due to God's name, and then that which is nearest to God's heart comes next, "Thy Kingdom come." "A millennial scene," you say, and yet in principle it should be true of us as the people of God. The spreading of His truth and the extension of His Kingdom should ever be before us.

Then after God's glory and interests we come to ourselves. "Give us this day (or day by day) our daily bread." That which we need is put before God.

"And forgive us our sins for we also forgive those that trespass against us." I wonder how many of us are willing to accept that limitation. I am afraid some of us would hesitate about that and feel that we must first examine ourselves. Looking down in our hearts there is distrust, maybe even hatred of someone, and all the time we are praying for forgiveness. These are truths of course that will have a place in a coming day, but don't let us "give them all to the Jews," especially in the matter of real prayer and the spirit of it.

"And He said unto them, Which of you shall have a friend and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

I do not think that this man's answer gives us God's attitude. A sleepy man in bed unwilling to get up, is not good illustration of God's relation to His people. It is rather a matter of contrast. The friend goes to his friend's house at midnight and finds him unwilling at first to give him what he needs. That is not like our God. I go to Him at the most unseasonable times and He is always willing to hear. But if this unwilling friend yields because of his friend's importunity how much more will our God give us what we need.

"If a son shall ask bread of any of you that is a father, will he give him a stone?" There is no doubt about God's ability and willingness to meet the needs of His people, but how much we need to know the true spirit of prayer. Let us remember that if it be the stammering utterances of His little child His ear is open to hear.

"HONOR THY FATHER AND MOTHER"

D.L. Moody

I HAVE never known a young man to prosper who spoke contemptuously of his parents. There was once a young man whom I thought a good deal of, who once belonged to the Sunday School I had in Chicago. His father was a confirmed drunkard, and his mother took in washings in order that her children might have an education. He was as fine a looking man as I ever saw, and when he was in High School he ranked as high as any pupil there. I had great hopes of that family. But one day the mother stood out in front of her humble home with her washing clothes on, talking with this son. He saw a young man coming who attended the High School, and he left his mother and went forward to meet him. And the other boy said: "Who is that woman you were talking with?"

"Oh," he said, "that's my washerwoman."

He was ashamed to have his companion know it was his mother. When I heard of it my heart sank within me. I said "That young fellow isn't what I thought he was." I kept my eye upon him. He made an utter wreck of life. I lost hope for him from the hour he denied his mother.

Dr. John Hall once told of a boy who had been sent by his mother off to school, and when the time came for him to graduate he wrote home that he wanted his timid, old, widowed mother to be there on graduation day. She wrote back she could not come; she hadn't a new dress, and had turned the skirt of her old one once and she couldn't turn it again. The boy said he could not graduate without her: she must come. He persuaded her to come. She wasn't dressed very well. When the people had assembled it was discovered that the best seat in the hall was reserved for somebody. Soon that young man came proudly down the broad aisle with his aged widowed mother leaning on his arm, and he escorted her to that seat. She did not know that he had carried all the honors before him, that he was Valedictorian of his class, and the most popular man in the whole school. When he had received the prize that he had won, and the medal was placed upon his breast, he slipped down, and put it on his mother, and kissed her and said, "I should never have had it, but for you."

There was nothing in President Garfield's life that touched me so much as when, the moment after his inauguration, he turned and kissed his aged mother. I say that a man is a miserable contemptible wretch who speaks sneeringly of his parents. A man ashamed of his old mother! - God forgive him. If you have a mother, treat her kindly. She is the best friend you have. If she is alive, make her last days as sweet as you can. When she is gone you will realize that about half the world is gone.

"THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY"**Revelation 19:10**

C. A. C.

THAT gives us the key to ALL prophecy; it is the testimony as to the kind of man that will do for God. This is important. People who study prophecy often get taken up with events, and miss the spirit of it.

Jesus is the Man that God will have to be in evidence, and every kind of man that is contrary to Jesus will have to go out.

Take all the nations that appear in prophecy as subjects of divine judgment! Each of them is characterized by some feature, or features that *do not* at all correspond with Jesus. That is why they come under judgment. Who are going to be blessed? The meek, the humble, the merciful, the gracious, the righteous - those who are like JESUS!

The name Jesus speaks of all that He was in lowly grace and obedience here - the MAN delightful to GOD. "The life of Jesus" is a life in manhood which is the perfect answer, in conditions such as this world presents, to the glory of God. The whole spirit of the prophetic Word is in the testimony of that MAN. God is going to displace every other man and bring in, universally, what will be according to JESUS.

To see this makes all prophecy, in a sense, very simple, and gives it great attractiveness to those to whom the Name of Jesus is sweet. It is our privilege to be amongst "the brethren who have the testimony of Jesus." - The coming of Jesus meant glory to God in the highest - He would maintain that at all costs.

What is of God will overcome, *it has been presented in testimony*, and men have derided it, but it will overcome. Everything will be searched out by those which are as a flame of fire. Now they are searching the assemblies, as we see in Rev. 2 and 3, but then they will search the nations. The time has come in this chapter (Rev. 19) for diadems to be on His head, the many diadems, symbol of supreme authority - are on the brow of the Lord Jesus - 2 Peter 3:11, 14.

* * *

I am a great believer in the Scripture which says "Whatsoever measure ye meet will be measured to you again," so don't fill the measure too full for others because you have to get it back again.

D. H. Oliver

FICKLENESS
2 Cor. 1:17-22

Donald Ross

WHEN I therefore was thus minded did I use lightness (fickleness, R.V.)? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay. But, as God is true (faithful, R. V.) our word to you was not yea and nay. For the Son of God, Jesus Christ, Who was preached, among you by us, even by me, and Silvanus and Timothy, was not yea and nay, but in Him is yea. "For all the promises of God in Him are yea, and in Him Amen unto the glory of God by us. Now He Who established us with you in Christ and anointed us is God, Who also sealed us and given us the earnest of the Spirit in our hearts."

What a plain testimony of every thing being said and done after God's order, i.e. entirely free in purpose in teaching and preaching and in promises from a zig-zag character, i.e. fickleness. As God's Word, promises, etc. are all true and faithful as well as for eternity, so ours ought to be, and no doubt, if God was consulted before having purposes and making promises, there would be less of that changeableness, etc. so characteristic of many of the Saints of God.

Reader, is the above quotation a rebuke to you? Solemnly, ponder over it. Jas. 4:13-15. "Ye ought to say, if the Lord will, we shall both live and do this or that."

Doubtless if there was more conscience in doing all things to the Lord there would be more carefulness in cherishing purposes, making declarations and giving promises; and as God is faithful our promises ought to be. Not yea, yea and nay, nay, but the one or the other, and free from that miserable fickleness which characterises so many.

Be ye therefore followers of God as dear children. Eph. 5:1.

("Let us all be "men of our word" in relation to our dealings with the Lord's people . . . Editor)

TIMOTHY

Donald Ross

Selected

HAVE been looking a little at a few things in connection with Timothy. Acts 16:2 - "Which was well reported of, by the brethren - him would Paul have to go forth with him." It says nothing about his ability as a speaker - "but he was well reported of, by the brethren."

Rom. 16:21 - "Timotheus my work-fellow." This was written seven years after (if we can rely on dates at head of Bible page) Paul had not got tired of him. I Cor. 4:17, - "Timotheus my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every assembly." He had so drunk of the spirit of his father in the Gospel and co-worker, that Paul could with confidence send him to Corinth where everything was wrong, and where they had evidently forgotten Paul's ways in Christ, which he had taught them.

I Cor. 16:10 - "For he worketh the work of the Lord as I also do." He was no man pleaser! No, brethren-evangelist! - "He worketh the work of the Lord as I also do."

Philip. 2:19, 23. What a precious word! Paul could be comforted in sending him to Philippi - an assembly different from Corinth - one of which he could write, "Always in every prayer of mine for you all, making request with joy." He wasn't afraid that Timothy would spoil them by his lightness. See Jeremiah 23:32. He knew that Timothy would naturally care for their state. Much more might be said, but you can take it in as you read.

I Thess. 3:2 - "Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." Oh, this is a nice word. Paul wasn't afraid to send Timothy amongst those dear Thessalonians - the Christians, that he didn't need to tell anybody about, for their "faith to God ward was spread abroad everywhere." They needed establishing and comforting, and Timothy was entrusted with this most responsible position, and when you think of what the apostle could write to those Thessalonian saints, regarding his own behaviour amongst them: - "Ye are witnesses, and God also. how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children." I Thess. 2:10, 11. It spoke well for Timothy that he could be sent to such a place.

I Timothy 6:11 - "O man of God . . . hast professed a good profession before many witnesses." Here is Paul, the aged, writing to Timothy, still a young man, and he calls him a "man of God," and one who had professed a good profession before many witnesses. 2 Tim. 1:4 - "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." What a precious word. - Paul in prison ready to be offered up. "All they of Asia turned away from him" - no man standing with him - he desires greatly to see Timothy, confident that a sight of Timothy would fill him with joy - much, very much, amongst the saints of God to cause him sorrow, but a sight of his son Timothy would fill him with joy. Where are the Timothy's?

NEW TESTAMENT WORD STUDY

LOOKING further at I Corinthians 14:40, the Greek word for "decently" is (uskeemonos) and means "in a becoming manner, with propriety," and is rendered "honestly" in Romans 13:13, also in I Thess. 4:12 and has the thought of "being honorable and comely" which latter is used of Joseph of Arithmathea - Mark 15:43.

We also noticed this in the Septuagint in Prov. 11:25 - "The liberal soul shall be made fat and he that watereth shall be watered also himself," giving the thought that all true exercise to "water others with the good Word" shall have the corresponding effect of "refreshing the soul of the exercised one." The "liberal soul" in this verse is rendered in Sept., as "the graceful soul" - so the word has several suggestions from the root word, but underlying all is the thought of decency and understanding as to the proper and fitting ministry needed today in the church. To not a few the thought of "a chance to speak" seems to be the substance and sum of their exercise and, often, the gracefulness and gentlemanly character is absent; but "if any man be ignorant, let him be ignorant." So writes the apostle, by the Spirit, and utters the source of such conduct.

