

Words in Season

THE BIBLE FAMILY MAGAZINE



SEDUCTION

'TIS easy to seduce the simple folk they thought
Who have found rest beneath the Saviour's yoke:
Of His blest service in this wicked world,
So think the many, as did some of old.

Who sought to turn the hearts of such, and spoke
In language strange that some gave partial heed
Until from drowsy sleep they woke at last
And saw that Satan's minions had worked fast
To turn them to new ways they would invent.

So, testing all by God's own precious Word,
In living faith they listened to their Lord;
And so were saved from serious loss and fall:
They stood, with sword in hand, against the wall.

With sword in hand, that old unfailing Word,
They fought seduction, put the foe to flight;
They found, with such a stedfast front of truth,
The Blessed Lord Himself did join the fight.

W.H.F.

JANUARY, 1980

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CHANGE OF ADDRESS

The Editor's — to Conwyn Arms Apt. 203, 830 Montgomery Ave., Bryn Mawr, Pa. 19010

REPORTS

Sarnia, Ont. — Bro. Albert Hull expects to have Gospel Meetings here in January - we can pray for this effort.

Vancouver, B. C. — Carleton Gospel Hall, 3395 E. 45th., Ave., has sent in the following Change of meetings - Breaking of Bread at 9:30 a.m. S. S. & Bible Readings following at 11:30 a.m.

Venezuela, S. A. — Our sister Mrs. Ann McKeown was taken to Ireland by her husband, Noel, and is in a Belfast Hospital, evidently liver trouble.

Bre. Saword and Joe Turkington had good Gospel meetings in the country place of Genareno. God-willing a new assembly was to be formed there Dec. 2nd.

Bre. Ed Fairfield and Jas. Walmsley had good meetings in Valencia, three were baptized . Brother Uel Ussher joined them at Guacara where some fruit was seen, a young man was baptized. Two Venezuelan brethren had a fruitful season in Puerto Cabello for three weeks and at the end 15 former converts obeyed the Lord in baptism. Another 9 believers were baptized at the close of the Petare B. Study conference.

Orillia, Ont. — A gospel effort by bre. Sharpe and Wm. Metcalf reported, trusting for fruit in the Gospel.

Toronto, Ont. — Brethren Harold Paisley and David Oliver had Gospel effort in the Pape Ave., Assembly, with encouragement in seeing some souls saved recently.

Zambezi — Word from Africa tells of joy in seeing 13 follow the Lord in baptism in June in the Zambesi River, others now asking for baptism. God is faithful.

Chicago, Ill. — Word from our dear brother Bert Dobson at home at last hearing, and seemed to be recovering strength, Drs. advised a rest period. Remember him in prayer.

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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Editorial Page:

The responsibility of the editor is to produce a magazine suitable and enlightening for the readers. In a magazine for the study of the Word of God, he has a real responsibility to see that the proper spiritual food is provided - not only for mature believers, but also for young believers who must be taught divine principles as to fellowship of believers in their collective testimony, as local assemblies, gathering to the Name of our Lord Jesus Christ. In this we must remember the lesser ability such have to absorb the teaching. We use certain Greek words sparingly since we know many of our readers are not thereby enlightened, maybe those who use them have not the necessary eruditions to qualify their use of the original languages - so we would speak simply and, we trust, scripturally.

We also have a Gospel article in each issue as we find many of our readers leave the magazine lying round for unsaved members of the family, or others unsaved, to read. We have found that God has used this in the past.

For another year, in His will, we appreciate the continued prayers of our readers that the Magazine may be continued, as it was commenced in 1910, to "strengthen the things that remain that are ready to die:" Rev. 3:2.

We value short, timely articles from responsible brethren for our pages, as always.

The Editor.

TWO-GUN JOE

From "Messages of the Love of God."

NEVADA JOE was the toughest cowboy on the J-B Ranch. Just about everybody was really afraid of him. He could pull out his two guns, where he carried them on his belt, and shoot the tops off bottles at a distance, with both hands at the same time. People called him, "Two-Gun Joe," because he always carried those two guns with him wherever he went.

Timmy Edwards, who was ten years old, was spending the time while school was closed at his Uncle Ben's summer shack near the J-B Ranch, where Two-Gun Joe both lived and worked.

It was a warm day in July and Timmy was walking down the road by himself. He had his Bible in his hand, because he had been reading and learning some verses from memory, to get a prize at Sunday School in Barnsboro, eight miles away, a town where his daddy and mother lived. Just when Timmy was walking along the road, Two-Gun Joe came riding by on his palomino pony. As he came near where Timmy was, he drew rein and his pony stopped. He turned in his saddle and in a heavy voice asked, "Hello, kid. What's that book you've got in your hand?"

"A Bible," Tim replied. "This is the Book that tells us all about Jesus, the One who can save us from punishment for all our sins."

Joe didn't say any more but giving a rough laugh, he dug his spurs into his horse and took off down the road in a cloud of dust.

The next afternoon, about five o'clock, there was a heavy knock at the door of the shack where Timmy's uncle Ben lived. Tim went to the door and there stood a tall cowboy, dressed in blue jeans and wearing a broad brimmed hat, the biggest Timmy had ever seen.

"Are you the kid that Two-Gun Joe saw with a book in your hand yesterday?" the cowboy asked.

"Yes," Tim replied, "I am."

"Well, Joe has been kicked in the head by a horse, and he's a dyin', it looks like, and he asked me if I'd come and get you to read your Book to him. He says his mother used to read to him out of that Book when he was a kid, just like you. If you'll come, I'll take you on my horse and bring you back.

Tim asked his uncle if he might go, and his uncle said yes, he could. So the cowboy lifted Timmy, with his Bible, on to his waiting horse. Then they rode slowly to the shack where Joe lay in his bunk, his head all wrapped in bandages.

"Here's the kid with the Book, Joe," the cowboy announced, as he led Timmy into the room where a little oil lamp was burning low.

"Say, will you please read me something out of that book, kid?" Joe asked slowly, in a low voice.

"I sure will," said Tim. Then he read a verse he learned to say from memory: "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.

Looking up, Tim saw tears in Joe's eyes. "Read me some more," he said, and Timmy read again: "Christ died for our sins according to the Scriptures." I Cor. 15:3.

"Read again," again asked Joe. And Timmy read: "The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

Then Timmy spoke: "If you ask Jesus to come into your heart, Mr. Two-Gun Joe, and trust Him as your Saviour, because He died for your sins, God will save you, just like He saved me when I asked Him last year at Sunday School in Barnsboro."

Joe slowly closed his eyes: his lips moved in prayer. Tim could hear him say almost in a whisper: "Lord Jesus, come into my heart, and save me from my many sins." Then a smile came over Joe's face, and a look of peace settled down on his countenance. The Lord Jesus had answered his prayer; he had saved Joe when he trusted Him as his Saviour, just like he had saved Timmy in the Sunday School at Barnsboro.

The next morning at 9 o'clock, Joe passed away. One day he and Timmy Edwards and all who are redeemed by the precious blood of Christ, will meet in heaven.

Have you, dear reader, ever asked the Lord Jesus to save you, like Timmy and Joe did? If you never have, why not bow your head now, close your eyes, and ask Him, who hears you, though you cannot see Him, to come into your heart and be your Saviour? Has He not said: "Behold I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

"Him that cometh to Me I will in no wise cast out." John 6:37

* * * * *

NOT "GIVE" BUT "TAKE"

When I was a lad, I used to hear the minister say - "Give your heart to Christ." I often tried, but could not. A stranger preached one day from John 3:16, and said, "God has given His heart to you, and when you believe His love, and receive His Son, you will love Him in return." That gave light to me. I believed first: I loved next. I John 4:19.

CONCERNING THEM THAT SEDUCE YOU

I John 2:26

Wm. H. Ferguson

THE aged apostle, speaking near the end of his life and thinking of the last days, and even the last hour which he speaks of in chapter 2:18 (margin), likewise warns in chapter 2:26 with a very striking warning "concerning them that seduce you."

Being in the Spirit and under the revealed will of God in yonder Isle of Patmos, he writes to the family of God without hesitation or equivocation of the dangers that would be evidenced in this last hour. Having become aware of some of the attempts to subvert the saints in their testimony in these days, we desire to give adequate warning of the trend. One of the last attempts by enemies of the truth of gathering to the Name of the Lord alone has been much publicized today under the name of a group who do not hesitate to exploit certain of their misleading statements relative to the gathering of the Lord's people, known as "brethren."

Some of their vaporings could do harm to believers, especially younger, hence our warning

"Concerning them that seduce you" as in v. 26:

We would draw attention to the correct root meaning of the word "seduce" which is 'planoton' with the long o - having the meaning:

A leading astray,	further, from a root -
Cheating,	A vagabond, imposter,
Holding the bait,	Wandering thoughts
Running after (some new thing)	Act of weaving
A fickle thing	(side to side) etc.,

If you are conversant with the Unabridged Liddel & Scott's Lexicon you can trace the derivation of the word the apostle uses here to indicate the danger of their being led astray. I have the large volume, gotten from a student in Montreal University who, evidently, thought it too ponderous and heavy. It was well worth the \$4.00 I gave for it while on a visit to that city years ago.

There is enough in the derivation of this word to warn believers in view of the loss of their testimony and reward in a coming day which may be very soon. The main argument of this later means of finding fault with the assemblies of Christians gathered to the Name of our Lord Jesus Christ is another evidence that the devil hates it and organized religion also despises this simple form of worship and testimony, despite the fact that a great many of the nations of the world has had many large-

hearted missionaries, from among such assemblies, laboring men carrying the Gospel to the utmost parts, and have done it, without the so-called Bible Schools or organizations of men, which latter only can carry on after the secular pattern of organization and society.

So, young believer, do not permit this sort of opposition to trouble you. You will have it to face until we see His face in the glory and we shall then not be sorry that we refrained from adopting the religious ideas of men or women (and the latter seem to be looking for a place God never intended them to have) amongst the thousands of God's people who carry on with the Word of God as our guide and can say goodbye to the sophistries of men who are adept at criticism, and anxious to find a place among us for their own advantage.

As mentioned in our last article, keep at the "old paths" of the Word, Jeremiah 6:16 etc., and you shall find all the help you need from God and His Word and godly men who have "continued in the things which they have learned, knowing of whom they have learned them."

There are "new lights" on the horizon but we fear, very much, and they are like the planets who have left their destined orbit and have gone astray and are "wandering lights, or stars." Cp. the warning of the apostle Jude, as also do others, for the "end times."

THE LIGHT OF DAWN

"THE path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness,
They knew not at what they stumble."

Prov. 4:18 (Jewish Translation)

WE began our heavenly pilgrimage in the light of dawn; we enjoy increasing light as we journey along; and the way leads to the city of perfect day.

We were once stumbling along the way of the wicked, and knew not at what we stumbled. The night of our Egyptian bondage, with its groans, and sighs, and tears is past and past forever. We were slaves of Satan: his service was cruel bondage. We saw no way out. The thunder clouds of "wrath to come" were rumbling in the distance. Our darkness was increasing.

A circus had visited a town in Iowa. The day had been bright, and hot; and many had been merry-making. While the tents were being pulled down, and loaded, clouds began to gather. The thunder began to rumble. Rain began to fall in torrents: darkness settled down,

lit up by vivid flashes of lightning that terrorized, then faded into blacker darkness. The circus wagons began to move, but some of them got stuck in the mud. The elephants were put behind the wagons to push with their heads. People were stumbling along on the sidewalk in the pitch darkness when an angry elephant roared with all his might. The people trembling with fright ran hither and thither, stumbling, they knew not at what. So it is with the wicked. Their brief day of pleasure is soon over, and the frightsome night of darkness thickens. Death is on their track. They try to avoid him. They play with him as children play "hide and seek." To escape death from colds in the North, they flee South, and a mosquito gives them malaria; Death says "You are it." To hide from him in the East they go to California, but while in bathing they get beyond their depth; Death touches them, and says "You are it." They stumble, they know not at what, into the blackness of darkness forever.

Thank God! for the righteous this is past forever. But who are the righteous? Those who are seeking to "do the best they can" by leading good, clean, religious lives? No. These are the self-righteous. The righteous are those who are clothed in garments of imputed righteousness, the righteousness of another: whose robes have been washed in the blood of the Lamb. "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

When Israel came under the shelter of the blood of the lamb, the Shekinah of God's glory lit up their dwellings. It was the "light of dawn." That light accompanied them to the Red Sea: through the Sea. They emerged with a song of triumph on their lips. The light of dawn was theirs. And that light never failed them. In the hot sunshine it was a shade to them: in the dark night it lighted their camp. That was the light of God's presence. From it God rebuked them when they sinned. From it God encouraged them when they walked after His commandments. It led them right on into the land of Canaan.

And so it is with us, the redeemed. "God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. The moment we received Christ as Saviour, the Holy Spirit entered and we were born of God. He journeys with us all through our wilderness journey teaching us more and more of the goodness of our God; sweetening the bitter waters of trial; chastening the feeble; encouraging the downcast: lighting His pilgrims through death; or, coming again, we shall be caught up and transformed into the image of our blessed Lord. Soon our feet shall walk the golden street of the festal city of our God, the New Jerusalem, where the Lamb is the light thereof, - the perfect day. In the meantime let us hear Him say, "Lo I am with you all the days," Matt. 28:20. Days of flower and thorn mingled together: days of the prun-

ing knife and of the refiner's fire: days of monotony in the humdrum of little things: days of special temptations, and of special mercies - all these are but opportunities to be gilded by that "light of dawn that shines more and more unto the perfect day." Who knows but that we will be ushered into that Perfect day before long.

Dr. E. A.M.

**FOURTEEN INDICATIONS WHICH SHOULD
CHARACTERIZE A SCRIPTURAL ASSEMBLY
as seen in Psalm 122**

Sydney Saword, Venezuela

1. The place of the Lord's presence, v. 1, "The House of the Lord", where he dwells, Matthew 18:20.

2. Like a city where there is order, activity and development. See Ephesians 2:19-22. Where the Holy Spirit's control is exercised.

3. The gathering centre for God's people: "Whither the tribes go up". It is up grade, leading to the "heavenly places".

4. It is the place of testimony, v. 4, reminding us of the golden lampstands (Revelation 1:12-13), shining for God in a dark and evil world, see Philip. 2:15-16.

5. A place for collective thanksgiving, v. 4. In Colos. 1:12-22 we have a sevenfold cause for thanksgiving, as we appreciate what the cross means to us: "Made meet"; delivered from darkness; translated; Redemption, forgiveness, peace and reconciliation. "Giving thanks unto the Father"

6. In the same section of Colossians we have the nine superiorities of our Glorious Lord, the appreciation of which stirs up acceptable praise and worship, which makes us worshippers of the Father in spirit and in Truth. This in contrast with the sensual worship in Solomon's time, with its ornate architecture, the extravagant display of gold, the holy garments of glory and beauty of the high priest, the thousands of slain oxen and sheep with the rivers of blood, the clouds and fragrance of incense and the orchestra of trumpets and musical instruments, all of which were merely types and shadows which have their fulfilment in our Lord Jesus Christ, His perfect atoning work, once and forever, His present ministry in heaven and His coming glory as King of kings and Lord of Lords.

7. "For there are set thrones of judgment" v. 5 It is the place of discipline, I Peter 4:17. "Thrones of the house of David". The place where Christ is owned as sovereign Lord, Col. 1:18. "Head of the body, the church."

8. The place of collective prayer: "Pray for the peace of Jerusalem." In Acts 2:42 we see what an integral part of assembly life

prayers should occupy, and do we include in our prayers "the peace" of the assembly as the psalmist exhorts the saints of his day?

9. "They shall prosper that love thee." This speaks of devotion to the place where God had put His name (I Kings 8:29). Where true love for the Lord is there will also be devotion to the place where He has placed His name. This in contrast to the many sects distinguished by humanly chosen names.

10. "Peace be within thy walls" v.7. This speaks of separation. In Nehemiah 3 we read of the zeal of that noble man to build the walls and gates of Jerusalem which had been destroyed, so that it kept enemies out and protected those within. Likewise the believer walking in revealed truth is kept in a path of separation from the world in its different aspects.

11. "*Prosperity within thy palaces*", v. 7. This would remind us of how great are our privileges gathered unto the precious Name of our Lord Jesus Christ. As long as Israel were obedient to their God, and His statutes, He fulfilled His promise of protecting and blessing them, but when they turned their backs on Him He withdrew His protection and they reaped the bitter consequences of their rebellion. If we wish to enjoy the manifested presence of the Lord in our midst and seeing His hand in blessing our labours for Him, then we must not leave our first love or rob Him of the place or portion that He rightly claims from us.

12. "For my brethren and companions' sakes", v. 8. The assembly is the place of the closest ties of fellowship. We should never allow earthly ties to come in between us and the far greater heavenly ties which cost the Lord Jesus His precious blood shed on the cross. Partiality shown by elders in matters of discipline or other things have often been the cause of trouble in the assembly.

13. "Peace be within thee", v. 8. This is the third occurrence in this short psalm of the word "peace". The name Jerusalem means founded in peace. This should specially characterize a scriptural assembly. The firm foundation has been laid by the Lord Himself: "Having made peace through the blood of his Cross". We have peace WITH God through our Lord Jesus Christ; and letting the peace OF God rule in our hearts; and the God of peace protecting us from satanic attacks. Why then should that peace not be seen in the assembly?

14. "I will seek thy good" v. 9. The place of noble purposes. How? By my presence in the meetings; by my behavior and my modest dress as an example to others; by my offerings as the Lord enables; by my practical help spiritually and temporally; etc. (Read Psalm 133).

* * * * *

Church truth, though sometimes contrasted with practical truth, is really intensely practical. It demands obedience; and this is one reason why it is opposed.

TALBEARING

"THOU shalt not go up and down as a talebearer among thy people," Lev. 19:16. This is a good admonition much needed in some parts in these days. What is a talebearer? It comes from a word which may be translated scandel-monger, slanderer, talebearer. How much mischief is sometimes done by carrying tales! Then how the thing grows as it is passed on! Of many an assembly it may be said, "In her are men that carry tales, slanderous men." Ezek. 22:9. "A talebearer revealeth secrets." Prov. 11:13. Something told in confidence, alas! so often a mistaken confidence. "The words of a talebearer are as wounds, and they go down into the innermost part of the belly." Prov. 18:8. There the word may be translated "whisperer" as in Prov. 26:20-22. Someone says, "Did you hear what brother So-and-So told me but don't mention it again." Whisperings. Then comes backbitings and in the midst of such a list as 2 Cor. 12:20. Read it over with Rom. 1:30. Dear Brother, dear sister, can it be said of you in the little assembly you are connected with that you go up and down as a talebearer - if so, I pray you get before God next time ere you are guilty of this sin. "Where there is no talebearer, the strife ceaseth." Do not add words to the fire, let it go out, Prov. 26:20, and when anyone comes to carry scandal to you, just let them see the angry countenance. This will drive them away. Prov. 25:23. How much better for the Lord's dear people to "let the Word of Christ dwell in them richly in all wisdom." Col. 3:16. Let your speech be always with grace seasoned with salt. Col. 4:6. Then there will be no talebearing.

F.W.B.

PAUL IN PHILIPPIANS

The Pattern For His Life

(Continued)

George Graham

In chapter one, Paul has made known to us the great purpose of his life. Here in chapter two he sets before us the pattern God has given, not only for Paul, but all who would so desire to live. The pattern is Christ. Let us consider Him in verses 5 to 8, "Let this mind be in you, which was also in Christ Jesus: **who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**" There are four things which arrest our attention in this passage concerning the mind of Christ:

1. The humble mind
2. The considerate or unselfish mind

3. The obedient mind

4. The self-sacrificing mind

These four lovely traits characterized the man Christ Jesus, in whom ever grace was perfectly balanced.

1. Let us consider the first - the humble mind. We read, "**Who being in the form of God**" - here we have Deity. "**Took upon Him the form of a servant**" or bondservant (Newberry) - here we have humanity. What a mighty stoop! The Eternal Son takes bond-servant form. "... great is the mystery of godliness: God was manifest in the flesh." (I Tim. 3:16) "... a body hast thou prepared me . . . Lo, I come to do Thy will, O God." (Heb. 10:5-7) In verse eight of our chapter we read, "And being found in fashion as a man, he humbled Himself . . ." The humble mind was ever expressed in all His ways and words. He taught it by practice and precept. (John 13:13-17) Paul drank deeply of his Master's spirit. Can anyone who has read his life and writings in the Acts and epistles fail to see the humble mind? Here in chapter 2:17 he says, "Yea, if I am poured out as a drink offering upon the sacrifice and service of your faith, I joy, and rejoice with you all." (R.V.) He takes the lesser place.

2. Let us think about the second - the considerate or unselfish mind. First of all, it was consideration for us, in our desperate plight as sinners, that brought Him down out of heaven. While here below, He was ever characterized by that spirit. Think of that poor woman from Canaan in her distress, a Gentile dog outside the commonwealth of Israel. (Matt. 12:21-28) The disciples would have sent her away, but not so the Lord. He met her urgent need, granting her requests. See His compassion and consideration for the multitude that followed Him for three days. (Matt. 15:32-39) He would not send them away fasting, lest they faint in the way. These are but two of the many such incidents we read about in the life and public ministry of the Lord Jesus, as portrayed for us in the four gospels. His was the most unselfish life ever lived.

Again, Paul exemplifies the spirit of his Master when he wrote these words to the Corinthians, "wherefore, if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." (I Cor. 8:13 R.V.) what a Christ-like spirit! This spirit he sought to encourage in others. In Rom. 15:1 he writes "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Writing to the churches in Galatia he said, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2) Think of the words in our chapter, "Look not every man on his own things, but each of you also to the things of others." (verse 4 R.V.)

3. Let us look now at the third characteristic - the obedient mind. Here we have the contrast to what we read about the first man, Adam. (Rom. 5:19) In our chapter we are looking at the Per-

fect Man, God's perfect Servant. We read, "And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." (Verse 8 R.V.) As the sinless One, His life and walk was in perfect accord with the will and word of His God.

Arrested by the glorified Lord outside the city of Damascus, Saul of Tarsus is heard to say, ". . . Lord, what wilt thou have me to do?" (Acts 9:6) Later he said to king Agrippa, ". . . I was not disobedient unto the heavenly vision." (Acts 26:19) He began with these words, "Lord, what wilt thou have me to do." As he continued, we hear him say, ". . . that I may finish my course with joy." (Acts 20:24) we have reason to believe that joy was his. (2 Tim. 4:6-8) One thinks of the words of Mary in John 2:5, ". . . whatsoever He saith unto you, do it." We, too, should be marked by implicit, unquestioning obedience to the Word of God.

4. Let us now consider the last of these four characteristics - the self-sacrificing mind. During the days of His public ministry He gave of His time and labour unstintedly and lovingly in ministering to and meeting the needs of others. He said, ". . . the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28) His was a life of self-sacrifice in the absolute sense. That life was given for the glory of God and the salvation of guilty sinners. He died that we might live.

Paul was characterized by the spirit of his Master when he penned these words to the Corinthians, "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) Epaphroditus was a saint with such a spirit. In verse 30 of our chapter we read, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." In the following words, Paul would encourage others, even ourselves, so to live, saying, "They which live should not henceforth live unto themselves, but unto Him who died for them and rose again." (2 Cor. 5:15) This is how the Lord would have us to live as His people. May the Lord give us grace so to live.

THE FRANKINCENSE

FRANKINCENSE was so called because of its whiteness. But, besides being white, it had the fragrance of a sweet smell. Thus, in the frankincense which was to be put upon the fine flour of the meat-offering, Lev. 2:1, we have Christ brought before us in the twofold aspect of purity of life and beauty of character. He was the holy, the harmless, the undefiled. In Him there was no sin. He alone, of all the sons of men, could say: "The prince of this world cometh, and had nothing in Me." John 14:30. The purity of His life was one long, unbroken testimony against the hollowness and hypocrisy by which He was surrounded in the days of His humiliation. It was a

moral impossibility for him to "accommodate" Himself to the times. That would have required a certain amount of dissimulation on His part. But there was no variableness - no shadow of turning - with Him. He ever was what He seemed to be. The Light never merged itself in the darkness - never burned dim, out of deference, so to speak to the darkness. Calm, clear, constant, the light of that pure and beautiful life was ever shining. Purity was thus brought side by side with impurity. The contrast was manifest. The formalist and the hypocrite were ill at ease. The presence of the Holy One was a rebuke to their unholy lives. The presence of the Light served to make their darkness visible. They were not so much dazzled by the Light as condemned by the Light. They were uncomfortable. But theirs was the discomfort that ever arises when the pure is brought into contact with the impure. They could not bear that holy eye reading the unreality of their profession. They could not bear that holy life being brought into such sharp contrast with their unblushing hypocrisy. A few might bear testimony that the Light was good; but, to the many, that same Light was the swift and powerful witness that their deeds were evil. Therefore they quenched the Light - at least so far as it was in the power of man to do so. They had no rest until the great "Troubler of Israel" had been cut off out of the land of the living!

While the whiteness of the frankincense bespeaks the purity of our Lord's life, it also tells of that purity which should characterize the life of the believer. We have been united to the Holy One. We profess to be followers - imitators - of Him Who knew no sin, - Who was a stranger to deception and artifice, and all that plotting and scheming which is known among men by the term "policy." If the purity of the Master's life is being reproduced in measure in us, then in that measure shall we be true witnesses for Him. It matters not what we may profess to be. If there is not purity of life, our testimony cannot glorify God, however dazzling it may appear in the eyes of men. Let purity of life be the great feature in a believer's character, and the effect will, in measure at least, be the same as that produced by the purity of our Lord's life while He tabernacled among men. Purity of life, in the case of the believer, shall not be without its "signs following." It will be an offence to worldliness. It will make manifest that which is opposed to Christ. Refusing to bow down to that which is not of God, it will rouse the enmity of the carnal mind. Yet he that is of God shall approve the testimony of the pure in heart. The life that is cast in the mould of righteousness, and baptised in the atmosphere of purity, shall not, and cannot, be without its effect. The Day shall declare what even one such life hath wrought!

THE SWEET SAVOUR

In the sweet smell of the frankincense we have the beauty of our Lord's character set forth. Wherever there is the inner purity, there will be the outer beauty or fragrance; for the one is but the

counterpart of the other. "Thy Name is as ointment poured forth; therefore do the virgins love Thee." S. of S. 1:3. The beauty of our Lord's character might not be apparent to the eye blinded by envy, Matt: 27:18. But to the anointed eye He was "the chiefest among ten thousand;" while there were those even among "the people" who bore witness that He had "done all things well," Mark 7:37, and that "never man spake like this Man." John 7:46. Apply this to the individual believer, and what do we learn? We learn that where there is purity of life it will so manifest itself in our ways, that our conversation - our manner of life - shall have the savour of a sweet smell. This corresponds with the qualification of a serving one, in I Tim. 3:7 - "Must have a good report of them that are without."

What kind of savour do we leave behind us in the world? Is it the fragrance of a sweet smell? Or is the world heard saying, as it sometimes says: "If that is Christianity, I want none of it"? By our ways and actions we are all spreading a fragrance of some kind around us; and it behoves us to see that we are making known a savour of Christ. It is no mark of grace to say, "I don't care what the world thinks." And if the world questions our reality - if it plainly declares that it perceives the odour of an offensive smell in our ways, it is surely time we were examining ourselves to see if in our private life there is the purity which our God requires. There is a most direct connection between that outer manifestation of character which men cannot see. If there be a lack of sweet-smelling savour in our ways and actions, we may rest assured that some hidden corruption is gnawing at the very vitals of our testimony.

Selected.

IN FOOTSTEPS OF PIONEERS

A few months ago it was my happy privilege to make a short trip to Zambia, to visit some of the African believers amongst whom we had labored for many years. Since coming to South Africa we have received letters from the believers frequently, asking us to return for meetings with them. The opportunity arose when two of the sisters from "Laloma" asked me to purchase a much needed vehicle for them here in South Africa, as there was nothing available in Zambia. I did this, and then drove the vehicle up to Zambia in company with Mr. Halliday and Mr. Ron Parker (of Canada), a journey of approximately four days. We traveled through Botswana on the road which was parallel with the Zimbabwe Rhodesia border for a considerable distance. Thankfully, we did not encounter any terrorist activity, but arrived safely at Zambesi River, where we crossed by pontoon. While chatting with the African men who were operating the pontoon, we learned that one of them was a believer, and in fellowship in an assembly in the interior. We spoke to the others about their need of salvation. Little did we realize that in a few weeks all five of these men would be called into eternity, as the pontoon was blown up by

the Rhodesian troops, and they were all killed. This sad happening along with many others in recent months, should cause us to pray more earnestly for the people of Zimbabwe Rhodesia, and especially for those who are in authority that a measure of peace may be restored, and that the Gospel may go forth unhindered.

(Extract submitted by R. Neill of S. Africa)

Editor's Note: We have heard further, in recent months, of injuries to believers who were beset by bandits, some injuries very serious and much pain following. KEEP PRAYING FOR OUR AFRICAN BELIEVERS AND LABORING BRETHREN, DOING MISSIONARY WORK THERE.

GOOD READING MATTER FOR YOUNG BELIEVERS

WE are asked, betimes, for some good reading for younger Christians who seem to have desires after the consecrated, devotional life of usefulness for God.

THE life of J. Hudson Taylor, in two volumes, should make a good impression on any exercised believer - Volume I - the Growth of a Soul and Volume 2 - The Growth of a Work, both telling of early exercise and labours for God at home and abroad as a young medical student and Missionary in China - a household word of all missionaries in that vast country. Also the lives of Robert Morrison, James Gilmour, William Burns, all laborers in China are heart-warming. Others come to mind but above should be a good start. The Life of David Brainerd in New England to reach the Indians of his day is also enlightening and prayerful and Adoniram Judson in Burmah in the East is a striking example of devotion to the Lord.

We mention also the lives of early brethren as valuable. Fred Stanley Arnot of Africa, Dan Crawford, Dugald Campbell, also of Africa, brother Swan there too, and Handley Bird of India and Anthony Norris Groves, one of the very first English brethren to Bagdad and also India etc., all in simple dependence upon God, going through Syria, Palestine etc.,

We see something of the problems of brother Norris Groves compared with our day - he "went forth" in simple dependence upon the Lord, without any Society or the like behind him in 1829 - 33 and so on. Today, from London to Bagdad, mostly by air. In his day they left England, with his wife and two boys and their tutor, having disposed of his "professional living" which was very promising and a Mrs. Taylor. Leaving June 12, 1829, sailing to northern Russia, through the Caucasus, Kurdistan and Mesopotamian Valley - it was a long, tiresome, dangerous journey, of 5 months. Anthony Groves was 34 years of age, not newly converted but a matured well-seasoned man. Pioneer work demands courage, faith, maturity. He wrote . . . "Home has been left, friends who were as one's own soul parted from, but still the hand of the Lord is strong upon us,

enabling us to hope in His mercy and believe in His promises. Groves was to find Bagdad a veritable desert. He had learned from the Word that success is not to be measured, except in fidelity to the present will of God. He refused to abandon the work - visited also Alexander Duff's schools in India in 1834.

Through the plague (typhus) his dear wife, Mary, was "called home" to be with the Lord. God sustained him in the trial and his crushed heart gave forth fragrance to God and others. He carried on, as he wrote later . . . "The more I contemplate the circumstances, the more I see of the trials and anxieties of the missionary life and of the mysteriousness of God's dealings." (After three years in Bagdad with one unquestionable convert, he determined to continue missionary work). How true this has been of many a man of God who ventured at the first into strange and hostile countries. Think of Judson in Burmah, laboring almost ten years without seeing much result, yet he translated the Bible into Burmese language, which God greatly blessed and used later. Think of brother Sloan laboring in the Faroe Islands for maybe ten years, without much result, now there are many assemblies "gathered to the Name of the Lord" there, small or large. It was William Burns of China who encouraged the young Hudson Taylor to explore by river boat the inland waters of China and reach the millions that way with the Word of God, thus opening up China wonderfully prior to the revolt that has put an end to the evangelization of that great country.

Think of Dr. Baedeker, visiting the prisons of Siberia in Russia and elsewhere to carry Bibles to those enslaved in the days of the Czar - let us think how he gained entrance into homes and mansions of the aristocracy then, with the Gospel when not a few of them were saved and reached before the revolution wiped out that class in favor of communism.

The above is a suggestion for any exercised believer, especially young, and could be obtained through Booksellers, religious, or by writing to Pickering & Inglis, Bothwell Circus, Glasgow, Scotland, or any of our brethren here who handle books could advise and possibly obtain for you, but we mention them as worthwhile treasures you will not regret. The early life of the late Donald Ross, Donald Munro, also are great, historically as to the assemblies in this land, with their pioneer efforts to carry the Gospel into untried parts, in the old land and this Continent.

May the Lord bless you all who have such desires, with a measure of self-denial in view, also desires to give yourself over to the will of our gracious God. Romans 12:1, 2.

Editor

* * * * *

Wherever there is a revived believer you are sure to find awakened believers - awakened to see that they have been following Christ afar off.

THE RECEIVING QUESTION

WE DO not intend to open our pages for the discussion of abstruse questions on "receiving," or to reply to recent reactionary articles which have elsewhere appeared on the subject. We believe the Scripture, the unchanging truth of God, is so simple and clear on this subject, that those who have no human theory to establish, and unscriptural practice to defend, will have no difficulty whatever in finding out what the "due order" is, and indeed, we may add, by far the greater number of believers gathered in the Name of the Lord, who have prayerfully read their Bibles have found it, and harmoniously continue to practise it with God's approval and blessing. Of course there always have been, and very likely will be, a few agitators, who live and move and have their being in the element of controversy, and who when they have nothing else particular on hand, turn to the "Receiving Question" and give it a round, declaiming against some supposed "confederacy" which never existed, and giving forth some fresh "revelation," or "new light" just received on the subject. This no doubt disturbs the minds of unestablished believers, and perplexes those who are groping their way out from sectarianism; but in the end it does no real harm, except to those who propound it. The truth of God will stand, in spite of every effort to overthrow it, and saints whose feet are firmly planted on that truth, will stand on it, and for it, unmoved by shallow reasoning and bitter taunts. Let those who know and love the truth go on quietly, acting upon it humbly, yet firmly in the fear of God, and sooner or later He will manifest where and with whom His secret lies, and all else will come to nought.

J.R.

* * * * *

A RIGHT WAY FOR OUR LITTLE ONES

IN COMING up to Jerusalem the remnant are found seeking a right way for themselves and their little ones. Ezra 8:21. It is a healthy sign of our spiritual vitality when we are careful to seek out a right way for our little ones. Not a few of God's people seem to have the impression that if they find a right way for themselves, it matters little whether their children are in that way or not. But, if we have learned what Separation really is, we will not rest content with merely finding a right way for ourselves. Like Ezra of old, we shall be found taking counsel of God as to a right way for our little ones. If, by knowing and obeying the truth, we ourselves have been made free, it surely becomes us to see that our children are trained up in accordance with the truth which we ourselves have learned. What is the right way for us is the right way for our children; and it is to their peril and our shame if we allow them to drift wherever the current of popular religion may carry them. Let parents professing Separation to the Name be faithful in this matter; and the God Who honours faith will make it clear in a coming Day that eternal issues depended upon our finding a right way for our little ones.

Selected.

QUESTIONS AND ANSWERS

Question: We believe those in fellowship of the assembly should show the characteristics of assembly conduct even when not actually in an assembly meeting of the believers. What about some sisters being seen walking publicly on the streets of the assembly city, dressed in men's clothing, pants suits etc., What should be done in such a case? It is evidently in defiance of Deut. 22:5 . . . "The woman shall not wear that which pertaineth to a man etc., for all that do so are an abomination unto the Lord thy God."

Answer: We firmly believe, in such a case the responsible elder brethren (or overseers) of the assembly should contact such at the earliest possible moment and give them a warning that such conduct will not be tolerated for those in assembly fellowship and we believe it would be godly order, if they persisted in such a course of disobedience they should be disciplined for disorderly conduct. If this persists it can easily be seen how the assembly would soon be corrupted and be nothing more than a religious organization that has set aside the divine pattern of godly conduct and is determined to be like the world. In James 4:4 we read "that the friendship of the world is enmity with God." Whosoever therefore will be a friend of the world is the enemy of God. Plain language for saints scattered abroad.

Question: What is meant by I Peter 2:9? "Ye are a peculiar people (meaning a purchased people) that ye should show forth the virtues of Him Who hath called you out of darkness into His marvellous light. How can our light shine in the presence of the world, or worldly minded people, if we flaunt the Word of God before their very eyes? The above evil may present itself among us soon and we should be prepared to deal effectively with it - without equivocation.

Answer: The above answers itself - we believe we are faced with such possibilities and should know how to handle such, in the fear of the Lord.

Question: Is it possible that such irreverence for the Word of God can be traced to the light profession of conversion, without being really born again?

Answer: This seems to be a distinct possibility? Such professors should be told plainly, when they apply for baptism, and all in assembly fellowship should be baptized prior to reception, that "baptism" means they have professed to be dead to this world and are showing it forth in our baptism, with the resulting "new life" suggested in the fact of being identified with our risen Lord. We fear entrance into assembly fellowship, has in some cases rather the thought of the gregarious character of such a fellowship of younger ones. Such should be warned against

all lightness connected with the fellowship of saints. If not prepared for a 'separated' life, it is questionable if they are good assembly material to be "built into the local church."

Question: Should gifts, personal or assembly, be acknowledged promptly, with consideration and apart from any suggestion of further consideration?

Answer —

"PUT THEM IN MIND"

Titus 3:1

WE would give a little word of advice, and perhaps encouragement, to younger preachers, and perhaps others also, regarding the proper acknowledgment of "fellowship" in the way of gifts received - trust it may be timely.

ALWAYS acknowledge gifts promptly to the giver, or anyone through whom these have been forwarded.

It happens, at times, that this is neglected by some, with consequent concern as to those responsible for sending, or forwarding.