The other word in verse 40 is (toxin - Gr.) and suggests the due order or ethics relative to all ministry. (Like a gentleman) would convey the thought. My dear father used to say as to those occupying such a place that they should "*grace the platform.*" It could be otherwise.

Editor -

From Eastern Pennsylvania

Dear Mr. Ferguson:

When your Words In Season arrives, I sit down and read it from cover to cover and then later, at some intervals I study each precious and scriptural article.

I have written to you before but I will remind you that by the mercy of God my background is one where my dear parents and grandparents, who were Scotch, Irish, English, met in the Name of the Lord Jesus Christ for several generations. How the Lord originally saved my forbears who were in the "darkness" of the Anglican Church many many years ago, is a miracle. Their Bible College was the open Word of God, through the teaching of God's Holy Spirit. For over forty years the Lord's death was remembered in my grandfather's house in an isolated, almost 100 percent R. C. community in an isolated part of Ireland, where he was a public Official.

My grandfather and my father, every day almost, he told us lovingly we were sinners and needed a Saviour. You will see his longing that they walk in the paths of righteousness.

I thank God for the "sanctified commonsense" and grasp of and condemnation of the awful conditions today.

Yours by His grace

THE WORLD IN NOAH'S DAY

Anon

THE busy world was pressing on its way . . . intent to plant and build, to sell and buy: - they neither knew or cared that every day - the Lord Himself came from His home on high to walk amongst, and look upon, His creatures. "Enoch walked with God."

And thus the course of time its way fast rolled, till soon three hundred years were fully gone, while Enoch, prophet of the Lord foretold . . . "The Lord cometh . . . to execute judgment upon all."

Alas! The busy world still speeds its way - - no thought, no care for God's most solemn cry. Then, strangely, Enoch was NOT FOUND one day. For God had taken him to dwell on high, to dwell with Him.

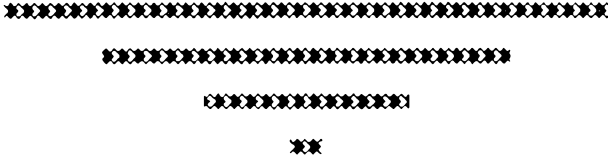
But Enoch's son still spread the message grave . . . "When I shall die the judgment sure must fall." And Noah built an ark their souls to save. He, too, while building preached the solemn call: "The Judge is near."

The world sped on, without a thought of God. No time had they to hear what he had to say - nor did they know until had come the flood and took them all, yea, every one away: The Judge had come.

TODAY

And still the busy world runs its own way - intent to plant, to build, to sell, to buy and HEEDS NOT, just as 'twas Noah's day - and God still sends abroad that solemn cry: **THE JUDGE IS NEAR.**

Before shall fall the Judgment fire, - like Enoch long ago, God shall claim His own when the world and all its work is doomed **HIS OWN** shall walk with Him, **AT HOME, AT HOME, WITH HIM!!!**



EVIL DOCTRINE - EVIL LIVING

2 Timothy 2 - It is the hope of a man which mainly determines his practical life. He is what his heart is set upon.

VERSE 22: What to flee and what to follow or pursue.

THE warnings of this whole section are twofold:

- 1. Negative - Against evil doctrine, then
- 2. Against evil living.

The order is significant. Departure from the truth paves the way for sinful living.

Christian conduct is regulated by Christian faith.

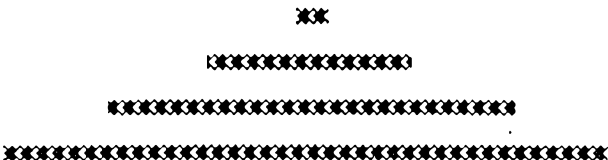
Doctrine is never to be studied merely for doctrine's sake.

The doctrines of the faith shape the Christian life, and for this reason, that through the teaching of the Scripture we increase in the knowledge of God and, thereby, become conformed to the image of Christ.

We are taught here, as elsewhere, that the Christian was not intended to regard himself as an isolated unit.

He must identify himself with those who confess the Name of the Lord and worship Him in holiness and sincerity, with a heart free from corrupt motives.

Vine -



QUESTIONS AND ANSWERS

Question: We have had many changes in the "meeting" of late. Such causes much concern amongst the older in light of Hebrew 13:8, Jeremiah 6:16 etc. How can we justify such changes? Some say, if is not "doctrinal" not to worry about it. Could you give us some light on this? Is this part of the "falling away?"

Answer: Anything that cannot be supported by Scripture is NEVER all right. Hence, all the arguments to support such changes in the pattern that is divine are worthless. The truth of Isaiah 8:20 holds good here. It is wonderful to see assemblies going on with the Lord - increasing in knowledge and wisdom that is divine, with a desire to be separated from the religious confusion seen everywhere today. To all such Jeremiah is a divine encouragement.

Question: When is an unsaved person, who gets saved, baptized "in the Spirit?"

Answer: We understand this to be the work of the Spirit of God when such a person is truly born of the Spirit. We like the thought of the late Wm. Hoste relative to I Cor. 12:13. "This takes place for every believer of the present dispensation at the moment of conversion" . . . "We were all immersed in one Spirit," and then the Spirit filled us. At that first occasion, as now at conversion, this happened by the power of God.

Question: Why is it that assemblies, even though not too large, prosper as they cling to the "old paths" of the Word, in separation from existing confusion, keeping happy in soul and useful to God?

Answer: It seems the answer to this is found in wise leadership, coupled with godly shepherding. These seem to go together.

You will also find that such have an open door, even though quite small in comparison with larger assemblies, for the servants of God who are able to instruct and help them in the right ways of the Lord. There seems to be a twin exercise here - the desire of the assembly for the plain and helpful Word of God with a corresponding desire on the part of servants of Christ to seek to meet that need. Those whose activities are more or less limited to larger and appealing assemblies, miss this joy of caring for, and seeking to help the less privileged, although this is very precious in the eyes of our God, and shall meet with His reward against "that day."

Question: When a believer, recently saved, is received into the fellowship; Is this not the action of the whole assembly? The godly

guides, having visited and listened to the confession of such a one, bring their findings before the saints, giving opportunity to any to bring forth any reason why this should not be done, with a view to the preservation of the assembly's testimony, giving a short period of time for any valid objection.

Should not this same principle apply in the matter of reception of one who has had to be put away from the assembly, under scriptural discipline?

Answer: We would judge so. This has been the general conduct of Assembly Reception and it has resulted in the joy and confidence of the saints generally, not until then can there be proper fraternization. The above would be the scriptural injunction as to reception or "receiving back" into fellowship. Remember! The erring one is not restored to fellowship until wholeheartedly restored by the assembly to their fellowship, wholeheartedly by the whole assembly, in the spirit of Romans 15:7 - the meaning here being . . . "take such to your heart and fellowship wholeheartedly" after a confession which enables the saints to do this, altogether apart from any condoning of the sin involved. Half-way measures will never produce the warm-hearted fellowship of saints. The above shows definitely responsibility upon those who guide the flock.

Question: I would like your comments on Luke 17:12, 19 regarding the ten lepers. Some say that only the one that returned to give thanks was made whole as the verse says, and yet when the Lord told them to go and shew themselves to the priests, they were cleansed, v. 14. I always took it that leprosy was a type of sin. All the Lord's cures were permanent as far as I am aware, so would appreciate any light on this.

Answer: It would seem the cures were real and lasting. The command to go to the priests was evidently to convey to such priests a decided proof of the Messiahship of Him who had healed them. Cp. Lev. 13:2 and 14:2.

There is no question that they were healed but it seems that only the one that returned to give glory to God was really saved, verse 19 . . . "Thy faith hath saved thee." R.V. It seems the others had failed to recognize that One Who had really performed this healing as the Son of God. The one did and showed this by prostrating Himself before the Lord - "to glorify God" v. 15. Bengel states as to this - "lepers were hoarse, so this was added proof of the miracle," "With a loud voice."

PIONEER PAGE

THE following from Words In Season Work & Workers columns of 1914, i.e. 63 years ago, we reprint for the exercise and encouragement of any, or all, who do, or have done, pioneer work of this sort:

WELLSBORO, PA. — W. Armstrong and G. Winemiller have been laboring in the Gospel in these parts, and a number have been saved and are daily gathering manna for their souls - a good evidence of life. I have been here for eight years and these are the first evangelists to visit these parts. What a mercy from God when any are stirred up to go into the regions beyond where they find nothing ready to hand, but have first to look for an open door to preach the Gospel in, then look for a boarding house, after that to get the people interested. This is hard work. Those who do not want hard work had better keep out. They secured an "old church" that had been idle for two years, to preach in. The opposition has been great. One night they broke into the building and burned most of the hymn sheets; they also tried hard to upset those who got saved; then a "minister" got agoing, but all to no avail, the work of God continues. There is no Assembly within about two hundred miles of here. May the Lord awaken the people to see the great need of such parts.

We have known of other labors of these exercised brethren. One aged sister recalls the early days of the Assembly in that particular place where the two brethren, above mentioned, labored faithfully. They had no autos in those days and tramped the country side until they were so wearied this dear woman told me they could barely lift up their feet to the sidewalk when they reached her place, after a hard day's work of visiting in the country.

Our former editor, Dr. E. A. Martin was a great encouragement to all true pioneer effort in his day, and we would like to maintain this same thought in our little day "ere the night comes - when no man can work" - John 9:4.

The old Bishop Ashbury of Methodist days in the back country wrote to the others . . . "Send me a good swimmer, the last man drowned because he could not swim across a creek." It was no sinecure then, nor is it today for all who will thus branch out into new ground
Editor.

Mansfield, Ohio — Saints here met in their new Gospel Hall September 11, 1977., located at 1070 Mansfield, Washington Road. They had an afternoon meeting to which a number of saints from the district came together and brethren Crawford and Surgenor took part and preached the Gospel at night.

They are happy at the support and fellowship of the assemblies of district. The Correspondent mentions that . . . "Our prayer and desire is that it will be a benefit in the Lord's work in this new location." We join them in this.