The acknowledgment need not be lengthy, or too detailed, and to go into "what we are going to do, or where" is unnecessary. Perhaps, when the donor receives the letter the recipient may be a thousand or two miles away with an Assembly, visiting them - this does not commend it self to any understanding person.

Habits formed are good and the ready acknowledgment of fellowship gifts is very important - some starting out in the Lord's work may be the recipients of much, as the Lord's people are always glad to hear of such starting out, but this may not last and if one is not careful to acknowledge such promptly, it reflects on the work of the Lord generally, it may hinder the exercise of His own as to others of His servants.

There may be some excuse for aged ones, especially missionaries who are in districts where the proper acknowledgment is not easy, but for younger men this is inexcusable, unless in case of sickness or physical inability so to acknowledge.

To write a good letter requires legibility, gratitude, simplicity and honesty, without flourish or protestations of such, and a touch of sympathy, or thoughtfulness, or evidence of carefulness for others is always helpful to those who receive the letter or hear it read.

Do not learn the art of letter writing of other preachers, nor make boast of the work in hand, or "going to do" etc., Those who know us are well pleased with a heartfelt "thanks in the Lord's Name" avoiding superfluities, or lengthy doctrinal lectures - "far and above all" as to experience.

THE PIONEER SPIRIT

HIS vision is a country large and wide
Where many a lonely soul doth bide;
 And thither would he go, not counting cost
 If he can reach the soul that bides in sin
 And give the "invite" sweet to such - "Come in."

And take to them the Gospel - Bread of Life,
The waters that do cool the pleasure thirst
 So dangerous to body and to soul
 He tells of Christ to make completely whole.

He tackles Winter's snows and ice and storm,
He faints not if, at times, he is not warm;
 His heart is filled with heavenly love,
 He serves his Lord and looks above
 To days of future joy in heaven's abode.

And so he spends his best days, days of strength,
He figures not the days as loss
 Of earthly joy or business or the cost;
 But always in his chosen field or work,
 He lives, he works, he spends to win the lost.

And so to those who have such heart,
We firmly feel you've chosen that good part
 Which many seem to shun today,
 And, choosing what they seem, the better part
LOSE PIONEER'S JOY.

Hartford, Conn. — Recent Conference well attended, Bible Reading on Hebrews 13 good and the Lord gave help in the ministry. We enjoyed having bro. Jas. McColl with us here and at Bryn Mawr the week following. Conference in Bryn Mawr well attended, quite a number of young believers present and suitable ministry as to the Assembly and responsibility thereto given. Bro. McColl followed for a few nights of ministry with the Assembly and went on to the East Boston Conference. He expected to leave from E. Boston for Scotland in December. His visit here enjoyed and to the strengthening of the things most surely believed among us.

Joliet, Ill. — The new Hall seemed progressing on schedule, we can pray for our brethren there, who have continued in the path of His pleasure as exhorted in Jer. 6:16.

Hickory, N. C. — Our brother MacLeod had a visit to Nova Scotia Avonport conf., well attended, mostly local laborers there to help. He reports Stark Road Conference in Detroit well attended, we believe about a dozen of the preachers present, two professed after the Lord's Day meetings, giving much joy.

Cleveland, Ohio — Recent meetings here in the Gospel by bre. Lavery and Slabaugh had hoped for a break in the ranks of unsaved but to date they still pray for this, especially among teenagers - this was in Monticello Hall.

Longport, N. J. — We have had some happy times around the Word in our bi-weekly Bible Classes, taking up the Life of our Blessed Lord, especially around Galilee, also the Books of Jonah and Nahum, both kindred subjects, then the Book of Job, Esther and now again we are taking up the building of the wall to protect (as in Nehemiah) Jerusalem etc., and we believe the Word has been used to exhort, comfort and enlighten those able to attend - as we leave for residence in Bryn Mawr, we have happy memories of such times.

Venezuela, S. A. — November saw less fruit in Venezuela for brethren were chiefly engaged in cottage meetings in new places. This is plodding work, as we know. Sr. Rodriguez was preaching in a house in Biscucuy, Jim Walmsley in Sabana, Sr. Sequera in Escondido, Sr. Castillo in Pto Ordaz. Bre. Saword and Sr. Faneite preached in a new little hall in Las Trincheras, also in assembly in Pto. Cabello, where 5 were baptized. Six more were baptized in Palma Sola where Sr. Linares was preaching, and a Cuban sister in the far southwest where Neal Thomson was preaching. Bruce Cumming saw more fruit in El Mene, with Sr. Tirado.

On Dec. 2nd., a new assembly was formed in Genareno, mainly as a result of the labors of bro. Joe Turkington during past years, helped by bro. Saword in special meetings. These two and Mr. Fairfield were present at the first breaking of bread. Bro. Thomson just got back from a visit on the Columbian border, a 2,000 km journey.

Calgary, Ont. — Short series by the following brethren were enjoyed the past Summer in West Hillhurst Gospel Hall by brethren A.M.S. Gooding, Dudley of So. Africa and David Jones.

Lurgan, No. Ireland — Lately we received word that a number of young people have lately been saved here, with the hope they may be added to the Assembly. Our best regards to brother Sam McCormick who has helped us much with subscriptions for Words In Season, also other helpers in that family.

Hartford, Conn. — Brethren Albert Hull and E. Higgins had a spell in the Gospel here just prior to the Conference of Charter Oak Ave., Assembly trusting the Word may still yield fruit.

Longport, N. J. — We have been requested by the management to mention that they have had a definite shortage of nurses. If any would feel inclined to this work, they could contact the Gospel Hall Home, P.O. Box 488, LONGPORT, N. J. 08403 - Telephone No. . . . 609-822-0241 - Please mark **Attention Miss Faye Wahls.**

CONFERENCES

Tampa, Fla. — Conference, D. V. in the Gospel Hall, 12704 Marjory Ave., Tampa. Prayer Meeting February 8th., at 7:30 p.m. Saturday, Feb. 9th Prayer, Praise and Ministry at 2:30 p.m. Gospel at 7 p.m. Lord's Day the 10th., Breaking of Bread at 10 a.m. Ministry at 2:30 p.m. and the Gospel at 7 p.m. Ministry is welcomed from brethren who teach and walk according to scriptural principles. Corresp., Oronzio Dalfino, 118 E. 143rd Ave., Tampa, Fla. Phone 813-961-6082.

FALLEN ASLEEP

Pugwash Junction, N. S. — On Nov. 2nd., our beloved brother Donald Ross MacLeod went to be with Christ, after a long illness, patiently borne with submissiveness. He and his wife were saved in Nov. 1950 during meetings of Douglas Howard and the late Andrew Aiken, later received into the Assembly here where he continued faithfully. Of a quiet and retiring nature, the Assembly was dear to his heart, in which he shall be much missed. Besides his wife Margaret he is survived by two sons, both in Christ. He was the youngest brother of our brother Oswald L. MacLeod, well known among us as a servant of Christ.

Englehart, Ont. — Our dear brother Robert G. Marshall "went home" Sept. 30th., 1979, aged 85. He was saved in 1931 and was in fellowship in the Earlton & Englehart assemblies for 45 years. Faithful in attendance and a strong believer in the divine principles of the local assembly. Left to mourn his wife, five daughters, one son in assembly fellowship and one unsaved son.

West Lorne, Ont. — Our dear brother Harold Hansford went to be with the Lord Oct. 29th., 1979 aged 77. Saved at meetings held in Dutton five years ago, where he lived, since then in fellowship in St. Thomas assembly. He leaves his wife, one son and one daughter to mourn.

Westbank, B. C. — Our dear sister Margaret Lois Griffin of this Assembly "went home" July 7. She trusted Christ during meetings of the late Alex. Marshall on June 6, 1910. She shall be much missed by the assembly here and at Terrace where she spent the Winters. Of a prayerful and practical interest in the Gospel at home and abroad for many years.

Also on October 26, 1979 our brother John Howard Griffin "went home" aged 61. Saved as a lad of 13 and for the last number of years correspondent of the Assembly at Highway Gospel Hall. Much missed by his wife, seven sons and nine daughters, ten of whom are in the assembly fellowship.

We also note the home-going of Frederick Clinton Griffin on Oct. 30, 1979, aged 57 - a brother of John and son of Mrs. Lois Griffin. Our beloved brother was saved at meetings of the late Samuel Greer in 1939. Much missed in the assembly and by his wife, two sons and four daughters, all but one in assembly fellowship. The loss of these brothers has spoken loudly in the district, the hall filled to capacity at the funeral service.

Also of this Assembly our brother Albert George Funnell went home to be with the Lord Sept. 24, 1979, aged 67. Our dear brother trusted Christ in the Fall of 1931. His wife is in the assembly here. We note the homecall of these dear ones, just sent to us, and look forward to the promise of His return as in John 14:3.

Vancouver, B. C. — Our dear brother Alexander Leftrook "went home" October 31st. He was born in Gonner, Manitoba in 1903 and saved in 1919. Awakened by hearing children singing hymns and attended gospel meetings which led to his salvation. In Vancouver since 1930, in fellowship in Cedar Cottage and Victoria Drive assemblies. A good tract distributor. Survived by his wife Ruth and two sons.

Pennsauken, N. J. — Our beloved sister Mrs. Edna J. MacMillan went to be with Christ on November 20th., 1979, aged 79. In happy fellowship with the saints for over forty years. A faithful sister in the assembly, she shall be much missed. Burial was in East Pepperell, Mass.

Cumberland, Md. — Our beloved brother William Deatelhauser "went home" to be with the Lord on Nov. 21st. He was saved in March 1945 while the late George Duncan was having meetings in the Gospel Hall here. He went on faithfully and consistently in the Assembly and was correspondent for years, and he shall be missed - he frequently visited the neighboring assemblies of that district.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DESPISED ONES

AS truly great, yet slighted by the world
That knows them not, as once they did their Lord;
But "bide a wee" and view that mighty host
Of heav'nly ones surround the Lord of Heaven
Who calls them home to their eternal realm.

With shouts of acclamation - view the Lamb!
For sinners slain on Calv'ry's rugged hill;
From nations all, redeemed and blest they rise
To see HIS glory with immortal eyes.

Not feeble then, with heav'nly strength endued,
They see in glory scenes they never could
Have viewed with earthly human eyes alone,
The Heaven for which their Blessed Lord atoned.

Yes! Paid the debt we owed in precious blood,
He gave His life to ransom, saith the Word;
Which feeble folk did hear, believed, and rise
To meet their Saviour in His heav'nly skies.

W.H.F.

FEBRUARY, 1980

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CHANGE OF CORRESPONDENT

For Cumberland, Md., Assembly — Ernest L. Ganoë, Sr., Rt. 1 Box 7, Wiley Ford, W. Va. 26767. Tel. (304)738-9625.

REPORTS

Deland, Fla. — They had a profitable time over the Word December 23rd., conf. here, six brethren shared the ministry and Gospel. Larger gathering reported.

Dominica — A brother, recently visiting there, writes . . . "It is so hard to tell of the damage without seeing it. The Lord seemed to be working against the local people as a result of the storm and reconstruction effort shown by Christians."

Burwell, Nebr. — Brethren Robert Orr, Roy Weber & Richard Van Mill have been back here in this new field with the Gospel, some fruit reported. Continue in prayer for this.

Stout, Iowa — A good Thanksgiving Day meeting, brother John Gray stayed on for two weeks with helpful ministry.

Washington, Oregon — Bro. Flett had ministry meetings lately in Salem, Forest Grove and Seattle - expecting to be able to return to El Salvador, as conditions permit. Bro. Sutton had ten days recently in Arlington on 1st Timothy.

Copper Country — Bro. J. Clarquist had a short visit with the saints here, also called in at Sherman in lower peninsula.

Omaha, Nebr. — Bro. Ballhagen had meetings here recently, also in Coal Creek, Kansas, visit appreciated.

Dunkerton, Iowa — Saints had some cheer in work amongst the young recently. Bro. Gray gave them a short visit.

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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EDITORIAL: February, 1980

CIRCUMSTANCES come to test our faith and change the outcome of our thoughts and life, but faith sustains the soul within and leads on as He sees fit.

The past three years have been trying ones for your editor and it seemed, for a while, that he might be more or less weakened as to strength and fitness, but our Lord has given grace and strength to continue. He has well recovered from the past two surgeries but after spending fifteen months by the sea in the Home in Longport, we resume again our normal life of housekeeping and care and return to an old "camping ground" of 63 years ago in Bryn Mawr, Pennsylvania - we trust to enjoy much the fellowship of many whose forbears we loved well, as we do their descendants today.

This is the reason for our change of address as of January 1st. Pray with us that the work of W. I. S. may continue as it has. The Magazine had its inception through godly exercised men who desired to stand for God and His Word, in its native simplicity and power. We say to all - "When near the Lord in prayer, remember us in this important work." Rev. 22:12.

OUR HELPERS

One and many we wish well, as help they gladly give
to help to tell

The worth and value of redeeming grace,
until we see our Master face to face.

HE will not fail to give the credit due,
although not sought for, still is there.

Recorded in the "record" that is true,
the value truly seen here in the few.

But yonder, when the cup of water, cold - is not forgotten,
how it cheers the soul;

It satisfies His heart, e'en as ours,
and draws forth love and sympathetic hours.

W. F.

WHAT PROFIT?

Geo. C.

THE great commercial question of the day is, "What profit?" When everything has been satisfactorily totalled up, what will this or that transaction yield? When a final settlement has been made, when prime costs and "general expenses" have been accurately gauged, and when all these have been put over against my gross gains, what margin will then be left for my own benefit? By how much shall I actually have been the gainer? What profit?

Life's big transaction, with its various details, will have to be reckoned up some day, my reader. Actual gains will have to be accurately calculated, total losses computed, and the balance struck for final settlement. Then the all-engrossing question will once more be asked, "What profit?"

When men and women have reached the end of all things here, what heart-sinking calculations, before now, have had to be made! When some of the wealthiest have viewed their golden gains in view of their eternal losses, what blank dismay have they betrayed, what fearfulness, what shrinking back!

Only last year an American millionaire said on a bed of sickness, "The poorest man I know is the man who has nothing but money." He was only agreeing with the language of another, who said, "Though a man without money is poor, the man with nothing but money is poorer still! Worldly possessions cannot bear up the spirits from fainting and shrinking when trial and troubles come, any more than headache can be cured by a golden crown or toothache with a chain of pearls." Saint Augustine once remarked that "earthly riches are full of poverty"; and this is certainly far nearer the mark than is the world's notion of riches, which is just about this - that a man who has ten thousand pounds must be twice as happy as the man who has five thousand pounds. Never was a bigger mistake made than this, yet how commonly is it believed.

It is far more correct to say that "money is a universal provider for everything but happiness, and a universal passport to every place but heaven."

The word commonly used for "riches" in the Old Testament is frequently translated by the word "heavy." Abraham was said to be very rich. Gen. 13:2. Eli was an old man, and "heavy." I Sam. 4:18. Absalom's hair was said to be "heavy on him." 2 Sam. 14:26. "Thy hand was heavy upon me," said David. Ps. 32:4. In these scriptures "rich" and "heavy" are translations of the same Hebrew word. This is very significant, for the one who possesses abundant riches best knows what burdens such possessions bring. Another has said, "There is a burden of care in getting them, of fear in keeping them, of temptation in using them, of guilt in abusing them, of sorrow in

leaving them, and the burden of accounts to be given up at last concerning them.”

Nor does position among men, though so commonly craved for, stand for much when, without the consolations of the gospel, without the blessings of “the world to come,” this world is consciously slipping from your grasp.

Take just one instance from history - the last hours of Queen Elizabeth. The historian says: “In her last illness, after a season of protracted and profound despondency, during which it seemed as though her inflexible will and indomitable pride refused to yield, and whilst she kept silence, like David, her ‘bones waxed old through her roaring all the day long,’ at length she made signs for the Archbishop of Canterbury and her chaplain to come near to her. Whereupon, we are told, the primate said to her, ‘Madame, you ought to hope much in the mercy of God. Your piety, your zeal, and the admirable work of the Reformation, which you have happily established, afford great grounds of consolation for you.’

“My Lord,” replied the queen, ‘the crown which I have borne so long has given enough of vanity in my time. I beseech you not to augment it in this hour, when I am so near my death!’ ”

Here was one who had rejoiced in holding one of the most exalted positions in Europe, who had, no doubt, been surrounded by flatterers innumerable, both civil and religious, yet in view of another world she saw it all as emptiness and vanity.

Take another, who had a similar testimony to render as to emptiness of this world’s royal best, although she stands as a striking contrast to the queen first referred to. It is found in Queen Adelaide’s directions for her funeral: “I die in all humility, knowing well that we are alike before the throne of God; and request, therefore, that my mortal remains be conveyed to the grave without any pomp or state. I die in peace, and wish to be carried to the tomb in peace, and free from the vanities and pomp of this world.”

She had evidently seen, like a greater and wiser before her, that there is nothing that can give real satisfaction in this world, nothing in it but vanity and vexation of spirit - “no profit under the sun.” But it is also evident that she had found consolation and satisfaction in Him who sits higher than the heavens - the blessed Son of God. There can be no doubt but she had learned that He who left the brightness of the glory of God for the darkness and shame and judgment of the cross had secured for her an eternity of blessedness “above the sun.” She knew the reality of what is expressed in those words: “I cause those that love Me to inherit substance; and I will fill their treasures.” Prov. 8:21. She knew the grace of our Lord Jesus Christ, that though He was rich, yet for her sake became poor, that she through His poverty might be made rich. And in the light of His riches and glories she saw this world’s best portion exposed as mere dross and tinsel.

What about your final reckoning, my dear reader? Do you really apprehend how matters stand with you? If not, sit down quickly and audit your affairs. Make haste to take exact account of your actual possessions and liabilities, and at the head of your balance sheet be sure and write down that all-absorbing question. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. You cannot prepare a satisfactory "balance-sheet" and leave that out. One word more. "What thou doest, do quickly," or you may find your affairs in other hands. "Behold, now is the day of salvation."

"Now I esteem their mirth and wine
Too dear to purchase with my blood;
Lord, 'tis enough if Thou art mine -
My life, my Saviour, and my God."

* * * * *

HOW TO READ THE HOLY SCRIPTURES

THREE methods of reading may be mentioned:

First - The attentive hearing and accurate reading of the Word of God in the Divine presence, and in dependence on the teaching of the Spirit of God, the ear of the soul being opened to hear what the Spirit saith.

Second - So hearing or reading, as that the truth may lead to an experimental acquaintance with the mind of God, and effect the heart and character.

Third - The Word of God so heard, so read, that it might lead to practical results, wrought out amidst the actual circumstances of every day life.

When the Scriptures are read in the light of the Divine presence, their truth and beauty are distinctly seen. When read in the apprehension of the Person and Work of Christ, the centre theme of Inspired Scripture, the heart is warmed, and comforted. When interpreted and brought home by the power of the Holy Ghost, ungrrieved, invited, and depended upon, the fruits of the Spirit will be brought forth in their fulness and perfection.

* * * * *

BENEATH THE CROSS

Go, you that rest upon the law,
And madly seek salvation there,
Look to the flames that Moses saw,
And shrink, and tremble, and despair.
But I'll retire beneath the cross;
Saviour, at Thy dear feet I lie:
And the keen sword that justice draws,
Flaming and red, has passed me by. Anon.

DAYS OF REMNANT TESTIMONY

Wm. H. Ferguson

WITH a view to understanding the course of testimony we do well to avail ourselves of the examples of Scripture, especially in the post-captivity books, such as Ezra and Nehemiah, also Haggai and Zechariah.

In Ezra, chapter 3, we find the children of Israel in their cities and the people gathered together, as one man, to Jerusalem. It was the seventh month, the month of the Kingdom, in which we have the "blowing of trumpets" indicating this foretaste of Kingdom blessing on the earth with Israel in prominent character and back in their own land - a small company of the whole nation, gathered to fulfil a longing to once more be an obedient people who were helped by the grace of God to do this and had signal favor with the king of Persia who had made the return of the small remnant (under God) to return to their own land.

This "remnant character of the testimony" is found throughout the Old Testament as to Israel and also in the New Testament as to the Church, where we see many evidences of the same remnant character, taken from the origin, power and strength of the work of God at the commencement.

We cannot fail to recognize this remnant testimony throughout the Book of God. You find it marked out by God as a distinct movement on the part of some whose hearts God had touched and who were desirous of seeking to again do that which He desired and required in the way of "testimony."

In the midst of much failure such a remnant seeks to carry on for God, although not the whole company of the redeemed ones, yet they act according to the divine help and guidance of God to carry on, representing what God has in His mind, as He reveals it to them. This marks any attempt today to carry out, without question, the Word of God, on a lesser scale but in the fear of God and with determination to do this in such a way that it will bring glory to God, presenting to the world a company of saints determined to live that testimony with God's help, spreading the savor of His Name among the people. May this ever be so with those who form such companies of saints throughout the world, assemblies or churches of the saints, seeking the honour of His Name alone.

To be kept thus by Himself is the aim of such and we would seek to acknowledge this anywhere we see this godly principle at work.

A NEW TESTAMENT PATTERN

This of course takes us back to the divine pattern of New Testament assemblies and this we find, of course, in the Acts and the Epistles. In the Acts we find the planting and the formation of such

churches of the saints and in the Epistles we find the doctrine and teaching which controls, builds up and energizes such companies of the saints. Turning to the Old Testament we have many examples of the fortunes of the people of God as we journey with them through the pages of Holy Scripture and by such unfoldings we learn many valuable lessons, with warnings, which we are told in the New Testament are for our learning, i.e. "Things written aforetime." etc.,

Turning again to Ezra 3 we find the very first thing that priestly men did was to "build an altar of the God of Israel", thus showing us that priestly service and sacrifice was at work. The altar was set in its place, on its base and would suggest that the sacrifice was prominent. The Cross of our Lord Jesus Christ is at the foundation of all true testimony. We see, in the revival at the time of the reformation that this truth of "justification" lay at the very foundation of the movement and, in some measure, we are realizing the magnitude of these days in Europe which has spread to the whole world.

It seems the truth of the Gospel was seen here in another time of revival 150 years ago where we see more evidence of the rise of a priestly service which, although it had a small beginning as it went throughout many parts of the world, and still functions even though the original strength and definiteness is gone. It is thus that we find great pleasure in doing that which our God desires so that we find more pleasure in doing God's will in carrying out His Word in its simplicity as to the precious truth of "gathering only in His Name to our Lord Jesus Christ" in a priestly fashion, thereby opening up the way for further evidence of help from God even though the "remnant character" of the "testimony" be small. We believe this is very precious to our God.

This is how it commenced early in the last century. A few godly men and women, much respected in their community were much exercised about the unscriptural character of the religious activities of their day. Such were more occupied with mere requisite forms and sermons, dominated by a clergy which sought control, even with political sanction to force all people to obey the Church and the State and such control extended to the populace to make such support in financial and other ways this system, alien altogether to the Word of God. Such exercised ones learned from the Word of God that the Spirit of God should dominate all ministry in the Church and like the godly remnant of Malachi 3:16 "spake of such things when they met" and, finally, found themselves in agreement that they could not accept the Church of the State as their pattern, so from time to time meeting together after a godly fashion around Himself and under the leading of the Scriptures and the Holy Spirit, found themselves gathered together in remembrance of the Lord Himself, in accordance with the Word of God, on the first day of the week in remembrance of the Lord, to show His death and, further, to learn through the Scriptures more of the mind of God in teaching and enlightening of

the Word of God. This is how it happened in the early days in the British Isles, Ireland, later Scotland and Europe. Such principles of gathering still prevail throughout the world and had the manifested presence and blessing of the Lord.

Despite many trials it has led to a true evangelism and missionary work throughout the entire world and is still a living and vital force for God amidst the decay and apostasy of the great Christendom around. May the Lord grant us further joy and help in conducting these efforts "with the altar" - the Cross of Christ ever before us and the presence of the Spirit of God in our midst to enlighten us and to lead us further in the green pastures of the Word.

SOME THOUGHTS

Suggested by the Home-going of older brethren

By the late W. J. McClure

THE Home-going of older men of God should deepen in us who remain the desire to end well, to cleave to the Lord and His Word in these days when it is so easy to drift away from that which has reproach connected with it, and to seek a path more congenial to our flesh. Thoughts have been revived in my mind, which for some time have been struggling for expression. During about fifty-four years connection with assemblies gathered to the Name of the Lord Jesus, I have observed a considerable change both in meetings and preachers. With regard to the latter, the change is not wholly their fault. Indeed, in a great measure it may not be their's at all. I am not quite old enough to know much personally of the earliest preachers of the movement, but it has been my pleasure to sit under the ministry of their immediate successors: - H. Groves, H. Dyer, etc. Fifty years have not erased from my mind their messages. They come back with a freshness that makes one wonder if it can be so long.

After these dear men came along another crop, if I may so put it, and amongst these we think of D. Ross, D. Munro, James Campbell, W. McLean, J. R. Caldwell and John Ritchie. To these men personally I am indebted for teaching which helped and established me in the truth of God. Some of them for instance D. Ross and James Campbell, had much to do in shaping my life and personal acquaintance and correspondence with John Ritchie did much to strengthen and encourage in seeking to hold on our way, "in the midst of the paths of judgment."

Of the class to which these men belong, very, very few now remain, and the going of each one leaves us weaker and poorer. The saddest part of it is they are not being replaced by men of the same spiritual power and energy. We gladly own that there are men, dear men, who seek to follow in the footsteps of that generation of preach-

ers - men devoted to the Lord and His Word, and who have no desire to escape the reproach that is inseparable from carrying out the Word of God in these days of easy indifference to it.

But what gives us much concern is the coming crop of preachers. Again and again it has presented itself to us like this. What is to become of the testimony of assemblies if we are not to have men of spiritual power and energy to stand in the gap and make up the hedge? We dread to think what assemblies will be like in twenty or thirty years, should the Lord not come before then.

One thing we judge all must admit, who have eyes to see, and that is that each successive generation of preachers is weaker than the preceding one. Is the Lord thus letting the glory depart? Shall things be at a low, or at the lowest ebb when He comes? Who that remembers, can help comparing the dear men we have just mentioned with so many more recent preachers. These dear men had such a grip on God that they could push on into new fields and plant assemblies. The usual thing now is making a round of the assemblies, and rarely ever touching a new place. Hundreds of towns and cities are passed by, in which there are no meetings, and the place which has a meeting, with local brethren capable of preaching the Gospel, gets all their time. These dear men of days gone by kept themselves in form by getting a bag of tracts and scattering them from door to door. (The sight is not uncommon now of preachers carrying a bag of golf clubs, or a tennis racquet, and the plea is the need of more physical exercise.)

To go into the Gospel meetings conducted by some of the newer preachers, one would think it was some sectarian mission into which one had come, the methods and ways are so identical with these of the sects. Now, if the rule holds, which we have observed, namely deterioration, then what shall we expect of the generation which will succeed the present? We confess we do not care to think of it. We gained some inspiration from the lives of the men we have named. Their example has helped us and given us the desire to end well. Thus Paul's example was followed by Timothy, see 2nd Tim. 3, 10, R.V. They committed to us the testimony in scriptural simplicity. Shall we do the same to those who come after us? 2nd Tim. 2:2.

(From Believers' Magazine)

Also, in my Bible alongside Deut. 32:36 which reads in part, "For the Lord shall judge His people and repent Himself for His servants when He seeth that their power is gone . . ." I have noted this indictment of some present day ministerial platformers, which you probably have seen before.

"The most difficult man to deal with in the ministry today is he whose grammatical expressions are irreproachable and whose theological statements are unimpeachable, but whose utterances are utterly devoid of unction."

GOD'S PRECIOUS JEWELS SHUT UP IN HIS SAFE**Exhortations for the last days**

Andrew Fraser

READ Jude's Epistle. We have here the troubles and difficulties of the last days described. Before the apostle gives a description of these last days, He shows us God's precious jewels shut up in His safe . . . "Preserved in Christ Jesus." Rich people shut up their valuable treasures in iron safes, but, beloved, God has shut up His redeemed people - His special treasure - in His divine safe, which is fire-proof, and proof against wicked men, and Satan himself. God has put us in Christ Jesus, as He shut Noah in the ark. What a sweet name God applies to His children here! He calls them "Beloved." The trials we are passing through make us all the more dear to our heavenly Father.

From that hill-top where our Lord had gone to pray, He saw yonder little boat on Galilee's lake tossed about by the winds and the waves; and His loved ones toiling and rowing, and in danger of being engulfed in the angry sea; He comes to their help and commands the winds and the waves to be at rest. Even now, our Blessed Lord, at God's right hand and in heaven, sees His beloved ones toiling and rowing in the midst of varied difficulties and trials - difficulties in the church, difficulties in the family, difficulties in business - all kinds of difficulties surrounding them. Brethren have said to me, "Will you pray for us?" This is what we need, in the midst of our difficulties to lay hold on God.

There are a few exhortations in this epistle bearing upon our present position in the midst of these difficulties that I desire to look at with you. Let us read verse 17, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." In connection with this verse read 2 Peter 3:2. "Be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." Also Malachi 4:4, "Remember ye the law of Moses My servant, which I commanded you in Horeb for all Israel, with the statutes and judgments."

The captain of the vessel at sea does not often look at his chart when in mid-ocean, but if he comes to a difficult, rocky coast, where there are many dangers, he often looks at his chart. In verse 12 of Jude's epistle we read these words, "These are spots in your feasts." The R. V. reads it as "Hidden rocks." A rock just below the surface is a very dangerous one. Beloved are we looking at the divine chart day by day? There is not a difficulty that we can possibly meet with, but we shall find some instructions in the Word of God as to how we may steer clear of it, or triumph in it, or over it, to the glory of God. How is it with each one of us? As each day comes around do we read the Word of God? The daily private reading of

the Holy Scriptures is indispensable to our spiritual sustainment and guidance. Beloved young Christian, you will never grow spiritually, except as you habitually read and meditate upon the Word of God.

Seek to cultivate a love for the Holy Scriptures, study them in private, and ask God, by His Holy Spirit to teach you the meaning of what you read, and apply it to the need of your soul. Thus you will be guided safely through all the difficulties which may surround you.

(We shall continue two or three of these spiritual meditations of beloved Andrew Fraser - he was such a practical and wholesome teacher, that we do well to give heed to such . . . Editor)

S. S. WORKERS PAGE

A. J. Higgins

Since the purpose of these papers is not to be exhaustive but to suggest topics, we leave the subject technique to suggest a few outlines on the lives of Bible characters. While the teacher's objective is to impress the spiritual lessons found in these heroes from the Old Testament, never hesitate to trade on the drama, mystery, suspense, and fascination found in their lives. The latter is our means of gaining and holding attention so that we may do the former. We have become so acquainted with these stories that we don't fully appreciate the charm found in many of them. A difficulty that is frequently encountered in teaching the lives of Old Testament worthies is that an exact day of "conversion" is frequently not clear. We must ever remember that in the Old Testament, God in dealing with Israel is primarily teaching principles which are direct extensions of His own character. Thus as we study lives of various individuals, we should look for principles which can be applied to either Christians or unsaved ones.

In outlining the life of Moses, an attempt has been made to select not only interesting events in his life but also occasions which illustrate spiritual truths.

1. Ex. 1-2 The Birth of Moses - The Mockery of the King's Power and Plan
2. Ch. 3 The Burning Bush - The Miracle of the Bush
3. Ch. 12 The Blood of the Passover Lamb - The Midnight Scene
4. Ch. 16 The Bread from Heaven - The Manna
5. Ch. 20 The Book of the Law - The Mount of God
6. Ch. 32 The Broken Law - The Molten Calf
7. Num. 20 The Blemish on Moses' Record - The Mistake

8. Num. 21 The Brazen Serpent - The Murmuring people
9. Deut. 33-34 The Blessing & Burial of Moses - The Mercies of God

Each of the above can suitably be expanded into a lesson. Several areas have been omitted: the plagues in Egypt, the building of the tabernacle, the crossing of the Red Sea, the wandering, etc. These can be developed as desired. Some brief suggestions are offered. Further help can be obtained thru the excellent outline series of Wm. Rodgers, *Notes on S. S. Lessons; Old Testament Characters* by John Watt; *Moses, Servant of God* by F. B. Meyer.

1. Birth of Moses Ch. 1-2

Doomed by Birth: Emphasis can be placed on the fact that like the sinner, Moses was condemned by his birth into a family under judgment.

Delivered by the Ark: Moses under judgment, needed a way of escape. The way was prepared by another. His own helpless condition rendered him unable to effect his own salvation. The ark is a picture of the cross.

Deciding by Faith: While the babe Moses depicts the helpless condition of the sinner, the man Moses, age 40, reminds us of the responsibility of men to believe God and trust Christ. Thus by faith, Moses refused and chose. (Hebrews 11:24,25)

2. The Burning Bush Exodus 3

The Distress of the People Heard 7-10: The condition of the people, the bondage, and burdens, is seen as a picture of the sinner under the cruel bondage of Satan. God is anxious to deliver men who feel this burden. (Matt. 11:28)

The Deliverer of the People Raised Up v. 10-12: Moses while a beautiful picture of Christ also stands in direct contrast in many ways. Moses was to say that the "I am" had sent him. Christ came as the "I am" Himself. John's gospel is replete with contrasts between Moses and Christ. Trace at least 7 contrasts in the Gospel of John.

Divine Assurance v. 13-18: The purposes and plans of God are seen as unfailable. The Lord predicted initial failure v. 19, but ultimate victory.

CAUGHT IN THE VORTEX

WHEN a Christian inclines toward the world, and dwells on the border-land, it is not long until he is drawn into the vortex. Jehoshaphat found this, to his cost, when he "went down" to Ahab to Samaria. 2 Chron. 18:2. There is no evidence that Jehoshaphat

knew anything of the projected expedition to Ramoth-Gilead. He simply went down to make "a friendly visit." But one wrong step leads to another; and Jehoshaphat at once found himself in an awkward position. No sooner had he reached Samaria than Ahab "killed sheep and oxen for him in abundance" - just as worldlings make a great ado when they get some prominent Christian down from his eminence to figure as a man of the world. After this flattering reception Ahab boldly asks the question, "Wilt thou go with me to Ramoth-Gilead?" verse 3. Jehoshaphat had not counted on this, - he had not intended to go so far. Indeed, it is clear that he had grave misgivings as to the expedition. verse 6. Yet, what was he to do? He felt that he could not well draw back - especially as Ahab had given him such a flattering reception. It would appear so uncourteous - so ungrateful - to refuse to help. In short, there was no getting over it. Jehoshaphat had entered upon a certain course; no matter how conscience might cry out at every successive step in departure from God. Therefore, the answer is given: "I am as thou art, and my people as thy people; and we will be with thee in the war."

The same thing is being enacted today. Professed children of God are found "going down" in the direction of the world, although they do not intend to go down very far. The world receives them with a great flourish of trumpets; for we must remember that although the world wants nothing to do with Christians of the burning- and-shining-light order, it has a cordial welcome for all who will keep their Christianity out of sight, and "do as the Romans do." But no sooner is the gate of Samaria reached than the world brings out its proposals. "Wilt thou go with us." the world says; "we are going on an expedition to Ramoth-Gilead, and will be so pleased if you can give us your valued help." The believer is now in the toils. He has his secret misgivings; but he does not see how he can consistently refuse. "The proposed expedition," he says, "is not actually wrong in itself," (neither was the attack on Ramoth-Gilead); "although it may lead to unpleasant associations; but one must not draw too fine a line. The object aimed at is good in the main; the end must justify the means; - in fact, I can't get out of it." Thus the world-bordering believer reasons out the matter, and then answers accordingly: "I will go." Thus it comes that many a once bright testimony has been quenched in the world's "gate of Samaria." There are believers today hopelessly involved in the Ahab confederacy who never intended to go near "Ramoth-Gilead." They merely wished to go down to the border-land and have a peep at how things were moving. But if you go an inch with the world today, you may be certain that it will be wanting you to go a mile with it to-morrow. It is surely, therefore, time that we were upon our watch-tower. The tide of worldliness must be resisted with all the energy of the renewed nature. How shall we be delivered from the Ramoth-Gilead expeditions? - how shall we escape the Ahab alliances? By giving heed to the call of God which says: "Come out from among them, and be ye separate." If we are living in the power of that great separating

truth, "I am crucified with Christ" Gal. 2:20, the "gate of Samaria" shall have no attraction for us; and we know that the world never seeks the co-operation of crucified men. We simply want to abide in that separated position to which our God has shut us in with Himself

"Far far above
The restless world which wars below."

Thus hearing His voice, and rejoicing in His presence, we shall have His mind as to that world which "lieth in the wicked One." Thus shall we discern the workings of Satan, although he may transform himself into an angel of light. 2 Cor. 11:14. Thus shall we keep our garments unspotted from the world, and be not of those to whom the Lord has to say, "What hast thou to do in the way of Egypt? . . . or what hast thou to do in the way of Assyria?" Jer. 2:18.

Timely Ministry

THE INDWELLING SPIRIT

THIS IS a feeble illustration of what Jesus does for us when we believe on Him. He takes all our debt of sin on Him, and that moment it is gone from us. And besides, He comes into our hearts and dwells in them, and causes us to walk in His statutes. Think prayerfully over these texts: "He that is joined unto the Lord is one spirit" I Cor. 6:17. The moment you are joined to the Lord, you get His Spirit to dwell in you. This is a fact, though you may not feel it or know it. But the Lord wishes you to believe it because He says it. "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" which means counterfeit, hypocrites. 2 Cor. 13:5. If you are really believers in Christ, however weak, God wants you to know and believe that Jesus Christ is in you. "I live," said Paul, "yet not I, but Christ liveth in me." Gal. 2:20. Again he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. And again: "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

The moment you believe in Christ, you get both pardon of your sins and God's Spirit to dwell in you to make you holy. Both are given to you fully as gifts. "Eternal life is the gift of God in Jesus Christ our Lord." Rom. 6:23. Mark, it is a gift. Now we do not buy a gift, or work for a gift; we take a gift. God is so satisfied with Christ and His work on our behalf, that He is just delighted to give us pardon and His Spirit now for Christ's sake. We do not purchase or pay for these by any work of our own. They are gifts given to us. God will not sell them. He gives them freely along with Christ, and for His sake. We shall never get them unless we come down so low as to be willing to take them from Him for nothing, as gifts. "The king does not sell grapes; he gives them," said a king once to a little

boy, who, not knowing who he was, had offered him a half penny for his grapes. And the Lord will not sell His pardon nor His Spirit. He gives them freely for Christ's sake, whenever a poor sinner is willing to take them as gifts. "By grace are ye saved, through faith." It is because you are not willing to come down so low as this that you are not saved. You do not think so, but it is really because of the wretched pride of your heart."