Detroit, Mich. — Brethren of Stark Road Assembly plan on starting their Saturday evening monthly Bible Readings again this year.

Newbury, Ont. — Brother Jas. Beattie has been helping in this small assembly recently. They had several strangers coming to the tent meetings and a few professed.

Eden Grove, Ont. — After Clinton Conference saints here had visits from brethren Surgenor, they also expected bro. Albert McShane (of Ireland), also formed from brethren Ken Moore, Sam Patton and John Gray. A week of ministry by brother James Martin with Shd Kember preaching the Gospel was appreciated by the saints.

Clinton, Ont. — Reports from the recent Conference here was a good number of the Lord's servants present and good attendance.

Wilmar, Minn. — Brother James Martin visited here, helped by Shad Kember in the Gospel, ministry greatly appreciated - he also visited here, helped by Shad Kember in the Gospel, ministry greatly appreciated - he also visited Omaha, Nebr. in the Gospel, a good number in nightly. Brethren here and in Omaha desire scriptural truths and separation from the world. Pray for them further.

Seattle, Wash. — We had an appreciated visit from brother Hector Alves recently. The family of a former S. S. scholar requested that the Assembly supply a preacher for their mother's funeral service. Bro. Alves was able to take this for them.

Bryn Wawr, Pa. — Saints here were to have a visit from brother Albert McShane before he leaves for the old land November 15th., He has had several helpful visits here and in Canada.

CONFERENCES

East Boston, Mass. — The 25th Conference D. V. will commence with Prayer Meeting in the Gospel Hall, 35 Putnam St., Dec. 2nd at 8 p.m. Other Meetings, Dec. 3 and 4 will be held in the Masonic Temple, 47 Adams St., Saugus, Mass at 10:30 2:30 and 6:30 p.m. Breaking of Bread the 4th will be at 10 a.m. Usual arrangements and hospitality extended. Always welcomed in ministry are those known among us as to fellowship and walk according to scriptural principles relative to the Assembly. Corresp. Frederick E. Hill 26 Sheafe St., Malden, Mass. 02148 - Tel. 1-617-322-3274

Stark Rd., — Conference dates Nov. 4 (for Prayer) also Nov. 5 & 6. (See last month's issue). Correspondence to Alexander Stewart, 14145 Shadywood Drive, #68, Plymouth, Mich. 48170.

STATEMENT OF PUBLICATION AND OWNERSHIP:

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 12900 Edgewater Dr., Apt. 207, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILLINOIS.

	ACTUAL NO. COPIES LAST ISSUE	AVERAGE NO. COPIES EACH ISSUE PRECEEDING TWELVE MONTHS
PRINTED	5200	5200
MAIL SUBSCRIPTIONS	4300	4300
TOTAL PAID CIRCULATION	4300	4300
TOTAL DISTRIBUTION	4300	4300
OFFICE USE, ETC.	900	900
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Hartford, Conn. — Annual Conference of the Charater Oak Assembly (49 Charter Oak Avenue) will be held God-willing November 19 and 20, with Prayer Meeting Fri. Nov. 18th at 7:30 p.m. Breaking of Bread at 10 a.m. Lord's Day. Servants of the Lord walking in and teaching the old paths welcomed in ministry. Bible Reading Sat. a.m. on Hebrews chapter one. Pray for us. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095. Tel. (203) 688-2388.

Pennsauken, N. J. — Annual Conference begins D. V. with Prayer Meeting Fri. Dec. 30 at 7:30 p.m. in the Gospel Hall, 6530 Caroline Ave. Ministry begins at 2 p.m. Saturday aft., continuing through Lord's Day Jan. 1st and Monday the 2nd. Usual arrangements, visitors welcome. Correspondence to Charles Strom, 4763 Poplar Ave., Merchantville, N. J. 08109. Phone 609-622-4985.

Avonport, N. S. — Our Annual Conference D. V. will be held November 12 & 13. Prayer Mtg. Nov. 11 at 7:30 p.m. Those walking in the "old paths" welcomed in ministry. Usual order of meetings. Correspondence to Hugh Kelly, P. O. Box 1116, Wolfville, N. S. BOP IXO Phone 542-5527.

Seattle, Wash. — Our Annual Conference will be held D. V. in the West Woodland Gospel Hall, 516 NW 56th, January 7 and 8 commencing with Prayer Meeting January 6th, at 7:30 p.m. Breaking of Bread Lord's Day at 10 a.m. Correspondence to David C. Hale, 16813 19th, SW., Seattle, Wash. 98166.

San Diego, Calif. — The Annual Conference will be held D. V. this year, commencing with Prayer Meeting Fri. night, Dec. 30 and continuing through the 31st., January 1 and 2. Usual arrangements and hospitality extended. Corresp. Andrew Hall, 5168 Ewing St., San Diego, Calif. 92115 Phone 583-3875. Meetings in the Gospel Hall, 4646 Twain Ave.

Bryn Mawr, Penna. — The Annual Conference D.V. will be held as usual in the Radnor Sr. High School, Radnor, Pa. beginning with Prayer Mtg. as usual Nov. 25th and continuing over Nov. 26th and 27th. Usual arrangements and hospitality extended to visitors. The brethren are looking to the Lord for the supply of the needful ministry of the Word. Correspondent - Wm. M. Parks, 1714 Balsam Lane, Villanova, Pa. 19085 - Telephone - (215) 525-5961.

FALLEN ASLEEP

Toronto, Ont. — Our beloved sister Mrs. Eric Joyce (Edith M.) went to be with the Lord July 6th aged 73. She was born in Penetang in 1904. Saved when 20 years of age, predeceased by her husband in 1966. They were given to huspitality, to which we can testify, were faithful to the Word they had been taught of God and the place of His Name. Her personal testimony to neighbours and friends was read at the service by brother Robert Reilly of the Pape Ave., Assembly. We can remember her daughter and sons in prayer - they have that "Blessed Hope."

Riverside, Calif. — Our esteemed sister, Mrs. Tressa Anne Argleben "went home" Sept. 1st. Born in Merlin, On. saved in her teens April 21, 1901 through reading John 19:30 - "It is finished." Gathered to His Name shortly after and for 75 years has continued steadfastly. Her husband, Theodore predeceased her several years. They were formerly of Detroit, Michigan. Two are saved and "gathered out" - Roy and Carl Argleben. She is also survived by two brothers, one is our brother Robert Brown of Lake Shore, Ont., and two sisters. Our sister was a succourer of many and will be missed.

Toronto, Ont. — Our dear sister Mrs. Frank Adams (May Ethel) "went home" from Bethany Lodge, Unionville September 3rd in her 87th year. She leaves three sons and two daughters - Remember her husband well known in the Toronto district, and the family in prayer.

St. Thomas, Ont. — Our dear sister Mrs. Hazel McQuiggan was called home August 28th in her 82nd year. Saved when 16 under the preaching of brethren D. Mc Geachy and J. C. Beattie and in this assembly from its commencement in 1915.

Seattle, Wash. — Our dear brother in the Lord John Bennet of the West Woodland Assembly went to be with the Lord June 8th aged 65. Born again March 1936 and in fellowship in Massachusetts. He moved here in 1950 and was in steadfast and happy fellowship with us in West Woodland.

Toronto, Ohio — Our dear sister Mrs. Margaret Westlake was called home Sept. 1st., 1977 aged 79. Saved April 4th, 1924 during meetings of the late William Armstrong. Preceded in death by her husband in 1938. Her home was open to the Lord's servants for many years. She leaves three daughters and three sons - prayer for the large family requested.

East Aurora, N. Y. — Our dear brother Paul Lombard passed into the Lord's presence September 21, 1977, aged 80. Saved in 1922 in Hamilton, Ontario reading the New Testament given to him by a priest. He found his place in the Assembly there, shortly after in the Assembly in Buffalo, until it ceased to function, later with the saints here. His aged widow and daughter we should remember in prayer. We knew this dear brother quite well, he was a constant reader of the Scriptures, now at home with His Lord Whom he loved to speak of.

Toronto, Ont. — Our beloved sister Mrs. Martha Smyth went to be with Christ September 17. Saved as a girl of 14 in Garvagh, North Ireland and in happy fellowship in the Pape Ave, Assembly, Toronto, for the past 27 years. She was a godly sister who loved Her Lord, His Word and His people. Her sister Miss Mary Boyd will miss her greatly, as will all the saints here.

Mobile, Ala. — Our dear brother J. W. Todd was "called home" Sept. 6th, 1977. He Calendar verse for that day, his wife writes was "The Master is come and calleth for thee." Pray for our dear sister in her loneliness. It is only "till He comes."

Clifton, N. J. — Our esteemed brother John Brown went to be with the Lord October 4, 1977 aged 91. He was born in Merlin, Ont., for many years in Duluth, Minn. where he was a help and guide in the Assembly, later on in Phoenix, (Sunnyslope) and latterly when able, in Benson, Md. He leaves three daughters and one son. Burial took place here in N. J. he was a frequent visitor to the Midland Park Conference for years and a great tract distributor which he maintained as long as physically possible - doubtless in the glory shall see fruit from these labors.

Bryn Mawr, Pa. — Our beloved sister Mrs. Albert Amadio went to be with the Lord August 31, 1977 aged 73. Her maiden name Elizabeth McPherson, she was saved in Port Glasgow, Scotland when 15 and has been in fellowship in this Assembly for 53 years. She leaves 2 sons and one daughter, Mary, of this Assembly. Her husband predeceased her a few years - the family has that "Blessed Hope."

Words in Season

THE BIBLE FAMILY MAGAZINE



OF ONE ACCORD

"OF ONE ACCORD" our Blessed Lord
Advises in His Word;
That we may strive to serve our God
In battle with the world.

So be it so, let's curb self-will
Lest flesh arise in heart;
And hinder good, and work ill-will
The best of friends to part.

Let's think of Jesus' Word re this,
Lest failing, we shall miss
His "well-done" in that coming Day,
Because we chose OUR way.

Let's think of Him Who shunned not here
The path that leads to LOSS;
But only chose the Father's will
Which led Him to the CROSS.