W.J.P.

APOSTOLIC MEN

BISHOPS in the New Testament are overseers, or elders who have the requirement for this work, not a particular office, to be of men, the choice of our Blessed Lord, who had been with Him passed on, as they choose. APOSTLES, of course, were a special order from the beginning, referred to in Ephesians 2:20. Their words of teaching and instruction were spoken of, and written, as the "apostles' doctrine," Acts 2:42. Therefore their writings are inspired (God-breathed) as we read in 2 Peter 1:21 as to O.T. prophets. . . . "The prophecy came not in old time by the will of men: but holy men of God spake as they were moved (or carried along) by the Holy Ghost." Such men were in the hand of, and under the power of, the Holy Spirit and their words have the imprimatur of God Himself. They wrote, under His direction, when we consider the apostles of the N.T. that which was to be the teaching and doctrine of the Church. Men who claim to be apostles today are (pseudo) of false apostles - the Scriptures speak of such deceitful workers and we need to be aware of such in these last days.

But, when we speak of apostolic men, we suggest that these are men who follow the example, and in the steps of those who were in the foundation, whom they follow closely, adhering to the Word of God and seeking to practise in their lives and service the example of the apostles as we have in the New Testament. Theirs was a life of reproach and suffering and shame from the world, so it is today. They were of the pilgrim character of the early men of God. They walked this scene in preaching the good news of the Gospel and followed closely the pattern of their Lord as He trod the countryside of Judea, Galilee amidst the villages and towns etc., with the glad tidings of the Kingdom of God.

We need, today, apostolic men in the service of God - men who will branch out into new ground and seek to keep at it for God and prove His help and guidance by the way, who will also bring before the saints the divine pattern of gathering and testimony - thus incurring the opposition of the religious world and carnal believers who seek to settle down in the world and enjoy their religion therewith. They were simple men, had an air of gravity about them - they are not loud and noisy but quiet and reserved like their Master. They are known as men of principle, men of courage, men wearied in their

work, faithful in the discharge of their duties - they are "apostolic men."

As such journey home from labour in their field of service, we must remember that such are leaving a pattern for others to follow. It must have something of denial in it, of free and hearty service for our Lord with a pattern of the early men of God before them.

We are living in strange days, days of affluence, more or less. We just heard from some sections of those who went through the World Wars I and II. Their food was very limited, for their children and selves but they had apostolic men who came amongst them, bringing comfort and were the means of opening up channels of supply from saints in other lands etc., thereby leaving such an example until, to this day, they are spoken of as to their simplicity, love and care for the saints and the doctrines of the N. T.

It is different enough today to know WHERE and WHOM to help when we think of the vast multitudes of some lands. Our little portion would be like a grain of sand on the ocean shore of humanity and we need God to show us how and to whom we should pass on our bit. Those who serve the Lord today are spending vast sums of money on travel over ocean to other continents - even some younger men not long out in the work follow this example and one wonders where it will all end and how! Such could hardly be classed as apostolic men. The apostle Paul had men in his vision whom he could trust as he approached the end, men like the likeminded Timothy, Titus, Tychicus (his amuensis) a very faithful man to send anywhere - Luke the beloved physician was with him at the end of life, Epaphras - women like Phoebe, - Priscilla and Aquila her husband whom he could commend very well and a good many others - the whole report to be given in days to come, but such were apostolic in this regard, they followed closely the pattern of the early men of God.

We need more and more of such among us today who can be used mightily of God in the preservation of the remnant testimony of His own. May God increase their number "till He come". HE IS A FAITHFUL GOD and shall never forget the trials and testings of the way.

The Editor

* * * * *

THE DAY OF SMALL THINGS

GOD never blames us for our slow progress and small attainments in holiness, but for our sluggish, cold-hearted submitting to evil, and allowing it dominion over us.

Even our purposes to do right are made much of by our gracious and pitiful God: therefore let us not despise the desires of our hearts to please Him.

If we watch against pride; if we struggle and pray against it; if we are pained at its inward workings - then that what we feel to be only a struggle after humility, God accounts humility true and deep. He accepts us in His dear Son: He accepts our offerings also; and the sighs of the contrite He calls incense.

R.C.C.

THE WORD OF GOD

George Graham

Reading in the book of Deuteronomy, chapter 6:6-9, we see the place God commanded that His Word should have in the homes of His people. This is repeated in chapter 11:18-21. Here we have brought before us the sanctity of the christian home. God intended the home should be a little sanctuary where His name would be revered and His Word honoured and obeyed. Everything there should be according to the Word of God. This is essential to a happy, christian and spiritual atmosphere in the home. This is vital. A breakdown here lends itself to the deplorable condition of things we see in the world all around us. God has placed this responsibility upon the shoulders of the parent - the head of the house. If the Word of God is in the heart, it will be a pleasure to sit down with our families and spend some time with the Word of God, not merely as a duty, but for the glory of God and the welfare of the family. In this, I am afraid we have miserably failed. Instead of the Word of God and the things of God being the theme of conversation, too often there is foolish jesting or, possibly worse, evil speaking. Think of the incalculable harm we may do and the baneful influence upon our children. Some of us wonder why our children have grown up wilful and rebellious. Let us ask ourselves some pointed and personal questions. What about our own personal lives and influence in the home? What place have we given the Word of God in the home? These are searching questions. Don't let us be guilty of brushing them aside, but rather, let us face them honestly. The welfare of our children is at stake.

In the book of Proverbs, chapter 22:6, Solomon writes, "Train up a child in the way he should go: and when he is old, he will not depart from it." Another rendering is, "It will not depart from him." In Ephesians 6:4 we read, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This responsibility is mine as a parent, and should not be left to the Sunday School teacher. We have a lovely example of this thing given to us in the Word of God. Paul, writing to Timothy in his second epistle, chapter 3:15 says, ". . . from a child thou hast known the Holy Scripture - - ." Little is known about his father apart from the fact that he was a Greek (Acts 16:1-3). Concerning his mother and grandmother, we read in 2 Tim. 1:5, they were women of "unfeigned faith" - godly women. When Timothy was being taught to read by his mother, evidently the Holy Scriptures were used and not the text books of men. Brought up in such a way, no doubt it produced something of the fear of God in his soul. When Paul and Barnabas came to Derbe and Lystra, Acts 14, preaching the gospel, he evidently was saved by the grace of God. Returning to these parts some seven years later, Paul and Silas found this young man of good report by his brethren, and Paul took him to help in the work of the Lord. He was with Paul to the end.

Think of the blessed possibilities! The importance of the home life cannot be over stressed. This is what we have in Deuteronomy chapters 6 and 11 respectively. It was needful then; how much more needful now. We are nearing the end of the age. Permissiveness is the cry of the day. Immorality and vice are rampant. Error and deception abound. The powers of spiritual darkness are manifest. Paul wrote in I Cor. 15:33, "Be not deceived: evil communications corrupt good manners." How will our children be preserved from the devastating and demoralizing influence of these dreadful conditions? The answer: Practice the truth we have already considered in the fear of God. Consider a Moses, and again a Samuel!

* * * * *

HASTE AND QUIETNESS

THERE seems no room to question that we are approaching the time of the end, when according to the prophecy; "Many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Never was there a time when the world was more cosmopolitan than it is today. Nations which prided themselves in their insularity are being, and will yet be, swept by force beyond their control into the dizzy whirl of the vortex, seen in the last scenes of Gentile dominion. The nations feel that they cannot afford to be insular, and perhaps least of all in the case of the people of this country. But this running to and fro is no unmixed blessing. It may increase the size of a nation's purse and the knowledge of those who run hither and thither, concerning the world, its peoples, and its affairs, but it does not increase their desire to know God and to walk in His ways. Has it not the very opposite effect? Perhaps there is no city in the world like London, a recognized center of those who run to and fro. What is its effect spiritually upon them? London has been described by those who know well what they are talking about as "Modern Babylon." Such a name, therefore, may not inaptly describe the effect of running to and fro. May we increasingly seek quietness and restfulness of spirit, and seek quietness of surroundings, in which we read undistracted the Word of God and meditate therein, and hold that communion with our God which is the inner essence of Christian life. Blindness and deafness to the world and its ways are necessary if we are to increase in godliness, and if we are to grow more holy and be like Him who called us. "Who is blind but My servant? . . . Isa. 42:19.

But though such a servant was deaf and blind to the allurements of the world, His ears were opened. Psalms 40:6. He was wakened morning by morning to hear His God and Father. Isaiah 50:4. May we be careful what we hear and what we see, and it will teach us to be careful what we speak.

Selected.

QUESTIONS AND ANSWERS

Question: Will you please explain the difference between the word "keep" yourselves etc., in the 21st verse of Jude's Epistle and that in the 24th., "able to keep you without stumbling?"

Answer: This is a healthy question. In the first case, in verse 21 the thought is, as in dear Darby's translation - "be in that state." i.e. "In the love of God" which would remind us of John chapter 14:21 . . . "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me: shall be loved of My Father, and I will love him, and will manifest Myself to him." and, further, in verse 23 . . . "If a man love Me, he will keep My words: and **we** will come unto him, and make **our** abode with him." (Blessed company indeed).

In Jude, verse 21, the original word is "tereo" pronounced "teereo" whereas in v. 24 we have the word "phulasso" which has the meaning "to watch, be sleepless" - "to keep watch and ward by night" - "to watch, guard, defend" - or "protect thoroughly" - Bengel's terse remark on "yourselves" in v. 21, as follows. . . "He who defends himself first, is able then, and not until then, to preserve others." This is a good Word for "shepherds" like the Great Shepherd in Whose care we are constantly.

Question: Does not the Word in I Timothy, ch. 3:2 place a definite responsibility upon anyone taking the place of oversight, to be extremely careful of conduct and personal testimony?

Answer: Note the word does not say "should be sinless" but "blameless" i.e. before men. We look back over the godly men we have known in our many years amongst God's dear people and their staid, godly walk and conduct was a definite incentive to follow such, and this leaves an impress on other minds, spiritually, we believe. Hence all such should be extremely careful of anything which would destroy the image and raise any question as to their place and responsibility.

Question: I would like to ask your editor where he finds Scripture to support the teaching that the rapture of the Church is "silently and secretly"?

Answer: We find no reference to the Coming of Christ for His Church in the Old Testament - it is a revelation of the mind of God in the N. T. and the beloved Paul taught this to the saints, as God revealed

to him, in I Thess. 4 also I Cor. 15 etc., v. 51 states, "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed . . . In a moment, in the twinkling of an eye, at the last trump." John 5:28 teaches us . . . "the hour is coming when all that are in the grave shall hear His voice." The time for the unsaved to hear His voice is now as in John 5:25. Otherwise they shall not hear the trumpet sound in the advent of Christ to the air to call His church home. But, at any rate, it shall all be over in a moment, or as the Word states, in the "twinkling of an eye." It has been said that this is half the time the eyelid takes to cross the eyeball - hence we see it shall be very sudden - the poor world shall never know it save for the disappearance of the redeemed of the Lord, they will be gone - what a sad awakening for the false professors of which we have many today, denying this blessed truth and to have their eyes opened when it is too late. They will stand at the door have seen for years in this Blessed Hope as outlined in the Word, that it only to hear from within - "Depart from Me, I never knew you." So we shall be SUDDEN, SILENT, SECRET, as far as the poor world is concerned. Thank God for "THE HOPE." Titus 2:13 etc.

Question: As we have entered another year, what does God look for in it, relative to ourselves and our service?

Answer: We believe God looks for faithfulness as the prime requisite of a life well-pleasing to God. The world looks for "success" so-called, but this is the natural approach. In looking for examples in the Word, we suggest the Scripture, as the following: "Now it came to pass, when the wall was built, and I had set up the door etc., . . . that I gave my bother Hanani, and Hananiah, the ruler of the palace, charge over Jerusalem: for he was a faithful man and feared God above many." Nehemiah 7:2. Here we have that which is TRUE VALUE -

The years are many,
 The years are few:
 It is not the distance,
 But the end in view
 That tells the story of a life well spent;
 And lends its value to the days God lent.

1980

“He fed them according to the integrity of His heart: and guided them by the skilfulness of His hands.”

The following lines were sent to us by our brother Dobson during the period he was laid aside recently, we have changed them but slightly.

THOSE seventies are mem'ries, gone,
 These eighties lie beyond us now;
 With outstretched hand He fed us well
 From His own boondless store, to tell.

At times the path was rough and dark,
 And skies above were overcast;
 Our faltering steps He bore with still
 Our feet He guided in His will.

But Oh! those trials and testings sore
 How oft they pressed us more and more;
 But comfort came with Grace by day,
 And promises did gild our way.

Satan, with wiles, assaileth us,
 To make our hearts to say - Give up;
 But welcome voice of Shepherd, good
 Sustained us and we safely stood

With wondering eyes to look around
 Where guilt and grief and greed abound;
 With joyful hearts we looked above
 To scenes of Light and Life and Love.

As dark the night of sorrow grows,
 We wait the dawn of day, He knows;
 With joyous hearts, e'en now exclaim
 Lord Jesus, Come! we love Thy Name.

“Even so, come, Lord Jesus” Rev. 22:20.

H. G. D.

Longport, N. J. — Please NOTE the Editor's change of address as noted above to Bryn Mawr, Pa., we repeat . . . **Conwyn Arms**, Apt. #203, 830 Montgomery Ave., Bryn Mawr, Pa. 19010 - Tel. (215) 527-6576. for late notices - dead line the 10th.,

Cambridge, Mass. — Brother E. Higgins had a visit to the assembly here recently, at last report was in Nineveh, N. S.

Hatboro, Pa. — Albert Ramsay gave an appreciated visit the week after Pennsauken Conf. and bro. Oswald MacLeod the following week in ministry.

East Boston, Mass. — Recent Conference reported good, with several of the Lord's servants present for ministry and Gospel. The Lord's Day morning meeting a precious season. Bro. S. Maze expected to return via U.S. for Antigua enroute.

Pennsauken, N. J. — Recent Conference the largest they have seen here to date and profitable time spent over the good Word of God, Gospel also preached faithfully. Several of the Lord's servants present.

Boston, Mass. — The E. Boston Assembly reported six were baptized January 6th., with bro. Wm. Bingham giving a good Word. Albert Hull spent a night with them at New Year - they purposed children's meetings the end of Jan. D.V.

Singapore — An exercised brother writes "I am glad that you still maintain the pioneer page in WIS". It is a privilege to do pioneering work, but so few today like it. They prefer assembly to assembly preaching. Pray for some excised souls in this far-away republic.

Broughshane, N. I. — Brethren McKelvey & Jas. Hutchinson finished Gospel meetings here, with some blessing and bro. Hutchinson and A. Aitken hoped to try some Gospel meetings in a mobile hall sixty miles south of Dublin, near Carlow - there was a desire to follow up this on account of a family whose daughter was saved while nursing in Belfast.

Blue River, Wisc. — The Assembly here had 3½ weeks of Gospel meetings with brother Grainger - three younger children of the Christians professed. Meetings well attended and weather good.

Picton, Ont. — Conference good, larger due to good weather - ten ministering brethren present, Bible readings interesting and profitable. Bre. John McCracken and Paul Kember remained for a Gospel series.

CONFERENCES

Tampa, Fla. — Conference D.V. in the Gospel Hall, 12704 Marjory Ave., Tampa commencing with Prayer Mtg., Feb. 8th., at 7:30 p.m. Sat. Feb. 9th., Prayer, Praise & Ministry at 2:30 p.m. Gospel at 7 p.m. Lord's Day, Feb. 10 - Breaking of Bread at 10 a.m. Ministry at 2:30, Gospel at 7 p.m. Ministry welcomed from brethren teaching and practising scriptural principles. Corresp. Oronzo Dalfino, 118 E. 143rd Ave., Tampa. Tel. (813) 961-6082.

Toronto, Ont. — West End Conf. Note April 4, 5 & 6 in Royal York Collegiate, 695 Royal York Road. Bible Rdg., each day at 1:30 to 3 p.m. on Matthew 25. Corr. to Sam McIntosh, 324 Fairlawn Ave. Toronto M5M 1T3 Phone 783-1543 or Nelson Brooks, 78 Great Oak Drive, Islington, Ont. M9A 1N4 Phone 233-0176.

Manchester, Conn. — Conf. dates this year are April 4, 5 and 6 - Prayer Mtg., April 3 in Hall as usual. Othe details next issue.

Waterloo, Iowa — Joint Conference with CEDAR FALLS Assembly will be held D.V. in the Masonic Temple, Cor. Park Ave., and Mulberry St. Usual order of meetings, and usual accomodations, God willing on April 19th., and 20th., preceded by Prayer before the Conference Fri., p.m. They are looking to the Lord to send along exercised brethren to meet the need of the Lord's people. Correspondence & inf. from Clifford J. Smith, 3466 Hammond Ave., Waterloo, Iowa 50702 or Irwin Stickfort 223 N. Francis, Cedar Falls, Iowa 50613.

FALLEN ASLEEP

Longport, N. J. — Our beloved sister Margaret Hannah Jacobs (nee Inkster) went to be with the Lord December 19th., '79 aged 89. She had been tenderly cared for by her sister in their home and just "fell asleep" that morning - at home with her Lord. She was saved in 1921 and shortly after received into fellowship at West Philadelphia assembly. She continued in happy fellowship (latterly with us in Longport) until the Lord took her to Himself. She leaves one son, two sisters, one brother, two grandsons.

She was born in Kerrykeel, Ireland and was in the Olney Assembly Phila., also for some time. She loved the Lord's people. The editor and his wife visited her shortly before her homecall - we commend her sister thus left alone (yet not alone), Jean Mornan.

We were just in the act of moving to Bryn Mawr but counted it a privilege to have her service.

Drumenagh, N. I. — Our esteemed brother John Keightey of this assembly "went home" suddenly Nov. 13, 1979. Saved in 1912 in that district under preaching of Mr. James Clark. The assembly and whole area around has lost an exercised and highly respected brother. Faithful in S. S. work, helping continually in the spread of the Gospel - a godly overseer with a tender care for the saints, careful to maintain Divine principles. His widow and sister need our prayers.

Dromore, N. I. — Our esteemed brother George Tinsley "went home" Dec. 19, 1979 after a fairly long illness. Saved 58 years ago and for 57 years in this Assembly in Dromore. Deeply interested in the work of the Lord, for many years a respected elder and wise brother. Saw all his family saved and in assembly fellowship, also some of the grandchildren. His passing will leave the Assembly much poorer. The very large funeral attended by people from all walks of life was an eloquent testimony to the esteem in which he was held. He was a reader for years of W.I.S.

Vancouver, B. C. — Our aged sister Mrs. Jean M. Cordiner "went home" Dec. 5th., 1979, aged 95. Saved in Scotland as a girl she came to Vancouver in 1910 and was in assembly fellowship for years in Fairview, latterly in a nursing home. She leaves one son and granddaughters.

Words in Season

THE BIBLE FAMILY MAGAZINE



WHAT IS TRUTH?

THE ROMAN Gov'nor, destitute of truth
Had Living Truth before him, as he spake,
And so, today, the proud world seeks in vain
In devious ways to find an answering name.

But yet, the answering Word of Truth tells forth
The answer to the faulty search of men,
In language plain, I AM THE WAY THE TRUTH,
I came from Heav'n to show to all of youth
Or age, bewildered with their empty quest:
I came, to enter in to be your guest:
To give to you true gladness and true rest;
So, Sinner Friend, no longer seek for truth
The heart's door open, admit the heav'nly guest
To find in only CHRIST, you'll have sweet rest.

W.H.F.

MARCH, 1980

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ALL REPORTS & ALL OTHER MATTER TO THE EDITOR, William H. Ferguson, Conwyn Arms, Apt. 203, Bryn Mawr, Pa. 19010 - Please make note of his change of address from Longport, N.J.

CHANGE OF CORRESPONDENT

R. A. Clark, 462 MacDonald Ave., P6B149, Sault Ste. Marie, Ont. Canada.

REPORTS

Lansing, Ont. — Murray McLeod had two weeks of profitable ministry on the Local Assembly - needed ministry for young and old.

Sarnia, Ont. — Albert Hull and R. McIlwaine started Gospel meetings Jan. 13 - Prayer requested for unsaved children of believers in assembly fellowship that they may be reached and saved at this time.

St. Thomas, Ont. — The Assembly appreciates their new hall with more parking space, and have been encouraged by a 16 year old girl asking for baptism and is bearing a good testimony at school and before her unsaved mother.

Oregon and Washington — Andrew Bergsma has visited several assemblies, ministering the Word of God and rehearsing God's work in the Netherlands.

Dunkerton, Iowa — They had visits recently from brother Lavery and brother Slabaugh joined brother Lavery in Manchester in the gospel.

Venezuela — In December there were few special meetings in the gospel, due to the fact that there were the conferences and also the presentation of prizes to the children of the different Sunday Schools. At present Uel Ussher and I are travelling 90 miles journey each afternoon to preach the gospel in a yard beside a house in San Juan. Mr. Saword hopes to start soon in the Gospel Tent with Jim Walmsley and Jacinto Faneite, but the date is uncertain.

Livonia, Michigan — Jack Noble had two weeks in January ministry meetings on the Tabernacle in Stark Road, much 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. 71

MARCH, 1980

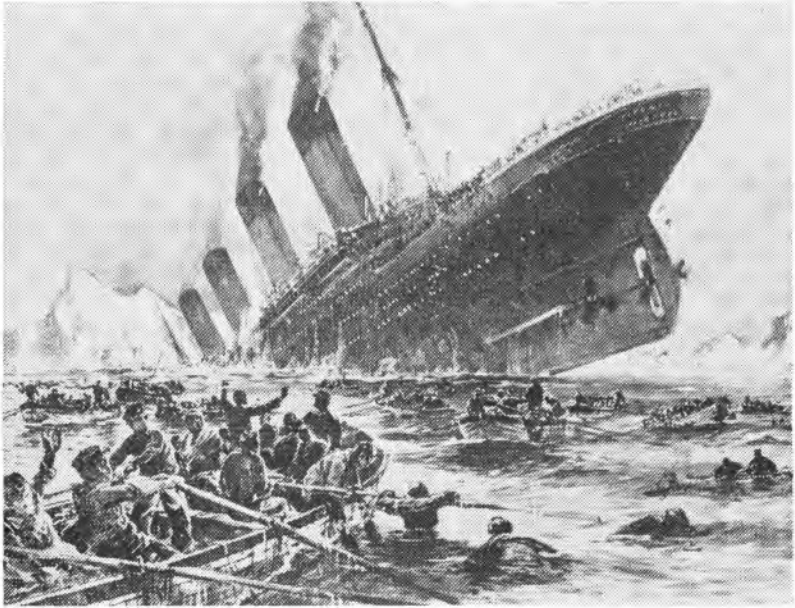
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As we go to press we learn of the homecall of our beloved brother and editor of this magazine for over thirty years, Mr. William H. Ferguson on February 11, 1980 from Bryn Mawr Hospital. After suffering a severe stroke a few days earlier he passed quietly into the presence of the Lord he served. Details, memorial and photo will follow in coming issues. Pray for his dear widow and the work left for others to carry on — "Our God is sufficient."



From Eyewitness Accounts

THE SINKING OF THE TITANIC

"Iceberg Dead Ahead, Sir"

Wm. H. Ferguson

As the writer sailed up the Belfast Lough many years ago, it was an impressive sight to see the giant S. S. Titanic on the "stocks" and, later, riding comfortably in the waters of the Lough in preparation for a hopefully long life as the "giant of the seas."

Her name - TITANIC - was derived from Greek mythology and was one of the primeval deities which spiritually blind men worshipped, and in this name the "sun" was personified: but ere the sun rose on the morning of April 15th, 1912, she lay nearly two miles deep at the bottom of the icy Atlantic. The story is well known to many—we merely recount a little and seek to derive some lessons which may cause some fellow-traveler to eternity to stop, think and listen!

A BEAUTIFUL DAY TOMORROW

Two men stood on this wonderful ship on this, her maiden voyage, watching the setting sun which had shone brilliantly through the Sunday of April 14th, four days after she left Southampton, and as they leaned over the forward rail, one said to his companion . . . "We'll have a beautiful day tomorrow." They both retired to their

luxurious cabins but for the speaker and nearly sixteen hundred others that "beautiful tomorrow" was an empty mirage, and a dread awakening for probably the most. What about your tomorrow, reader? Read James 4:13,15. Would you be ready to meet your God if the summons came tonight?

ICEBERG AHEAD, SIR

Fleet, the seaman, away up in the crow's nest, half way up the foremast, his eyes peering through the moonless night, the heavens studded with stars saying little to his companion lookout, fixed his keen eyes dead ahead.

Suddenly, it loomed out of the darkness, he rang immediately the alarm to the bridge and called out . . . "Iceberg dead ahead, sir". He watched the mammoth mountain of ice reveal its size as the Titanic's fifty thousand tons rode mercilessly over the seas at twenty two and a half knots an hour, straight for it. Back on the bridge, the First Officer, who was on duty, the Captain having retired to his room nearby, barked the command to the steersman which was promptly obeyed and might have averted the disaster under ordinary circumstances, but it was TOO LATE. The berg seemed to glide to starboard swiftly, but not soon enough. Down in the engine room the warning bell clanged, the engines were reversed to hasten the swing to port, but a giant spur of sharp ice under the water line tore into hundreds of feet of the starboard forepart of the ship. *The bulkhead doors were immediately closed but, here again, it was never contemplated that so many watertight compartments could be flooded at one time and two hours and forty minutes later, her stern high out of the water, with her propellers glistening under the stars, the giant S. S. Titanic slid through the icy waters to her doom with the sixteen hundred . . . "till the sea gives up its dead."*

THE NEW WORLD TO COME

The designer of the ship was on board and we are told that towards the closing moments of life, before the final plunge, he stood in the smoking room, looking at the mural on the wall with the above caption, his lifebelt laid to one side, contemplating the end of what had been a beautiful dream on the part of designer and owners and the public—what his thoughts must have been can be supposed—the hopelessness of the tragedy probably would still the master mind, as the icy waters soon stifled his very life. How many are vainly dreaming of better things to come while they leave God out of the reckoning, little thinking of the hopelessness of their state, apart from God and His redeeming love in the gift of His Son the Lord Jesus Christ. Romans 6:23.

RICHES PROFIT NOT IN THE DAY OF DEATH

The rich, the poor and the middle class alike stood on that sinking vessel and the tragic truth developed that **THERE WAS NOT ROOM ENOUGH IN THE LIFEBOATS FOR ALL.** They

never thought of their need, beforehand. How sad! How many today on the voyage of life, think not of the Gospel lifeboat, but thank God, there is room enough for all in God's "Whosoever"—read John 3:14,15,16. Rev. 22:17, etc. The millionaire and the poor man shared the same fate. The Master of the ship, the veteran Captain Smith and the humblest seaman found themselves on the same level and the last words of the noble Captain, who had so signally failed to heed the warnings of icebergs on their course, were to release every one from their duty, just prior to the plunge, and tell them . . . "Every man for himself." He, in the true ethics of the sea, went down with his ship to a watery grave.

S. O. S.

Shortly after midnight, a half hour after she struck the iceberg, when there was no hope of saving the ship, Captain Smith told the Marconi operator to send out the call for assistance . . . C.D.Q. Urgent. Later the newest distress signal . . . S. O. S. was sent out from the Titanic for the first time in sea history.

ASLEEP

About ten or twelve miles off, possible to be alongside in time to perhaps effect the rescue of most, the S. S. Californian lay lazily drifting because of the ice danger. Her captain retired to his room—her wireless operator laid aside his ear phones—the distress rockets from the Titanic merely excited the curiosity of some crew members and later the captain, while about 2500 people were in immediate danger of drowning. But while they drowned, the Californian's crew slept. How about us!

Sleeping when millions are dying,
Cries of distress 'neath the wave;
Stifled the sad wail of sorrow,
Lost in the ocean's vast grave.

The S. O. S. flashed out but no answer from the nearest ship came. What if God did not answer you, sinner! Thank God. He never sleeps—He ever stands ready to answer the cry of distress . . . Cp. Acts 16:30,31.

THE UNHEEDED WARNINGS

The many messages of warning from the other ships of icebergs in the ice field went unheeded. The S. S. Californian sent three warnings—the S. S. Baltic sent another warning of ice danger, as did other vessels. The temperature of the water dropped to 31 degrees, but the Titanic slackened not her pace but swiftly sailed to her rendezvous with death. The Wireless Operator gave a last message of ice to the Captain in the early evening, he, in turn, gave it to Mr. Ismay, Managing Director of the White Star Lines, who was on board. He stuffed it into his pocket and remarked to two ladies he was walking on deck with . . . "It says there are icebergs all around us," but the

speed slackened not. Had Captain Smith known that sixteen hundred souls had only five more hours to live, would he not have heeded the warning? Reader! You may not have five hours to live and then, if unsaved, a hell of despair and eternal doom awaits you. You may be saved NOW. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Some second class passengers that Sunday night (while the most whiled away their night in gaiety and frivolity) gathered around a preacher who was on board and sang . . . "O, Hear us when we cry to Thee, For Those in peril on the sea." But no one expected doom.

ARE YOU SAVED

Two hours and forty minutes after she struck, the sea closed on the mighty ship and some hundreds in lifeboats, rafts, and others clinging to pieces of wood as long as the icy waters would permit them, tried to await rescue. Amongst the survivors was such a man, clinging to a board. He drifted near preacher John Harper, also in the same icy waters. John Harper shouted . . . "ARE YOU SAVED?" He answered "SO". Harper's answer was "Believe on the Lord Jesus Christ and thou shalt be saved." Later, they drifted close to each other once more and the drowning Christian repeated the same question and received the same answer. He uttered again the divine remedy for perishing souls . . . "Believe on the Lord Jesus Christ and thou shalt be saved." The drowning Harper released his hold in the icy waters and was "at home with his Lord." The man he sought to win to Christ at last was amongst the saved picked up by the S. S. Carpathia's lifeboats and, as he himself said, he was John Harper's last convert. He trusted Christ.

SAVED OR LOST

As the Cunarder S. S. Carpathia picked up the survivors in the early morning hours there was no question as to a middle class—there were just so many saved at sea and so many lost at sea. There is no middle class with you either, reader! You are either saved and bound for eternal glory or lost and going down to hell and eternal punishment. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul." Mark 8:36,37.

THE WARNING NOT UNHEEDED

The story of the Titanic has a strange fascination and hold on the minds of millions still. We believe it was a distinct voice from God just prior to the outbreak of the vast holocaust of the First World War. As we sailed the same course two years later and saw the like mountains of ice and lay in the icefields for a week, there was no carelessness on board. Our Captain seldom left the bridge, the foghorn sounded every few minutes for the week, sixty vessels lay around us, afraid to travel on account of ice and fog. The lesson

of the Titanic was not unheeded by these experienced Masters of these ships. May you, dear reader! take this lesson to heart and seek Christ today . . . Luke 19:10. HE SEEKS YOU!

* * * * *

FROM THE GUTTER

SOMETIME about 1870 or earlier three Christians were walking on a country road a little north of Aberdeen. It was late at night, and they had been attending a meeting in the country. As they went along they noticed a country man in a state of intoxication scrambling on all fours out of a ditch.

One of the Christians said, "I must go and speak to that man."

The two others tried to dissuade him, telling him it was of no use, and that he would get nothing but abuse.

But the Christian said, "The Spirit of the Lord bids me, and I must speak to him."

By this time the man had got out of the ditch, so he began to speak to him, whereupon the fellow took off his coat and wanted to fight him.

The servant of the Lord said, "I can fight, but not with your weapons;" and getting down on his knees he began to pray very earnestly for the man. As he pleaded God touched the man's heart, and he got down on his knees as well. By the time the Christian had finished his prayer he was ready to be spoken with, and was pointed to a sin-forgiving Saviour.

They stopped at the first cottage on the road, and asked the people if they could lodge the man for the night.

After looking at him the cottier said:

"Why, we have just been holding a prayer-meeting for that very man. He is my brother. We have had a special prayer meeting to-night to ask God for his salvation."

Five years afterward the Christian was gladdened by knowing that the man was a living witness to the power of God, and was being used as a great blessing to others. Surely, Christian worker, the foregoing will make you take for your future motto, "If God be for us, who can be against us." C. C.

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Many confess sin with the lip - yea, and condemn it; yet forsake it not. But real confession of a sin is ever accompanied by a forsaking of that sin.

THE WORD OF GOD

Versus

EXPEDIENCY

Wm. H. Ferguson

WE HAVE chosen the word "expediency" to show the devious ways in which men could and would circumvent the true meaning of guidance as found in the precious Book of God which has complete guidance for the individual life of the "believer" and also for the Church or assembly in its local character.

EXPEDIENCY is the quality of being suitable and advantageous under given circumstances or fitness to meet the requirements of a particular case; advantageousness; advisability; desirableness or that which is most practicable, or best to be done, all things being considered. Again, the principle of utility or self-interest as opposed to the right. Advantage or profit.

One can readily see that "expediency" is the product of reasonable thinking or the manner in which a matter must be handled - the product of acute thinking and reasonable approach. And, of course, all this is just the product of "natural" reasoning of men in contrast to that which the Word of God enjoins in any matter pertaining to godly life or testimony.

We believe this to be the origin of all departure from the scriptural principle of FAITH which underlies ALL our reliance upon the Word of God which can only be carried out on the principle of FAITH. This is what characterizes ALL desires to be guided by THE WORD as revealed by the Spirit of God. To depart from this divine principle of FAITH as to Church testimony is to open the door for all the innovations of men and the many entrances of human reasoning as to HOW the work and testimony of God should be carried on.

THE DIVINE PATTERN

As we look at this from the standpoint injunction we readily see that FAITH was outstanding in ALL with a true motive. It was God Who brought about the early assemblies or churches of the saints. It was God Who worked in the hearts of the people - cp. I Thess. 1:3,10.

It was God Who exercised the church at Antioch - Acts 13 - regarding the sending forth of the Gospel and the Holy Spirit Who said "Separate ME Barnabas and Saul for the work whereunto I have called them." verse 2.

And, when they returned from their work, carried out on the principle of FAITH without accompanying Society or Association behind them. when they returned perhaps a year or two later we read "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how

HE had opened the door of FAITH unto the nations. And there they abode long time with the disciples." Acts 14:27,28.

In the modern day they would perhaps politely be told that such a period of teaching and help would be interfering with our "arrangements." We have a campaign planned and preachers sent for, so and so are coming for a few weeks revival meetings, we have a sum set apart for their sustenance, so just don't interfere with our arrangements, please! If they would suggest WHY such an arrangement, the reply would be . . . "we thought it expedient so to do" and if their teaching and exhortation would seem to be too lengthy, the answer would be . . . "It is not expedient to disagree with us or our arrangement."

DISPENSING WITH FAITH

Thus we see how human "expediency" could counteract FAITH at such a turn of events. When man puts his hand to the ARK of God, the result has been the displacing of FAITH and the introduction of many novel ways of doing God's work and sustaining it.

In the sectarian world they turn to RADIO and TELEVISION to promote societies for reaching the millions (as they say) - all with a measure of appeal but also, usually, with the more or less concealed purpose of getting funds . . . this is sometimes called a "FAITH WORK" which is a nomenclature, as the underlying purpose in such is in reality "expediency." Worldly wisdom and business acumen join hands here to produce a project, apart from the Word of God and which can be operated without true FAITH, but not without ADVERTISING.

"Expediency" demands organization, formation of societies, "Trust funds for the Gospel," "Building funds" to start new so-called assemblies or churches and a multitude of other expedient purposes could follow.

Against all this lies the principle of TRUSTING GOD, without leaning on men or even assemblies, for such change, but our UN-CHANGING GOD remains the true resource of all that is done by FAITH.

FAITH is seen in an Elijah, hidden in a rocky ravine, with a running brook, the ravens bringing him bread and flesh morning and evening, with the crystal fresh water of the brook to give him refreshing." I Kings 17:3,7. FAITH could sustain him in the widow's house and keep the "barrel of meal from failing or the cruse of oil." What a wonderful God we have. A God Who could close the mouths of hungry lions when a DANIEL was thrown to them, and a God Who could quench the fire of the seven-fold heated furnace when the three Hebrew young men were thrown therein, so heated that even the men who cast them in were slain. They could repeat the prophetic Word, in reality . . . "When thou walkest through the fire, thou

shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2 - a prophecy a century and a half old, which they proved as they walked through the fire, Daniel 3:25.

THE SIMPLE PATH

This is what has sustained the many assemblies or churches of the saints, without human societies, or "General Oversight" in cities with several assemblies, nor "District Oversight" to settle problems and their spreading of the Gospel has been done without the aid of society or human list. Such may seem "expedient" at first but usually lead to another thing, altogether, and could be used to deny to men of God, looking to God alone, their sustenance by removing such men from their "list or lists" - prayer or otherwise.

Some years ago, at a La Crosse Conference in Wisconsin, in their Bible Reading, the question was raised - "What about an Assembly having a "List" of preachers and going through the list continually in the matter of fellowship in the Gospel? I remember brother Wm. Warke, sitting beside me, replied "BURN THE LIST." In other words, act in exercise and trust God to lay the need of any brother or work before the Lord and act in FAITH. God knows and always honors FAITH in HIMSELF. FAITH rests upon Himself and His Precious Word.

THE LORD help us ALL to trust HIM more and more, in ALL matters pertaining to the TESTIMONY to His Name. This may not be a popular path, or advice, but we know it shall please our GOD.

THE INNOCENT BLOOD . . .

WHAT IS THAT TO US?

John Hawthorne, Belfast, N. I.

The question of the chief priests and elders in response to Judas' plea is only one example of true and thought provoking words the ungodly spoke of our blessed Lord. "This man receiveth sinners . . ." and "Never man spake like this man" are other examples. This question of Matthew 27:4 with the words of verse 25, "His blood be on us and on our children," has special reference to Israel, which has already reaped the result of counting His blood a common thing. The nation will reap the result in a greater measure in the future. For us, however, to meditate on this question will cause us to praise and worship afresh with greater appreciation.

Were we to alter the question and consider "What is that to God?" our minds could turn to Leviticus 17:11. The blood is God's gift. Again, in Exodus 12:13, it is God's answer. His claims are met by the blood: "When I see the blood . . ." But in Job 33:34, we are reminded that the blood is God's delight, for God is satisfied and

says, "I have found a ransom." No wonder God the Spirit calls that blood precious (I Peter 1:19).

But as we consider that precious blood, "What is that to us?"

In I Peter 1:18, it speaks of **redemption**. That blood is the basis of all the work of redemption. We enjoy the redemption of our soul presently (Ephesians 1:7) and await the redemption of our body (Romans 8:23). Finally by that same blood, that the nation counted as a common thing, redemption will reach to Israel and to all of creation.

In Ephesians 2:13-16, the blood speaks of **reconciliation**. The blood is the foundation of the great work that unites God and man. Consequently, this is the foundation upon which unity between man and his fellowmen in Christ is based. How much more effective this is than any human means in organizations and secret societies.

In Hebrews 13:12, our **sanctification** is through the blood of Jesus. Although a misused word, sanctification in our Bible has to do with being set apart for God (Psalm 4:3; II Thessalonians 2:13) and with holy living (I Thessalonians 4:3; I Peter 1:15). The effect of sanctification (John 17:17,19), will keep us in a right attitude toward the world. In John 17, we are seen as given to Christ out of the world (v.6), left in it (vs. 11,15), not of it (v.14), but sent into it (v. 18) to preach the Word to it (v. 20). Surely this should fully occupy us without being mixed up in it, becoming its friend, and thus being at enmity with God (James 4:4).

The following verse, Hebrews 13:13, links the blood with **separation**. The camp is basically Judaism. The Christian's position is outside of this form of worship that denies our spiritual worship as connected with Christ. Much of Christendom around us today is a copy and a corruption of Judaism with its buildings, distinct classes of men, and the clerical garb. II Corinthians makes our position quite clear, "touch not the unclean thing."

In Revelation 5:9,10, the blood means **glorification** to us. This is the consummation of christian experience and should be a stimulus to us to accept the responsibilities into which the blood has brought us in our relationship to God, our brethren, the religious camp, and the world. May our gratitude for the glorification which that precious blood will yet accomplish engage us more now for the glory of God and the honor of our Lord Jesus Christ.

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Upon this earthly scene there is nothing whatever to encourage you in the divine life. All the supplies must come from above. Let us be thankful that there is no scarcity there. Nothing but power from above can sustain those who are born from above.

GOD'S PRECIOUS JEWELS SHUT UP IN HIS SAFE**Exhortations for the Last Days**

Andrew Fraser

JUDE - VERSE 20. - "But ye, beloved. building up yourselves on your most holy faith, praying in the Holy Ghost." These two, the ministry of the Word and prayer, should always go together. In connection with this, read Joel 2:12,13 - "Now, saith the Lord, turn ye even to Me with all your heart and with fasting and with weeping, and with mourning," etc. There is much need at the present time for real humbling of soul before God. Brethren say, "There are trials in our gathering;" - have you been humbled before God about it? If someone has been judged for sin in an assembly, we should expect to see signs of repentance and self-judgment; this must be before there can be restoration to fellowship with the Lord and His people. There is no other way to blessing, either as individuals or assemblies. O! that there were more of this spirit of humiliation in the Church of God at the present time. If there are any troubles and difficulties in your assemblies find a few like-minded with yourself, and continue in confession and prayer before God about these things. You remember when the children of Moab and Ammon came up against Jehoshaphat to battle that he gathered the whole congregation before the Lord. They took the low place, and God came to their deliverance. Did you ever know this to fail? It never failed, and never will fail. That's the need of the present day. In Isa. 22:12-13, the Lord calls for "weeping and mourning", but instead of that, there was "joy and gladness." When something which brings dishonour on the name of the Lord happens in an assembly, surely that is a loud call to humbling of heart before Him. God means us to profit by our failures.

VERSE 21. - "Keep yourselves in the love of God;" that is, in the conscious enjoyment of His love to us. In John 15:10, we see how we are to keep ourselves in the love of God. "If ye keep my commandments, ye shall abide in my love; even as I keep my Father's commandments, and abide in His love." The former refers to our closet life; the latter, to our obedience. The condition of our souls goes before our service. Hezekiah said to the Levites, "Sanctify now yourselves;" that being done, what next? "Sanctify the house of the Lord your God of your fathers." 2 Chron. 29:5. They were to begin first with themselves. Paul said to the elders at Ephesus, "Take heed therefore unto yourselves:" that is the first thing, then next, "And to all the flock." Acts 20:28. Also, in writing to Timothy he says, "Take heed unto thyself, and unto the doctrine." I Tim. 4:16. These exhortations show that our first duty is to see to the condition of our souls; that being right, then we can attend to the service that the Lord has given us to do. If we are neither building up ourselves on our most holy faith, nor praying in the Holy Spirit, we are not in a condition to contend earnestly for the faith once delivered to the saints. If our condition of soul is not right before God our service

will be done in the flesh, and no good will come out of it. Let us, therefore give heed to these exhortations bearing upon the condition of our souls before God.

THE POSTURES OF OUR LORD JESUS CHRIST

By the late Frank Knox

THE postures of our Lord Jesus Christ are an interesting profitable and simple study for simple people. In this paper we will consider Him

LYING IN A MANGER - Luke 2:12

Wonder of wonders, mystery of mysteries, something that never happened before and will never happen again! "God manifest in the flesh" I Tim. 3:16, "Made in the likeness of men" Phil. 2:7, but more than that, not only God manifest in the flesh, but God Himself, "God blessed forever," Rom. 9:5. Again in Heb. 1:8, "But unto the Son He saith, Thy throne, O God, is for ever and ever;" and again in I John 5:20, after a definite reference to the Son, John says, "This is the true God, and eternal life," the One who is "before all things and by Him all things consist" Col. 1:17. The Son whom God made "heir of all things" Heb. 1:2, why is He in a manger? "There was no room for Him in the inn" Luke 2:7. But why is He there? He came to seek and to save that which was lost, Luke 19:10, He came to save sinners, I Tim. 1:15, to die for the ungodly, Rom. 5:6, to die for our sins according to the Scriptures, I Cor. 15:3.

Behold! a spotless Victim dies, My surety on the tree; I Peter 2:24.

The Lamb of God the Sacrifice, He gave Himself for me! Gal. 2:20, Deity incarnated, deity in flesh, God in the likeness of man. Jesus lying in a manger INCARNATION Matt. 1:20.

LYING IN A BOAT - Mark 4:38

Next we have our Lord Jesus Christ lying in a boat. How very like the passage of many of the Lord's dear people from the cross to the glory. There is a storm, the waves are filling the boat, the disciples are afraid and no wonder. It is a great mistake to think that the way to Heaven is a calm sail. Experience is a great teacher. How it shatters our hopes but they are only OUR hopes. What a rude awakening to many of us. We did not know that our Lord said, "In the world ye shall have tribulation." John 16:33, and so we had to learn it. A bitter lesson, but the Lord is in the boat and that is everything. Yes, but He is asleep. Yes, as a man, He is weary of His journey John 4:6, and so He goes to sleep. When the disciples saw the storm and the Lord sleeping, they woke Him with the words, "Master, carest Thou not that we perish?", but they haven't perished yet. So He arose and rebuked the wind and said unto the sea, "Peace, be still," and there was a great calm, "the wind ceased." As man He slept - humanity, as God He calmed the storm - deity. Sometimes

He hides His face, still "shows Himself through the lattice (case-ment)." He loves to hear our cry for help Psalm 130:1, He loves to quell our fears. We are not promised a calm voyage to Heaven but we are promised a safe landing. Acts 27:44, Heb. 13:5,6.

Jesus lying in a boat manifests His mighty power . . . MANIFESTATION.

LYING IN THE GARDEN - Matt. 26:39

The hour which our Lord referred to repeatedly is drawing near. Judas has already sold Him and is waiting to betray Him. The disciples are asleep, our Lord lies, prays and sweats "as it were great drops of blood falling down to the ground" alone.

"Gethsemane can I forget? Or there Thy conflict see;
Thine agony and blood-like sweat, and not remember Thee!"

The Holy Saviour repeats the Holy prayer as the Holy sweat oozed out of His Holy body. . . Alone the Saviour prayed. The sleeping disciples missed three things as they slept: 1. They missed hearing Jesus praying, 2. They missed seeing His blood-like sweat, and 3. They missed seeing the angel coming to strengthen Him. What a miss! and what a lot we have missed by our spiritual laziness! Nearly all the sleepers in the New Testament were Christians. Rom. 13:11, Eph. 5:14, I Thess. 5:6; "How long wilt thou sleep, O sluggard?" Prov. 6:9. May the Lord graciously awaken His sleeping children. Our Lord Jesus lying in the Garden . . . PROSTRATION.

LYING IN A GRAVE

We have seen our adorable Lord lying in a manger, in a boat and in the garden of Gethsemane; now we see Him lying in a grave and a grave "wherein never man before was laid." How good of the Lord to tell us that it was "a grave" wherein never man before was laid." Luke 23:53; John 19:41. He knew that there would be dupes of the devil living in all ages that in their spiritual blindness, 2 Cor. 4:4, and ignorance would deny the glorious resurrection of our Lord and no doubt would refer to 2 Kings 13:21 to try to prove their damnable teaching. But God said twice "wherein never man before was laid." "The rock" I Cor. 10:4 laid within a rock. See Him then, view that Holy body that was "wounded for our transgressions," and "bruised for our iniquities." Isa. 53:5, the body in which He bore our sins on the tree. I Peter 2:24. He who came from a virgin womb, lay in a virgin tomb, but only for a little while. He did not stay in the manger, He did not stay in the boat, He did not stay in the garden, and, thank God, He did not stay in the grave.

"Up from the grave He arose,
With a mighty triumph o'er His foes;
Hallelujah! Christ arose!

Jesus lying in a grave HUMILIATION Phil. 2:8.

Editor's Note: When our dear brother Knox writes of our Blessed Lord lying in the tomb, He is referring to His body only. The Son of Man was NOT in the tomb for as in Matthew 12:40 He descended into Sheol or Hades and, thank God, He passed through as a mighty Conqueror and triumphantly entered again into His incorruptible body and came forth out of the tomb in mighty power the third day. Hallelujah! What a Saviour!

THE WORD OF GOD - Continued

George Graham

In reading through the book of Deuteronomy, we cannot fail to see the importance of the Word of God and the place God intended it should have in every sphere in the lives of His people. Their attitude towards the Word of God was all-important. Obedience to it would mean blessing; disobedience would bring cursing. The Lord, speaking to them in chapter 4:2, gives to them a solemn warning, saying, "Ye shall not add unto the word - - - neither shall ye diminish ought from it - - -." This solemn admonition is repeated in chapter 12:32, and in more solemn and sombre tones in Rev. 22:18-19. The Lord wants us to see and know that to do so is a serious and grievous thing. It is disobedience to His Word and must incur His great displeasure. In the Word of God, we have the complete revelation of God to men. There is nothing lacking that we should add to it, or superfluous that we should take from it. Israel, as God's earthly people, were highly favoured and privileged. Paul reminds us of this in Romans 3:2 saying, ". . . unto them were committed the oracles (Word) of God." They had become the custodians or stewards of the Word of God. What a privilege! What a responsibility! How have they acted? What has been their attitude? Their present state and position in the world is the result of their disobedience.

In the days of the public ministry of the Lord Jesus, He said to the people (Jews) in Matt. 15:6 R.V., ". . . Ye have made void the Word of God by your tradition." Again in Mark 7:8 R.V., He said, "Ye leave aside the commandment of God and hold fast the tradition of men." The traditions of men (the elders - Matt. 15:2) had superseded the authority of the Word of God. The words of men were given first place and the Word of God relegated. How it must have grieved His holy heart. Israel had miserably failed - first as stewards of the Word of God, and second as God's testimony to the nations (Deut. 4:6-8). According to Deut. 28:1-13, Israel's position and place in relation to the other nations (Gentiles) depended upon their attitude to the Word of God. If obedient, the Lord would make them head and not tail, above only and not beneath. If disobedient, He would scatter them among all the peoples (Gentiles) from the one end of the earth, even unto the other end of the earth. As a result of their disobedience, God has carried out His Word and has scattered them among the nations. This, their present state and condition, is for a limited period of time. The Lord said in Luke

21:24, “. . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” The times of the Gentiles began with Nebuchadnezzar, the Babylonian Monarch (the head of Gold - Dan. 2:38) and will come to an end when The Stone (Christ), cut out of the mountain without hands, smites the great image upon the feet (Dan. 2:34). Then shall be fulfilled Rev. 11:15 - “The kingdoms of this world have become the kingdom of our Lord and His Christ and He shall reign for ever and ever.” We have his coming great event described for us in Rev. 19:11-21: The Son of Man, Israel’s Messiah and Deliverer, God’s Christ and King coming in glory accompanied by the armies of heaven - - - “The Sun or Son of Righteousness,” Mal. 4:2, the hope of Israel - - - God’s King and His kingdom, Psalms 2.

We read in Romans 15:4, “For whatsoever things were written aforetime were written for our learning . . .” The Lord has set Israel before us as an object lesson. God intended we should learn from their failures; but alas! alas! - - it is not so. In this present Church age there has been a turning away from the faith once for all delivered to the saints (Jude 3 R.V.). Human organization and arrangement have displaced God’s Word and God’s order therein revealed. This vast religious system is called Christendom. It has a form of godliness, but denies the power thereof (2 Tim. 3:5), and is about to be spued out of His mouth (Rev. 3:16). Christendom is called “the great whore. MYSTERY, BABYLON THE GREAT, THE EARTH,” and is seen as a woman riding upon the scarlet coloured beast. Her judgment is certain and soon to take place (Rev. 17:15-18).

I should have noticed with you that there was a godly remnant in Israel. God has never left Himself without a witness. Thank God there is, even today, a remnant testimony seeking to carry on according to the Word of God. Before judgment falls upon the professing thing, the Lord will snatch His own up to be forever with Himself. May the Lord give us grace and strength to be faithful till He come. Maranatha!

THE LAST SUPPER

By Thomas Newberry, Editor of “The Englishman’s Bible.”
 THE Last Supper may be divided into two parts - the Feast of the Passover, in commemoration of Israel’s redemption out of Egypt under the shelter of the blood of the Paschal Lamb; second, the Lord’s Supper, in memorial of His atoning death.

Judas having gone out, after he had received the morsel dipped in the bitter herbs at the Passover table, the Lord Jesus said, “Now is the Son of Man glorified, and God is glorified in Him.” As the fire from the altar of burnt offering in the golden censer of the High Priest converted the incense into a cloud of rich perfume, a sweet savour or savour of rest covering the mercy-seat, so the Cross brought out the human perfections and excellencies of the Lord Jesus in all their Divine perfections; and it was in that same cross that the Divine character shone forth in all their splendor, harmonized and blended;

it was the Son of Man in His obedience unto death that glorified God to the full. "And if God," says Christ, "be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." Jesus looked beyond the cross to the heavenly and eternal glory. He, for the joy that was set before Him, endured the cross, and despised the shame. God highly exalted Him, and glorified Him with His own self. This was associated in the mind of Christ with the coming of the Comforter, for the Comforter had not yet come, because that Jesus was not yet glorified, John 7:39. It was first Bethlehem, then Calvary, Pentecost, and the Church. The Holy Ghost came down from the ascended Christ, baptized believers in Him in fellowship with the Head in glory. The Holy Ghost regenerating, sealing, and also anointing with a holy unction each living member in which He dwells, as the Church acknowledges. Rev. 1:5,6. "Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.

I protest against the mutilation in R.V. of this verse, on the authority of some ancient Arian MSS. The Holy Ghost constitutes every believer in whom He dwells one of a holy priesthood ordained to offer up spiritual sacrifices, acceptable to God through Jesus Christ. I Peter 2:5.

Jesus continued, "Little (dear) children, yet a little while I am with you." The Lord Jesus had addressed His followers as His disciples and friends; now, for the first time, it is recorded that He calls them **LITTLE OR DEAR CHILDREN**, for at Pentecost they would be anointed with holy unction, and thus constituted a holy and a royal priesthood. As the sons of Aaron by virtue of the anointing were constituted the priestly family, so that on the day of atonement, when Aaron entered the holiest with the blood of the bullock, he made an atonement for himself and for his house, Lev. 16, typical of the Lord Jesus Who offered up Himself, Heb. 7:27, as the Saviour of the world, and for His priestly family, the Church, Heb. 3:6. Moses was faithful in all God's house as a servant, as also was Christ; but He, Jesus, like Aaron, was also "A Son over His own house, whose house we are."

It is with parental authority as a father addressing in all affection his dear children, that He gives them the charge here recorded, "A new commandment I give unto you, that ye love one another," enforcing the exhortation by His own example, "as I have loved you, that YE also love one another." This is as John calls it, "The old commandment received from the beginning, but since Calvary and Pentecost it has become, as it were, a new commandment, both in Christ and in us, I John 2:7,8, for since then He has died, and we have received the Comforter. Jesus proved His love to His Father by His obedience unto death, John 14:31, and believers give to the world a proof of their discipleship by the manifestation of their brotherly love, John 13:35, and also at the same time the proof that Christ was the sent One of the Father, John 17.

THE RESPONSIBILITY OF BELONGING TO ONE ANOTHER**"That man perished not alone in his iniquity."****Josh. 22:20**

The late F. Butcher of Czechoslovakia

THE fall of man, in the Garden of Eden, was not only disastrous for himself, but dragged his whole posterity down with him. Rom. 5:12-18. The great enemy himself, when he sinned, drew with his tail the third part of the stars of heaven, and cast them to the earth, Rev. 12:4, thus causing them to share his doom. This seems to be a principle, and it can be observed almost everywhere. If anyone stumbles and falls, it is not that he hurts himself alone but he will clutch someone else and bring him down too. If a gigantic liner is floundering at sea, the small life boats row away as quickly as possible, for they know that otherwise they will be sucked down in the vortex. If a great business undertaking becomes bankrupt, it does not generally suffer alone, others totter and crash with it. When mountain tourists wish to scale some particularly dangerous summit they select reliable guides, then they are all joined together with a strong rope, a practical guide leads the way, and another brings up the rear, those being not so skilled in the middle. If one of these latter takes a false step he may drag down one or two others with him: but if the guides stand firm the position can be retrieved, and, with bated breath, the dangerous moment is passed. But if a guide slips and falls he is almost sure to drag the whole company to destruction.

Adam certainly never realized, when he fell, that he was carrying with him his posterity, as long as the world stands, under the power of death. Achan did not think when he wrought folly in Israel, that he would not perish alone in his iniquity. His sin caused the people to suffer defeat at Ai where about 36 men were slain: and his whole family perished with him. Achan was not an insignificant member of a small tribe; he was of Judah, and an important member of a respected family.

No brother is without influence as he traverses the pilgrim path. The unbelief of the spies wrought disastrously. Because they were princes in Israel their unbelief was infectious. And not only they themselves were unable to enter the land of promise, but also those who were over twenty years of age, with the exception of Joshua and Caleb. One can observe continually how great and important the influence of each brother and sister: but the influence of the elders, and overseers, is paramount. The guides of a mountaineering party feel their responsibility very deeply, for life and death depends upon their watchfulness. They never take a single step without knowing beforehand that rock is under their feet, for not only their own lives are at stake, but that of the whole company, for they are bound together. Would to God that the spiritual guides in the Assemblies were as cautious about their steps!

Experience shows that very often older believers are unconscious

of the extent of their influence for good or evil. Their walk, and conversation are looked upon as the standard, by younger brethren and sisters; they forget that when they stumble others stumble with them. The responsibility of such is very great in the eyes of the Lord. When Peter said in his impetuous way, "I go a fishing," seven others reply, "We go with thee," John 21:3. When he did not walk uprightly according to the truth of the gospel, the others dissembled likewise with him, that even Barnabas was carried away with their dissimulation. Gal. 2:11-14. If an insignificant, ungifted brother had been guilty of such an act of hypocrisy it might not have been so injurious; but Peter, and Barnabas with him, drew such a lot with them, through their mischievous fear. Fortunately another guide stood firm - Paul - and further calamity was avoided.

The elders of Israel had noticed that no one suffered alone, but that others were sure to be drawn in, so they were indignant when the two and a half tribes erected their copy of the altar on the other side of the Jordan. They knew from experience that if this were an act of defiance and sin, that soon all Israel would jointly suffer.

Yes, the children of God are so closely bound together in the bundle of life: members of the body of Christ and thus members of one another, that if one member suffers, all the members suffer with it, or one member be honored all the members rejoice with it. I Cor. 12:36. Therefore the practical question for every heart is, whether our brethren or sisters, through us, rejoice or suffer? "For none of us liveth to himself, and no man dieth to himself?" Rom. 14:7. Let every one of us please his neighbor for his good to his edification." Rom. 15:2.

Let us ask ourselves again, whether we are stumbling, and bringing down others with us, or not? Many would prefer to go alone and have no such responsibility, but this is an impossibility, the journey through the desert must be made together: even Caleb and Joshua were obliged to remain with the others, some thirty-eight years, because of the sin of the other spies; although they did their best to inspire confidence in the hearts of the people.

Would that the elders in our midst took heed to themselves, looking carefully to their steps, so that others following on might find firm ground beneath their feet. Probably those that look at this matter in a superficial way will say, "We ought not to look to men, but to the Lord alone." We cannot shelve our responsibility in this easy way: for just as the rope unites and binds together the mountain climbers, so the bond of perfectness, which is love, joins us all together, Col. 3:14. Let us not forget that every act of unrighteousness not only injures the perpetrator, but others as well. And the higher our position and responsibility, the greater the danger when we slip, of drawing others with us. Only those whose hearts have not much of the love of Christ in them will ignore their responsibility toward fellow-believers. Those who love as Christ loved will bear others upward to God.

QUESTIONS AND ANSWERS

Question: Is it possible for a Christian to be without a specific gift from God? (From a young Chinese Christian of the East).

Answer: There are distinctive gifts by our divine Head of the Church for the edifying of the body of Christ, such as we find in Eph. 4:11, but there we have brethren, not sisters.

However, the Christian woman desiring to serve the Lord (which might be thus classified, and highly acceptable), in relation to hospitality, the care of God's servants and the apostle Paul designates such in Romans 16:1 etc., In v. 3 he mentions Priscilla (the wife) and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks but also all the churches of the Gentiles. v. 6 . . . "Salute Mary who bestowed much labour on us," also v. 12 and the like references of the N. T. She adds "I am naturally timid (not a bad requisite) and would love to have a sister here with whom I could converse freely . . . (Let us pray for this young sister in the East).

Question: What should be our attitude to some coming into the assembly, wearing clothing, either brethren or sisters, not in keeping with the character of saints "gathered to the Name of the Lord?"

Answer: We append a suggestion in a letter received from an elder in Canada as a good answer to this matter:

"We try to impress upon younger brethren and sisters that not only is the Word of God clear on such matters but there are the consciences of fellow believers to consider in such matters as well . . . "lest I make my brother to offend." I Cor. 8:13. It seems to me that this is very important. How few seem to have the attitude of Paul. Even though one may have liberty to wear a certain piece of clothing, if it is going to disturb the conscience of their brethren and sisters at the Lord's Supper, Paul's attitude would be that they would feel it was not expedient. Strange that those who insist on such a course of action are very quick to use I Corinthians thirteen as a crutch.

Question: Is it possible that some preachers coming among us for meetings, may in their visitation, be asked questions, which would make it a matter of gossip when the host or hostess meets in the homes of other believers?

Answer: This is quite possible but the wise servant will realize what is behind the question and will be very careful in his answer, leaving no opportunity for the questioner to make use of his answer to further their cause. We should never permit the "get togethers" in our homes to form a circle of gossip, rather use such to turn the thoughts of the heart to the precious Word for instruction and guidance.

PIONEER PAGE

The following extract from the "Selected Letters" of the late Robert C. Chapman, one of the early brethren who spent some time in Spain and Portugal shows their desire to carry the Gospel farther afield, though our beloved brother's name is connected with Barnstaple, England where he labored faithfully with the saints and visiting missionaries: -

BELOVED IN CHRIST:

You will have heard of me since I last wrote to you, by my letter to children of God at Bideford. I have now to ask your help by prayer in the work of visiting the parents of the children in our schools. Brother Payne (missionary to Spain) and I have been thus visiting, and made glad by the welcome of grateful affection, and still more by the stirrings of souls to seek the way of life; it is especially among the young we observe these good tokens, yet not among them only. This week we saw a sight that for many ages has been strange in Spain - the Testament of a girl (who was at school when we were visiting her parents). Her mother showed it to us, not knowing how joyful a sight it would be to us. It was well used from beginning to end, and full of paper in which she had written out verses that had arrested her in the course of reading.

This girl we had for a good while observed as bespeaking in all her ways her love to the truth. A Bible also, given to her as a reward but six weeks ago, showed the marks of her diligent reading. I am ever looking back to the dark past in this land, and blessing God for present mercy, for, indeed, "the beginning at Jerusalem" has been repeated here, and we shall see yet greater things in Spain. Christ has gone to the Father, and He said, in His grace, "Greater things than these shall ye do, because I go to the Father"; but, say we, "Thou, Lord, hast wrought all our works in us."

I have had confirmation of my thoughts of visiting Portugal, and when I leave this, which I shall do, I judge, this month, I purpose to go to Lisbon. At the meeting on Wednesday at brother Payne's we considered Elijah at Horeb. "What doest thou here, Elijah?" is a profitable, heart-searching question for us all. If in anything we have not the mind of Christ, surely we are at Mount Horeb, and therefore know how not to behave ourselves; we forget Hebrews 10, "Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus;" and also forget, "Yet a little while and He that shall come will come, and will not tarry." The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. Farewell.

Your affectionate brother and friend, and servant,

Robert C. Chapman

Waverly, Iowa — The assembly is commencing a series of childrens' meetings beginning early in February and brethren F. Krauss and Russell Nesbit will commence on Feb. 10th gospel meetings. We are planning an all-day meeting April 13th, D.V. Frank J. Erskine.

Boscobel, Wisc. — Brother Robert Orr, along with two young brethren from the Blue River Assembly have been having good gospel meetings in Boscobel, Wisc., with some blessing. Their all-day meeting was well attended.

Garnavillo, Iowa — James Smith and Murray McLeod expect to begin a series of gospel meetings on the 17th. The Tuesday night childrens' meetings held by some of the younger brethren have been well attended.

English Point, Labrador — William Bingham and Bert Joyce started Gospel meetings January 27th.

Springfield, Mass. — James Smith had a week of ministry meetings. He and Murray McLeod hoped to start gospel meetings in Garnavillo, Ia. in February.

CONFERENCES

Manchester, Conn. — 62nd Annual Easter Conf. will be convened D.V. Thursday, April 3rd, with prayer mtg. at the Gospel Hall, 415 Center St. Meetings will continue April 4, 5, and 6 in the Masonic Temple. Usual arrangements for visitors. Corresp. Joseph Jassie, 159 Thompson Rd., Manchester, Conn., 06040.

Culver City, Calif. — Easter Conf. to be held April 5 and 6 in the Culver City Gospel Hall, 11138 Venice Blvd., Culver City, Cal. Meetings are at 10:00 A.M., 2:00 P.M. and 7:00 P.M. Corresp. Harry E. Bingham, 11138 Venice Blvd., Culver City, Calif. Phone 213-397-7356; 213-663-5905. Prayer Meeting April 4 at 7:30 P.M.

Toronto, Ont. — Annual Conf. of the East Side Assemblies will be held on April 4, 5 and 6, in Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough. Meetings on all 3 days at 10:30 A.M., 3:30 and 7 P.M. Bible Readings each afternoon at 1:30 P.M. on Psalms 22, 23 and 24. Prayer meeting in Pape Ave. Gospel Hall, 871 Pape Ave. on April 3rd at 7:30 P.M. Corresp. Earl Barnett, 4001 Bayview Ave., Apt. 714, Willowdale, Ont. Phone 416-226-0070 and Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. Phone 416-497-5997.

Waterloo, Iowa — Waterloo and Cedar Falls Conference April 19 and 20. See last month's issue. Information from Clifford J. Smith, 3466 Hammond Ave., Waterloo, Ia. 50702, and Irwin Stickfort, 223 N. Francis, Cedar Falls, Ia. 50613.

Vancouver, B. C. —The joint annual conference convened by So. Main, Deep Cove and West Richmond Assemblies will be held D.V. April 4, 5 and 6 at the John Oliver Auditorium, 41st and Fraser Sts., Vancouver B.C. Prayer Meeting in the S. Main Hall, 60th and Main Sts., Thursday, April 3rd at 8 p.m. Communications to W. A. Boyd, 6540 Sophia, Vancouver, B. C. V5X 3N3. Phone: 604-327-5985.

McKeesport, Pa. — Annual Conf. D.V. April 26 and 27th. Prayer Mtg. in Gospel Hall, Prescott and Broadway, April 25 at 7:30 P.M. Meetings Sat. and Sun. in the Francis McClure Jun. High School. The Lord's servants walking in the old paths welcomed in ministry. Advance notice accomm. required. Write Don Garnham giving arrival time and number coming. This is necessary for accomm. Write to D. Garnham, 257 Knickbocker Dr., Pittsburg, Pa. 15235 - Phone 412-373-2558. Corresp. Wm. H. Moore, 2705 Hill St., McKeesport, Pa. Phone 412-672-7575. Directions: Turn off Lincoln Way on Eisenhower-Guise Drive, uphill to school.

Stout, Iowa — **Please note** the date of the Stout, Ia. conference has been changed to April 12th and 13th - prayer meeting Friday 11, at 7:45 P.M. Richard Stickfort, Correspondent.

East Boston Bible Readings — May 31 - June 1, Subject - 2nd Timothy. To be held at the Masonic Temple, 47 Adams Ave., Saugus, Mass. Saturday A.M Chapter 1 — 10:00 A.M., Saturday Afternoon Chapter 2 and 3 — 2:00 to 5:00 P.M. Saturday Night - Gospel — 6:30 P.M. Lord's Day - Breaking of Bread — 10:00 A.M. Sunday School - 11:45 A.M. Afternoon - Chapter 4 verses 1-8 & verses 9-22. Gospel — 6:30 P.M.

Nineveh, N. S. — Annual Conference of the Nineveh assembly to be held April 5th and 6th with prayer meeting Friday, April 4th at 8:00 P.M. Correspondent Robert Kaulback, 19 Medway St., Bridgewater, N.S. B4V1J8 - Meetings to be held in the Nineveh Gospel Hall.

Deseronto, Ont. — There will **NOT** be a Deseronto-Picton Conf. this year. Signed. Wm. Root, N. Allport, Ron. Badgley.

FALLEN ASLEEP

Portage La Prairie — Our beloved and esteemed brother Samuel Rey who was in the assembly here and was saved in 1924. He was received into the assembly here in 1925. He had lived in Portage for 54 years and was a faithful brother to the assembly and to the truth of God. He was indeed a brother whose praise was in the gospel and was well thought of in maintaining the truth of God in the assembly. A large number gathered for the funeral service from neighboring assemblies and also from the city, giving a fitting testimony, showing the esteem shared. Our brother leaves a wife and two saved daughters who we do well to remember in prayer. "Thou shalt be missed for thy seat shall be empty." We regret that we did not receive this service note or home-call of our beloved brother for previous issues.

Words in Season

THE BIBLE FAMILY MAGAZINE



Memorial Issue

OF

William H. Ferguson

EDITOR 1948-1980

BORN: MAY 10, 1895

BORN AGAIN: FEB. 22, 1904

CALLED HOME: FEB. 10, 1980

— Job 1:21 —

APRIL, 1980

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6. The associates have asked our brother and he has agreed to help us in this task. His gift and ministry as a servant of the Lord is well known and respected both at home and abroad.

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No.4

CHANGE OF CORRESPONDENT

Lake Shore, Ontario Assembly — Hugh J. Kersey, RR 2, Forest, Ontario, NON 1J0 (519) 873-5694. If unavailable phone James Brandon (519) 873-5840.

REPORTS

Washington and Oregon — Seattle Conference was a happy time in soul stirring ministry. Bible readings on the person, work, and gifts of the Holy Spirit were profitable. A number of the Servants of the Lord shared in ministry with local brethren.

Maritimes — Brethren Ramsay and Burden are seeing the Lord's hand in Charlottetown, a good number having professed and excellent interest. Some have been reached who have been a burden to the Lord's people for years. God is still on the Throne. Bill Bingham plans to join Bert Joyce in English Point, Labrador. James Paton from Scotland plans to visit Nova Scotia at Easter ministering the Word in the area for a few weeks. Meetings by brother E. Higgins were very timely at Nineveh. Interest was encouraging and blessing resulted.

Beetown, WI — Bre. Eric McCullough and Paul Elliott have been having gospel meetings here with a good interest. Two young married women have professed to be saved.

Iowa — James Smith and Murray McLeod have begun meetings at Garnavillo and Fred Krauss and Russel Nesbit, Jr., are at Antioch.

Philadelphia, PA — Bre. David Oliver and Eugene Higgins finished at Olney in the gospel and two professed to be saved. They expected to start on March 9 in East Orange, New Jersey.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT. These brethren are all overseers in their respective assemblies mentioned and have the full confidence of the saints in and around their known locality.

NOTICE TO OUR SUBSCRIBERS

The above-named brethren selected originally by our beloved brother and former Editor, Mr. William H. Ferguson, whose memorial issue this is, intend to continue this publication in its present form and character, with the gracious help of our faithful God. We make this statement with full realization of our own inability, in ourselves, as to the work involved, filling the gap left by our God and capable Editor and we would sincerely ask for the prayerful support of all our readers. Our brother sought to maintain the contents and ministry of WORDS IN SEASON in accordance with the Word of God, following the "Old Paths" and "the footsteps of the flock" and seeking always to "strengthen the things that remain." It is our earnest exercise before God to continue in this same scriptural pattern, publishing the "things most surely believed amongst us." We trust that all who are willing hearted and enabled of God to write to edification, and have the confidence of the Lord's people gathered to His name alone, and in keeping with the principles outlined above, will submit manuscripts which we shall prayerfully consider for publication as space and expediency permit. All manuscripts should finally be sent to the office of the Publisher, Matthew J. Brescia, at 66 Connecticut Boulevard, East Hartford, Ct. 06108.

"BRETHREN, PRAY FOR US."

HYMN READ AT OPENING OF FUNERAL SERVICE

When my life work is ended and I cross the swelling tide,
When the bright and glorious morning I shall see;
I shall know my Redeemer when I reach the other side,
And his smile will be the first to welcome me.

I shall know Him, I shall know Him,
As redeemed by His side I shall stand.
I shall know Him, I shall know Him
By the print of the nails in His hand.

Oh the soul-thrilling rapture when I see His blessed face,
And the lustre of His kindly beaming eye;
How my full heart will praise Him for the mercy, love and grace
That prepare for me a mansion in the sky.

Oh the dear ones in glory, how they beckon me to come,
And our parting at the river I recall;
To the sweet vales of Eden they will sing my welcome home,
But I long to meet my Saviour first of all.

Through the gates to the City in a robe of spotless white,
He will lead me where no tears will ever fall;
In the glad song of ages I shall mingle with delight--
But I long to meet my Saviour first of all.

* * *

(Found in the back of Mr. Ferguson's Bible which was
given to him by his fellow-workers in the Sunday School,
in his own handwriting.)

Albert Hall, Glasgow, Scotland -
April 28, 1914

SAVED BY GRACE

I deserve nothing from the hand of God except punishment,
yet through the precious blood of Christ shed on Calvary's tree I
have eternal life because I believe that He died there for me.

My one desire would be to please God and follow on in the
path which He has marked out for me, even though that path should
bring the contempt of men and the enmity of the world.

... June 30, 1918

THE USE OF TRIBULATION

(Found in Mr. Ferguson's own handwriting in back of his
Bible given to him by the S. S. workers.)

"God would never send you the darkness
If you always could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

So He sends you the blinding darkness
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you low at His feet;
For 'tis always so easy to wander,
When our lives are glad and sweet."



WILLIAM H. FERGUSON

May 10, 1895 :-: February 11, 1980

TILL THE DAY DAWN

To my friends and helpers who the burden helped to share
And make the load seem lighter and easier to bear;
I give again a 'Thank you' for all the love and care,
And would point you to the morning - OVER THERE.

You did it for the Master, the Lord for Whom we'd give
The very best we treasure as long as here we live;
I know that you'll find that sometime in the morning bright and fair,
He will give you praise and glory - OVER THERE.

You did not know the sadness and gloom that sometimes stole
Into the heart's recesses and sometimes to the soul;
When men refused the message and never seemed to care,
But we'll all know more about this - OVER THERE.

You did not know the gladness and joy that often filled
The heart to overflowing and made the spirit thrill;
To meet the fruit of sowing and often years of care,
But we'll meet these dear souls some day - OVER THERE.