W.H.F.

DECEMBER, 1977

PUBLISHED MONTHLY - Matthew J. Brescia, 33 Lewis St., Hartford, Conn., 06103

EDITOR - William H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO.

SUBSCRIPTION COST - Three dollars, fifty cents, U.S. funds. British Subscribers Two pounds.

SEND ALL subscriptions to Matthew J. Brescia, as above.

SEND ALL OTHER MATERIAL FOR THE MAGAZINE TO the Editor, as above.

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REPORTS

Vancouver, B. C. — The Thanksgiving week-end Conference of Victoria Drive Assembly was largely attended, saints from a distance present, variety of ministry and faithful Gospel preaching. Eleven of the Lord's servants present, all did not take part. The Bible Readings of the Conference on I Cor. 12, 13 and 14 were good, brethren McShane and Alves took part in opening up. Mr. McShane was to continue in the district ere leaving for the East and homeward to Ireland, we understood about Nov. 15th.

Cleveland, Ohio — The recent Conference "went well" and we believe there was a good spirit of waiting upon the Lord and suitable ministry from servants whom the Lord sent along. It was good to see many younger believers present, under suitable ministry, some from old fields of labor in Michigan - three were baptized the Lord's Day previous to the Conference, in Monticello Assembly.

Winnipeg, Man. — Saints of West End Assembly had encouraging visits recently from brethren J. Martin, J. Gray, Albert McShane, and J. Thompson . . . for the Assembly - Harold Warnock.

Akron, Ohio — Brother John Frith (Venezuela) had two nights with the saints here also a night with the Monticello Assembly, after their conference, giving accounts of the Lord's doings with them and ministry.

Sussex Corner, New Brunswick — Our brother Murray McCandless is here now with his family, and hopes to work the district. He has a hall rented eight miles away and one here also for the Gospel. Pray for this work.

West Lorne, Ont. — Paul Kember is located here with prospects of continuing the Summer's work of bro. McCandless and himself - pray for this section.

Everett, Pa. — Our brother Wm. Snyder had a few Gospel meetings here recently, not too much response except among some younger ones.

Cleveland, Ohio — The Monticello Assembly has been cheered by some who were recently saved being baptized and asking for fellowship. Many unsaved attended the recent four weeks of Gospel meetings by bre. J. Smith and E. Higgins - the Christians stirred and encouraged, with some evidence of God's working. We feel the recent Conference was profitable with 10 of the Lord's servants ministering the plain Word of God - a specially good season of prayer before each meeting.

Binearth, Man. — Bro. B. Sutton had some good ministry meetings between Brandon and Roseisle Conferences.

Glen Ewen, Sask. — Bro. John Gray had two and a half weeks on his model of the Tabernacle, meetings well attended. Bro. James Thompson had a weekend here also which they appreciated.

Words in Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Former Editors

Dr. Edwin A. Martin ◀ Charles R. Keller ◀ Samuel C. Keller

VOL. 69

DECEMBER, 1977

NO. 12

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NO PREJUDICE - NO PARTIALITY

I Timothy 5:21

THUS spake the earnest lab'rer,
In the vineyard of the Lord;
To another younger servant
Lest he fall to keep this Word.

To be prejudiced by others,
Is the work of skilful men;
Who desire the fall of brothers
They desire to see withheld

From the friendship of their friends,
Yeal to bring about their loss;
They would prejudice another
Little thinking of the cost

That it costs the wounded one
Of a faithful name and loss;
Little thinking of the future
As such sinful deed takes place.

So! with neither sinful practice,
Hear beloved Paul's own voice;
And give way to neither evil,
Nor give in to fateful choice.

W. F.

So, speak the word of kindness,
As we tread the path of life;
Never wavering, nor lis'ning
To the evil men of strife.

NEEDED BUT NOT WANTED

Dr. W. T. P. Wolston

SOMEBODY said to me only today, "What do you mean by a rejected Christ?" My dear friend, do you know what rejection is? You are not wanted. The world does not want Jesus. Indeed, from the day of His birth, I might say, the sad truth came out - He was not wanted. He was needed. But was He wanted by King Herod? No! Did the scribes want Him? No! Did the men of the world want Him? No! Do you want Him now? If you are an awakened sinner, you do; but if you are not, you do not want Him. Oh no! Do you know the finest way to spoil a worldly party? Go into the midst of it and speak about Christ. Go into a ball-room, or on to a race-course, if you like, and witness for Christ, and you will find He is not wanted. No, the world does not want Jesus.

Some years ago I was in a third-class carriage coming up from Musselburgh on a Saturday night. The train was crowded, and the carriage I was in had five communicating compartments, so there were about fifty people in the carriage. As we journeyed, a party of ten who occupied the middle compartment began to sing. They sang very well - Scotch songs - and all the rest of the people in the carriage stopped talking and listened. When we reached Portobello they got out, and other people got in. At that moment I rose and said, "My friends, I have observed that you have been listening with interest to these Scotch songs. I am not a Scotchman, but I should like to tell you about the song of my native land." Everybody looked and listened. Then I went on: "My native land is heaven. I belong to heaven. I am redeemed by the blood of the Saviour, and I belong to heaven. I cannot tell you the tune of the song sung there, but its words are these: Thou art worthy to take the Book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation." From these words I preached the gospel for two or three minutes, and then sat down. At the same moment the train was drawn up by a danger signal, and there was a dead silence. The first words that broke the silence were, "Is he drunk?" They came from the further end of the carriage. "No," said another man, "I do not think he is drunk; I think he is a good man." "He is not a wise man," said a third. "And why not?" asked a fourth. "Because he does not know the time nor the place for these things," said the first speaker. And this sentiment was applauded. It just expressed the world's opinion. It never has time nor place for Jesus. And the fact is, my unsaved friend, you have no time for Christ: you have no place for Christ.

But you will want Him one day. He was rejected in the day of His birth, and He has been rejected ever since. You say - Oh things are altered since then. Are they? How many times have I stood with others at the corner of a street, and sought to speak a

word for our blessed Lord Jesus Christ, and gathered a crowd, and just as we were beginning to get into the sweetness of the proclamation of the gospel, Policeman No. B 246 has come along and said - "Move on, please; by the order of the magistrates; we can't have the thoroughfare blocked." "All right" says some one, and we move on. We go down three blocks, and there is a German band, with the listening crowd reaching over to the other side of the thoroughfare, but you do not find Policeman No. B 246 coming and telling them to move on. No, the world likes music, but it cannot tolerate Christ.

Do tidings of Christ trouble you? Are you like Herod? "When Herod heard these things, he was troubled." I would to God you were troubled, but on a right account. Would to God that you were anxious about your soul, and crying, "What must I do to be saved?"

Jesus is a living and a loving Saviour. He passed through this scene unloved and unwanted by man. He was rejected. "He came unto His own, and His own received Him not." But then, as now, grace led some to Him, as it is written of them: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." Though He was rejected, He would still be a Saviour. Whom will He save? Anyone that will trust Him. Whom will He receive? Anyone that will come to Him. "Him that cometh to Me, I will in no wise cast out."

A GOOD TESTIMONY

Read 1st Samuel 12:1-4

IN THESE verses we have the testimony concerning one who had lived amongst his own people from his childhood until he was greyheaded. It is said concerning him in his early life three times, that "he grew," and "grew before the Lord." That was a good beginning; now here is the end. He could look them in the face all round, and they could answer in these words. Surely it is a good commendation; one that all God's servants should seek. In I Thess. 2:10, Paul could appeal to the Thessalonians, "Ye are witnesses, how holily and justly, and unblameably we behaved ourselves among you. He and those with him had a good testimony among the saints. This is of more value than grand preaching, that is not backed up with a godly life. The preacher must be clean before He can be used. Psalm 24:3 asks, "Who shall ascend into the hill of God?" And the answer is, "He that hath clean hands and a pure heart." Then follows - "He shall receive the blessing of the Lord, verse 5. This is God's way. Selected

ONENESS OF MIND In Assembly of God

Wm. H. Ferguson

WHEN writing on this subject we bear in mind human frailty and the possibility that here should creep into the assembly of God another spirit which would destroy the peace of the assembly and create a condition harmful to the spiritual state and comfort of such assembly.

That old shepherd - Peter - wrote thus in his first Epistle, chapter 3:8 - "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." And the beloved Paul, in bidding farewell to the Church at Corinth, 2 Cor. 13:11, urges them . . . "Finally brethren, be of one mind, live in peace and the God of love and peace shall be with you. Yet again, in Phil. 1:27, Paul urges the saints at Philippi that "they stand fast in one spirit with one mind, striving together for the faith of the Gospel."

So, looking at the matter comprehensively, we can see how important it is for the assembly of God to gain the comfort of God and the blessing on their labors as they seek to be of "One Mind."

THE MIND

You will notice this is a matter of the spiritual mind. It is the matter of the condition of the soul in a believer. The apostle Peter in chapter 1:22 of his first Epistle gives us some thoughts to exercise these minds of ours.

"Seeing ye have purified your souls (or minds or hearts), in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. He continues - "Being born again" etc.,

In other words, such exercises are of value only to those who ARE "born again." The fleshly mind can never act otherwise than "in the spirit of contest" - Phil. 2:3 and leads to an inordinate desire to gain an advantage and thereby increase self-respect at the expense of others. This is not a true Christian spirit at all. The apostle follows with the further advice . . . "Look not every man on his own things, but every man also on the things of others." Herein lies the true Christian spirit of self-sacrifice, that is, to be occupied with the needs and circumstances of others, to the extent that there is no room for self-advancement at the expense of others. The apostle Peter speaks of this as a purification of souls, or hearts, and leads us to consider definitely as to the condition of our own souls. This is accomplished by the Spirit of God through obeying the truth through the Spirit's energy. The Word of God demands that we see that our souls are kept in this spiritual state which follows the purification of souls through obedience and subjection

to the Word of God. Let us look further at this and see the necessity for this in the assembly, especially in shepherding with reference to oversight and rule in the case of those who are taking such place in God's assembly.

ONENESS OF MIND IN OVERSIGHT

This is a very important matter and no assembly can prosper if there is not a godly oversight, or rule, coupled with a "oneness of mind among the brethren." If the government of the assembly is not of one mind, how could we look for this proper condition among the saints, or how could we accept the sad results of the lack of it.

There is a vast different between oneness of mind among elder brethren and the spirit of Diotrephes where just one mind of this enemy of godly order prevails. It is a curse, and disastrous and leads and opens the way to apostacy.

To reach this "oneness of mind" there must be waiting upon God. The common business meeting of an assembly where they just come together to discuss business matters or perhaps where the assembly funds should go, is a far cry from the actual "oversight" recommended in the Word, or which was practised by men of God in an earlier day. Such would come together, at stated times, to pray, talk over spiritual matters and perhaps the spiritual state of the Church and, ultimately, through proper deacon work, should give advice as to how the Lord's money should be used. To make this merely a business meeting deprives it altogether of what God enjoins, i.e. a rule of godly shepherds with a love and care for the flock of Christ.

Where or when a matter arises wherein there is difference of mind, what should we do then? The "old saying" may be timely . . . "When you don't know what to do, do nothing but wait on the Lord, learn His mind as a result of this "waiting" would seem to be the proper attitude to take. learn His mind, and with the proper spirit of prayer in such a meeting for care of the saints should be very productive. We must "wait on the Lord" to gain His mind, through the Word of the Lord, and not "press our own judgement" -

Untold damage has been done by brethren, professedly with a care for the assembly, acting without the mind of the assembly, or of each other. This is a vital maxim to keep before all who guide the saints. The "waiting time" of godly consideration and prayer seems to be the only way to procure this oneness of mind and judgment, when difficult problems arise. Let us practice it more. The Church of God (locally) is not ruled by majority rule, either of all in the assembly or of those in oversight. Any who practice this modern concept of "rule in the assembly" know nothing of God's ways as to church order and always produce a condition which brings sorrow instead of peace and blessing.

PURIFYING THE SOUL AS TO "ONENESS."

Read carefully again I Peter 1:22 and see how far you have progressed in the matter of "purifying your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren love one another with a pure heart fervently: being born again. . . ."

1. Purification of soul or heart implies a looking into the state of the soul and questioning our thoughts in relation to the cause of God and of each other.
2. The soul is easily defiled by wrong thoughts and actions and differences between brethren, therefore we must examine and purify the soul through obedience.
3. This obedience which is of the Spirit of God leads us to question any action of ours which might tend to disrupt fellowship and hinder the Gospel of Christ.
4. It leads to undisguised love, so different from that which is common today with its superfluity, instead of being as in a day in the beginning of the church's history when Christians needed each other. Today it seems "it is every man for himself" consequently we are losing the sense of the Spirit's work among us, and the simplicity of Christ.
5. As we noticed in 2 Cor. 13:11 the result of this oneness of mind is "GOOD COMFORT and PEACE". May God grant us all more of this.

BEHAVIOUR IN HOUSE OF GOD

I Timothy 3:14, 15

Philip H. Harding

WE cannot over-estimate the privilege and dignity bestowed upon believers who are gathered to the Name of the Lord Jesus Christ in any locality. However, we must appreciate that there is a corresponding responsibility which rests upon the saints thus gathered to live in keeping with the privilege and dignity bestowed. In stating the reason for writing his Epistle, the apostle is bringing before us this responsibility. He mentions first the CONDUCT demanded of the saints and then goes on to describe the character of the assembly.

THE CONDUCT DEMANDED

The phrase "how thou oughtest to behave thyself" should really be rendered "how one ought to behave oneself." The apostle is not referring merely to Timothy's behaviour but unfolding the conduct required of each one in the local assembly.

The conduct suitable for the assembly is not determined by the saints themselves or even the elders in the assembly, but by God. Remember! dear child of God - if you are in a local assembly (and

you should be), you are part of that assembly and therefore you are responsible to conduct yourself according to the Word of God. The way believers act in every day life and in the way they dress themselves most certainly reflects upon the assembly with which they are linked. As saints, we ought to manifest our standing in Christ, remembering that disobedience and every form of sin practiced belongs to what we were in Adam and is hated of God. Compare Eph. 4:22, 24 - Col. 3:5, 10. Like the apostle Paul, the saints ought to behave themselves holily, i.e. free from evil - justly or free from partiality, and unblameably - I Thess. 2:10. The people of God are expected to walk worthy of their calling, Eph. 4:1, worthy of the Lord, Col. 1:10 and worthy of God, I Thess. 2:12. The standard of conduct demanded is very high for it must be in keeping with the character of God. Anything lower is not suitable for the assembly, which is the Temple (or inner shrine) of God, as in I Cor. 3:17 etc. Dear fellow believer, let us ever strive to conduct ourselves in every sphere of life in keeping with the claims and character of the Lord.

THE CHARACTER DESCRIBED

Since the definite article is not in the original it is the character of the local assembly that is in view. In this passage the assembly is described in a threefold way:

HOUSE OF GOD — The Divine Principles

CHURCH OF LIVING GOD — The Divine Presence

PILLAR AND GROUND OF THE TRUTH — The Divine Purpose.

As to the Divine Principles, we find the term "House of God" right through the Word of God. First in Genesis 28 and it is used both in regard to the Tabernacle and the Temple. In this dispensation it is never used of a material building but of all the saints who form the Church, dispensational Eph. 2:21, and of believers in a locality who are gathered to the Lord's Name, I Tim. 3:15. However, principles unfolded in relation to the House of God in a past economy remain unaltered and therefore we do well to remind our hearts of some of those principles and apply them to the local assembly. Ezekiel 43 is one of the great chapters concerning the characteristics of the House of God. At least three things are presented to us in this chapter that are applicable to the assembly.

RULE: The place of My Throne, verse 7. The House of God is to be characterized by the rule of God. Absolute authority belongs to God and every child of God in the assembly is to bow to the Word of God. The assembly is a place of ORDER and RULE - not a place of confusion. The assembly is not a democracy where things are carried out according to the voice of the majority, but a Theocracy where things are carried out according to the Word of God. Government in the assembly is placed into the hands of elders who are responsible to see that the authority of God is maintained and His Word carried out. Elders are NOT chosen by the assembly but by the Spirit of God - Acts 20:28. What a great need there is

today for godly elders who will maintain the rule of God in the assemblies. We must remember that the saints have a responsibility to recognize such, respect them, remember them, Heb. 13:7, and be careful not to rebuke them, I Tim. 5:19. In a day marked by the spirit of rebellion, the saints gathered to the Name of the Lord should be marked by submission to the Word of God.

RESPONSIBILITY: "Let them measure the pattern" - v. 10 and shew them the form and pattern of the house and the fashion thereof, verse 11. The people of God in any dispensation are never left to their own ideas in regard to the House of God, but are held responsible to carry out the unfolded Divine pattern. This was so in regard to the Tabernacle (Exodus 25) as well as the Temple (I Chron. 28:11, 19).

Dear fellow-believers, we are not left to our own ideas as to what is essential but are responsible for carrying out what God has communicated to us in His Word. Such things as

Baptism of believers - reception to the assembly, Acts 2:41, 42
Acts 9:18 etc.,

Sisters having long hair, and brethren short hair, I Cor. 11:5,
6, 10 and 14:34, 35.

Letters of commendation - Acts 18:27, Romans 16:1, 2 Cor.
3:1, 3.

Others are essential and we have the responsibility of carrying them out. So many today treat these principles as if they are trivial and not necessary but such forget that they are the commandments of the Lord, I Cor. 14:37, and therefore are absolutely vital as part of the Divine pattern unfolded for us to carry out today.

RECOGNITION: "The law of the house - most holy" verse 12. The character of God is to be maintained in the House of God. "Holiness becometh Thine house, O Lord, forever." Psalm 93:5. God demands that those who are gathered to the Lord's Name live in keeping with His character . . . "Be ye holy, for I am holy" - I Peter 1:15, 16 is the injunction of God. In order that holiness be maintained in the assembly, discipline is sometimes necessary. Although restoration is the purpose of proper discipline, when properly carried out, the first and foremost reason for it is the maintaining of holiness in the company - I Cor. 5:7. It is necessary therefore for each one to judge self continually in the presence of God, cleansing self of any contacted defilement through the Word of God in order to maintain purity of life. Only then shall the assembly be characterized by holiness.

THE DIVINE PRESENCE

We suggest that the expression "the living God" in our passage under consideration brings before us the presence of God in a company of believers gathered to the Lord's Name. Passages such as Matthew 18:20 and I Cor. 3:16 state the fact of the Divine Presence in the assembly. Thus, those so gathered, should be marked

by reverence and godly fear. We feel that many of the saints today have either forgotten or have never appreciated the awesomeness of the Presence of God in the midst of His people. Frivolity, laxity, carelessness and the like are unbecoming in the company where the Lord is.

THE DIVINE PURPOSE

The purpose of the "pillar and ground" (a base or firm foundation) is not to draw attention to themselves but to uphold and display the Truth and so in this passage and in all such testimony the purpose is to display and uphold the Truth. It seems, in this passage, that the Truth indicated is that concerning the Person and work of Christ, v. 16. The doctrines concerning the Person and Work of Christ are to be upheld by the assembly and displayed by godly character. In a day when the Person and Work of Christ are being assailed on every hand, the assemblies should be holding fast to these precious doctrines.

However, it is not only the upholding of these doctrines but the display of the Truth by godliness of life. Godliness is stamped on the whole epistle and every child of God is expected to display it.

There should be a display of Christ in every believer. We shall be perfectly like Him one day, perhaps soon, but God expects us to become more like His Son now and to display Christlike features in the world that rejects Him, so let us all seek, who are gathered to the Lord's Name, to conduct ourselves in keeping with the dignity conferred upon us, appreciating more the Divine Principles unfolded in the Word of God and seek to carry them out; enjoying thus much of His Divine Presence in our midst, thus fulfilling the divine purpose in upholding and displaying the Truth.