You'll know in the morning what your friendship meant to me,
And then with open vision we both shall surely see --
'Twas God Who laid this burden upon your heart to bear;
And we'll ne'er regret our labours - OVER THERE.

Nov. 11, 1936

(Written in the North Woods of Michigan.)

FUNERAL ADDRESS

Spoken February 14, 1980

By Oswald L. MacLeod

Beloved friends, brothers and sisters in Christ. We gather here today to pay our respects to our departed brother, William Ferguson, our esteemed fellow-servant in Christ, a man of God. And we'd like to do to him as they did with Hezekiah of old--do him honor at his death.

I do not remember our first meeting, but I do know that it's well nigh over 50 years ago. Through the many years since then, while we never had a series of meetings together, we've been associated and have shared in the ministry of the word of God and the preaching of the Gospel, and in Bible Readings in many conferences throughout these years. We've roomed together on more occasions than one. We have prayed together, we have visited together, and together we have compared our thoughts in the truth of God. I think that I can truthfully say as I look back over these years of association with our brother that on every occasion that we have been together, I've always found him to be a Christian gentleman.

He was born, as most know, in the old country, in Ireland, and the family moved when he was only two years old to Scotland. He was saved at the early age of about ten years of age through that verse in Genesis 22:8, "God himself will provide a lamb for a burnt offering." In the early teens of this century, the family moved from the old country, and he immigrated to the United States, for a time in the Boston area and then later for some while here in the Bryn Mawr area, and from here he moved to Flint, Michigan, and then later to Detroit. After a short service in the American Army as a non-combatant conscientious objector, our brother in December, 1918 was commended to the work that the Lord had called him for. That means that he's been 61 years in the work of the Lord, and likely there's very few of our brethren who have ever reached this record. And so our brother was well nigh past 75 years in Christ and has over 61 years in the service of the Lord.

Many of those early years were spent, as most know, in pioneer work in northern Michigan, first of all in the Bible Carriage drawn by a horse, and later on in a motorized vehicle. These were primitive in comparison with the motor homes of today. During those many years, our brother labored extensively distributing literature, and Eternity alone will reveal the result of that work. Souls were saved,

many lonely saints were cheered by his visits, small assemblies were helped and encouraged in their testimony for God, and so, the record is on high.

During those years, as I've often heard him tell, they were years of trial financially. Many lonely hours he spent during those years as a careful reader of the Scriptures, and also studying diligently, having a keen mind and a retentive memory. He stored his mind with the truths of God that enriched his ministry in later years, and well equipped him for the work of God that he assumed in later years.

For thirty years, or thereabouts now, he was editor of the magazine, "Words in Season," and by this means his ministry reached various parts of the world and again I say that Heaven alone will reveal the results of this written ministry as well as the oral ministry that we in this land enjoyed from time to time. Undoubtedly, many isolated saints in various parts of the land, and in other lands as well, were encouraged and instructed and helped by the written ministry of the magazine. Furthermore, undoubtedly it had a sanctifying and steadying effect upon the assembly testimony in various parts of the world.

In 1931 he was united in marriage to Miss Martha Hamilton of Lakewood, Ohio. During 48 years of married life she proved to be a real helpmeet as she shared with him in his trials and in his triumphs as well, and was a great help in the ministry of the magazine in many ways - a true helpmeet. While she shared in the problems and in the trials and triumphs along the way, we are assured that she'll share with him in the reward in the coming day of glory. At this time we would extend to our beloved sister our deepest sympathy, and we'll continue to pray for her that she'll be sustained of God as the days go by in the lonely hours that will be hers. Brethren and sisters, let us pray for our sister. She has a very special claim on the consideration of God, as a widow. For "a father of the fatherless and a judge of the widow is God in His holy habitation."

Our beloved brother, I would say, was an able expositor of the word of God. His ministry was exhortive, it was edifying, it was comforting, it was corrective. Oftentimes we have felt his presence at a conference had a very stabilizing effect, and I would say that he excelled in Bible Readings. Also, his ministry, both oral and written, had a very definite exercise behind it to be a help. It was designed to help individual believers, to correct them, and to guide them in the right ways of the Lord. As well, in connection with the

assemblies, it was that they might be guided and helped in the plain paths of the word of God outlined in the Scripture as to assembly testimony here below. I would say that our brother was very firm in his convictions regarding assembly truths. In his ministry he did not fail to state that which he believed to be the mind of God. There was no compromising the truth, as far as our brother was concerned.

In 1940, either in October or November, I attended the funeral of his beloved father, John Ferguson, in the city of Detroit. It was at his meetings I was led to the Saviour as a boy in 1915. These many years have passed and now our beloved brother, young at that time, has been called home to be with Christ.

I would say that he is one of the last of his generation - one of those past 80 years of age, and over 50 years in the work of the Lord. He's been taken away from us. Of those of us who are left, a little younger than our brother's generation, I recall only one brother still living, our brother Joyce, older than I, with whom I labored in the Gospel. It gives one a feeling of sadness, a feeling of loneliness, to think of all our generation that we knew so well and listened to and laboured with, are at home with the Lord and we are left for a little while.

We think of the number that have been taken away from us recently. I listed a number of men, preachers of the Gospel, mostly from this country, that I have been associated with, that I knew and listened to, many of them that I preached with, and I counted up about 86 that are now at home with the Lord. Our brother Ferguson adds another to the list. The question might we well raise and pose at this time: Who is going to be exercised to be raised up of God to fill the ranks of those that have been taken away from us? Here is a challenge for younger men. Who will fill the gap?

There are three Scriptures that have come to my mind and I'm going to read them and say very little about them. The first one is found in the Gospel of Luke 1:5-7. Also Acts 11:22-24. The last one is in Hebrews 11:5. These verses came before me shortly after word reached me of the passing of our brother, and I thought they would be very fitting on this occasion.

In the first one, we have Zacharias spoken of as a righteous man, along with his wife - both righteous before God. In the second, we have a good man - Barnabas, the son of consolation. In the third, Enoch, we have a translated man - he was not, for God took him.

A RIGHTEOUS MAN

I have referred to the conversion of our dear brother at the early age of ten, awakened as he was to a sense of his guilt and sin before God, but having received Christ as his Saviour, saved by the grace of God, justified by faith in Christ, he then had a standing before God as a righteous man. If there might be one in our gathering that is not saved here today we'd like on the authority of the word of God to mention and to state that you, as a child of Adam's race, are not righteous, which means right in the sight of God. That's true of all of us by nature, but we're thankful that through the work of Christ a believer in Him is justified from all things from which they could not be justified by the law of Moses, and so they have a right standing before God - righteous, before Him. That's a marvelous thing and we thank God for everyone that thus through the work of Christ is justified. And this work is so complete that the word of God tells us that none can lay a charge to God's elect. It is God that justifieth. We can say as well, as was said of Barnabas of old, the son of consolation, that brother Ferguson was

A GOOD MAN.

There are characteristics of a good man. If we went back to the 37th Psalm, we'd read that "the steps of a good man are ordered by the Lord and he delighteth in his way." I believe that brother Ferguson always had an exercise to do that which was right in the sight of the Lord, sought to walk in the right ways of the Lord. This is typical. This is true of a good man, as the word of God speaks of it. Furthermore, the good man as we have here in Psalm 37, his ways are pleasing to God, and so it is with every one that seeks to please God.

Another thing I see in connection with Barnabas was this: He could rejoice in the works of other men. That's a mark of a good man. We're all inclined to be jealous or envious. It's a hard thing to rejoice and to find pleasure in the work of other men. We find good when it's our work; not so often can we rejoice in the work of other men. Barnabas, a good man, could do that. Furthermore, he encouraged the young saints. He exhorted them to go on in the ways that be in Christ Jesus and that with purpose of heart they should cleave unto the Lord. A good man is one that encourages the saints of God in the right ways of the Lord.

Then it is said, as well, that this man was full of the Holy Ghost, full of the Spirit, guided by the Spirit of God - another characteristic of a good man. And furthermore it says much people were added unto the Lord. A good man, full of the Holy Spirit of God, will be used of God and souls won to the Saviour. We believe that this was in good measure that which characterized our departed brother Ferguson.

A TRANSLATED MAN

The last Scripture, in connection with Enoch, it was said that he walked with God. Enoch was a man that had a vision of the future. Jude tells us that he prophesied of the Lord coming with ten thousand of his saints to execute judgment on the ungodly. He named his son Methuselah, which means, "When he is dead, it shall be sent." Evidently he recognized by his dealings with God that the flood was coming. He realized the importance of walking with God in view of the fact that the world was going to be destroyed. Now, this man was translated that he should not see death.

It's a remarkable thing, as we think of Enoch. He walked with God all those three hundred years. He walked with God and he was not, for God took him. Somebody, I can't recall who it was, many years ago speaking of this walking with God, he put it this way: "As Enoch walked with God and the day was far spent, the Lord said to him, 'Enoch, the time is near evenfall; come home with me.' " So Enoch was translated into the presence of God. He never saw death. Dear brother Ferguson has passed by way of death into the presence of the Lord, but he's been translated from earth into Heaven, from the scenes of sin and sorrow to the scenes of glory and joy. His is the better part. We can say in the language of Paul, who said in writing to the Philippians, that he desired to depart and to be with Christ, which is far better.

So we rejoice this afternoon. While we'll miss our brother, our hearts are saddened as we think of his passing, ours is the loss -- his is the gain, for he is with Christ, which is far better. Translated from earth to Heaven by way of death. And so I close my few remarks in this way: We think not of our brother as having died, but rather as having been translated. That ransomed spirit has left the body and been transported into Heaven. He's there with Christ today, to see the One that he loved and served here upon earth. May the Lord bless His word, for His Name's sake.

TRIBUTE

Spoken February 14, 1980

By Harold S. Paisley

Shall we read two other Scriptures, following what we have heard. The Second Book of Chronicles, Chapter 31. Our brother MacLeod referred to the finish of the long service of Hezekiah, and that was what was occupying my mind. A word of appreciation further. II Chronicles 31:20,21. Chapter 32:33. I Thessalonians 4:13-18 for the other reading. It has often been called the Enoch chapter. Verses 13 through 18. The Lord will bless His word with what we've been privileged to hear.

The many that are gathered here today, all of us, have come to show our honor and our sympathy. There are two words that I would like to bring to our attention further. One is the word of appreciation for the long life of service that we've been hearing about. Some of us have not known him as long as our brother MacLeod, but he was ever an encouragement and a help to those of us who labored for our Lord Jesus Christ, and I thought of these wonderful words that would be in appreciation of the labors of the faithful man.

It reminds me of Hananiah of whom we read that he was a faithful man, one that feared God above many. In

THE SIMPLICITY OF HIS LIFE

He was very simple - in his tastes and in his ways, and if he preached simplicity to others, all of us have to say that he practiced it.

HE WAS SINCERE

"Thus did Hezekiah throughout all Judah." Our brother was the same in every place. He taught the same things in all the churches of the saints. Hezekiah went through all Judah teaching the right ways of God and he "wrought (or the word here can be translated, he taught) that which was good and right and the truth before the Lord his God." Not only before all Judah did our brother walk and serve the Lord acceptably, but he taught that which was good and right and the truth before the Lord his God. I remember he said to me on one occasion, "Always seek to minister before the Lord." He was faithful to God in his ministry.

Verse 21 -- "And in every work that he began in the service of the house of God"

HE WAS AN ASSEMBLY-MINDED BROTHER

He loved the place where the honor of the Lord dwelt. He had a care for the assemblies and sought to teach them those truths that would preserve in an evil day.

"In every work that he began in the service of the house of God, and in the law, and in the commandments"

HE LOVED THE SCRIPTURES

I spent many occasions with him speaking about the Scriptures and always found that he was well taught. He was a man that understood the context of scripture. It wasn't simply a verse here and a verse there joined together, but he understood the setting of the Scriptures, and it showed that he had read and studied diligently the word of God.

And, "to seek his God . . ."

HE WAS A MAN OF PRAYER

He prayed simply. There was no great oration with his prayers, but he spake to God as one that was on terms with God. When we heard him pray, we felt that he was speaking to One that he knew.

We read these lovely words: "He did it with all his heart . . ."

HIS HEART WAS IN HIS WORK -- THE MAGAZINE

He lived for that magazine and he did all with his heart to promote and to put into it suitable ministry; and there was a diverse ministry in it, not only assembly things, but there were choice gleanings that touched the heart. Devotional ministry was in it, and practical things were in it. And what he believed, he had the courage to say and the courage to teach. And therefore we do him honor today as our brother has done. He did it with all his heart, and prospered.

Now, look at

THE BURIAL OF THIS MAN

"He slept with his fathers." That's how they were spoken of in the Old Testament. But today, our brother's body is asleep. He himself is not here. Thank God. He is removed millions of miles from here to a real Heaven. He believed in a real Heaven, and so do we. And they buried him in the chiefest of the sepulchres of the sons of David, and we would bury him in the chiefest place and we would never forget the memory of his ministry and his words that were spoken to us.

Now, we have

A WORD OF COMFORT

For our sister, because all of us will miss our brother -- his cheery smile when we went to a convention, or a conference, or a Bible Reading. He was the first to greet us with a cheery smile, a warm welcome, and those who entertained him in their homes know that what our brother MacLeod has said is true -- he was a gentleman in all his dealings among the people of God.

But there's one person who will miss him more than all of us and that is our dear sister. She will really feel the loss. Behind the scenes she did a great deal of work and was a guide and a help to our brother in many ways. And so she will feel it today that the tie is broken. None of us can believe it very well. But we've a word of comfort. What is it?

THE LORD IS COMING

Thank God! Our brother MacLeod mentioned the translation of Enoch, and our brother has gone by the way of death, but we believe, looking into the world and looking into the Bible, that we're on the eve of the coming of the Lord. "We which are alive and remain." We may be among the number. We do join in the prayers that have been solicited, that we remember our dear sister and not forget in the days to come to pray and remember her in her loneliness.

The Lord is coming. He may come before we reach the grave today, and if He does, our brother will bound out of this casket, and we which are alive and remain shall be caught up together with him, and with all our loved ones, to meet the Lord.

We love that hymn, "We wait to see the Morning Star appearing in glory bright; this blessed hope illumines with beams most cheering, the hours of night." "Wherefore comfort one another with these words." So I do trust that our dear sister will be comforted as she thinks of the coming of the Lord and the reunion in that glad day.

Let me say if there's one here and you're not saved, it's only for those who believe that Jesus died and rose again. Our brother was a fundamentalist. He was sound in all the great doctrines of Christianity, and he believed that the death, and the burial, and the resurrection of Christ was the only hope for a sinner. So if you're not saved, trust Him today at brother Ferguson's funeral service.

THE LORD GAVE . . . Job 1:21

David W. Oliver

Called forth to preach Christ unto souls who never heard,
Prepared through learning God, as he the backwoods trod,
Used, in God's crucial, saving work, to preach the Word,
THE LORD GAVE - for the dark'ning days - this man of God.

The light, that both by life and lip shone forth the truth,
The stew'rd, by pen and preaching, faithful to his Lord,
The servant, weak through years and yoke borne in his youth,
THE LORD HATH TAKEN to His rest and His reward.

For power divine that suited him to meet the need,
For care divine that gives men thus to keep God's lamp aflame,
For wisdom, guiding when he was from weakness freed,
We bow in worship, saying, "BLESSED BE HIS NAME."

THE LORD'S DEALINGS WITH WILLIAM H. FERGUSON

(Reprinted from March 1948 W.I.S.)

By W.H.F. Associate Editor

In writing a few lines regarding the Lord's dealings with me, I would say in the words of another: "By the grace of God I am what I am."

I was brought to the Lord as a lad in the city of Glasgow, Scotland. My earliest recollection of the things of God was being told from the Word that we were lost sinners and needed a Saviour. The Scriptures were read daily and prayer was made for our salvation. Thus early in life the truth of my lost condition was impressed upon the heart and mind and one night, after a solemn Gospel meeting, the subject being that of Abraham and Isaac in Genesis 22, alone in my room, believing myself to be lost and going to hell which was clearly brought before me, I saw the truth of salvation through verse 8 of Genesis 22 - "My son, God will provide Himself a lamb for a burnt offering." I was enabled by simple faith to receive the Lord Jesus as my very own and was saved and had the consciousness of acceptance with God. This was on the 22nd day of February, 1904 and God says - "Call to remembrance the former days."

I had a desire soon after to be baptized but being young it was thought best to wait a while and in the fall of 1905 in the town of Alloa in Stirlingshire, Scotland, I had the joy of obeying the Lord in this ordinance. Then, some months afterwards, having asked for fellowship and questioned by brethren in place of responsibility, I was received into the fellowship of one of the Assemblies on the outskirts of Glasgow and it has been my joy to be associated with Christians gathered to the Name of the Lord Jesus alone ever since. There has been no desire to seek anything elsewhere in Christendom for which I thank God and there has been plenty of scope in the Assembly - first of all as a Sunday School teacher - and encouragement by good men of whom I have known, many on both sides of the Atlantic, mighty men in the Scriptures who have given an impulse to any desire for service and testimony for the Lord.

In the month of December, 1918, a further step was taken in going forth "For the Name" - 3 John 5:7 - not as a professional preacher - but to carry the Gospel to lonely and needy ones in our own State of Michigan first of all and later elsewhere. This step was the result of deep exercise and, as one traces the Lord's leading since and considers the avenues opened up for His Word, it causes thanksgiving and humbleness of mind to think that He would deign to use one so unworthy in His service.

Now a further opportunity for service has been granted in connection with the Magazine - WORDS IN SEASON - and for this we can count on our ever gracious and sustaining God Who has never failed. His Name is Faithful and True.

My prayer is that God will give grace and wisdom from above in connection with this service and to this end I solicit the prayers of all who love the Lord and His truth.

EXCERPTS FROM LETTERS

A Tribute to the Memory of William H. Ferguson

My first meeting with our esteemed brother Ferguson dates back to the Labor Day Conference at LaCrosse, Wisconsin in 1940, which was my second Lord's Day in assembly fellowship. Some years later it was our privilege to have entertained him in our home on several occasions. He will be remembered as a Christian gentleman, a keen student and able expositor of the Scriptures and a stalwart for the truth of God. Overshadowing these commendable qualities was his untiring devotedness to the work which God had entrusted to his care -- in short, he knew his work and gave himself wholly to it. At our Bible conferences he will be missed in that his presence and experience commanded dignity and respect. Truly we are the richer for having been under the ministry marked by definite character and in the company of such a man as brother Ferguson. Still we are the poorer as we realize that now the responsibility of continuing in testimony has passed on to us without the counsel and guidance of our older brethren. We remember his words spoken at the funeral of the late brother Joseph Pearson of Byfield, Massachusetts, -- "Not all agreed with our brother but all knew where he stood." The same language could be aptly applied to the testimony that Mr. Ferguson bore through his long service in the Master's vineyard -- all knew where he stood.

Frederick E. Hill, East Boston

* * * * *

. . . No servant of the Lord ever graced our home as he did, many times. Never did he ever speak wrongfully of any servant of the Lord or saint of God by name. We often talked of conditions, and their effect on the Lord's work and assembly. I know that many, now that he is at Home with the Lord, will appreciate the great scriptural knowledge of our beloved brother. As to our beloved brother we say: Servant of the Lord -- "Well done. Your glorious warfare past -- the battle fought -- the victory won -- and thou art crowned at last." II Tim. 4:6-7. . . .

Robert B. Pike, Sr.

Joliet, Illinois

* * * * *

" . . . We have just learned of the homecall of our esteemed brother W. H. Ferguson. The words of II Samuel 3:38 came to mind -- 'Know ye not that there is a prince and a great man fallen this day.' -- He was a faithful man of God who never seemed to change. His passing is a great loss to the people of God, not only in U.S.A. but over here where his plain, pointed ministry in W.I.S. are greatly appreciated. Our prayerful sympathy is with his widow at this time of loss, also with those who will seek to carry on the magazine work. . . ."

Sam McCormick

Lurgan. N.I.

. . . In all my personal dealings with him and in the homes where entertained, he always displayed the character of a Christian gentleman. While congenial in manner, lively in conversation and for the most part happy and cheerful, he never was given to lightness or frivolity. Nor did I ever find him given to evil speaking.

During his early years in the Lord's work while engaged in Bible carriage ministry, he was able to give considerable time, often alone with God, to the study of the Word. Few exceeded him in the knowledge of the Scriptures. Often in discussion we were impressed with the depth of his understanding. It was difficult to mention a subject with which he was not familiar. If on occasion we did not see eye to eye, he was never arrogant, nor did he seek to display any superior knowledge, but was always ready to listen and consider the other's viewpoint.

In his ministry, both oral and written, he sought to help saints individually and to strengthen assembly testimony. Being an avid reader with a good memory, he had a good reserve of illustrations, many of them based on his personal experiences which he used to good advantage. Even with his depth of knowledge his ministry for the most part was simple, plain and practical. He had very definite convictions as to the truths of God relative to the assembly and was fearless in declaring the same. His writings in "Words in Season" as editor, displayed his convictions that younger preachers should prove themselves and learn to trust God in pioneer work off the beaten track, and he decried assembly-to-assembly travelling and preaching, especially by young men. He consistently urged the advantage of a man having a definite field of labor and sticking to it.

In his passing, I feel we have sustained a distinct loss. Only as time passes will we fully realize what an influence for good this godly man was among us. But the full value of his life and service will be revealed only at the Judgment Seat of Christ.

Oswald L. MacLeod

* * * * *

" . . . We did not know Brother Ferguson too well up in these parts, except through his ministry and good counsel in 'Words in Season,' but we feel his loss keenly, for he has been the sustainer of Godly order in many an out-of-the-way place where the personal ministry of the Lord's servants is seldom experienced. So we trust that the magazine will be continued" (From Ottawa, Ontario)

* * * * *

" . . . Was thinking about the things your husband loved that brought to the heart of God great joy:

He loved the Lord - Psalm 18:1

He loved God's salvation - Psalm 40:16

He loved His Name - Psalm 69:36

He loved His Word - Psalm 119

He loved the habitation of His House and the place where His honor dwelleth - Psalm 26:8

He loved His appearing - II Tim. 4:8. . . ."

AN INSURANCE POLICY FOR ETERNITY

Wm. H. Ferguson

YEARS ago while visiting in Northern Michigan near the Wisconsin border, in the backwoods we came across a middle aged man as we pursued our house to house visitation. Offering him some Gospel tracts and booklets, in answer to our query as to whether he was saved or not, we received the rather abrupt but certainly arresting answer - "I HAVE AN INSURANCE POLICY FOR ETERNITY." Asking him what it was, he replied - "JOHN FIVE AND TWENTY-FOUR." And there was found away in that backward section a Christian who could rejoice in the saving Words - "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."

The story of this saved Russian certainly illustrates the power of the Word of God for he was saved the first time he received and read a copy of the Bible in his country. He was an idol worshipper but when saved through the Word just quoted - John 5:24, he immediately threw out the idols and turned away from the ritualism of the State Church, thereby encountering opposition and persecution. The Cossacks in those days patrolled the boundary line of Russia and Germany, throwing their searchlights down on the marked patch, watching out for those who were desirous of getting out of bondage. This made it very difficult for this dear man to escape but a little Jew of German background smuggled him across or managed it somehow and he came to this free land where he could worship God freely and for this he was very grateful. He met here a woman - she also was a Russian - and although they had never met there they had a common bond here for they were both saved. She had been saved in Russia also, and strange to relate, the first time she read the Bible. How this should speak to you, dear reader, if you have many times looked into that blessed Book and never yet found the Saviour of Whom it speaks. How terrible will be your remorse, if brought up in a Christian home and hearing your name mentioned in prayer perhaps by godly parents, you should at last miss Christ and go down to the abode of the damned in hell and after the Judgment of the Great White Throne - Rev. 20:11,15 - be cast into the Lake of Fire where the ungodly must endure the torments of eternal fire with the wrath of God abiding on them, forever. The thought is enough to make you tremble, dear sinner as you stand on the brink of this everlasting woe.

How could this ungodly sinner, steeped in superstition and ignorance, be sure of salvation that he could speak of it to us as he did? He had, to begin with, received the message from God to his soul. The precious Book in which he read the good news of salvation was life-bearing and soul-enlightening. He looked into it, he wondered at its message but, thank God, he received the message as from the Lord and as a sinner, helpless and hell-worthy, he not only believed the Word of God but believed in God and in His Son, our Lord Jesus Christ. He believed that He died for him and rose again

and according to the passage quoted - "passed from death unto life." This made him a "new creature in Christ Jesus" and gave him the desire to spread the saving Word amongst his backwoods neighbors and farmer friends. He has now gone to be with the Lord but we never forgot his simple, earnest message to us and it gave us some cheer as we pursued our journey with the Bible Carriage through the countryside carrying the best message dying men and women ever heard but which, sad to say, many despise.

SINNER FRIEND! let us affectionately ask you to look into the precious Word of God this very day - read the whole chapter and it may be the light of the Gospel in all its glorious, and soul-delivering power, will shine into that dark heart of yours and you too, shall "pass from death unto life." If this be so, the saved Russian's testimony may still bear fruit for the Scripture saith - "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55:11.

REMEMBER! Eternity is real and for you, it is HEAVEN OR HELL FOR ALL ETERNITY.

Bible Carriage Experiences.

RESURRECTION LIFE

Wm. H. Ferguson

AS WE consider this wonderful subject we are thinking mainly of the resurrection of our Blessed Lord on the third day, and we lift our hearts to Him with thankfulness for His grace and mercy in coming down to meet our need in this sinful scene and by His glorious death and resurrection condescending to where we were, and in His Blessed Person and in the word of promise taking us home to the place in glory prepared for us. This is entirely the work of God, and we lift our hearts afresh to the God of all grace as we consider some further thoughts in connection with "The Resurrection Life." We speak of our baptism.

OUR BAPTISM

As we consider Rom. 6:3-5 and read in verse 5 correctly "If we have been planted together in the likeness of His death, we shall be also "of resurrection," i.e. live a resurrected life, a new life professing to be baptised into His death, verse 3, revealing the work of the Holy Spirit and His gracious sanctification. It is important that we apprehend the work and sacrifice of the cross for ourselves if we are to live an entirely new life.

The early saints, when baptised, showed this very distinctly, they were immediately identified with the One they professed to be baptised unto, and were looked upon as followers of the Christ and identified with Him in His rejection, and were really a despised people. They were "divinely called Christians first in Antioch. Acts 11:26." They showed the character of the Christ and had a new life, a resurrected life, they were considered Christians.

This is as it should be today. We ought to be known as Christians, or believers in our deportment and simplicity of life. We are in fear, very much, that we are losing sight of this, and at times we seem to be determined to adopt the fashions of the times and live just as the world will accept. This is a denial of our Christian character and should lead to earnest consideration of the fact of our departure and desire to escape the reproach of Christ.

THE LIFE OF THE RISEN REDEEMER

IN SUCH Scriptures as Col. 3:1-3 we are reminded of the true character of the Risen Redeemer as He walked among men in His lowly life down here. This should be the true desire of attainment for the believer in our risen character. We find this lowly Redeemer in manifestation as we consider the subject and the object before us - Christ Himself. It saves from the mere empty forms of religions and reproduces in us the divine character of our Lord and saves us from the mere fantasy of the so-called Christian world with its empty show and vanity. Beholding Jesus as He walked, this most surely had an effect upon these early disciples, and it should have the same effect upon ourselves. The failure here is that we have defected from the divine path of fellowship with our blessed Lord.

To regain this should be the object and aim of every true believer because "as He is so are we in this world," rather we ought to be and if this should be the earnest desire of the child of God we could finish the course walking with Himself in His path.

WHAT A SAVIOUR!

Albert Hull, Nova Scotia

To contemplate the Person of our Lord Jesus as the Saviour is a most precious theme. In these short meditations we shall consider Him in this office. In the scriptures we have many saviours mentioned but all of a "temporary nature." Such were types of Him Who was to come. Joseph comes to mind especially when we think upon the name given to him by Pharaoh, "Zaphnathpaaneah" which means 'Saviour of the World and Revealer of Secrets' beautifully manifested in the One Who sat at Sychar's well Who revealed the woman's heart and became her Saviour. The Old Testament looked forward to a Saviour Who would come. Now, we look back to a Saviour Who has come and now lives at God's right hand, (Acts 5:31 "Exalted a Prince and a Saviour").

THE ANNOUNCED SAVIOUR - Luke 2:8-14

The One Who was born of the virgin was none less than the Eternal Son. Yet He became truly human, "wrapped in swaddling bands, laid in a manger". What humiliation! Poverty not pomp characterized His birth. We tread on holy ground as we meditate on the babe born. How careful we should be in speaking of Him

Who was heralded forth by the angel and praised by the heavenly hosts. The poet has put it well concerning His birth:

“There wrapped in swaddling bands the sheperds found Him,
Whose word of power, the Heaven of Heavens controlled
That Holy Babe that Simeon held before him
Was shittim wood, overlaid with gold.

These things so vast made Mary’s heart to ponder
The great Creator in a human frame
God manifest in flesh we gaze and wonder
And marvel how the Saviour He became.”

THE APPROVED SAVIOUR Acts 2:22

“A man approved of God.” When considering all the hosts above and all of humanity, none could come to the standard required by God. Angels and human alike were incompetent to become our Surety, but Luke writes of Him, “Approved”. He met all requirements as the Perfect Man. We recall the summing up of this Blessed One by Peter, Paul and John: He “knew no sin” said Paul, thus linking with His ‘mind’. He “did no sin”, said Peter, linking with His ‘movements’. The beloved John said, “in Him was no sin”, linking with ‘motives’. Afresh we bow as we look upon the sinless, spotless, undefiled, untarnished and unrivalled Saviour Who was approved of God. (Compare Exo. 12:9).

THE AFFLICTED SAVIOUR - Isaiah 53:4 & 7

Twice in this precious chapter we find that our Lord was afflicted: (1) by man (2) by God. When considering the afflictions by man we marvel at the patience and the silence that marked the Saviour. But when we ponder the afflictions by God, we bow with deepest reverence and thanksgiving as we understand that such was necessary to put away our sins. It was under such experience that the Saviour cried, “My God, My God, why hast Thou forsaken Me?” These words will be the solemn experience in eternity of those who on earth refused the Saviour. Yet the same words will forever fill our hearts with notes of gratitude and thankgivings throughout the ages to come, ever remembering that He was afflicted for us!

THE ACCEPTED SAVIOUR - Eph. 5:2

The Saviour’s work on the cross is looked upon as “an offering and a sacrifice to God for a sweetsmelling savour” (the burnt offering aspect), all on the altar for His God! How delightful to our souls to enjoy this great and grand truth: the One who became our surety and substitute was accepted before God, and from that mighty work on the cross there ever rose a fragrance that only God could appreciate and fully enjoy. We have entered into the benefits of this and appreciate the fact that we are accepted in the Beloved One, Eph. 1:6.

THE ASCENDED SAVIOUR - John 20:17, Eph. 4:10

We now ponder briefly the Resurrected and Glorified Saviour. He ascended in all the virtue of the unique work of redemption,

passing in glorious triumph through the Heavens and taking that place which was His by right in the celestial glory. As the Hebrew writer puts it, "He sat down at the right hand of the majesty on high." Heb. 1:3.

THE ADORED SAVIOUR - Rev. 5:12

This vast congregation before us in this lovely chapter, wings us in thought to the heavenly realm where hosts and hosts surround this One who in His Lamb-like character appears before the innumerable assembly. Never will the redeemed forget the Saviour in yonder bright courts where all is perfect. There we will have a perfect people speaking forth perfect praise unto the perfect Saviour. "Saints adore Him, saints adore Him, ye are they who owe Him most."

THE ACKNOWLEDGED SAVIOUR - Phil. 2:9,10 & 11

The Saviour Who has been before our minds in these various passages of the Word of God will one day be fully acknowledged by all. We are thankful we have bowed before Him and received Him as Saviour and Lord. But the unconverted will one day acknowledge the same in "that day" even though it is against their desire and will. Should there be one who is still without the Saviour may it please the Lord to awaken in your soul your great need as a sinner before God. May you have grace to look to the Saviour, beholding Him by faith as your substitute. The lines of that lovely hymn come to mind:

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood:
Hallelujah! what a Saviour!"

APPEARING SAVIOUR - Phil. 3:20 & 21

Finally we refer to the Saviour as the Appearing Saviour - Phil. 3:20 & 21. In a world that is confused and blinded as to reality, we see around us indifference, insecurity, uncertainty. But we thank God that our eyes are Heavenward, looking for the Saviour to return. What a day that will be: no more tears, sickness, sadness, but all will be well forever; "changed in a moment with Him to be, some golden daybreak for you, for me!" When John Knox, the great reformer, was returning to bonnie Scotland from years of exile, rejection and toil, one great desire kept his spirit happy, the return to Scotland. As the vessel approached the rugged coastline, throughout the hamlets, the vales and the glens, the word was spread with great enthusiasm, "John Knox is coming". May we have grace to catch afresh the Blessed Truth--"the Saviour is coming". Such will wean us from all that disowns and dishonors His lovely Name--Saviour. Such truth will give more enthusiasm in our service, more loyalty to His Precious Word, and greater warmth in our worship!

"Yea, Amen! let all adore Thee,
High on Thine eternal throne;
Saviour, take the power and glory,
Share the kingdom with Thine own;
O come quickly!
Hallelujah! come Lord, come!

GOD'S PRECIOUS JEWELS SHUT UP IN HIS SAFE

Exhortations for the Last Days

(Continued From March Issue)

Andrew Fraser

THERE is a great need that God's saints, in these last apostate days, should contend earnestly for the faith. It is sad to see in how many ways our most holy faith is being denied. For instance, see how the precious truth of Believer's Baptism is set aside and misrepresented; it is a part of our most holy faith, and therefore, ought to be contended for earnestly. Many other fundamental doctrines of God's Word are treated in the same way. Let us not be afraid to maintain and to teach God's truth. David says, "I will speak of Thy testimonies also before kings, and will not be ashamed." Psa. 119:46. We need to be careful how we speak of our most holy faith. God alone by His Spirit can teach us when, where, and how to contend for the faith. If you come in contact with one whom you know to be a child of God, who does not know the truth of Believers' Baptism, and you do not show it to him from the scriptures, you are unfaithful to your Lord and Master; you are not contending for this part of the faith. When we meet dear children of God whom we know to be wrong, either in practise or position, in regard to any of the truths in the Word of God, we should seek to instruct them concerning them. Knowing the Lord Jesus and His truth, and being in fellowship with Him, when we meet such, we should be ready to impart to them what the Lord has taught us from His Word. God's Word alone will keep us right. Let us beware of giving undue prominence to any truth or doctrine of Scripture, to the exclusion of some other equally important truth. Let us contend earnestly for the faith - not merely a part of the faith.

JUDE 24. - "Now unto Him that is able to keep you from falling (stumbling), and to present you faultless before the presence of His glory with exceeding joy." In connection with the difficulties and troubles of these last days, we have this Word to cheer and sustain our hearts. How comforting beloved to know that there is grace with the Lord to enable us to carry out His Word in everything which He has commanded us to do.

And then this epistle winds up with a note of praise; and such a note of praise! I remember a brother telling us that on one occasion, he, along with others, was waiting the arrival of the steamer to go to Dublin. It was long behind the time it should have arrived.

They waited for several hours and as there was no appearance of it they began to fear lest some accident had happened to it; and all on board had been lost in the sea. By and by as the steamer was seen entering the harbour a shout of gladness burst from all present. So it is at the end of Jude. O! beloved, what a note of praise will ascend to God when we all get home, after all the difficulties have been got over, and we are presented faultless before the presence of His glory with exceeding joy! The Man of Sorrows will have the greatest joy. Then God will joy over us with singing. We have a little picture of the Father's joy over the return of the prodigal in Luke 15. We too shall have our own joy when the Lord comes and takes us to be with Himself forever. Let us be "looking for the mercy of our Lord Jesus Christ unto eternal life." Let us thank God that whatever the troubles and trials we may be called to pass through we shall reach home at last.

"And every tempest-driven bark,
With Jesus for its Guide,
Will soon be moored in harbour calm,
In glory to abide."

New Brunswick — Murray McCandless, with the help of local brethren has been laboring in the gospel at Penobsquis, New Brunswick five miles from home for the past eight weeks. Interest is encouraging. Please pray for his wife who is awaiting serious surgery scheduled in Toronto.

CONFERENCES

Hardwick, VT — The Christians purpose D.V. having their conference on May 3 and 4 at the Woodbury Graded School, Woodbury, VT. The Lord's servants walking in the old paths heartily welcomed. Corr. Charles Ford, Box 44 Woodbury, VT 05681 (802) 472-6563.

Ottawa, Ont. — Annual conference May 10 and 11 in the Gospel Hall, 1087 River Road, the 10th at 10:30, 2:30 and 7:00. Lord's Day the 11th at 9:00, 10:30, 2:30 and 7:00. Prayer meeting Friday, May 9 at 7:30 p.m. Correspondent K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont. K1V 6W5. Tel. (613) 733-1668.

Crapaud, P. E. I. — Annual conference of Island assemblies to be held D. V. on May 17, 18, 19 with prayer meeting in Crapaud Gospel Hall May 16 at 8 P.M. Other meetings in Kensington High School as before. Correspondent Donald Ramsay, North River, P.E.I. COA 1HO.

Sarnia, Ont. — Conference D.V. will be held in the Central Collegiate East St. May 24 and 25. Prayer meeting will be held in the Gospel Hall, corner of College & Davis Sts. at 7:45 May 23. Bible reading between meetings on Sat., 1 Cor. 11. Correspondent Robert W. Kember 2493 London Rd., Sarnia, Ont. N7T 7H2 Tel. 542-7978.

Forest Grove, Ore. — Annual conference May 24, 25 and 26 with prayer meeting 7:30 p.m. May 23. Correspondent Frank Goff, 2242 B St., Forest Grove, Ore. Tel. 357-9128. Hall phone 357-4986.