THE CONFESSION OF SIN

Leviticus 5:5

John R. Caldwell

ANOTHER point in connection with the sin-offering to which I would direct your attention you will find in Lev. 5:5. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing," also end of verse 3, "When he knoweth of it then he shall be guilty."

From this it follows that increased light from God necessarily demands confession of past sin. If God shews us by His Spirit in the Word wherein we have been wrong, wherein we have been ignorantly sinning against Him, then no other place becomes us but that of confession.

I am persuaded that herein is one of our deepest errors, perhaps lying at the root of far more than we are aware of, viz: that we have received increased light from God without corresponding humiliation and confession of the ignorance and the sin of ignorance that we had been guilty of before.

What is the consequence? That the increased light becomes the means of puffing us up to the despising of others, instead of the means of putting us down in the dust.

Let us each ask ourselves, as God has given us light upon the evil, the confusion, the sins that are around us and in which we have had our part in times past, - as step by step we have been led out to where we are, have we acknowledged our guilt before God in having remained so long in culpable ignorance of His will? Have we been led out to the position we occupy with broken hearts? Or have we come as those who have more light than our neighbours, rather conceited and puffed up about it, disposed to judge or to despise those who are just where we were not so very long ago? In the spirit in which fresh light is received there lies all the difference between a testimony that shall be to the glory of God, and one that shall bring dishonour on His Name?

Whilst it becomes us unfeignedly to rejoice in getting fresh light from God upon our path, and whilst to follow the light as we receive it is the only way of safety, ever let us see to it that fresh light puts us in the dust before God, on account of our past ignorance.

Ignorance is no excuse for sin when that ignorance itself is the result of unwillingness to come to the light, or of negligence in searching for it. Who is there that will not acknowledge that he might and ought to have known the will of God in many things far sooner and better than he did? Hindered by prejudice, by fear of consequences, by many subtle causes, his ignorance itself has been guilt.

The next point I want you to notice is this - the definiteness of confession. You know it is very common to ask forgiveness in a general sort of way. "Forgive us our sins for Christ's sake: Amen." Such is the winding up of many a prayer. But is it not the case that this may be said a thousand times, and said perhaps with a measure of sincerity, and yet involve no self-judgment, no real dealing with God about things of which we have been verily guilty.

How different is the Word here! "He shall confess that he hath sinned in that thing." You cannot come before God in this way - with a definite confession of a specific sin without feeling it.

And this brings me to the next point I wish to urge, viz: That the definite confession of sin, whether it be sin of thought or act, whether an angry or envious feeling, or a positive wrong done, must be accompanied with self-abasement. It is a humiliating thing

to make definite confession of sin. The deepest rooted weed that grows in the soil of our deceitful hearts is pride. All God's appointments are directed toward the withering up of that bitter root. Therefore it is that God lays us the responsibility, as we receive increased light from Him, of making confession of our past sin and ignorance.

Let us take an example. Suppose that God gives us light upon the subject of believers' baptism. We see, after years it may be, that infant sprinkling is not of God's appointment, but of man's devising. Seeing His Word concerning the ordinance, we resolve to take the step which God commands. But how often has this been done without a shadow of self-judgment or humiliation over the years we remained in ignorance of the will of the Lord, or even contended against it? Obedience has been rendered, but, alas! with flippant unbroken spirit and in pride of heart without self-abasement, without shame, or confession of past sin.

And, remember that general confessions in meetings do not answer the purpose of definite confession in the secret of the presence of God. It is there that the light shines brightest which shows up the blackness of our sins, and it is there alone, in dealing with God about sin, that real blessing is obtained. I repeat these three points:

1. That increased light demands confession of sin.
2. That confession, according to God, must be definite.
3. That confession of sin is a shameful thing, and therefore must be accompanied with self-abasement.
Now, I would put before you a fourth point, viz:
4. That a genuine confession of sin will never be accompanied with an excuse.

Adam's was not a full and frank confession, for he said, "The woman whom Thou gavest me . . . she gave me of the tree." Aaron's was not a full confession when he said, "Thou knowest the people that they are set on mischief," and, "I cast the gold into the fire and there came out this calf." Saul's was not a full confession when he said, "I have performed the commandment of the Lord," and, "the people spared the best of the sheep and of the oxen."

These are not full confessions. They are not the sort of confession that is acceptable with God, and not only so; they are not such as bring a full blessing to the soul that confesses.

How often we hear of one saying, "I will confess that I did wrong, if he will confess that he did wrong." Not a spark of humiliation before God there. How different when David was charged with his sin. He only answers, "I have sinned against the Lord." Not another word, no framing of an excuse. Again he says, and God records it for our instruction, "Against Thee; Thee only have I sinned."

Does that mean that he did not sin against Uriah, or that he did not sin against Bathsheba? No, surely not, but it means that, great as was his sin against his neighbour, it was scarcely to be mentioned in comparison with the enormity of sin against God. He sees it in the light of God's presence, and there are no excuses there.

The element of self excuse and blaming others will never enter a confession that is produced under the conviction of the Spirit of God. Leave every other consideration out of the question, see your own responsibility, your own guilt before God, and own it out to Him, and you shall surely find mercy.

THE LOVE OF CHRIST

2 Cor. 5:14

George Graham

Part I

In 2 Cor. 5:14, the Holy Spirit has been pleased to reveal to us that the love of Christ was the impelling or constraining power and force in the lives of those who were the first preachers of the gospel in this present dispensation. Love begets love -- thus the whole-hearted response to the love and grace of God so richly and so freely bestowed upon them. It meant for them sacrifices which they were willing to accept: sacrifice of natural relationships, material and personal comforts, and sometimes life itself. It was no easy path, but it was for Christ. Those men counted it a privilege and joy. What a privilege! "—Ye serve the Lord Christ (Col. 3:24). What a rich reward awaits them in the day of Christ!

What about ourselves? The dispensation is about to end. The Lord's coming is at hand. It is the last hour (I John 2:18 R.V.). May the Lord stir our hearts and give us a little reviving, delivering us from our cold formality and lethargy, ere He come.

In Eph. 3:17-19, Paul prayed for the Ephesian saints, "That Christ may dwell in your hearts through faith; that ye, being rooted and grounded in love, may be fully able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which surpasseth knowledge, that ye might be filled into all the fulness of God." Newberry

The little expression "the love of Christ" may be looked at in a fourfold way:

- (1) His love as the Son for the Father — John 14:31
- (2) His love as a Servant for His Master — Ex. 21:1-5
- (3) His love as a Bridegroom for His Bride — Eph. 5:25
- (4) His love as the Saviour for the Sinner — Gal. 2:20

(1) *The love of the Son for the Father* — John 14:31

This the Father only could evaluate and appreciate. It was this that brought Him down from Heaven's unsullied light and glory to Bethlehem and then to the cross. Coming into the world of mankind, He said, "I delight to do Thy will, O my God - -" Psa. 40:8. This was His greatest joy. In John 8:29, He said, "- - - I do always those things that please the Father." Every moment and detail of that life brought infinite pleasure and delight to the heart of the Father. At His baptism by John in Matt. 3:17 and His transfiguration in Matt. 17:5, the Father said, "- - - This is my beloved Son in whom I am well pleased." It was not only true of Him in His life; it was true of Him in His death. In Luke 9:51 we read, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." He fully understood all that would befall Him there. Leaving the upper room, John 14:31, He said, "But that the world may know that I love the Father; and as the Father gave me commandment even so I do. Arise, let us go hence." In Gethsemane, confronted by His enemies, He said to Peter, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" (John 18:11) He had already said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18) His holy heart was fully devoted to the Father and the accomplishment of His will and that meant for Him the cross with all its sorrow, suffering and shame. What devotedness - - - perfect and absolute. Such was His love for the Father. In Heb. 12:2 we read, "- - - who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." With joy at having accomplished the will of the Father, He has gone back to heaven, a glorified man and seated Himself at the right hand of God. There He sits, crowned with glory and honor - - the Man whom God has delighted to honor. The cross was the greatest or highest possible expression of the love and devotion of His heart to the Father. It was that love many waters could not quench, nor the floods drown (Song of Solomon 8:7).

O Lord! we treasure in our souls
The memory of Thy love;
And ever may Thy Name to us
A grateful odour prove.

A PAGE FOR YOUNG BELIEVERS

Useful and commendable work -

YOUTH has an abundance of energy, but it requires proper direction and usefulness. It is lovely to see this energy directed into useful pursuits instead of the easy and fleshly pursuits of a "good time together" without any spiritual growth or development.

When God lays open an avenue for service for Himself and the younger take advantage of it, they find this to be a happy course and it has heavenly prospects. We suggest the following: -

VISITATION OF THE LONELY: How pleasing to some who are "shut-in" to have a few younger ones call - read to them, perhaps sing a hymn or two - this shall have a recompense in their own lives as well as others.

2. Consider doing some useful work for them (which they are unable to do for themselves) etc., This would be an avenue for their youthful energy.
3. Visit a "nursing home" or two and so reach many lonely souls who will assuredly appreciate any interest taken in them. "There are lonely hearts to cherish, While the days are passing by."
4. Instead of arranging "good times" have a day or so set apart for such visitation and do not forget to have "set times" for reading the Word and prayer, in the quiet of your own room - don't neglect this time prior to the Lord's Day. You shall be preserved from worldly self - pleasing thus and shall gain a spiritual awakening and refreshment which others shall see in you, and appreciate.
5. **WATCH** your reading matter. Read good books, avoid fiction entirely, read some good missionary lives or biographies of men and women, who in their younger days had a vision of helping others, or had some "field" or "fields" before them. Youth shall find in the early years of such valuable lessons of self-control and self-sacrifice. (Your editor looks back with satisfaction and joy in such which has, to some extent, moulded his own life).
6. **STUDY** your Bible. Read carefully - understand what you are reading - the period written about - the people - saved or unsaved - Israel or the Church etc., Do not be afraid to ask questions from older Christians - they will be willing to help you. **PRAY** over your Bible. Ask God for enlightenment. He will give you this through the Holy Spirit indwelling you. **PRAY** on your knees over your Bible, it is a good habit . . . "Satan trembles when he sees the weakest saint upon his knees."
7. **WRITE** a letter to a friend or a missionary. Tell something of your feelings and spiritual state. Their reply may be precious and stimulating.