Byfield, MA — May 24 and 25, 1980. Details in May issue.

FALLEN ASLEEP

Thunder Bay, Ont. — Miss Mary B. W. Blair of Thunder Bay, Ontario departed to be with Christ on January 15, aged 64. Our dear sister was saved in Saltcoats, Scotland as a girl of 17. In fellowship in Thunder Bay since 1952. A large number of friends, and members of the medical and nursing profession attended the funeral service where God's Word was faithfully spoken.

River Hebert, N. S. — We received notice of the homecall of our beloved brother and servant of the Lord, Mr. Russel T. Harris on Feb. 13, 1980 from his home at River Herbert, N. S. A real laborer, a good visitor and faithful in the truth of God, he suffered a stroke in 1974 and was confined to his home since that time. A suitable memorial and photo with further material will appear D.V. in the May issue.

LaCrosse, WI — Our dear brother Clarence Gile, 98, went to be with the Lord Feb. 17 from a nursing home where he had spent the last several years. He was saved over 70 years ago during meetings held by Mr. Alex Matthews at Nodine, Minn. He was in the fellowship of the assembly at Nodine and later at LaCrosse where he remained in happy fellowship. He bore a good consistent testimony through the years.

Pennsauken, NJ — Our beloved sister Mrs. L. Inez Beale "went home" Feb. 21, aged 91. Saved in 1903, and for nearly 77 years enjoying fellowship among God's people. For some years in the old Downtown assembly in Philadelphia, then for over 65 years in Camden, Pennsauken meeting. An exemplary Godly Christian, who loved the Lord, and the place of His Name. She will be much missed.

Lurgan, N. I. — Our beloved brother William Gracey was called home on Dec. 4, 1979, aged 78. He was saved in April 1921 through the preaching of the late John Moneyppenny and the late James Geddis and shortly afterwards was received into Lurgan assembly where he remained in happy fellowship until his homecall. Being the oldest brother in the assembly and for many years one of its trusted overseers, he will be greatly missed by the saints. In his home many of the saints and servants of the Lord were freely entertained. The passing of such men leaves the assemblies the poorer, but the Lord is able to raise up others to care for His own, those who will follow the faith of former guides. His widow and family circle will value the prayers of the saints.

Words in Season

THE BIBLE FAMILY MAGAZINE



CALM ASSURANCE

Great peace have they, and quiet, calm assurance,
Who love God's law, and on it daily feed;
They have a strength, a power and an endurance,
Which strangely nerves them in the hour of need.

Deep peace have they whose whole imagination,
Whose mind and thought on God are constant stayed;
How free they are from fevered agitation,
And nothing seems to make their soul afraid.

God's peace it is, -- which passeth understanding, --
Keeps heart and mind where lives are lived in prayer;
And troubles which confront, howe'er commanding,
Drive not the soul thus kept to dire despair.

And so -- in troubled days may this assurance,
This calm assurance, keep your heart and mind;
We need no power of special, strong endurance,
Enough -- His peace, -- His wondrous peace divine.

J. D. S.

MAY, 1980

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

CHANGE OF MEETING TIME

Long Beach, CA — Weeknight meeting is now Wednesday, 7:30 - 9:00 p.m. Prayer meeting and Bible reading combined.

REPORTS

Manchester, CT — Conference was well attended and the ministry was of a practical character. Two professed to be saved, one a young married woman, both children of Christians. This should give encouragement to pray for the salvation of our families. Richard Hanna gave an interesting account of the work in Chile, going on to the Philadelphia area. Oswald MacLeod to Hartford. John McCracken went on to Madison, Maine for gospel meetings. H. G. Dobson called at Terryville and East Boston, MA. This was his first conference since being laid aside for the past several months. James Smith to West Springfield, three have professed recently, giving encouragement. Eugene Higgins to have meetings in Hattboro on his chart "Coming World Events from the Bible." David Oliver after a visit to Terryville linking up with Paul Kember in the Coxsackie, NY area.

East Orange, NJ — Brethren David Oliver and Eugene Higgins finished 3½ weeks of gospel meetings with some professing to be saved. Attendance was most encouraging.

Tampa, Florida — The recent conference held in February was well attended and proved to be a time of blessing to all. The Assembly continues to have their monthly ministry meeting the second Lord's Day of each month.

Beetown, Wisconsin — Paul Elliot and Eric McCullough saw a nice interest, and a few profess in meetings here.

Garnaville, Iowa — Brethren James Smith and Murray McLeod were with us for meetings here. A number of strangers attended; some showed an interest and a few professed. Not much stir among the children of the Christians.

West Union, Iowa — Brethren Henry Wahls and Robert Orr are having gospel meetings in the hall here. A nice interest, but none have professed.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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Enoch and His Times	W. Rodgers
Which Version Do You Prefer?	Dr. E. A. Martin

The following is for the comfort of Christian parents who
have had really small children die

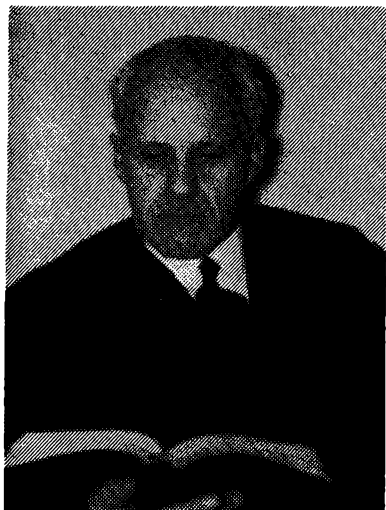
**BOLD INFIDELITY, TURN PALE AND DIE,
BENEATH THIS STONE FOUR INFANTS' ASHES LIE;**

SAY - Were they SAVED OR LOST?

**IF DEATH'S BY SIN, THEY SINNED FOR THEY LIE HERE,
IF HEAV'NS BY WORKS, IN HEAV'N - they can't appear.**

**REASON! OH HOW DEPRAVED!
REVERE THE SACRED PAGE, THE KNOT'S UNTIED.
THEY DIED, FOR ADAM SINNED,
THEY LIVE, FOR JESUS DIED.**

The above inscription is on an old stone in Howff Cemetery
in DUNDEE, SCOTLAND.



MR. RUSSELL HARRIS

BORN. AUG. 31, 1895

BORN AGAIN: 1910

**CALLED HOME:
FEBRUARY 13, 1980**

**RUSSELL HARRIS
(1895 - 1980)**

By D. G. Ramsay, P.E.I.

Brother Russell T. Harris was born in 1895 at Orillia, Ontario. He was born again at the age of fifteen. Commended by the Orillia assembly, he labored in the province of Quebec until encouraged by Bro. Joseph Pearson to go to Prince Edward Island in 1933. He, with Gordon Ramsay, then of Boston, Massachusetts, went to the Island in October, 1933. He was introduced to Mrs. Caswell, a Christian, and to relatives of Mr. Ramsay, where he stayed and held meetings all winter in a schoolhouse on County Line Road.

In the spring of 1934 he was joined by his brother, Herb, and A. W. Joyce, resulting in the Crapaud assembly and later Springfield West assembly. Both assemblies owe much to his labors.

He remained on P.E.I. until the late 1940's, when he went to Newfoundland and did much to strengthen the work in Buchan's and Flowers Cove. He suffered a stroke in 1974, from which he failed to recover, and was lovingly cared for by his wife, Ruth, until his death on February 13, 1980 at his home in River Hebert, Nova Scotia.

Funeral service was held Saturday in River Hebert Gospel Hall by Bre. A. Ramsay and Floyd Stewart. Remains were taken to Crapaud, P. E. I., where service was held on Lord's Day afternoon in Crapaud Gospel Hall by Bre. Gaius Goff and Albert Ramsay. Burial in Gospel Hall cemetery. He is survived by his wife, Ruth, son Herbert, and sister Lillian.

OUR TRIBUTE TO RUSSELL HARRIS

By G. Albert Ramsay

YOU CAME TO US when we were in our sins;
No invitation pressing you to come our way;
Our souls were dark, we did not know our need,
And to the message that you brought paid little heed.

YOU PREACHED TO US the Word of God so clear,
With verse and chapter ringing in our ear;
Ephesians two, verse eight and nine,
You quoted these so many, many times.
With hand upraised, you seemed to quote this scripture most:
"Salvation's not of works, lest any man should boast."
The good seed of the Word of God was sown in our hearts,
You made it plain - you took your time,
Each Friday night in the old school called "Lady Fane,"
And in McCallum's house on County Line.

YOU STAYED WITH US and sought to water with your prayers
The good seed of the Word of God that you had sown;
You visited from door to door, most every home,
Your feet were often weary as you walked through snow and mud.
You laboured hard and brought good will where e'er you went,
You laid the groundwork for the meetings in the tent,
Where many of us gathered here today were brought to Christ
And saved!

NOW YOU HAVE LEFT US for a little while; it can't be long
Until we meet together in the air, and as you mount
Those Heights to Heaven's throne - you will be there indeed
But not alone; for gathered with you, saved by Grace divine
Will be your sheaves of ripened harvest; thought sublime!
Which you and others gathered from the seed that you had sown,
While preaching in the school house back on County Line.

ONE SPIRIT

Wm. H. Ferguson

THE MENTION of the One Spirit in Eph. 4:4 occurs in that wondrous statement of Christian doctrine, a true seven-fold Lampstand in which the centre stem, bearing all the others, is THE ONE LORD. This is comparable to the lampstand of old in the Tabernacle and of one piece which gave light over against itself and and thus the light of God's Holy Spirit is seen illuminating and reflecting always the glory of Christ in His constant, unfailing witness and testimony. The Lordship of Christ therefore amongst His own is here plainly seen and the One Spirit is in contrast to the many spirits of I John 4:1,2,3, which false spirits are of antichrist John tells us.

The One Spirit is unique, all sufficient and, linked up in this seven-fold perfection, bears constant testimony to the One Lord as well as the other truths mentioned. All leads up to the eternal state of felicity and joy as in v. 6 - "One God and Father of all," that is, of all who have known Christ as Lord by the Spirit of God and have received through the years the testimony of God.

The One Spirit would lead us to onemindedness in the truth and revelation of God. The lack of this reveals human failure and often refusal of professing Christians to be Spirit led in the reading and meditation of the Word. Nothing can be more evident than the utter lack of the Spirit of Christ in much of the present day confusion regarding the truth of God.

If the heart be truly won to Christ, if the indwelling Spirit be ungrieved and free to reveal and instruct who would doubt but that He would lead all believers to the focal point of His testimony, the uplifting of the glorious Name of Him, Who in His own glorious person has accomplished our redemption, and would gather us all together around Himself alone where merely human will and intelligence is set to one side if such interferes with the giving of Christ His true place as Lord. This setting aside of the pride of man often brings into most marvellous relief the poor and despised and weak things of this world which God has chosen to confound the mighty and which are seen to be upheld in operation and true spiritual energy by Himself.

The One Spirit is also all-sufficient. His teaching transcends man's as the sun by its shining casts into utter insignificance the light of a lamp or candle and as the moon in full strength in the expanse of God's universe rules the night and causes man instinctively to look up in awe and wonder.

Human learning is powerless to accomplish that which God desires albeit it may be useful if set apart for His glory alone and the greatest concern of young Christians should be to learn more

of God and of Christ through the Word of God itself which the Spirit delights to use and, of course, which He is the Revealer of. He not only opens up our understanding but does it in such a way that the Word of God which we read and assimilate today is the very Word which will be useful to us as we go forth, enabling us to meet the tempter, providing the succour and help that is needed for ourselves and in the ministering to others along life's pathway.

Let us then live more in the presence of God, with an ungrieved and unquenched Holy Spirit within and the result will surely be seen in our true subjection to our ONE LORD individually and collectively in the Church, in our use of the grace thus given to us in service and testify for God and in development of divinely given gifts.

This seventh reference then to the Spirit in this Epistle suggests the **PERFECTION OF TESTIMONY AS UPHELD BY OUR LORD JESUS CHRIST IN ASSOCIATION WITH GOD WHO IS OVER ALL AND THE SPIRIT OF GOD WHO CONTROLS ALL**, and in truest sympathy with and closest adherence to the great foundation truths of doctrine and practice as revealed in the inspired Word itself.

In any light of testimony committed to man there will always be failure but God holds before us a Divine standard which He never lowers. It is our duty to seek to obey and conform ourselves to the Divine and shrink from, yea flee and separate from everything that would bring dishonor on the peerless, precious Name of our One Lord. **LET ALL OTHER NAMES PERISH, LET HIS ALONE BE EXALTED**, and one day, perhaps soon, He shall write upon the overcomer, **HIS NEW NAME**, Rev. 3:12.

THE SWEET INCENSE OF PRAYER

By Harold S. Paisley

The desire of David in Psalm 141:2 has given rise to this meditation, which should help us in our prayers, both private and public. The need and value of the prayers of the Lord's people can never be stressed too much. We all confess weakness in this realm. The long pauses and lack of exercise seen in our prayer meetings reveal this weakness. Especially it is evident in days of "conference" when it seems that only preaching brethren take part, generally, in prayer. This condition calls for a corrective ministry.

The choice words of the sweet singer are worthy of consideration: "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." David desired that his prayers would arise to God as the sweet incense, that precious perfume which was alone for Him, made after His prescription, Exodus 30:34-37. It could not be imitated and there was nothing for man's flesh in it, as God only must enjoy the fragrance.

The incense was made of the chief and sweet spices, "stacte and onycha and galbanum: these sweet spices with pure frankincense: of each a like weight, tempered together (salted) pure and holy." Some of this was to be beaten small and stored before the testimony in the tent of meeting. It was to be for the Lord alone and none were to make any for themselves, or to imitate its sweetness. Like the Holy Anointing Oil of the previous verses, none was to be compounded like it. The smaller it was beaten the more fragrant was the odour. The High Priest was to burn this incense every morning when he trimmed the lamp and again in the evening when he lighted the lamps. Thus in the presence of God there was a continual perfume ascending to Himself.

The "golden altar of incense" was made of acacia wood of the desert and covered with fine gold and had a golden crown round about it. It was placed in the Holy Place before the beautiful veil, Exodus 30:1,10. The burning of the incense was the special portion of the Aaronic priesthood. "The sons of Amram; Aaron and Moses: and Aaron was separated, that he and his sons should burn incense before the Lord, to minister unto Him, and to bless in His Name for ever." I Chron. 23:13. How instructive to note that the "hour of incense" was the hour of prayer, Luke 1:9,10.

It is important to note also that the sweet incense cannot be separated from the Golden Altar upon which it was offered. This wonderful and precious item of furniture sets forth the Lord Jesus Christ as the Glorified Man in Heaven, ever living before the face of His God and His Father for us. In the white acacia wood we see His Holy, Perfect, Unspotted Manhood. He endured every trial and was holy and sinless in all His pathway down here in this desert. The fine gold which overlaid the wood presents His Divinity and His Godhead glory which He ever had even when He came into our world. He never laid aside one of His attributes of Deity, yet He became a perfect man in a scene of shame, suffering, poverty and loneliness.

"No less Almighty at His birth
Than on His Throne Supreme,
His shoulders upheld Heaven and earth
While Mary upheld Him."

The horns of the golden altar were one with the altar, being of one piece. This sets forth the power of the Lord Jesus to sustain, support and sympathise with every one of His own. As our Great High Priest He is the antitype of the Golden Altar. He is now crowned in the glory and is the support and helper of His people in every time of need and distress.

In light of these shadows what a wealth of meaning is expressed in the lovely words of our meditation: . . . "Let my prayer be set before Thee as incense."

The sweet and fragrant incense beaten small tells out the sweetness that ever ascends to God from the precious Name of our Lord Jesus Christ. This is especially true on account of His humiliation unto the shame and death of the cross. Was not the sweet incense beaten small when that Blessed One was despised, derided and spit upon and finally nailed alive upon the tree?

The smaller the sweet spices were beaten the more fragrant the odour ascended when the fire was applied. The full value and virtue of the Lord Jesus and His mighty work can only be appreciated by God the Father Himself. It is through our Lord Jesus Christ alone that our prayers and praises are acceptable to God. All our praises must be presented in His Name, Ephesians 5:19,20. All our prayers must also be offered in His Name, John 16:23. The hymn writer understood these grand truths express in the lines:

"To all our prayers and praises,
Christ adds His sweet perfume,
And love the censer raises
Their odours to consume."

May our prayers be with much reverence and being fragrant with His Name, which is as ointment poured forth, ascend daily to the Eternal Throne. God delights to hear our prayers and for the sake of His Beloved Son will answer. May we thus "pray without ceasing", "lifting up holy hands without wrath and doubting."

RULE BY MAJORITIES

D. ROSS

GOVERNMENT by majority in the state can never in this dispensation be right, for there are but few men who have the wisdom which cometh down from above.

Rule by majority in the sects is inevitably wrong. There are but few of them saved in any case. They know not the things of the Spirit of God, neither can they, and the ungodly have to be placated, else the dimes will not be forthcoming.

Among those who professedly gather to the name, were it admissible (it is not), rule by majority, except in very rare instances, would be towards worldliness, latitudinarianism and fashionable religion. We have known of one plain bonnet for the Lord's table, and another, covered with gorgeous feathers, black glass beetles and golden bugs, for the street and the market. "All they of Asia" turned against Paul, and the people at one time were ready to stone Moses. 1 Tim. 1:15; Ex. 17:4.

There are a few godly leaders, on whom rests the responsibility of keeping things straight as recorded in the book of Judges. So is it now. It ought not to be, yet so it is. Judges 21:25.

"AI-JE-LETH SHA-HAR"**The Hind of the Dawn**

(Psalm 22)

T. G. Hutchinson
 Vancouver, B.C.

O exquisite beauty
 At first light of dawn
 Coming down to the water,
 A fleet little fawn
 From the forested hillsides,
 Through darkening grey,
 I see its faint form
 At the break of the day.

Forsaken by God
 And rejected by men
 The blessed Lord Jesus
 Like the sweet gentle fawn
 From the fair heights of glory
 To depths of man's shame,
 Encompassed with trouble
 He willingly came.

A life of such beauty,
 So tender - so dear,
 The precious Redeemer
 When He sojourned here,
 See wicked men bind Him,
 He was nailed to a tree,
 Despised and forsaken
 He died there for me.

Yet tender hands took Him
 And laid Him away,
 Entombed in a garden
 Till the breaking of day,
 When women, heartbroken,
 The angels compose
 As they said with assurance
 "The Saviour arose."

Oh "AI-JE-LETH SHA-HAR"
 Blessed hind of the dawn,
 Thou art coming again
 And it cannot be long,
 Never more be forsaken,
 Ne'er again suffer pain,
 Now the glorified Lord,
 Thou returnest to reign.

THE JOY OF THE LORD JESUS IN HIS LIFE

A. J. Higgins, M.D.

The heart of the Christian is deeply moved when we consider our Lord Jesus as the Man of Sorrows. We instinctively take up the words of P. Bliss's lovely hymn:

"Man of Sorrows! what a name
For the Son of God, who came"

In the pathway of the Lord, however, was joy unbounded. As the words of Psalm 1:1 are often rendered, "Oh the happinesses of the man. . . ." Musing upon His life as revealed in the Scriptures. we find joy associated with:

A. Psa. 40:8 - Subjection in God's Pathway

The great delight of the Lord Jesus was to do His Father's will. Psalm 40 opens to our view the burnt offering of Our Lord's death. We see in vs. 6 & 7 the head of the victim with his intelligence; in vs. 8 the fat reminds us of His zeal in God's pathway; in vs. 9 & 10 we see the legs of His perfect walk. But in vs. 8 we feast upon the inward parts, the love and devotion that drew Him to Calvary.

Verses 8-10 contain seven things belonging to God which were all preserved in Christ, the Perfect Ark. He, alone, glorified His Father fully on earth.

B. Psa. 16:3 - Association With God's People

The joy the Lord Jesus finds in associating with redeemed hearts is touching. Recall how that the joy of the finders in Luke 15 was sufficient reason in itself to justify showing grace to the lost.

The joy of the Shepherd's heart in saving us will know no change even when He presents us faultless before the presence of His glory with exceeding joy.

C. Psa. 1:2 - Revelation of God's Precepts

The word of God was His constant source of delight while here on earth. What the penman of Psa. 119 knew in measure, our Saviour knew in its fulness. God's word was sweeter than honey (vs. 103), better than gold (vs. 72, 127) and His great spoil (vs 162).

D. Luke 10:21 - Satisfaction with God's Purpose

"In that hour, Jesus rejoiced in spirit." Not only the joy, but circumstances surrounding it must be seen to appreciate what this meant. This must be read with Matt. 11:2-20 to get a better, more complete picture. "That hour" was when John doubted, the people had rejected Him, and the cities which had seen His mighty works refused Him. The "wise and prudent" failed to see the king in their

midst. Amidst this He displays satisfaction with the Father, not sullen despair; joy in His will, not despondency; contentment, not anxiety. Little wonder that He can invite men to share the same rest that He was enjoying (Matt. 11:29-30). The meek and lowly One was completely at home in the Father's will, joying in it whatever may be His purposes. "Even so Father, for so it seemed good in Thy sight."

E. Psalms 18:24 - Resignation to God's Plans

Matthew tells us that "when they had sung a Psalm, they went out into the Mount of Olives" (ch. 26:30). If we could race back through the centuries and find a place in some inconspicuous corner of that upper room, with what feelings we would look on it. We would see a room filled with the doubt and dread of the disciples as to the events about to occur, a room tainted by the diabolic hatred of a Judas about to exit into a dark night. Yet in it the Chief Song Leader raises the last Psalm of the Great Hallel. As the words ascend heavenward from his lips, we hear "This is the day which the Lord hath made. We will rejoice and be glad in it." It was that day which ever loomed before Him, known in its fullness to His omniscience; that day which was about to break as a mighty storm over His sensitive spirit; yet it was a day in which He would rejoice. While it was not our privilege to be there and bow in adoring worship, may we do so now as we meditate upon Him.

F. Hebrews 12:2 - Anticipation of God's Prospects

The worthies who lived lives of faith have passed before our eyes in Heb. 11. We have gazed upon them with admiration and esteem. We stand to honor them. Yet, as if by divine command every eye is redirected; everyone standing in admiration to men of faith is suddenly prostrate in adoration. Acts of faith give way to the Author and Perfecter of faith. Suddenly Calvary is no longer just an act of love and obedience, but the supreme example of faith.

The expectation of faith - the joy before Him

The endurance of faith - the cross

The estimation of faith - despising the shame

Even at the close of His earthly life, at the moment of His deepest sorrow, a foretaste of the coming joy was His portion.

We see Thee leave the courts above
For lowly birth and Nazareth
And mark Thy words of grace and love
"Thy will I do delight to do."

We see Thy path of purest grace
Revealing all the Father's breast;
Adoring learn with bowed face,
That Thy delights with us didst rest.

We see that day of keenest trial
 When John did doubt, the cities spurn
 Those that viewed Thee did revile,
 Thine heart as e'er, to God did turn.

Amidst the scenes of sorrow here
 Where groans and sighs and tears did reign,
 A moral wasteland, desert drear,
 All caused to give Thy pure heart pain.

Amidst such scenes Thine heart didst find
 A stream unknown to human lip;
 Pure, undefiled, its source divine
 Thine heart did at it daily drink.

Thy Father's will, Thy Father's word
 Thy Father's way brought joy to Thee,
 Thine ear was pierced, Thy voice was heard
 "For love to Thee, I go not free."

We note that night around the board,
 As facing death that Psalm was raised;
 "Rejoice this day made by the Lord"
 Heaven's ear ne'er heard more costly praise.

We mark that day of suffering
 When sword and sorrow pierced Thy soul,
 The shame was deemed a minor thing
 Thine eye did look to joys untold.

DEAR unconverted reader! Christ is just beside you this moment, willing to take your sins, and to come into your heart and to make you holy, and give you all these riches. You are like Hagar, perishing with thirst, while a well of water is just beside you. The river Amazon in South America, is the largest river in the world. At its mouth, where it flows into the ocean, it is some miles wide, and ships sometimes are floating in its fresh water when they think they are out upon the salt sea. One day a vessel was in this condition. The water in the casks was exhausted, and the sailors were suffering from thirst. And yet they were floating in fresh water. By and by another vessel came in sight. The signal was run up, "Water! water! We are dying for want of water." As the strange vessel drew near, the captain of it put the speaking-trumpet to his mouth, and shouted, "Let down your buckets and drink. There is fresh water all round you. You are in the Amazon." And so, dear reader! you are in danger of dying for ever, and yet the Lord Jesus is near you, just beside you, able to save you, and delighted to save you. Oh, that this moment you would talk to Him, and tell Him your sins, and say, "Lord Jesus, here and now, I do take Thee to be my Saviour, and Thy death to atone for my sins. Lord I believe; help Thou mine unbelief."

W.J.P.

ENOCH AND HIS TIMES

By W. Rodgers

ALTHOUGH his story occupies but a few verses of the Word of God, Enoch is an outstanding figure in it, one eminent among the men of God whose records it contains. The narrative of his life, brief as it is, is full of lessons for those who seek to witness for God in difficult times. In considering it, there are five points which claim our attention:

1. The character of the times in which he lived.
2. His conversion.
3. His manner of life afterwards.
4. His preaching.
5. His translation.

As to the first, we have in Gen. 6, a very full account of the men who lived in the days of the flood, and what was true of them, was doubtless characteristic of Enoch's immediate contemporaries as well. They were men who sought to blot God out of their thoughts, and to magnify themselves. They were "giants . . . mighty men . . . men of renown (literally 'men of the name')." The last expression is in marked contrast to ch. 4:26, where those who felt their need of Him, began to call upon THE NAME of the Lord: but corresponds to ch. 11:4, where men after the flood again said, "Let us make a NAME." A further contrast is found in ch. 12:2 where God Himself promised to make Abraham A NAME, the Hebrew word for 'name' being in all these cases the same. Further Gen. 6 shews that there was taking place at this time, the mixing of the godly seed with the daughters of the ungodly, by means of which practically all the race was being dragged down to one common level of corruption.

Again, in Enoch's own prophecy of Jude 14:15, we get the word 'ungodly' used no less than four times in one sentence and it perhaps describes these sinners better than any other single word could do. God in Gen. 1, had made Adam "after His likeness," but man had now become UNGODLIKE in his nature, in his 'deeds' and in his 'speeches'. A point of special interest is, that the use of this prophecy in an epistle of the last days, links the character of those early sinners with that of the sinners who will be found on earth when the Lord comes; and to that extent shows us how well the lessons we draw from Enoch's days will suit our own.

But perhaps the most striking picture of the times in which he lived lies concealed in what is said in connection with Enoch, in Heb. 11:6. The statement, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," is quite evidently introduced there as showing of what sort Enoch's testimony for God was. His creed is summed up in the two points, GOD IS, and, IT PAYS TO SEEK HIM; and to these he bore witness before his contemporaries. But the very fact of its introductions in Heb. 11 implies that they, on their part, held oppo-

site opinions; for the beliefs and actions which are there ascribed to the men of faith are in every case diametrically opposed to those of the world in which they moved; a truth in which these days we would do well to take note of. Thus the popular doctrine in the days of Enoch must have been, God is not, or if He does exist, He can neither reward nor punish us. It may perhaps be difficult at first sight, to take in that men who lived so near to the beginning of things, and who had even Adam himself as an old man in their midst, could persuade themselves that God did not exist; but man's heart is the same all down the line, and the fool of that time, as of any other, would say in his heart, "NO GOD." Indeed the 14th Psalm, which opens with these words, contain a number of expressions that seem to suit the times of Enoch and Noah exceedingly well. Compare "The Lord looked down to see," in the Psalm, with "God saw," and "God looked upon" in Gen. 6:5,12. Compare "in his heart" with Gen. 6:5. "They are corrupt" with Gen. 6:12. and "generation of the righteous (just)" with Gen. 6:9. Also contrast "call not upon God" with Gen. 4:26; and "no God . . . none that seek God" with the twofold testimony of Enoch in Heb. 11:6, to which we have referred. And since the last verse of the Psalm connects it with the period just before the appearing of the Lord, we have in it, as in the prophecy in Jude, a link between the days of Enoch and our own.

How these men did manage to blot out God from their thoughts will be more easily understood when one considers that, so far as we have no record, God did not reveal Himself to them, by what might be called miraculous acts from the time when He dealt with Cain and Abel, until the arrival of the Flood itself. During these fifteen hundred years or so, the silence of heaven was probably unbroken, so far as men in general were concerned, with the single exception of Enoch's own translation. This being so, it was easy for them, even in Enoch's time, which was from five to eight hundred years after the events of Gen. 4, to persuade themselves that God's existence was a myth; and one can imagine with what scorn they would refer to Adam's account of the creation and the fall as an old man's fancies.

To confirm this we have another passage, Job 22:15-17, in which two expressions, ascribed to the wicked who were "cut down before their time" (R.V.) by the Flood, form an almost antithesis to the two that constituted Enoch's testimony. Eliphaz tells us that they said to God, "Depart from us," and that they asked, "What can the Almighty do for us." Doubtless these were some of the hard speeches mentioned in Jude 15, and they simply mean - we don't want God, it is not profitable to serve Him.

It should be abundantly plain that, in all the characteristics above mentioned, the sinners of Enoch's time were like those of our own. The "men of renown" are with us today; the two propositions, that God is not, or if He is, that it does not pay to seek Him, are subscribed to by multitudes on every hand; and the mixing of the

“seeds” goes on to a greater extent than perhaps ever since those days. Let us see to it that our testimony in the midst of it is as clear and as clean as was Enoch’s.

OBEDIENCE

MUCH has been written about training children that if practised would undoubtedly result in good. But, after all, that which is of the first importance, the very essence of all training is to secure implicit and prompt obedience. The mind from early infancy evinces a self-will. That will must be subdued. Let there be ever so much instruction, reasoning, or anything else, unless this is accomplished all is in vain. That child is not “trained in the way in which he should go”, who is not taught to obey, promptly, cheerfully - without any parleying or excuses.

Parents, beware! Self-will, like a demon, lurks in the bosom of your child, and if not expelled, sooner or later will prove its ruin. The indomitable will, if unrestrained, will continually gather strength until, like the rushing torrent, it will impetuously carry everything in its way. But let it be early controlled and a great point has been gained toward the happiness of the individual in this life; and a foundation laid for the claims of God concerning the future. “The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” Prov. 30:17. Under the law the stubborn and rebellious son was to be stoned to death. Num. 21:18-21. It is the prerogative of the parent to place commands and restrictions before the children without at all times offering a reason for doing so. The Sovereign of the universe, our Father, deals thus with His children. Although at times the Christian walks in darkness, and sees not a reason for the course he is called to pursue yet he knows that it is his duty to obey, and that the will of his heavenly Father is the only safe rule of action. “To obey is better than sacrifice and to hearken than the fat of rams.” I Sam. 15:22.

But the parents require wisdom to know how to guide their children in right paths. To require obedience from children in that which is wrong, to satisfy some selfish whim of the parent, can only work disaster both for parent and child.

The Christian parent who lives in the atmosphere of fellowship with God, seeking to know and do His will, will seek to govern his children in the fear of God, knowing that he must render an account to God for every word and act.

Be firm Christian parent, unyielding when it is a question of wrong, or of plain duty. God, who has promised grace for every time of need, will most certainly grant help where there is the desire to carry out His will in the home. Abraham “commanded his household after him”, and merited the approbation of God; while Eli “restrained not his sons,” and God dealt with them in fearful judgment.

Selected

A LETTER FROM A PRISONER FOR CHRIST

My dear brother and fellow-prisoner:

I have often wanted to send you a few lines to let you know that we all think and speak of you many times; and try to bear you up before the One whose ear is ever open to our cry. I am sure you have realized much of God's sustaining grace, as those of us here have done. Is it not wonderful how God seems to give grace, bit by bit to meet the need as it rises. Oh for faith to trust Him more.

I have been enjoying reading I Peter 2:1,2; and was afresh struck with the words "laying aside," "desire," and "grow." Many times we read God's Word merely from a sense of duty, but when there is true "laying aside," and real "desire," and we can say like Jeremiah, "Thy words were found and I did eat them," then we are bound to grow.

Well, J----- there is one thing sure, I know you have learned to trust God as never before. This is surely a crisis in our lives, and it is for a purpose; and when God sees fit to bring us back to one another again, our one cry should be, "Lord, what wilt Thou have me to do?" This thought has been exercising the brethren much; and I believe God is going to raise up some among us to further the Gospel. But whatever the future path may be it will be "honorable and glorious," no matter how humble the sphere, if it be the leading of the Holy Spirit.

How wonderful it is to think that God ever had anything to do with us at all: and to think that we were chosen before the foundation of the world.

Let us still remember His promise, "If two of you shall agree . . . it shall be done," Matt. 18:19. This must be no mere passing desire, but a constant exercise of soul breathed into God's listening ear, and very soon He will give deliverance. But, oh, to learn the blessed lessons. He would teach us, for certainly we are not passing through this experience merely by chance.

I am glad you have all fully recovered from your sickness; and our God can do for us as He did for Daniel - make us thrive on pulse, common fare. Doubtless the devil will seek at times to cast you down, in your confinement and loneliness, for no one but those who have passed through it can know what it means. But, thank God, He says: "My grace is sufficient for thee." I have seen some of your letters and am glad to know that God our Father is still pouring in the "happy" into your soul. "Godliness with contentment is great gain." Surely we can now put "T.P." - tried and proved - to many of God's precious promises. I have been enjoying Hcb. 12 very much lately. Read it over. "Consider Him." All the brethren here are well, and would join in sending love in the Beloved. "Be ye steadfast, unmovable, always abounding."

Your brother and companion in tribulation.

WHICH VERSION DO YOU PREFER?

Dr. E. A. Martin

ANCIENT VERSION:

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:10 -

MODERN VERSION:

"Therefore I take pleasure in the tennis court, the football field, the lake sports, the tug of war etc., for health's sake, for when I am weak through them I am strong.

YOUNG BELIEVER:

Carefully weigh the matter and prayerfully decide your future course.
Selected

We would like to ask the Lord's people, the young especially which of these versions will be your heart choice? "Lovers of pleasure rather than lovers of God" is characterized of the last days.

We heard in one city, a professed servant of the Lord taught the Lord's people that it was perfectly right for the young Christians to enjoy themselves in games of various kinds, and that they had taken advantage of this and were going to great lengths in "harmless fun." In another we heard that there were not nights enough in the week for the various sports and parties that the young were engaged in. In another we were told that one of the evangelists taught the young people to play games with cards on which Scriptures were used much as quotations from authors are used in the game of Authors. Think of using quotations from God's Holy Word to produce merriment for a company of young people!

There are no games but what encourage foolish talking and jesting, pride and envy, flattery and deceit, and all such works of the flesh. In Aaron's day they sat down to eat and drink and rose up to play around a golden calf, Egypt's god: and when we need such things to amuse us we have substituted merriment for happiness, and fun for joy.

Almost everything around us in the religious world has drifted into amusement: let us not be caught in this snare of the devil! "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:4, 5.

(We can see from the above that the pleasures of this earlier day were very simple, people would say, as to pleasures and enticements of today, but principles remain the same and true children of God need not to copy the world's false ways or end of the year festivities - indeed we question much of what goes under this name as being of God at all, open sin may develop)

W.H.F. -

L I S T E N !

"When turns the tide of conflict and goes the darkened night
 When flees death's ghastly shadow, and dawns the cheering light,
 When danger, fear and trial give place to joy sublime,
 'Twill pay, my wearied pilgrim for all that lies behind.

'Twas dark the night, and often the lamp of hope burned low,
 But ne'er did our good Captain allow a note of woe,
 But cheering on through darkness and helping on through pain,
 He cleared the path before us and whispered words of gain.

This is not all the story, the conflict's not all o'er,
 The foe, though sorely stricken, is powerful as of yore,
 The snare, the pit, the ambush are on our pathway still,
 But listen, Christian soldier, God works His sovereign will.

And battles, conflicts, dangers, but bring Him close to hand,
 To show His power; to feel His touch, to help us gain the land.
 He promised not a pathway of ease when us He called
 But joys forever, brother, at home at His right hand."

W. H. FERGUSON

Aug. 1932

FAITHFUL AMONG DECLENSION

WE live in a day of great declension and departure of heart from the Lord; and God's people, in the midst of accumulated services, are suffering from great leanness of soul; and those few who are kept to the truth, and to the good old divinity of the Bible, will have to bear the slur of being "Peculiar People." Be it so. "The Lord is at hand"; or if He tarries a "little while" longer, in a few more years we, with "all saints," will have departed to be with Him.

During the brief period of the remainder of our days may the Lord keep us faithful; may He keep us upholding a precious Christ; may we dare to be singular for Him, bearing the name and title of "peculiar" for Christ's sake!

* * * * *

FAITH does not look lightly upon difficulties. Neither does it shut its eyes to them. It takes a correct measurement of "the situation," and sees obstacles that would escape even the eye of the casual observer. But faith takes everything into the presence of God, weighs man's difficulties against God's almighty power, and comes to the conclusion that GOD IS ABLE; and rests there.

QUESTIONS AND ANSWERS

Question: How can the word "world" be understood in the New Testament?

Answer: This is an important question and shows the value of becoming familiar with word studies, i.e., as Mr. W. E. Vine's *New Testament Words*, which is one of the best for every Bible student. There are three different words all translated "world" in the New Testament.

1. KOSMOS: The world in its system, order and arrangement, in contrast to chaos.
2. AION: This word means "an age" or period of time.
3. OIKOUMENE: This word is used for the inhabited earth. It cannot be too clearly stated that in understanding the mind of the Spirit we must distinguish the words which He uses, otherwise the meaning is obscured. We give the following examples:

"For God so loved the WORLD", John 3:16. The word here for world is Kosmos (Mankind), not age.

"We have been delivered from this present evil WORLD", Gal. 1:4. The word here is Aion, the age and not the Kosmos.

"The whole WORLD should be enrolled." Luke 2:1. The word used in this passage is Oikoumene which describes the Roman world, the inhabited part of the earth.