(Thoughts of an old disciple)

**SOME PRINCIPLES FOR PRESERVATION
FROM ECCLESIASTES 10.**

Jas. N. Smith

Solomon is a wise man as he writes this book of reflection and instruction. It is an excellent commentary on the impossibility of a round world filling a three cornered heart. A vein of wisdom addressed to young men runs through the book and is worthy of careful consideration. Let us consider some spiritual principles that are illustrated in chapter 10.

We thank God continually for young believers in the assembly with spiritual exercises and the fear of God in their hearts. May this writing confirm in your hand principles that will preserve you in usefulness for the upholding of the honour of the Lord's name.

In verse 1 we have an exhortation to *keep consistent*. The picture is of a pharmacist instructed in dispensing remedies. There appears evidence of carelessness and uncleanness in his work. The dead flies make his prescription obnoxious. Young brother, keep at the gospel, the praying and offering of worship; but be watchful of your personal life. An unchecked temper, a loud mouth, too much foolishness etc. will limit and mar your activities for God. It is easy to neutralize by our life what we speak by our lips.

The next thought is in verse 7, *keep humble*. Men out of place, as pictured in this verse, are useless. If Prince and servant were occupying the place they had been trained for, there would be greater co-ordination, communication and contentment. Dear young believer, guard against envying the place of applause. Cultivate a spirit of thankfulness for being appointed by God to hold the reins for another. Be a good footman, for God has said, "every man's work shall be made manifest - if any man's work abide - he shall receive a reward." I Corinthians 3:13-14.

"Who so breaketh a hedge, a serpent shall bite him." Verse 8 reminds us to *keep separated*. The hedge was used to mark property boundaries and to protect and enclose gardens. Outside of these boundaries lurk dangers. The protecting truths of separation from sin, morally, worldly or religiously are divinely established for our blessing and God's glory.. It is dangerous to fruitfulness and testimony for a believer to keep company with an unsaved girlfriend or boyfriend, or attend religious services outside of God's assembly, or to go to places of worldly entertainment. May we ever remember that God's fences are not to deprive us of good but to protect us from evil.

Keep sharp is the principle of verse 10. A sharp axe eliminates a lot of swinging, sweating and sore muscles. A good conscience, a tender heart and a knowledge of God's Word keep a man ready and useful for the Lord's work. Never allow sin to go unconfessed. Your soul will become hardened and increasingly dull in

divine things as a result. Keeness of touch in your gospel testimony and appropriateness in giving out a hymn on Lord's Day morning will develop from keeping the axe sharp.

Verse 18 would remind us to *keep busy* in God's house. The house in view here needs a fresh painting and roof repairs. One is in view of appearance and the other because of days of stormy weather. Young believer, be sure your attitude, dress code and actions are all in keeping with the dignity of God's house. Days of testing lie in the path of every believer and we need to be sure we have no ear for leaks or gossip. These leaks cause erosion of fellowship and of the fabric of the assembly. The remedy is simply to keep busy for God and live a holy life.

May these simple thoughts provoke each of us unto watchfulness and more usefulness for God.

PROVIDENTIAL OVERRULING

MY SOUL, be still; thou art in the hands of thy covenant God. Were these strange vicissitudes in thy history the result of accident or chance thou mightest well be overwhelmed; but "all things" - and this thing, be it what it may, which may be now disquieting thee, is one of these "all things" - are working mysteriously for thy good. Trust thy God. He will not deceive thee; thy interests are with Him in safe custody. When sight says, "All these things are against me," let faith rebuke the hasty conclusion, and say, "Shall not the Judge of all the earth do right?" How often does God hedge up our way with thorns, to elicit simple trust. How seldom can we see all things so working for our good. But it is better discipline to believe it. O, for faith amid frowning providences to say, "I know that Thy judgments are good;" and, relying in the dark, to exclaim, "though He slay me, yet will I trust in Him." Blessed Jesus, to Thee are committed the reins of this universal empire. The same hand that was once nailed to the cross is now wielding the sceptre on the throne, "all power" given unto it in heaven and in earth. How can I doubt the wisdom, and faithfulness, and love of the most mysterious earthly dealing when I know that the roll of providence is thus in the hands of Him Who has given the mightiest pledge omnipotence could give of His tender interest in my soul's well-being, by giving Himself for me?

QUESTIONS AND ANSWERS

Question: What is the significance of the Blood in the Holy Place (sprinkled before the vail and also placed upon the horn of the altar of incense)?

Answer: This would show, before God, the efficacy of the blood as answering the whole question of "sin" and showing the necessity of our appreciation of the Cross and His Precious Blood "in our worship" in the Sanctuary of His Presence, as we approach to God and rise in worship before Him. This was done when the priest sinned or the whole congregation.

Question: In what way was the one who approached the Tabernacle tested?

Answer: In the "white wall of fine linen" all around the court, speaking of the spotless righteousness of Christ, typically, and the righteousness of God.

Also under each of the pillars surrounding the court of the Tabernacle and under the five pillars at the entrance of the Holy Place (not the holiest), was a foundation of copper which "tests man when he approaches to God," i.e. man tested in righteousness in his approach.

Question: What about the ashes of the Burnt Offering Altar?

Answer: The priest would put on his linen garment, Lev. 6:10 etc., and "take up the ashes of the burnt offering and place them beside the altar on the east, at the place of ashes." Lev. 1:16. The "ashes" would speak of the death of Christ - towards the east - "the place of the sun rising." In Lev. 6:11 he would put off his linen garments and carry forth the ashes to a clean place outside the camp.

God saw to it that "clean men" - Joseph of Arimathaea and Nicodemus took the precious body to a clean place - that new sepulchre wherein never man had lain.

The place of the ashes outside the camp could remind us, that wherever God had a "gathered company" to "remember the Lord" in His appointed way, as in the divine pattern, there would be a "remembrance" even though the testimony had ceased, such as the early churches in their testimony to His Name (Revelation 2 and 3 as an example). As Israel journeyed through the wilderness their camping grounds could be distinguished by a mound of ashes left behind.

Question: In what way could the "vow" in Lev. 7:16 apply?

Answer: We could see in this the "vow" of the Nazarite and its completion in the days of his separation, or Nazariteship. In Numbers 6:18 we see the sacrifice of the peace offering and the Nazarite cutting off the hair of his Nazariteship and putting it in the fire under the peace offerings - all ascending to God as a sweet savour. There was also in Numbers 6:17 the "meal offering" suggesting his separated walk and "dring offering" suggesting that he made the vow of separation in the spirit of sacrifice and did it with joy before His God.

Israel's good days were marked by the Nazarites walking in their midst. Their dark days of failure were marked by the lack of Nazarites, or separated ones, in their midst. This is a lesson for us all in our testimony to His Name. Our decline and failure is, today, marked by the lack of "separated" men and women in our midst. Rather the opposite is seen, worldliness and "world conformity" is prevalent among assemblies, in contrast to the early days of power and scriptural testimony.

"THANK YOU"

THERE have been found in certain backward countries, in days past, such as Van Dieman's Land etc., natives whose language had no such word as "Thank you." They had words which signified hatred, killing, theft, etc., but none of the kinder words of our English language. This, of course, showed the absolute lack of any knowledge of Christianity or the Gospel and the Bible. Missionaries, or any other benefactors there were unappreciated in any efforts of kindness - in earlier days they were clubbed, killed and even eaten.

While in our modern day of enlightenment and Gospel -visited countries, we are not thus behind, yet we notice an increasing lack of appreciation and consideration in "this every man for himself generation" and lest Christians fall into line with this element, let us learn more constantly to express our appreciation by the simple - "Thank You."

In our Christian assemblies there is room for this valued appreciation and it is a great encouragement to any who show such concern for others, either by word or deed, to have this simple acknowledgement.

Hence, let us not be slow to express our thanks by saying so. Silence can mean either outright ingratitude, or perhaps enmity, envy or ignorance, but in all well-mannered people it is never lacking - how much less should this be so among Christians, especially in the Christian Assembly.

Amid the stolid, phlegmatic bearing of some after a meeting, the occasional "Thank You" is a pleasant interlude and a mark that the Word of God is appreciated and received. The Editor

SO, to ALL who have contributed to the Magazine during this past year, we say and give a hearty "THANK YOU" - the blessing of the Lord be upon you as you have thought of "OTHERS." We look forward to a continuance of such spiritual help and ministry of the Word in the year ahead, if the Lord leaves us here. Doubtless there are many hundreds, yea, thousands of God's dear people who would re-echo this word - "Thank You."

You will notice, this coming year, that we have increased the subscription rate to \$3.50 (each subscription - yearly), or Two pounds British currency. This seems to fall in line with the rate of inflation which is prevailing among us all and we are sure our subscribers will understand this. As far as we know, our friend and brother Samuel McCormick of Lurgan will continue his ministrations of helping with old country subscribers and I am sure we heartily say to him, in the Lord's Name - "THANK YOU." Please help him out early with your's. We will make announcements regarding volumes for 1977 next month, as brother Brescia has kindly offered to take care of *this for us this time - we say to him*, with others - "THANK YOU."

The Editor

PLEASE SEND ALL SUBSCRIPTIONS to Matthew J. Brescia, 33 Lewis Street, Hartford Conn. 06103.

SEND ALL OTHER MATERIAL FOR THE MAGAZINE to the Editor - William H. Ferguson, 12000 Edgewater Drive, Apt. 207 LAKEWOOD, OHIO 44107 - Remember the 10th of the month is our deadline here for insertion - Correspondents should keep this in mind.

COST THIS YEAR (1978) is \$3.50 per copy - for British subscribers cost is Two Pounds. Don't forget Ziz Code No., this is important.

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WE appreciate short, practical and scriptural articles with a definite message for the saints.

ALSO short extracts, timely and soul-searching, are always welcome and we usually can find space for such.

REPORTS can be short, concise, telling of work done - especially do we like to hear of steady work continuing in certain new districts - this is commendable and prayer-causing.