Question: Do the words in Revelation 1:10 refer to the First Day of the week, or to the Day of the Lord, as in II Peter 3:10?

Answer: We believe that these words refer to the First Day of the week. It was on that day, on the isle which is called Patmos, that John had the wonderful vision of the glorified Son of Man in the midst of the seven golden lampstands. He was in the Spirit on the Lord's Day. The same expression occurs only once more in the New Testament in I Cor. 11:20, where we read of the Lord's Supper. These two expressions might read "The Lordly Day" and "The Lordly Supper." Both the Day and the Supper are specially set apart for the Lord. The original words for the expression "Day of the Lord" are entirely different.

Question: Was the Lord Jesus a Sin-Bearer all His life, or only upon the cross? Are the words of I Peter 2:24 as given in the Revised Version margin "carried up to the tree" correct?

Answer: We certainly believe that our Blessed Lord was only the Sin-Bearer on the tree. During His pathway He looked forward to the hour of sin-bearing. He anticipated it in the garden, but upon the tree the burden was finally laid upon Him By God Himself. While He was the Sin Atoning Sacrifice we must ever appreciate that His Holy Nature was never defiled. It is written that the Sin Offering was a thing most holy among the offerings. Lev. 6:25.

Regarding the second part of the question. The reading in the margin of the Revised Version of I Peter 2:24 is totally incorrect and has no authority. Many of the alterations in the Revised Version are useful and enlightening, but others must be considered carefully especially in relationship to the great doctrines concerning the Person and Work of our Lord and Saviour, Jesus Christ.

Washington — Harold Paisley gave an appreciated visit to Arlington. John Abernathy was in Seattle during the monthly all day meeting in March. Four young people were baptized following the gospel meeting.

Long Beach, California — Douglas Howard and Fred Holder are in their third week of gospel meetings in the Assembly here with some interest.

Honduras, C. A. — Bro. James Scollon writes . . . "We are happy to see a full hall on Sunday nights at the Gospel Hall next door to us, and there is a good interest in the Sunday School. Recently a few were baptized here and added to our number. A Sunday School and gospel meeting were held in an outlying district with some of the brethren going on bicycles to take the meeting."

Brazil — Brethren John McCann and Wilfred Glenn saw blessing in cottage meetings. After Easter, Brethren McCann and Wilson were to commence in Osorio. They report interesting contacts through tract distribution.

Toronto, Ontario — The East Side conference was reported large and profitable. There was some blessing in salvation. Bible readings on Psalm 22, 23 and 24 were exceptionally good.

Victoria Road, Ontario — Brethren Ken Moore and Don Nicholson had two weeks of gospel meetings and were continuing on for a few nights after the Toronto conference.

Unionville, Ontario — Gary Sharp had children's meetings where there was an encouraging interest.

Nippissing Junction, Ontario — Brethren Murray Pratt and Sam Patton were laboring in the gospel with blessing in salvation.

Welland, Ontario — Robert Surgenor concluded a series of gospel meetings with a number profession salvation.

Vancouver, B. C. — Harold Paisley was with us for two weeks profitable ministry. Feb. 10 - 24. One soul professed salvation at the close of the last night.

Venezuela — Brother Neal Thompson writes in February, "The two oldest laborers set the example for younger workers here, and for those in the homelands. Our veteran, Mr. Saword, together with Jim Walmsley and some Venezuelans had a pioneer tent effort for 4 weeks in El Sombrero. Just one couple in fellowship live there. Attendance of unsaved was encouraging and two professed conversion. From there they went to Bolivar for the weekend, where Sr. Marino Castillo lives and labors. He has seen the assembly outgrow the hall, so that, after the baptism of 21 believers on Saturday, February 23, a new assembly was formed the following day with 45 in fellowship. This meets in the Moreas suburb.

Mr. Fairfield, the second oldest laborer was taken on a seven weeks' visit to 10 scattered western assemblies by myself. This involves a round trip of over 2,000 kms. He had not visited these parts for many years, and three of the assemblies, being new, he had not visited previously. Baptisms were held at Valera.

Sr. Delfin Rodriguez has been pioneering at Biscucuy. A new hall was built in Maracaibo for the second assembly of that city. Now Joe Turkington and Uel Ussher are building a hall at San Fernando where they have labored over many years. John Frith has arrived back alone in Venezuela."

Venezuela — Also, our esteemed brother Saword writes, "I have just reached my 86th milestone and am thankful to our Heavenly Father for permitting us (his good wife with him) to continue in full-time service. The Lord is encouraging us in gospel work and this is indeed a favored land. When I first came to Puerto Cabello in 1922 there were only 5 assemblies, 4 of them in their infancy, and only 2 states being worked. Today we have 81 assemblies in 13 of the 20 states. To God be all the glory."

CONFERENCE NOTICES

Portage La Prairie, Man. — The usual Conference will be held on June 13 (prayer meeting), 14 and 15. Three meetings daily; 10:30, 2:30 and 7:00. Accommodations provided as formerly. Communications to David Ronald 351 Site 3 Box 30. Portage RIN3A6.

Frostburg, Maryland — The Christians who gather to the Lord's Name purpose, God willing, to have their annual conference on May 17 and 18, commencing with a prayer meeting, Friday the 16th. All meetings held in the Hall with the first meeting Saturday at 10:00 a.m. The Lord's servants walking in the old paths welcome to minister. Visitors freely entertained. Please advise of your coming if accommodations are needed. Address Wm. Knieram, 80 Walnut St., Tel. 301-689-8820.

Omaha, Nebraska — Usual conference commencing with the prayer meeting, Saturday, May 24 at 7:30 p.m., extending over the 25th and 26th. Bible Reading and Ministry. Usual hospitality provided. Gospel Hall, North 69th and Hartman Ave. Tel. 402-571-5983. Correspondent Sam Eadie. Tel. 402-572-7523.

Eden Grove, Ontario — Annual conference to be held D.V. June 7th and 8th. Please note dates one week later than usual. Prayer meeting June 7, 7:30 p.m. in the Gospel Hall. Meetings Lord's Day June 8 in the Elmwood Community Centre, six miles north of Hanover and one half mile west of flasher light. Breaking of Bread, 10:00 a.m. Usual meetings following. Servants of the Lord walking in the old paths, teaching and practicing the same, welcome for ministry. Correspondent Wm. Boddy, R. R. 4, Walkerton, Ont. NOG 2VO, Tel. 519-366-2624.

Augusta, Maine — We plan, Lord willing, to have the conference here June 21 and 22, prayer meeting 7:30 p.m., June 20. James Thompson, R 4, Augusta, ME 04330. Tel. 495-3590.

Glen Ewen, Sask. — Annual conference will be held D.V. June 27, 28 and 29 with prayer meeting at 7:30 Thursday evening in the Gospel Hall, eight miles south of Glen Ewen. Accommodations provided. Correspondent Roy Macfarlane, Glen Ewen. Tel. 925-4905.

Byfield, Mass. — Ninety-ninth annual conference to be held D.V. commencing with prayer meeting May 23 at 7:30 p.m. and continuing Saturday and Lord's Day, May 24 and 25. Usual arrangements. Correspondent John H. Short, 145 Main St., Byfield, Mass. 01922. Tel. 617-465-3254.

East Boston, MA — Bible readings to be held on May 31 - June 1. See March issue for details.

Garnaville, Iowa — Conference to be held D.V. June 7 and 8. Prayer meeting June 6. Correspondence to Robert Brandt, Box 95, Garnaville, Iowa 52049. Tel. 319-964-2389.

FALLEN ASLEEP

Bangor, N. Ireland — Just now received word of the homecall of our dear brother Robert Carse, who went to be with Christ on July 17, 1979, age 70. He was saved in 1926. In fellowship at Newtownards for many years and for 25 years was in the Ebenezer Assembly, Bangor. A quiet, faithful man, loving his God and the Book. His wife needs our prayers.

Clinton, Ontario — Mrs. Samuel McDonald of the Clinton Assembly went to be with the Lord, February 20, age 79. She trusted Christ in tent meetings by the late Bro. T. Wilkie and Bro. A. W. Joyce in 1925 near Grand Bend, Ont. Her late husband was saved following the meeting that same night. In assembly fellowship for 54 years, first in Grand Bend, latterly at Clinton. One of the last foundation saints there. She loved the Assembly and was faithful in attendance. Some of her notes were found which were made in ministry meetings just a few weeks ago. She had a Godly care for the young and old of the flock, and will be much missed. The large crowd of saints, relatives and friends in attendance at the funeral told of her faithful and consistent testimony. Survived by three sons, one of whom is unsaved.

Long Beach, California — Mrs. Laughey (Velma) MacNeill passed into the presence of the Lord on February 26, 1980, at 60 years of age after a short illness. She was born in Ontario and was also saved there in August 1948, and had been in the fellowship in the Long Beach Assembly since 1954. She leaves her husband, a son and two daughters and will be much missed in the Assembly and by the family for whom prayer is requested.

LaCrosse, Wis. — Our dear brother David Snider, 83, passed suddenly into the presence of the Lord on March 2. He had suffered the amputation of a leg about two months before, and was preparing to enter the Christian Rest Home at Marion, Iowa, when the Lord took him to the better Home eternal. He was born again at Dallas, Texas in May, 1912 resting in simple faith on the truth of the words. "It is finished" of John 19:30. He was in fellowship for many years in the assembly at LaCrosse. A good brother, he will be greatly missed.

Cedar Falls, Iowa — Our beloved brother Delmar W. Southard, 60, went to be with Christ March 9th, after a lingering illness. He was saved in 1974 during meetings held by brethren Hull and Goff. He was baptized and received into the fellowship of the assembly at Cedar Falls.

Beetown, Wis. — Mrs. Mildred Slaght, age 91. A godly sister that left a good testimony to a large family, mostly unsaved members. She was saved in 1929 when Mr. S. Mick and S. Hamilton brought the gospel to those parts. She went home March 16th.

Orillia, Ontario — Our sister Mrs. Anna Gould went home to be with Christ, Wednesday, March 26th. She was the wife of the late Mr. George Gould who predeceased her by 30 years. She was in her 92nd year. She was saved as a teenager in Ireland. She is survived by her two sons Graham and Bill. She was buried beside her husband in the Victoria Lawn Cemetery in St. Catharines, Ontario.

Methuen, MA — Our dear sister Mrs. Bona Cavallero, went to be with Christ March 31, five days short of her 90th birthday. Saved in her teens, she with her late husband, opened their home to cottage meetings in 1934-1935 where our Italian brethren labored leading to the formation of the Assembly in Methuen in 1937. She was in her place in the Assembly as long as physical strength permitted. We, who are of a later generation, are deeply indebted to the simple, consistent testimony faithfully maintained by these older Christians. She leaves a son, two daughters and a grandson who rejoice in that blessed hope.

A SAVIOUR PROVIDED

If I should compare the natural state of man, I should conceive an immense grave-yard, filled with yawning sepulchres and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel, flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter, and apply to these objects of compassion the restoring balm?" — Mercy replies, "Alas! I dare not enter; Justice bars the way." By her side a form appeared like unto the Son of Man. — "Justice," he cried, "what are thy demands, that Mercy may enter, and stay this carnival of death?" "I demand," said Justice, "pain for their ease — degradation for their dignity — shame for their honour — death for their life!" "I accept the terms; now Mercy enter." — "What pledge do you give for the performance of these conditions?" — "My word! my oath!" — "When will you fulfill them," — "Four thousand years hence, upon the hill of Calvary." The bond was sealed in the presence of attendant angels, and committed to Patriarchs and Prophets.

A long series of rites and ceremonies, sacrifices and oblations, was instituted to preserve the memory of that solemn deed. And at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son of God! Justice too was there; in her hand she bore the dreadful bond; she presented it to the Redeemer, and demanded now the fulfillment of its awful terms. He accepted the deed, and together they ascended to the summit of the Mount. Mercy was seen attendant at his side, and the weeping Church followed in his train. When he reached the summit of the Mount, what did he with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah! no; he nailed it to his cross; and when the wood was prepared, and the devoted sacrifice stretched out on the tree, Justice sternly cried, "Holy fire, come down from heaven, and consume this sacrifice." Holy fire: — "I come! I come; and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed his humanity — but when it touched his Deity, it expired. Then did the heavenly hosts break forth in rapturous strains — "Glory to God in the highest, on earth peace, and good-will towards men!"

Christmas Evans of Wales:

Words in Season

THE BIBLE FAMILY MAGAZINE



A LITTLE MORE KINDNESS

A little more kindness,
A little less speed;
A little more giving,
A little less greed.

A little more smile,
A little less frown;
A little less kicking,
A man when he's down.

A little more He,
A little less I;
A little more laugh,
A little less cry.

A little more flowers,
On the pathway of life;
And fewer on graves,
At the end of the strife.

Anon.

JUNE, 1980

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CHANGE OF CORRESPONDENT

For Eden Grove Assembly to Mr. Wm. Boddy, R. R. 4, Walkerton, Ontario NOG 2V0, Phone (519) 366-2624.

REPORTS

East Boston, MA — H. G. Dobson gave an appreciated visit after the Manchester conference, also calling at Terryville, CT. James Paton of Scotland had a week of helpful ministry on the relationship of the Holy Spirit to the Person of Christ and to the believer. From there he went to Barrington, NJ with visits to Pennsauken, NJ and Bryn Mawr, PA. He returned to Scotland on May 10.

Methuen, MA — Bro. James Smith was here for a few Gospel meetings, which at the time of this report, had seen blessings in salvation.

Hardwick, VT — Believers were cheered at their recent conference. They have seen the hand of God in salvation during the past year.

Hatboro, PA — Bro. Walter Gustafson with the help of a local brother tried a few nights in a new district, Great Bend, 150 miles north of Hatboro. Not much to encourage for the initial effort. He expects to join Paul Elliott in the Gospel in Willmar, MN on June 8th.

McKeesport, PA — A large crowd gathered with a nice spirit prevailing at their conference. Eugene Higgins to start with chart on "Coming World Events From The Bible" on May 11th.

Cleveland, OH - Monticello — James Smith had much appreciated special ministry meetings studying the Epistle to the Philippians. We also had a visit from Richard Hanna of Chile.

Stout, IA — Recent conference was a time of blessing to all His dear people. Ministry to edification, exhortation and comfort. New addition to hall enjoyed by large gathering. Albert Ramsay remained for one night. Richard Hanna gave a report of the work in Chile.

Waterloo, IA - Cedar Falls, IA — Joint conference very encouraging with a good spirit manifested. One of the largest gatherings ever convened. Word ministered very timely, and gave evidence of being led by the Holy Spirit. It is hoped that such will have the desired effect on the lives of all who were present. Brethren Leonard DeBuhr and William Metcalf finished over 5 weeks of Gospel meetings in Cedar Falls. Good interest and a number of souls found rest in His finished work.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

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TRY IT!

A booklet put in a letter, folded with thoughtful care
And sealed with earnest longing, and a short, heart-spoken
prayer;
Commended to the Saviour, and sent forth on its way,
His changeless loving kindness, His faithfulness to say:
Not much to give to Jesus, easy this work for Him,
But the world is growing older, and faith oft groweth dim:
And the time is passing quickly, and it needs that some should
stand
And do small things for Christ the Lord, with free unsparing
hand.

THE TORN BIBLE

JOHN MOULTON was a merchant in a small New England village. He was considered to be an honest man, especially when he was obliged to be, but he was an avowed atheist. He despised the Word of God, Christians and Christianity. He would secretly open his store on Sunday for a godless, reckless set among the villagers, who met therein behind the closed shutters to drink, smoke and play cards. Consequently, it was not surprising when his father dies and left him, among other things, a handsome family Bible, that he should at once declare his intention of using it for wrapping paper. Prov. 13:13.

"In the first place," said he, "Father made a fool of himself in buying that old Bible, and in the second place in giving it to me. It has never been read - none of any consequence - and it isn't of any account now surely in a literary or a religious way. I couldn't sell it for more than a dollar, if I should try; but it will bring me in much more than that, if I retail it out by the ounce and pound. Its thick, heavy paper is just the thing to weigh up for small and costly parcels."

"I don't believe I should dare to use the old family Bible in that way, John," said his wife. "It seems, somehow as if it would be wicked. Besides it would make talk among the go-to-meeting folks, and some of them are your customers, you know."

"Let the soft-headed hypocrites mind their own business," snapped John Moulton. "Mine is the only store in these parts, and they've got to trade with me;" and this open reviler of God's Word stripped off the handsome cover from the old family keepsake, and putting the mass of heavy leaves under his arm, strode across the street to the store. ,

It did indeed make talk in every house in town, when small parcels from John Moulton's store were brought home wrapped with the awful utterance of Jehovah and the inspired words of Moses and the prophets. Luke 24:27-44.

John Moulton, however, was studiously left alone so far as any controversy with words was concerned, until one evening a godly old farmer from the outskirts of the town came into the store to get an ounce of nutmegs. The storekeeper had placed a leaf from the old Bible in the scales, and, having weighed out the nutmegs, was proceeding to do them up, when the farmer called out in an abrupt manner characteristic of him "No, no, Mr. Moulton, no, no. Don't use that to wrap up anything I buy here. That won't do at all for my nutmegs."

"I have nothing else handy," replied the storekeeper with a contemptuous and a coarse jest.

"Hand them right over to me, then; I'll put them loose in my pocket," and suiting the action to the word, with a grieved and

sorrowful look towards the storekeeper and the torn Bible lying on the counter, he turned towards the door. He had proceeded but a few steps when John Moulton, standing with a few of his cronies who were in the store, called after him, "A good many of our brethren and sisters in this vicinity, sir, have their parcels done up in that kind of paper, and you are the first person who has ever objected to it." And folding the leaf, he put it carefully into his pocket.

After every customer had left the store for the night and John Moulton had finished posting his books, he found that folded leaf in his pocket; and smoothing it out very carefully upon his desk, he read it over slowly and attentively. The leaf contained the last chapter of the book of Daniel. The hardened infidel read it over again and again, and his lifelong wilful ignorance of God's Word made it all the more puzzling to him. The last verse in particular arrested him: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. 12:13.

He read these words over and over until he seemed to feel them like coals burning into his heart. He sat at his desk with bowed head, pondering upon them, until his wife became alarmed and crossed the street to the store to see what had detained him. He heard her rap gently at the locked door, and, opening it, let her in. Pointing to that last verse, the letters of which now seemed to stand out from the crumpled page, he asked her, with trembling voice and blanched face, "What shall my lot be at the end of the days?"

"Alas, John, that you should ask me such a question, and that I should be utterly unable to help you," she replied, bending in turn over the leaf. "This verse has marginal references to Isaiah and Psalms and to Revelation; let us look them up," and she turned to the coverless mutilated old Bible. He knew nothing, and she very little of the order of the books, but after considerable searching, they found Isaiah and Psalms were missing. Presently they came to the Revelation, and eagerly read the verse referred to: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

"I have done no works that I could wish to have follow me," said the husband. "I do begin to see that if the little we have read in the Bible be true and we should die as we are, should not we be among those mentioned here, 'some to shame and everlasting contempt'?" Dan. 12:2; John 5:29.

"I do not know," said the wife, beginning to weep, "but I do believe this is God's Holy Word and in what there is left of it, we can learn the way of life." John 14:6.

"We will earnestly study this Bible to find the way to live, so we may be ready to die." And carefully placing the remnants of the soiled, torn book in a basket, he took it home.

He carried out his purpose. The precious Bible was studied, first the old torn one, then a new copy, until the way of life was found; and his wife gladly joined him in the new sweet exercise of prayer, praise and study of the Word of God, as they now knew it to be.

And so that old family Bible accomplished its mission, and all that was left of it, up to the time of the protest of the strange customer, lie on John Moulton's table.

* * * * *

SELF-SEARCHING

Andrew Bergsma, Holland

Whenever we read the Holy Scriptures, we must not think that God in His Word speaks **about** people, but rather **to** people. That means that we must listen personally. It is important that I place my hands in my own bosom to see how it is with me, in my heart and life. The disciples said, "Lord is it I?"

When we read God's Word, we must not have the attitude of a stranger who shows no interest in what is being read or said. God's Word is quick and powerful. In God's Word, the Holy and Eternal One is speaking. There the Creator is speaking to the creatures. Woe the creatures who set God's Word aside as something unimportant, and discredit it.

We as sinners are so blind in spiritual and eternal things, that we need someone to explain it. The Holy Spirit alone is able to apply God's Truth to our souls. May God by His Holy Spirit impress upon our souls for the first time, the reality of our sin and guilt, so that we will take refuge in Christ, the only true Saviour. If one prayerfully reads God's Word, it can mean that His Word actually begins to read us. What do I mean? I mean that through it, we come to the discovery of who we are. The Spirit reveals to us what lies in our hearts, our thoughts and motives, so that we realize that we are void of the life of Christ, or spiritually dead. **Eph. 2 vs. 1.**

We do not naturally know ourselves. From our birth, we deceive ourselves. The heart, says Jeremiah, is deceitful above all things, who can know it. And besides a deceitful heart, we are being led by the Devil at his will. You may ask, is my condition so bad? The scriptures show that it is so. We are moving on blindly to our eternal destination, outside of contact with God. Therefore, you can see how important it is to realize this state of being lost and before it is too late, find out what we need in order to be restored in a right relationship with the Lord.

May the Lord by His Spirit, show us that in Adam we are lost and by knowing Jesus Christ as our Saviour we can be saved and sure of our interests in spiritual things. More is not necessary, but less will not do. We need Christ or we will be lost forever.

Pray that the Lord by His Word and Spirit will work in you that new life which comes from above, for "no man can receive anything unless it comes from above." John 3 vs. 27.

CHRISTIAN SIMPLICITY

Our Dress and Deportment

William H. Ferguson

In considering this matter of the dress and deportment of Christians we are not entering a field where we are left to our own imagination and thinking. The Word of God distinctly undertakes to regulate the attire of the believer. It is in the pastoral epistles that this subject is gone into in most detail.

To many, such teaching is unacceptable because the Word has a very small place in their lives but in the life of every true child of God surely there must be an ear for that which the Spirit saith unto the Churches.

Woman, of course, pays more attention to details of dress than man, which seems to be her natural inclination - not that man is behind often in pride of appearance and he is certainly not exempt from folly in this respect. We have noticed of recent years amongst men the prevalence of the "gold ring" which at one time, was decidedly absent from the Christian's unassuming manners. It was evidently connected, in the mind of the early saints, with worldliness and puts the wearer in a class distinct from the great majority of believers, James 2:1,9; and by the very context renders its wearing objectionable, violating the rule of Christian simplicity in such matters.

However in the case of the Christian woman the Scriptures give us a much wider range of objectionable features of attire which were so prevalent amongst the heathen women in the days of the early Christian's testimony. We commend to our readers a consideration of such passages as I Tim. 2:9-15; Titus 2:1-15; I Peter 3:1-7, in which the apostles Paul and Peter undertake by the Spirit of God to give regulations for such matters, which, to many professors today, seem altogether beside the mark and they evince no desire to brook interference with their own will and ways in the matter.

In the first passage mentioned in the preceding paragraph, note the use of the words "modest apparel, with shamefacedness (or bashfulness) and sobriety; not with broided hair, or gold, or pearls, or costly array;" and twentieth century custom does not abrogate the Word of God nor does it give license to Christians, young or old, to follow the fashion or custom of the day. This passage alone, coupled with I Cor. 11 which most distinctly brings before us certain facts pertaining to the evident subjection of the woman to the man and the man to Christ, as Lord in the Assembly, should be sufficient to enable any Christian sister to see her path of duty in this respect. How many assemblies of Christians are shorn of spiritual power and perception by the presence of sisters with

shorn hair - an evidence of flagrant disobedience in some and lack of teaching on the subject and ignorance in others!

It is futile for brethren to plead inability to deal with the matter - that just declares the lack of power in ministry and rule. It was not so in the early Church, was never in evidence down through the Church's history and it has remained for the last and closing days of Laodicea (the people's rights) to develop this pronounced and lawless spirit amongst the saints. Then add to this the excess of jewelry, pearls and earrings often displayed in certain quarters where there is not much ministry by responsible brethren and elders on the subject and still further developed is the spirit of the age in the painted lips and fingernails at the Lord's table. Is it the Lord's table (to such)? Is it commemorative of that night in which He was betrayed? Is it in memory of the shame and agony and suffering and rejection of the cross? We trow not in the case of many of these who so absurdly and notoriously project themselves into the company of believers who professedly gather to His Name and Person alone.

These matters may seem of little import to some and especially to those who wish only to hear "smooth things," Isaiah 30:10, but they call for deep exercise in the midst of decadent testimony and where saints are exercised and would seek in simplicity to obey the Word of God in this respect, we are sure it is pleasing to our God and a testimony to the unsaved - I Peter 3:1,2.

We would also mention the reverence and quietness which is becoming to saints in contrast to the "loudness" and "garishness" of the world. How frequently the effect of a good Gospel meeting has been destroyed by unseemly conversation and empty talk afterwards. How could anyone under trouble and distress believe such were deeply exercised about their condition as they listen to the laughter and lightness so manifested.

Brethren and sisters, there is room for much return to simple ways even in this matter of our deportment and our attire and we can be sure that while we are not enjoined to make ourselves conspicuous by a certain brand of attire, nor a certain mould of face, yet a likeness to our blessed Lord in meekness and quietness would render our testimony at once more powerful and, above all, more pleasing to our heavenly Father.

These lines are written for exercised souls, to encourage those who seek to please God, and with a desire to reclaim (through God) those who have been trapped in this snare of Satan.

* * * * *

It is vain to speak of approaching judgment, while finding our place, our portion, and our enjoyment in the very scene which is to be judged.

MISQUOTED SCRIPTURES

Harold S. Paisley

In moving amongst the assemblies and listening to prayers and ministry one has observed how many Scriptures are misquoted. David stated centuries ago when writing under the inspiring Spirit; "The Words of the Lord are pure words as silver in a furnace of earth, purified seven times." Ps. 12:6. Thus we believe and teach that the Words of Holy Scripture are free from every human mixture and should be quoted correctly and handled reverently. It would be better to stop speaking and turn to the Word and read aright rather than misquote by adding or taking away from the infallible Truth.

I purpose to turn my readers to a few often heard misquotations. Doubtless others will come to mind as we consider this matter. It is surprising and interesting that saints sundered far apart by land and sea are given to the habit of the same incorrect quoting. I trust we will all profit by this meditation upon a rather unusual subject. It is important to be accurate even to a small word when using Scripture, for the very letters are inspired as the epistle to Galatians chapter 3:16 will show, where the letter "s" makes the vital difference in the meaning of the text.

Misquotations may not appear a serious matter but it is one of the ruses of Satan to undermine the perfection of the Words of God.

In the first temptation the serpent altered the Truth by the addition of one word. Gen. 3:4. The Edenic fall was brought about by the misquotation of the Word. Satan failed in the same tactics which he used in his attempt to turn the Lord aside, when he left out four words from Psalm 91:11 according to Luke's account of the temptation. Luke 4:10. We learn from this that it is a subtle device of the enemy to undermine the Word of God by misquotation. It is more serious than at first appears and any of us can easily fall into his design.

One of the marks of the false cults is the wrong handling of the Scriptures. This is done by misquotation and the wrong application of portions, springing from the careless reading of the context. We should ever be clear as to the meaning of the passage in its setting before any application is given.

The misquotations we commonly hear however are the result of lack of thought and the repetition of phrases culled from others.

SOME COMMON MISQUOTES.

1. A misquotation heard at the Lord's Supper. "As often as ye eat this bread and drink this cup ye do SHEW FORTH the Lord's death".

These words have passed into common use. They are heard in many gatherings of the saints. This idea of "Shewing Forth" is not in the text of I Cor. 11:26. The word is to "shew the Lord's death". To shew forth is to act out as on a stage but to shew is to proclaim or preach. We shew to angels who witness the gathering I Cor. 11:10 and the spectators who are present being unlearned and the unsaved, I Cor. 14:16 & 23, and the world who see us assemble. The Lord's supper is a proclamation of the Lord's death as the only ground of Hope and Salvation.

"No Gospel like this feast,
Spread for us Lord by Thee
No prophets or evangelists
Preach the glad news more free".

2. A misquotation heard at the Prayer Meeting.

"Paul may plant and Apollos may water but God alone can give the increase"

There is truth in this statement but the words are not the Scripture. These words are frequently heard as prayer is made prior to the Gospel preaching.

The actual words are "I have planted, Apollos watered, but God gave the increase". I Cor. 3:6. Here Paul is referring to the work of the planting of the assembly at Corinth as result of his gospel preaching, and the ministry of the Word to the saints by Apollos, and the wonderful grace of God that increased the assembly.

3. A misquotation heard in relation to giving to the Lord.

"Giving the widow's mite."

This is often said when an appeal is made for funds for the furtherance of some project in the Lord's work. Saints are asked to give the widows mite. Now the widow did not give her mite but gave two mites and was highly commended by the Lord Jesus. Mark 12:42. Thus the giving of a mite is only half what she gave, and is only half of a farthing. The following short poem is a beautiful memorial to the widow's consecration.

"Two mites --- a simple little farthing,
It was so small,
And yet she might have halved it,
It was her all.

One mite for God and one she needed,
Of wealth so small
No, trusting in the God of widows
She gave her all

And as in sight of Him who saw it,
It was not small
For He who watched how it was given
Said "More than they all".

4. A misquotation heard in connection with the erection of a Gospel bill board.

“That he who runs may read”

The idea here was that in putting up a bill board the lettering would be so large that the runner may read as he passes. The idea is good, and the erection of good gospel texts on highways and outside all our Gospel Halls in large and clear print is common sense, but no such teaching is found in this verse.

The actual words of Heb. 2:2 are “Write the vision and make it plain upon tables, that he may run that readeth it.” The vision was to be written so plainly that the reader would begin running. It was by reading the Word that we ran to Christ for salvation and now by reading we run in the race towards the goal in Heaven. Here the first reference has to do with Israel in a future day. They will read and run to the land of promise. Heb. 2:14.

5. A misquotation heard at a burial service.

“I shall be satisfied when I awake in Thy likeness”

This verse has often been misquoted especially at burial services. The correct word is “I shall be satisfied when I awake, with Thy likeness.” Ps. 17:15. The truth of being like Christ in resurrection is not presented here, but fully elsewhere in the New Testament. David in this lovely psalm is speaking of the satisfaction of the saint in the presence of God with the beauty of the Lord as he beholds Him face to face.

From these remarks we see that at the Lords supper, the prayer meeting, in the spreading of the Gospel and even in words of comfort at the burial service, the Words of God are often misquoted.

* * *

ABSOLUTELY UNIQUE

The Person of Christ is absolutely and necessarily unique. Never before was there, never afterwards could there be, another Christ. In Him is truly and veritably present - the power to think our thoughts, know our experiences, bear our griefs, and carry our sorrows. In Him also is the nature of the Godhead truly and veritably present - the eternal love for the human race sorrowing over its fall, and purposing its redemption; the eternal righteousness, moved with wrath against sin, as an intolerable condition in the universe. His assumption of humanity is not accomplished by His resignation of the Godhead. He does not become man by ceasing temporarily to be God; but in the uninterrupted life of His Godhead. He assumed once and forever the nature of man, carrying it for three and thirty years amidst conditions of humiliation consummated in death, and thence onward and eternally carrying it in the power and blessedness of Risen Glory.

SPIRITUAL CONVERSATION IN LUKE'S GOSPEL

John J. Stubbs, Scotland

How interesting to notice in the gospel of Luke three topics of conversation, all having as their subject the Blessed Person of the Lord Jesus Christ. Each of these references to spiritual conversation is unique to this gospel.

Luke 2:28 - "SHE SPAKE OF HIM".

It is lovely to see in the godly Anna not only a willingness, but a joyous spontaneity to speak of Christ. As soon as she saw Him she spoke of Him. For the Messiah, the fulfilment of her hopes, she had waited long, and now it is her delight to speak of Him to others. Dear Anna did not speak about others or against others. How often we are guilty of just this, adopting the critical tone, our lips are filled with gossip and repeating things on "hearsay". Anna did not indulge in light talk, but was quick to speak of the One she loved and for whom she had waited. Are we? Is our after-meal talk filled with Christ? Do we delight to engage in real spiritual conversation over the things concerning Himself as we have fellowship with believers in the home? Certainly the home should be a scene of spiritual conversation. Is it possible that spiritual themes finish at the assembly door after the meeting, and are no longer taken up afterwards? Can it be that our minds easily and quickly turn to our business and the events in worldly affairs? These are questions that ought to give us exercise of soul. This spiritually minded woman belonged to the tribe of Asher, of which tribe it is written: "He shall yield royal dainties" Gen. 49:20. Anna certainly yielded royal dainties in her speech. May we as we wait for the second coming of our Lord Jesus Christ be thus found speaking of Him to all who share the blessed Hope.

She spake of Him, oh glorious occupation,
 Could mortal tongue a worthier theme expound.
 She spake to all that waited for redemption,
 Of the Blest Person she had found.

Luke 9:31 - "AND SPAKE OF HIS DECEASE".

Here two of the seven persons that formed the holy circle on the mount of transfiguration speak of the Lord's death. What a tremendous theme! The word "decease" should be better rendered "exodus". How significant! Both Moses and Elijah were concerned with an exodus: one from bondage in Egypt, the other from bondage of Baal-worship. Peter applies this very same word to his own departure in II Peter 1:15. The theme of these two Old Testament saints was that His death was an exodus of triumph. Regarding death, Moses wanted to live, but he died (he was not permitted to enter the land of Caanan), whereas Elijah wanted to die, but he lived (remember his despondency under the juniper tree). But, thank God, Christ accomplished His own death. Again while Moses was the former of Israel, and Elijah the reformer of Israel, the Lord Jesus Christ will be the transformer of Israel. May we never tire

speaking of His death. These two saints were in accord with heaven, whose deep interest was riveted upon this momentous event. The sins of Old Testament saints are forgiven on the ground of it (Rom. 3:25), and in glory it will never be erased from the memory of the Redeemed, providing constant cause for ceaseless praise.

Luke 24:14 - "THEY TALKED TOGETHER OF ALL THESE THINGS".

These two disciples on the Emmaus Road spoke to one another about Christ. The events of the crucifixion filled their minds, but they understood them not. Their hopes regarding the Messiah seemed dashed to the ground. It was at just such a time as this that the Lonely Traveller drew near and listened to their sorrows. Then as the Enlightening Teacher He led them through the scriptures. Though they conversed together in doubt and dejection, we can commend them for speaking of Christ as they tried to find an answer to their problems. How beautifully as in the case of Anna and now of these two disciples was Mal. 3:16 exemplified, "Then they that feared the Lord spake often one to another". When we speak of Him He will always be one of the company. Do our souls long for the sweet presence of our Lord? Then let us speak more of Him. We may pray and read our Bibles. While this is good, there is the danger we may stop short and neglect to engage in spiritual conversation. We are expressly bidden to "Exhort one another" (Heb. 10:25), and to "Edify one another" (I Thess. 5:11). If we love Christ and His things, having learned a little more about Him, we should not feel tongue-tied, but be ready to share our findings with others of like mind. If we were to review our lives perhaps we should find that much time is wasted in many things that would otherwise be put to profitable use in spiritual conversation.

AS UNTO HIM

"When you think, or speak, or read, or write,
 When you sing, or walk, or seek for delight,
 To be kept from all wrong when at home or abroad,
 Live always as under the eyes of the Lord.
 Whatever you think, never think what you feel
 You would blush, in the presence of God, to reveal;
 Whatever you speak, in a whisper or clear,
 Say nothing you would not like Jesus to hear.
 Whatever you sing, in the midst of your glees,
 Read nothing unless you are perfectly sure
 Consternation would not be seen in your look;
 If God should say solemnly, 'Show Me that book!
 Whatever you write, though in haste or in heed,
 Write nothing you would not like Jesus to read;
 Whatever you sing, in the midst of your glees,
 Sing nothing His listening ear would displease.
 Wherever you go, never go where you'd fear
 God's question being asked, 'What dost thou here?'
 Turn away from pleasures you'd shrink from pursuing,
 If God should look down and say, 'What are you doing?' "

SPIRITUAL LESSONS FROM THE LIFE OF PRISCILLA AND AQUILA

John Gray

Priscilla and Aquila are mentioned six times in the New Testament. The Spirit of God points out many outstanding qualities and spiritual virtues that would make them models for others to follow. The purpose of this present writing is to point out some of these commendable features.

The **CONVERSION** of Priscilla and Aquila is not mentioned in the Book of Acts. In the epistles Paul refers to their spiritual standing in Christ (Romans 16:3) and in the Lord (I Cor. 16:9). In Christ is a position of blessing and in the Lord a position of responsibility. A proper understanding of this truth would result in the daily acknowledgment of the Lordship of Christ. All believers are in Christ and in the Lord.

The **NAMES** of this good man and his wife are significant and instructive. Aquila means an **EAGLE** and Priscilla means **OLD FASHIONED**. The man, having some of the characteristics of the eagle, would be heavenly minded, while the woman, marked by sobriety, would not be easily affected by the attractive fashions of the world. Names suggest personality, so we can assume this couple had attractive and impressive spiritual personalities.

The **MOVE** of Priscilla and Aquila from Italy to Corinth is recorded in Acts 18, verses 1 and 2. The law of the land compelled them to move. Victims of circumstances, they were to find out later this move was allowed of God and that they were in Corinth to do the work of God--a lovely example of circumstantial guidance. Mary and Joseph had a similar experience in relation to the birth of Christ. Luke 2:1-4.

The **FELLOWSHIP** in the "tentmaker's" home was enjoyed by Paul when he joined Priscilla and Aquila at Corinth (Acts 18:1-3). Secular employment is important and instructive, see Peter the fisherman, Matthew the civil servant, Luke the doctor and Zenas the lawyer. Certain features of the secular could illustrate the spiritual. The tent, as a symbol of the pilgrim life, would remind this spiritual man and his wife that they were strangers and pilgrims (I Peter 2:11) -- strangers away from home and pilgrims going home. No doubt they understood practical separation.