BRETHREN, PRAY FOR US as we seek to continue in the "old paths" of the Word relative to Assembly testimony.

Your Editor -

PROMISE FOR TO-DAY

Col. 3:23-25. "Occupy till I come" is the message our Master left with His servants. In whatever sphere we have been placed, that sphere is to be laid hold of for Him. Ourselves and our resources of time, talent, or means are His, and should be continually at His disposal to be used in His service as He may direct. Salvation is of the Lord, but the very freeness of our salvation emphasizes our responsibility to do all to His glory.

* * *

ADOLPH SAPHIR, the eminent Hebrew Christian teacher, said: "If I were to live my life over again I would spend less time in service and more time in prayer." "Pray without ceasing" I Thess. 5:17. "In everything by prayer." Phil. 4:6.

Mason City, Iowa — Our dear sister Mrs. Stella Jamison (widow of the late bro. Jamison who labored much in Iowa and Wisconsin). She was buried Oct. 10th. We may have further particulars - we believe she was in a rest Home in Wisconsin of late - a worthy sister. Now at home - Heb. 4:9.

Ballymena, N. I. — We record the passing of another well known servant of the Lord, Mr. David Craig on July 21, 1977 aged 75. He was saved when twelve years of age and in assembly fellowship in Bellshill, Lanarkshire. Well known in Irish assemblies when he moved there in 1926 and we have known some servants of the Lord in this land who ascribed much of their early knowledge of the assembly and teaching in their early days to him. His brother Andrew Craig labored mostly in the Eastern States. Not a well man at all of late years brother Craig shall be much missed by many. All faithful brethren have learned to leave future evaluation of their service to that soon-Coming Day. We commend his widow and family, two sons and a daughter to the prayers of the saints. Tit. 2:13.

Toronto, Ontario — Of the Mimico Assembly our dear sister Mrs. Frank Pearcey was called home October 1st, 1977. Our dear brother and fellow servant, with the family will need the prayers of the saints at this time. We are reminded of this "vale of sorrows" of some who "passing through the valley of weeping, find a well," Psalm 84:6, ever-springing to meet the soul's need.

Beetown, Wisc. — Further particulars of the homecall of our dear sister Mrs. Stella E. Jamison give her age as 77 - widow of the late Elgie Jamison, leaves her daughter Janice who devotedly cared for her mother as long as possible. She was much respected and loved by all who knew her, of a kindly disposition and a true helpmeet to her late husband.

Toronto, Ont. — Our dear sister Mrs. David McDowell (Jenny) went home to be with the Lord October 13, aged 74, after a long illness, borne with patience. Saved as a girl in 1918, through the words of the Lord Jesus, "Father, forgive them" For many years in Highfield latterly in Eglinton Assembly. She was given to hospitality and a succourer of many. We commend to the prayers of the saints her dear husband and two daughters, also the grandchildren.

London, Ont. — Following St. Thomas Conference bro. Sydney Maxwell had a few well attended meetings here - last report with bro. Frank Pearcey in Mimico, Toronto assembly, in the Gospel.

La Crosse, Wisc. — Recent Conference had a few of the Lord's servants with them to give help in ministry and the Gospel.

St. Thomas, Ont. — The recent Conference here went well, over 500 at some of the meetings. The assembly here has been encouraged of late, twelve were baptized on October 27 and they are exercised as to necessity of larger meeting place - the Lord guide them. Bro. Harding of England was visiting them for some ministry after the Detroit Conference.

Detroit, Mich. — The Stark Road Conference was a happy time around the good Word of God with plain, practical and heart-stirring ministry for young and older - many young folk present, giving promise as they go on for the Lord. The Lord bless them and keep them in the path of obedience. Several of the Lord's servants present to give help, among them brother Albert McShane of Ireland, also bro. Martin. We noticed many present from former fields of labor and rejoice to see them with a desire for the good Word. Ministry according to the "old paths" was plainly given, with grace and ability.

Fergus Falls, Minn. — Brother DeBuhr was preaching here in a vacant building, some concerned, one had professed at last report.

Oil Springs, Ont. — Bre. Ballhagen and Robert Fuller of Lake Shore holding forth here in the Gospel. A one-day conference here was well attended, Bible Reading on subject of the Lord's Coming.

Detroit, Mich. — Bro. Wm. Metcalf was to have two weeks of children's meetings after the Stark Rd. Conference in the Schoolcraft Gospel Hall.

Hitesville, Iowa — Saints here had an all-day meeting October 30, 1977 to commemorate when the Christians first broke bread as an Assembly here October 30, 1927. Seventeen who "broke bread" on that first day are still here and present on above day. The Lord continue to bless such testimonies "to His worthy Name."

New England — Word from Fred Hill of East Boston tells of visits there by brother Albert McShane, Timothy Kember to East Boston, Springfield and Byfield, Mass., also R. Surgenor visited around assemblies after Terryville conference, brother Doherty stayed on for meetings in Terryville etc., Bro. McShane was to be at Barrington, N. J. also Bryn Mawr ere flying back to Ireland November 14th, D. V.

Longport, N. J. — Our brother Archie Stewart suffered a fractured hip after a fall recently.

Detroit, Mich. — Annual Conference of Stark Road Assembly was a season of spiritual blessing - ministry varied and to profit we believe. Fifteen of the Lord's servants present, good Gospel meetings each evening. Bro. Gary Sharp had two weeks of children's meetings and we have had two of our monthly Bible Readings, monthly, Sat. eve. - Subject - "The Church and Churches of God."

CONFERENCES

San Diego, Calif. — The Annual new Year Conference will commence with Prayer Mtg., Friday, Dec. 30 and continue through the 31st, January 1 and 2. Usual arrangements will prevail and hospitality extended. Mtgs. in Gospel Hall, 4646 Twain Ave. Corresp. Andrew Hall, 5168 Ewing Street, San Diego, CA. 92115 - Phone 583-3875.

Seattle, Wash. — Annual Conference D. V. will be held in the west Woodland Gospel Hall, 516 N. W. 56th January 7 and 8, commencing with Prayer Mtg. January 6 at 7:30 p.m. Breaking of Bread Lord's Day at 10 a.m. Corresp. David C. Hale, 16813 19 S. W. Seattle, Wash. 98166.

Tampa, Fla. — Annual Conference will be held D.V. in the Gospel Hall, 12704 Marjory Ave., December 24 and 25, commencing with Prayer Mtg. Fri. Dec. 23rd at 7:30 p.m. Those walking in the old paths welcomed in ministry. Correspondence to Oronzo Dalfino, 118 E. 143rd Ave. Tampa, Fla. 33612 - Phone - 813-961-6082.

Winnipeg, Man. — Believers meeting in the West End Gospel Hall here intend D. V. to amalgamate previous Conferences at Easter and in June into one Conference in 1978, March 24, 25, 26. Harold Warnock 410 Moray St., Winnipeg, Man. R3J 3A5

Picton, Ont. — Annual Conference will be held D. V. Dec. 25 and 26, with Prayer Mtg. Dec. 24th at 7 p.m. All meetings will be held in the Elks Hall, Mill St., at 10:30, 2 and 7 p.m. Brethren walking in the old paths and teaching the same, welcomed in ministry. Usual arrangements. Correspondence to A. C. Davis, R. R. 2 Napanee, Ont. K7R 3K7

Tampa, Fla. — Annual Conference D. V. in Gospel Hall, 12704 Marjory Ave. December 24 and 25, with Prayer Mtg., Dec. 23rd at 7:30 p.m. Ministry from those walking in the old paths welcomed. Correspondence to O. Dalfino, 118 W. 143rd Ave. Phone (813) 961-6082.

Picton, Ont. — Annual Conference will be held God-willing December 25 and 26, with Prayer Mtg., Dec. 24 at 7 p.m. All meetings will be held in the Elks Hall, Mill St. 10:30, 2 p.m. and 7 p.m. Brethren walking in the old paths welcomed in ministry. Corresp. A. C. Davis, Napanee, Ont. K7R 3K7.

Long Beach, Calif. — The Assembly of Long Beach Gospel Hall, 3516 Linden Ave., will have their Conference commencing January 13 at 7:30 p.m. for Prayer continuing over Jan. 14 and 15 at 10 a.m. 2:30 and 7 p.m. Hospitality extended to visitors. Corres. Dr. John P. Bell, 580 South Reynolds Place, Anaheim, Calif. 92806. Phone (714) 956-8236.

FALLEN ASLEEP

Toronto, Ont. — Our beloved sister Mrs. Naomi Moore (widow of the late Samuel Moore) a respected shepherd in this city, went to be with the Lord, aged 90. Saved 75 years ago through the preaching of the late Robert Telfer and received into fellowship in the old Central Hall, Brunswick and College Sts. She was in the Bracondale Assembly since its inception and their home ever open to the Lord's people - she had a fervent Gospel spirit to the end. Never wavered from the truth of God. She "went home" May 21st, 1977.

Vancouver, B. C. — Our sister, Mrs. Susie McKay of the Victoria Drive Assembly "went home" October 3 aged 93. Born in Waverly, Ont. Saved in Midland, Ont., June 5, 1905. With her first husband the late William Minnings she moved to Esk, Sask. in 1907, they were among the first to form the new assembly in 1908. During the years, until she moved to Vancouver in 1945, Mrs. McKay entertained 39 servants of the Lord. During the past 32 years of her life here, she was steadfast in the faith, of a cheerful disposition and faithful in attendance, she shall be missed.

Cleveland, Ohio — Our beloved brother Mr. Harold Hubert Stevenson "went home" to be with the Lord October 18, 1977. A native of Grenada, B. W. I. Saved in Panama in 1911 and baptized in the Pacific Ocean, then in fellowship in Grenada. For the past 53 years he has been in happy fellowship in the Assembly here, in old Addison Road, later in Monticello Blvd. We commend his widow and other members of a wide circle of relationship to the Lord. His last words to the family group around his hospital bedside were . . . "I shall dwell in the house of the Lord forever." A Christian gentleman and brother of deep spiritual understanding, we all shall miss him.