The **HOUSE** of Priscilla and Aquila was a place of hospitality, just like the guest house of Martha and Mary (John 12), the guest house of Simon at Joppa (Acts 10) and the guest house of Lydia at Philippi (Acts 16). In short, what the guest house at Shunem was to Elisha (II Kings 4), this guest house at Corinth was to Paul. Impartial hospitality is a wonderful ministry and should be encouraged and commended.

The **ASSEMBLY** met in the house of Priscilla and Aquila, indicating they had a godly care for the Lord's people, just like Philemon (Philemon verse 2), Nymphas (Col. 4:15) and Mary in Jerusalem (Acts 12:12). The meeting place of the assembly is an important place. Just as Christ took His place in the midst at Bethany (John 12:1-3), so would He take His place in the midst of the assembly meeting in the house of Priscilla and Aquila.

The **INTELLIGENCE** and spiritual perception of Priscilla and Aquila are revealed in Acts 18:24-28. Listening to gifted Apollos preach they detected something defective in his preaching. Note how they helped him privately and doctrinally. Had Priscilla attempted to do such a thing in the assembly she would have been out of place. In this, we see the difference between the assembly Bible reading, when the woman is silent and subjective, being fully covered or veiled, (I Cor. 11:6), and the family reading, when she is free to ask questions and make suggestions or enter into a discussion. It is important to see things which are different.

The **WORKERS** chapter of the New Testament is Romans 16. Some have said it is a preview of the Judgment Seat of Christ. Paul in the chapter must represent Christ as the appraiser and commender of the workers. The commendation of this devoted man and his wife is in verses 3-5, giving us the assurance that Priscilla and Aquila will, at the Judgment Seat of Christ, be rewarded and have a distinctive place of honor in the coming Kingdom, when Christ sits on His throne of Universal dominion and government. (Rev. 2:26,27).

HIS WILL

Be still my soul, thy
 Saviour understands;
 The path may darksome be,
 But if thy will
 Be given o'er to Him,
 Thou all shalt see.

Say not, O Lord, give me
 my heart's desire,
 It may not be His will:
 Hark to His Voice,
 Then, whether good or ill,
 It is His choice.

Say, rather, O my Lord
 Thy will for me
 Be ever always done,
 Yes, done for Thee.
 Thus in this glad surrender
 I shall be free.

CONSIDERATIONS FROM THE BOOK OF RUTH

Albert Hull, Nova Scotia

It is most interesting to ponder the various characters mentioned in this delightful little book. The events recorded cover a period during the times of the Judges, coinciding with the third generation after the exodus from Egyptian bondage. It is most interesting to see the purposes of God revealed in this Book, thus making it a mine of spiritual wealth. Confining our study to chapter two in this Book, we shall endeavor to glean lessons which may be to our spiritual profit. "The things written aforetime are written for our learning" (or written with a view to our instruction). We shall consider Boaz, the Servant, the Maidens and young Men, and finally Ruth, as a picture of the newly converted soul.

BOAZ

Boaz is an excellent type of our Lord. He is the Kinsman, the Mighty Man of Wealth, and the Master. In all these features he is like our Adorable Lord. We can also detect that he is a man of grace, for Ruth recognized this when she uttered the words, "Why have I found grace in thine eyes?" The meaning of his name, "the strong one" is suggestive. The great antitype is seen in this character in the wilderness (Matt. 4:11) in His life, on the cross (Heb. 2:14), in His death, in resurrection (Col. 2:14,15) and in coming glory (Psa. 24). As we view the features of our Heavenly Boaz and our links with Him, may it produce humble adoration and devoted service. Well could we sing the words, "Blest Man of Calvary Who won my heart from me, Who died to set me free, Blest Man of Calvary." This is our Lord. Worship thou Him.

THE UNNAMED SERVANT

"And Boaz said unto the Servant that was set over the reapers" v. 5 & v. 6: Here we have a type of the Holy Spirit overseeing the Work and Workers. We recall that unnamed servants are often pictures of the Holy Spirit: in Gen. 24 the Servant is sent forth to seek the Bride; in Luke 14 the Servant is sent forth to call sinners to the feast; and in John 16 we have the Spirit's mission and ministry. This present age is the age of the Holy Spirit as He equips, empowers, and sends forth servants. Here in the chapter the Unnamed Servant introduces Ruth to Boaz. Is there not a lesson here for us? While we have the privilege to preach the Word, make plain the message, emphasize the Blood, the death, the substitutionary work of Christ, let us remember it is the work of the Holy Spirit to reveal this to the soul of the awakened sinner. Better to have quality than quantity. A word of caution is needed in these days of spurious profession. It is a great joy when the Lord does His work in the soul of a sinner.

YOUNG MEN AND MAIDENS

They served under his (Boaz's) charges. "Have I not charged the young men" v. 9. They also took character from their Master and obeyed him as to purity. We feel the need to restate the words of Paul to young Timothy, "Keep thyself pure." Morals are low and it would be wise to raise the standard of holiness to young brethren and sisters. The pollution in the reading material in the world should be shunned. Better far to have good wholesome literature to feed the soul and preserve the life. The young men manifested a devoted obedience to their Master. Should not we? His commandments are not grievous. Loyal obedience will bring happiness and holiness into our lives individually and collectively. There was room for all in the field, and thus it should be in the local assembly, all working under the Lordship of the Lord Jesus. There was also a house of rest provided after the toiling and the working. The need of rest from activity is a great necessity for happy service. Communion is needed; the replenishing of our souls in His presence is essential. There can be the danger of being overactive at the expense of losing communion. The hymn writer wisely put it, "Alone with Thee, Oh Master, where the light of earthly glory dies; Misunderstood by all. I dare to do what Thine own heart would prize." In Mark's gospel we have the untiring service of the Perfect Servant. Yet in that gospel we have at least ten retirements!

RUTH

Ruth is a type of the newborn soul. She was converted to the God of the Hebrews "under whose wings thou art come to trust." The Lord had visited His people in giving them bread (type of the Word of God). We have Ruth desiring to glean, verse 2, "let us go to the field to glean." This is one evidence of the newborn soul (I Peter 2:1-2). It is very important to have right desires in early life. It soon becomes evident where this is lacking. To influence our family aright there must be the Word of God held in high esteem. In every department of our lives the Word should have first place. Job regarded it above his "necessary food".

Four features are seen in Ruth as to gleaning: (1) She had to stoop down to glean. Here we have the PATIENCE necessary to glean from the Word; (2) verse 7, "She hath continued even from morning until now." Here we have her PERSISTENCE, a necessary exercise; (3) Then, verse 17. "She beat out what she had gleaned." Here we have the simple lesson of PRAYER in gleaning; (4) Lastly, verse 18, her mother-in-law saw what she had gleaned. Here we see PROFIT in gleaning. Paul said to Timothy, "that thy profiting may appear unto all." Others will detect our progress in the spiritual realm. There will be freshness as well as warmth in our words and ministry. To be forewarned is to be forearmed, and thus it is wise counsel to remind the young believer to be aware of the evil influences of T.V. Sad that many who once shunned it are caught in this. Brethren, we need grace to say "no" to the fleshly desires and to feed the soul upon the unerring, infallible, indispensable, eternal

Word of God. The world, its fashions and allurements will have no attraction for the Christian who loves His Lord and His Word. A dear Christian before conversion could not read. He taught himself to read after salvation's day and became a lover of the Bible. On his deathbed, unable to see well, he had it placed across his chest. When asked why it was there, he replied, "I cannot read it, so I'm just loving it." May such be our desires.

Thus we conclude that in this wonderful chapter we have practical observations that would cause us to appreciate and serve the greater than Boaz, our Lord Jesus Christ.

* * * *

THE BIBLE IN THE WALL

Many years ago a lady in Spain wanted to witness to her faith by distributing Bibles. One of the men she approached was a stonemason building a wall, who had never had a Bible. She encouraged him to accept a Bible even though he did not want one. When the lady left the man resolved, "I'll never read this Book and I'll make sure no one else will either." He placed the Book in the wall he was building and sealed the stone wall.

A few years later an earthquake made a huge crack in the stone wall and exposed the Bible. A building inspector took the Book home and began to read this Book which was entirely new to him. Through his reading of the Scriptures he "heard" the Gospel and was saved. As a Christian he wanted to spread the Good News about his Lord and began selling Bibles from door-to-door.

One of the people he approached was the stonemason who had hidden the Bible in the wall. The stonemason was still not interested in having a Bible and told the story of how he had once sealed one up in a wall. The Bible distributor took out the very Bible and showed it to him. The startled man sat down and listened to the distributor's story and now he decided he would like to have a Bible.

The end of the story is that the stonemason not only was converted but eventually became a foreign missionary and laboured faithfully for many years.

Selected.

* * * * *

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on. This is true greatness, to serve unnoticed and work unseen. Oh, the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here!

QUESTIONS AND ANSWERS

Question: What are we to understand by the words of 1 Thess. 5:23 "May your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ? Can we understand the difference between spirit and soul?

Answer: It is difficult to understand the spirit and the soul in man. It is clear however that man is a tripartite being. Gen. 2:7. The Scripture quoted in the question places the three parts in their order of importance. The spirit is the highest and the body the least. Man in his natural condition is more concerned with the well being of the body than the welfare of the spirit and soul.

The spirit is associated with the mind and the intelligence. "For what man knoweth the things of a man save the spirit of the man which is in him" 1 Cor. 2:11.

The soul is associated with the affections and the desires of the heart. These linked with the body form one personality.

God is the Father of spirits, so it appears that the spirit gives man his consciousness of God. The soul gives self consciousness. The body with its senses gives earth consciousness.

At the time of death, the body without the spirit is dead, or asleep in the case of the believer. James 2:26, 1 Thess. 4:13. The soul and spirit never die or sleep but continue to exist either in Heaven or Hell. The Word of God does not divide the soul and spirit but can pierce the inmost depths laying both bare, revealing all that man is in the sight of God. Heb. 4:12.

It is thus revealed that the spirit and soul can never be separated while linked with the body in this life, or apart from the body in the intermediate state, or finally in the eternal state when reunited with the body in resurrection. This is true of both saved and lost. How serious a matter to be a living personality destined to exist eternally in glory or despair.

The knowledge of the spirit will always be possessed by the soul, and the affections of the soul will always be the portion of the spirit. When we speak of the salvation of the soul we mean the salvation of the person who is spirit, soul and body.

Question: Will you explain the words of Matt. 11:29. "Take my yoke upon you and learn of Me"? I had thought that the yoke meant sharing the Lordship of Christ until reading an article recently where a different idea was given.

Answer: We believe that bearing the yoke has the idea of sharing the Lordship of Christ. This wonderful invitation is recorded alone by Matthew. In its context it was addressed firstly to those upon whom the Pharisees were placing heavy burdens by demanding strict obedience to their interpretation of the law. This was spoken of as a yoke. The Lord in absolute contrast to these heartless teachers calls upon disciples to take His yoke. This was not a mere external law but loyalty to His Person, thus the burden of doing His will was an easy task.

Regarding the phrase "Learn of Me", the Lord Jesus presents Himself as the Teacher of disciples. He is marked in His ministry by a meek and lowly spirit. When we are marked by dullness and slowness to learn He is never impatient but bears with our feebleness. In this He is the great examples to all who would instruct the saints. Paul had this in his ministry. "I Paul beseech you by the meekness and gentleness of Christ" 2 Cor. 10:1.

Question: Where did the wise men find Christ?

Answer: We believe that the wise men came to Nazareth and not to Bethlehem as is the more common belief. The events of Matthew 2 should be placed between Luke 2:39 and 40. Some forty days after the birth of Christ, following His circumcision and the Temple presentation Joseph and Mary returned to their home at Nazareth. Meanwhile the wise men were on their journey. They seem to have taken a long time to reach Jerusalem, for Herod made accurate inquiry as to the time of the first appearance of the star. The cruel edict of Herod that all children from two years old and under should be slain seems proof that the birth of the Lord was at least two years earlier, and so He was no longer at Bethlehem. If the visit of the wise men had taken place at His birth there was no need to massacre any but infants. The Scripture speaks of the Lord Jesus as an infant (brephos) in connection with the visit of the shepherds in Luke 2, while throughout Matthew 2 He is spoken of, not as an infant (brephos) but always as a young child or a boy (paidios) Moreover the wise men are not around a manger but in a house where He was. These facts all point to Nazareth as the place of the visit of the wise men and not to Bethlehem as is usually taken for granted.

* * *

The Christianity of the closet, and the Christianity of busy life are not, as is often fancied, conflicting things. The man who has fellowship with Christ in his solitude, knows how to carry the savour of that fellowship, even into the most common affairs of life.

Beetown, WI — Eric McCullough and Paul Elliott are having meetings following up the gospel work of past months, and a baptism was held on May 11th.

Tylertown, MS — Some well attended Gospel meetings were held by brother L. Ballhagen in a new community nearby. Prayer is requested for guidance as to the pitching of a tent in that district.

Lynden, WA — Sydney Maxwell started April 20th speaking from his chart on the "Seven Churches of Asia."

Arlington, WA — Eric McCullough and Jack Noble expect to pitch a tent here in June.

Antigua — Samuel Maze and his wife returned to their former field of labor on February 6th. Prayer is requested for the progress of the work. Their address is: Box 638, St. John's Antigua, West Indies.

Portavogie — Good meetings characterized the conference the Thursday before Easter weekend.

Newtownbreda — J. Milne of Venezuela and J. Hawthorne in the Gospel.

Edenderry — J. Martin and W. Jennings preaching the Gospel.

Newtownards — J. Lennox and J. Brown started April 20th in Gospel meetings.

Donegal Road — S. Ferguson and N. Turkington laboring together.

Clough County Antrim — J. Stubbs present for ministry meetings.

Mac Duff — Tom McNeil of Northern Ireland in Gospel meetings.

Dalmellington — John Stubbs and John Burns had 4 weeks of Gospel meetings. No signs of blessing, but good to see fruit remaining from previous effort 7 years ago.

Castle Douglas — Prayer valued for this assembly. Reduced to some 16 in fellowship. They desire to continue in simple paths.

Fraserburgh — Request prayer to strengthen the testimony as they have taken a decided stand against interdenominational activity and desire to adhere to Scriptural principles relative to the Assembly.

Mimico, Ontario — Recent Bible Readings on II Timothy were an encouragement to the Assembly. A nice spirit of harmony prevailed. They were cheered by the attendance.

Yugoslavia — A brother writes of good news here ". . . . That they had special Gospel meetings in different assemblies, and through those meetings 17 souls got saved . . . One thing wonderful, that the brethren keep the teaching of gathering alone in His blessed name."

Deer Lane, Ontario — Brethren G. Sharp and M. McLeod started in the Gospel on April 27th.

Nipissing Junction, Ontario — Brethren S. Patton and M. Pratt saw a nice number profess during 7 weeks of Gospel meetings.

Susser, New Brunswick — Brother Murray McCandless writes "We have had our trials and triumphs in these parts. However, of late we are much encouraged with a few souls from out of the "raw." Trust they will go on and prove material, that the Lord will add to the local company. Presently we have 16 in fellowship. We are planning on building a hall here in Sussex this summer, if the Lord continues to open the way. The little assembly in Green River does well also, and I trust they will be preserved for the Glory of God. Presently H. Hannah is helping me in meetings in two separate areas, with three nights in one and two in the other each week."

Labrador — At English Point, Brethren William Bingham and Bert Joyce had 4½ weeks of Gospel meetings. Blessing seen in salvation. They went on to L'Anse-au-Loup where they were greatly cheered by a move of the Holy Spirit in seeing a number - over 40 - profess. One marked feature of this series is that after two weeks with some blessing, a number gathered for prayer each afternoon. God signally honored this exercise in that 5 professed starting that night and 5 the next night with a good number afterward until the meetings ended after 11 weeks.

Parsons Pond, Newfoundland — A number professed during the Easter conference, after which brethren G. Goff and G. Campbell continued in the Gospel with blessing.

Nineveh, Nova Scotia — Recent conference well attended, largest to date. A happy atmosphere prevailed and the saints received helpful ministry from the Lord's servants. Brother J. Paton from Scotland continued for two weeks ministering in various assemblies in Nova Scotia, Prince Edward Island and New Brunswick.

Sydney Mines, Nova Scotia — Brethren N. Burden and A. Hull commenced in this mining town in the gospel. Prayer valued for many here who are the subjects of much prayer. This assembly has been blessed recently with a number leaving the religious systems to gather outside the camp. Brother D. Swan in the gospel at Margaree, N. S. helped by a local brother from Baddeck.

Avonport, Nova Scotia — Mr. & Mrs. L. K. McIlwaine, who have not been too well, are looking forward to the arrival of their daughter, Mrs. J. Walmsley, from Venezuela.

CONFERENCE NOTICES

Northern Ontario — Assemblies of Earlton, Englehart, Kirkland Lake and Charlton will be held D.V. in the Englehart High School June 28, 29 and 30, with prayer meeting June 27 at 8:00 p.m. in Englehart Gospel Hall. Servants of the Lord walking in the old paths welcomed in ministry. Subjects for Bible readings; Prayer, Worship, and Service. Supper will be served for visitors on Friday at 5:30 p.m. Corr. to Norman Ferguson, Earlton, Ontario or Harvey Pratt, Charlton, Ontario.

Pugwash Junction, Nova Scotia — Annual conference at the Gospel Hall, June 28, 29 and 30. Preceded by prayer meeting on June 27th at 7:45 p.m. Lord's servants walking in the old paths welcome in ministry. Usual order of meetings will prevail. Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia BOK 1MO Tel. (902) 243-2334.

West Union, IA — Usual all day meeting on July 4th starting at 10:00 a.m. Please bring Believers Hymn Books. Corr. Lester Crain, Clermont, Iowa 52135, Tel. (319) 423-5586.

FALLEN ASLEEP

Philadelphia, PA — Our dear brother in the Lord, John Bothwell, passed away April 3rd of a heart attack. Born in Ireand in 1901 and converted while still a young man. Came to the USA in 1924. Received into fellowship at the Olney Gospel Hall in 1954. He loved the assembly and the Word of God and one could appreciate his hearty "Amen" which came not just from his lips, but from his heart. A man of prayer, spending much time in visitation and doing the work of a true shepherd. He witnessed faithfully to souls on the street corner giving out Gospel tracts. The saints mourn his passing and he will be missed.

Philadelphia, PA — Our dear sister, Mrs. Matilda Fite, widow of Clay C. Fite, well known servant of Christ, passed into His presence on April 5th. Born June 4, 1894 in South Philadelphia, born again August 30, 1911. After their marriage in 1918, they established residence in Keyser, WV, later in Conellsville, PA moving to Philadelphia in 1932. In declining health since her husband's home call in June 1975.

Iowa — Mrs. Oliver Smith, 97, went to be with Christ May 11. Further particulars next issue.

Galt, Ontario — Brother Robert McClurkin went to be with Christ on April 29th. No further particulars available.

Hampton, IA — Our beloved brother, Leo Malone, 78, passed on to glory April 11th. As a Roman Catholic, with deep exercise about eternal matters, he was speaking with his land-lady about her need of Christ and how John 3:16 fills that need, and got saved himself. His wife who listened to the conversation said, "Leo the way you talked today was so different." He replied, "Yes, I just got saved myself." That was on July 10, 1930. Through the years he had a great interest in the souls of men pointing a number to Christ. In fellowship in the Hampton Assembly from its beginning.

Moncton, New Brunswick — Our sister Mrs. Ada Morton (nee Montrose) went to be with Christ April 13th. Born January 24, 1894 in Pugwash Junction, N. S. Born again September 9, 1906. First received in fellowship at Pugwash Junction, moving to New Brunswick after marriage where she and her husband were in the New Scotland assembly (long since discontinued) and for many years in Moncton. Sometime after her husband's death 10 years ago, moved to Vancouver, where she lived until she was called home. Uppermost desire was to see her children saved, which desire God honored, and all of her eight boys are saved and in assembly fellowship. Burial in Moncton.

Vancouver, B. C. — Mrs. Eunice Alves, widow of the well known servant of Christ, Hector Alves, passed peacefully into the presence of her Lord on April 10th. Born February 12, 1899, the daughter of David and Ellen Rouse Scott. Saved March 26, 1910 through John 6:37 and John 10:28. Later upon obeying the Lord in baptism was received into fellowship in the newly formed Cedar Cottage Assembly (now Victoria Drive) where she remained except for a brief time in Edmonton and in Seattle. A few months after her husband's home call in January 1978 she broke her hip, then suffered a severe heart attack which kept her confined to the hospital until her home call. Her cheerful, uncomplaining attitude made her a favorite of the hospital staff. Survived by 3 daughters, Mrs. Ross Gorman, Mrs. Joseph Thompson and Mrs. Bruce Cumming and a son, Donald, the latter two of Venezuela, all saved and in assembly fellowship. Also 4 sisters share in that blessed hope. She was in the same hospital as Mrs. Morton whose home call is also reported here.

Byfield, MA — Our brother, Frederick L. Pearson, went to be with Christ May 6. Born in 1899, born again in 1921. For many years served as assembly correspondent, later spent considerable time in ministering and preaching the Gospel among the assemblies further afield. Resided for a period of time in Albuquerque, NM and again in Fort Worth, Texas. Pray for a son and three daughters. He was a nephew of the late Joseph F. Pearson, a well known servant of Christ.

STRANGERS HERE

Let us never forget this, that we are only pilgrims and strangers here. This world is not our home. Our citizenship is in heaven. Whenever this great truth is forgotten, we forget what manner of people we are, and, before we are aware of it, we find ourselves pressing eagerly forward for some coveted prize of earth. The heavenly citizenship is forgotten; and alas! too often the next step is to deny it altogether. A position in the world or in society is looked upon as something to be grasped at. Dignity and reputation must be preserved at any cost. How empty would all this appear, if we just lived in the power of our holy separation - our heavenly citizenship! Christ "made Himself of no reputation." Let this mind be also found in you.

* * *

OF ONE HEART

God made all of one heart in the beginning, Acts 4:32. Why are all not of one heart now? Because all are not in subjection to Him who made them one. To be at one with God is to be at one with all who are at one with Him. If we would have the oneness of heart that characterized the early days of the church's history, that oneness is not to be by agreeing to settle our differences and be as well-pleased with each other as we can. We may bring ourselves into unison with each other and yet fail to be in unison with God. Such is not the Lord's way of reaching oneness of heart. We must each seek to be brought into agreement with God. "If we walk in the light, as He is in the light, we have fellowship one with another." I John 1:7. In seeking to settle our differences it might be well first of all to ask the solemn question, "Are we walking in the light of God?"

* * *

WHAT IS YOUR LIFE?

IN the book of Job, it is said to be "of few days" like a "weaver's shuttle," a "shadow," a swift "post" or messenger, a fleet vessel, an eagle cleaving the air. The Psalmist speaks of our life as an "handbreadth" - a "wind that passeth," while Solomon refers to life as "vanity and vexation of spirit." The answer of the Spirit through James, is, "it is even as a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. Well might we pray the Psalmist's prayer: "So teach us to number our days, that we might apply our hearts unto wisdom." Ps. 90:12.

Words in Season

THE BIBLE FAMILY MAGAZINE



BE STRONG!

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle: face it. Tis God's gift.

Be strong!

Say not the days are evil,--Who's to blame?
And fold the hands and acquiesce--Oh, shame.
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow comes the song.

M. D. Babcock

"Be strong and of a good courage; be not afraid,
neither be thou dismayed: for the Lord thy God is
with thee withersoever thou goest." Joshua 1:9.

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

CHANGE OF MEETING TIME

Charlottetown, P. E. I. -- Please note new schedule for meetings. Breaking of Bread - 10:00 A.M. Prayer and Bible Study, Tuesday - 7:30 P.M.

CHANGE OF ADDRESS

John A. Gray, 367 Blackacres Blvd., London, Ontario N6G 3E5, Telephone: (519) 473-4208.

PRAYER REQUEST

Bro. Ben Sutton, suffered a heart attack recently and will be restricted as to his labors.

NEW PRINTING

"Begin With God" G. G. Johnston, 1880-1972, former associate editor of Truth and Tidings. This is a vinyl covered edition of the selected writings of our brother Johnston. Available from Steer's Christian Supplies, 150 St. George Street, St. Thomas, Ont. N5P 2M4 or from Mr. Frank Woods, 36 Beattie Street E., Lambeth, Ont. NOL 1S0. \$4.25 in Canadian funds including handling and postage.

U.S.A.

Byfield, Massachusetts — The assembly was cheered with help in their recent conference - their 99th.

East Boston, Massachusetts — The Bible Readings on II Timothy were considered most profitable and practical.

Washington — Encouraging blessing in the Gospel has been seen in the southwest part of this state through home visitation and cottage meetings by local brethren.

CANADA

Ottawa, Ontario — An excellent conference has been reported with two Bible Readings being the highlights.

Midland, Ontario — Recent conference was well attended and truths pertaining to the local assembly and practical Christian living were stressed. A young man professed Sunday evening.

Sarnia, Ontario — Good conference with helpful ministry.

Taylorville, Saskatchewan — Douglas King, recently returned from El Salvador, and Richard Robertson had Gospel meetings in which they saw some profess.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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IN THE EARLY CHURCH

They were all baptized believers, but no Baptists.
They had Presbyters, but no Presbyterians.
They had methods in their meetings, but no Methodists.
They had bishops in the church, but no Episcopalians.
They trembled at the Word of God, but there were no Quakers.
There were Congregations of believers, but no Congregationists.
They met simply as Christians in the Name of our Lord Jesus
Christ and were obedient to His Word.

Acts 2:41-42



Louis H. Brandt

Born: June 23, 1886

Born Again: March 12, 1922

Borne Home: May 19, 1980

LOUIS H. BRANDT

(1887 - 1980)

Fred Hill

In the home call of our esteemed brother, Louis Brandt, on May 19, age 93, another link has been removed in the chain of faithful men that God has raised up to carry the Gospel message to the communities of northeastern Iowa and across the Mississippi River into Wisconsin.

On March 12, 1922, while Oliver Smith was reading John 4 to him he saw what it meant to believe and rested on the truth contained in Isaiah 53:5 and John 5:24. A statement often made by Mr. Brandt was, "When we were married I was a Lutheran and my wife was a Catholic. She didn't want my religion and I didn't want hers. But when she received Christ, I wanted what she had." He was among the earliest to be gathered to the Name of the Lord Jesus Christ in Garnavillo. Even though engaged in farming until retiring in 1940, he was exercised as to the preaching of the Gospel. Some of his earliest labors were with Mr. E. Jamison, Mr. W. White and Oliver Smith in a little hollow called Graham. About 25 professed to be saved. In 1952 he was commended to the Lord's work by the Garnavillo Assembly. He, along with William Warke, saw the assembly in West Union formed in March 1947. Also, the assembly in Grandview was started in September 1959 as the result of efforts of Mr. Brandt, Dale Hyde and others. For twelve consecutive years, helped by other brethren, he labored in Prairie du Chien, Wisconsin. Joined by Henry Wahls, his last series, at the age of 91, was in West Union in the Spring of 1978 when a nice number professed.

He and his wife took up residence in the Linn Manor Care Center at Marion, Iowa in the Fall of 1979.

Funeral was largely attended, shared by brethren Oswald MacLeod and Norman Crawford, with Henry Wahls speaking at the graveside. The casket bearers were brethren from different assemblies, all his sons in the faith.

He leaves his aged widow, three sons, two daughters, a brother and a sister, who can enter into the spirit of Hymn 263 which was sung at the graveside:

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

THE UNGRIEVED SPIRIT

William H. Ferguson

In our consideration of the twelve mentions of the Holy Spirit in the Ephesians Epistle we have looked briefly at the first seven references which bring before us, as the numeral would indicate, a seven-fold view in all perfection of the blessed Spirit of God - His work in the believer; His gracious leading into the mind of God in worship and testimony; His revelation of the mystery; His strengthening of the new and inner life of the believer; His unity and unanimity of mind - culminating in the seventh reference in Eph. 4:4 in a true seven-branched Lampstand of Christian Doctrine with the central stem bearing witness to the Lordship of Christ amongst His own, which is ever God's way.

This leaves FIVE references to the Spirit for our consideration and inasmuch as FIVE is the number of man in conscious weakness and insufficiency, dependent upon the power of God, we might expect to see this truth developed in the remaining passages we consider and this is exactly what we find.

The effect of giving heed to these five closing references to the Spirit in the Epistle would result in the formation of a practical Sanctification in every believer, a holiness which is becoming and necessary to the enjoyment of God. The Holy Spirit is ours, of course, at the moment of conversion, in fact our conversion could not have taken place apart from His gracious work and, to use the words of another - "the practical maintenance of holiness is the true effort of a heart that grace has mastered. But yet, as with the prisoner who struggles to his window, and wipes out every stain, making it shine again, with a zeal no sense of duty could arouse, his thought is only for the sunlight he is yearning for, so is it with the soul that is alive to God." All true life leads to Him and holiness is eagerly pursued, only to be forgotten in the enjoyment of its end and aim. Therefore, it is the Spirit's leading into the Word and truth of God which develops in our lives this holiness or sanctification or setting apart for God alone.

Thomas Boston of old, quaintly states: "True sanctification is the result of the soul's union with the Lord Jesus; out of Whose fulness His members do, by virtue of their union with Him, receive sanctifying influence. Any other is the mere product of the man's spirit, which, whatever it has or seems to have of the matter of true holiness, yet does not arise from the supernatural principles or the high aims or ends thereof, for, as it comes from self so it runs into the dead sea of self again, and lies as void of true holiness as nature doth of grace. They who have this spurious holiness are like the common boatmen who serve themselves with their own oars whereas the ship bound for Immanuel's land sails by the blowings of the Spirit."

So in this eighth reference to the Spirit in Eph. 4:30 we learn the necessity of having an ungrieved Holy Spirit within us. It is the same gracious Spirit whereby we were sealed as in ch. 1:13 - ever in us, never leaving us but sadly enough often grieved and therefore unable to use us as He would and should. EIGHT suggests a new beginning or resurrection and so here we have that which should characterize resurrection men and women, i.e., those who are living in the power of His risen life. The things which amongst others grieve this Holy One are mentioned in v. 31: "Bitterness, wrath, anger, clamour, evil-speaking, malice and the antithesis of v. 32 - an unforgiving spirit. Also note how other deeds of the old man are described in vs. 25-29. All have the same result when manifested in a believer - the GRIEVING OF THE SPIRIT.

If the life also of Jesus is to be made manifest in our body there must be a "bearing about in the body the dying of the Lord Jesus," 2 Cor. 4:11. There must be an apprehension of the Cross and its meaning of shame or humiliation and separation from the world. Only then can the Holy Spirit make use of such a body that has so come under the control of the Mind of Christ, the spiritual mind, that there is an intelligent yielding of ourselves to God as in Rom. 12:1-2 after a due consideration of His mercies. Only in such a devoted and yielded life where the Spirit has His way do we see true holiness shine forth and thereby true sanctification demonstrated.

To think it possible to have true holiness when the mind is worldly and the ways are in opposition to the Word of God shows a lamentable ignorance of the fundamental principle underlying all true Christian living, namely, an acquaintance with our sinful selves as seen at the cross in all our shame and an appreciation of the blood of Christ in all its abhorrence to the natural man and its insufficiency in his eyes. Only the eye of God and the eye of the believer in Christ sees value in and delights in that same precious blood. Herein is God's point of union with us - the bloodstained mercy seat, the propitiation, or true meeting place. CHRISTIAN! EVER DWELL NEAR THE CROSS TO KNOW THE PRESENCE AND POWER ON AN UNGRIEVED HOLY SPIRIT WITHIN.

(These articles on the spirit are reprints from WIS - 1948)

* * * * *

YOU must hold intercourse with God, or your soul will languish. You must walk with God, or Satan will walk with you. You must grow in grace or suffer stunted development, and you cannot do any of these but by appropriating to this object, a due portion of your time, and diligently employing suitable means. But, having said this, I leave it. I cannot limit and define the exact way in which you must apply these principles, but the principles themselves I insist on.

Selected

THE CHIEF SHEPHERD

Harold S. Paisley

The Person of the Lord Jesus Christ and His many offices can never be exhausted as a theme. In a great number of passages of Scripture, He is referred to as the Shepherd, and the relationship of shepherd to sheep is often used to illustrate the position of the Lord to His people. This beautiful simile is so common that it has to a great extent, lost its significance. The constant use of the figure has caused us to forget the wondrous grace of the Lord Jesus in adopting such a title. If we consider the lowliness of the work of a shepherd, we shall appreciate the condescension of the Lord of Glory in assuming such a position.

There are four shepherds mentioned in the Old Testament which are types of the Lord's Shepherd character. Each of these four present points of difference which are most instructive. They seem to represent the shepherd function in different dispensations, and offer a guide to classify the numerous "Shepherd" passages. The four shepherds are: Abel, Jacob, Moses and David. There are others who were shepherds also but these are the pre-eminent shepherds of the Old Testament. There can be no doubt that they foreshadow Christ in a fourfold way as He is presented in the Gospels.

ABEL

Of Abel we read that he was a keeper of sheep. It seems to have been the occupation of his life. Why did Abel keep sheep? There is no evidence that meat was eaten before the Flood. For what purpose did Abel select sheep from amongst all the animals that Adam his father had named, and gather these into flocks, and shepherd them with special care. There must have been reason for the choice. In Eden, Adam had concerned himself with trees and fruits, and Cain continued his fathers vocation outside the garden. In contrast, Abel did not follow this calling but chose from amongst the various creatures one which was less intelligent and more wayward than most, and devoted his life to caring for these above all others. The utter helplessness of sheep moved the compassion of his affection.

Abel was aware that acceptance with God was by sacrifice. It may have been that the coats of skin provided by God were from sheep. Whatever the cause of his interest in sheep, Abel, by his own choice, became the first shepherd, and in the end was slain by wicked hands because he pleased God by the offering of the lamb.

In all this the eye of the exercised is affected. We see the Lord Himself. Who pleased God and became not only the Sacrificial Lamb but the Slain Shepherd. Cain was verily guilty and God held him responsible. Nevertheless, his guilt was not immediately visited upon him. In this, God's dealings with the guilty nation is foreshadowed.

Upon the death of the shepherd the flock was scattered, but would not the father undertake for the flock for his son's sake.

JACOB

The history of the shepherd character of Jacob differs totally from Abel. Jacob was the rightful heir to an inheritance, but was banished by his kinsfolk. The service of Jacob as a shepherd was marked by patience under severe trials from men and circumstances, but also by great prosperity in the increase of the flock. He dealt prudently and prospered. The one who was at the first rejected by his own and served as a shepherd for his bride finally led his flock home, no longer a lowly shepherd but the prince of God. God had highly exalted him and gave him a name. His shepherd work ended and was taken up by his twelve sons. The student of the Word can see the precious types of Christ and His people, the bride and Israel, and the sufferings and glories of the Lord.

MOSES

The man Moses was the chosen deliverer of his kindred, but being rejected by them as a ruler went into a distant land and became a shepherd. His shepherding was carried on amongst strangers from whom also he was given a bride to share his sorrows. Of the shepherd work of Moses we only read that he watered, kept, and led the flock. He was a shepherd to a Gentile flock. His work in this character came between two great periods. The first was the time of his rejection by his brethren, and the second was the time of his acceptance. When Israel was finally delivered out of Egypt, he was joined in his rule and leadership by his Midianitish bride. The one who shared his rejection also shared his acceptance.

DAVID

David introduced us to a new phase of the shepherd story. He sang with the flock to God, and delivered them from the lion and the bear. His shepherd work was during the period when the Philistines were pressing Israel, and was concluded by the slaying of Goliath of Gath. Afterward the Shepherd was exalted to be the betrothed of a king's daughter and to finally assume the throne of all Israel.

In summary, consider Him as prefigured in these well known types, which can never be explored fully. In Abel we see rejected Man, while in Jacob we view the rejected Heir. In Moses we observe the rejected Leader, and in David we ponder the rejected King. Abel's shepherd work ceased upon his death. Jacob handed over his to his twelve sons. Moses left his shepherding to deliver a people from the furnace of affliction. David's shepherd work ceased upon the slaying of the foe.

God had a special place for these four men. He had a regard for the offering of Abel, He loved Jacob. He spake face to face with Moses, and David was the man after His own heart.

In these remarkable accounts, we have revealed the thoughts of the Father towards His Own Beloved Son, who is greater than all the shepherds, for He is the chiefest among ten thousand and is altogether lovely.

THE FRIEND OF GOD

Matthew J. Brescia

Only one man in the Scripture did God refer to as "My Friend" -- Abraham. It is once recorded (Isa. 41:8) and twice referred to (II Chron. 20:7; Jas. 2:23) and is a most lovely commendation. Who is this man thus blessed and how came he into this wonderful friendship?

It is not the purpose of this little meditation to examine the details of that remarkable life of faith, but just to try to encourage our every heart as believers to aim for this unique companionship and to try and show that we all may run so as to obtain "the prize of the high calling of God."

Sometimes we think of the heroes of Faith as spiritual supermen far beyond our meager attempts at pleasing God, but perhaps if we had lived in Abraham's day we would have found him a "man of like passions as we" and yet one who persevered in the pathway of Faith -- not without failure, but going on from faith to faith in simple obedience to each revelation of the Word and Will of His unchanging Friend.

His supreme act of faith in the offering of his son was but the culmination of a lifetime of believing God and accounting Him faithful to all His good promises. The epistle of James says that his act was one that proved that his faith was real, and declared him just. It was an act which God alone could appreciate as springing from a trusting, devoted heart, a subdued will and implicit, unquestioning obedience in the face of severe trial and seeming hopelessness.

I'm sure it must have touched the heart of the Divine Father as He watched in silence a man ascend a mount with his only son. The wood, the fire, the knife and the altar may have been a mystery to dear Isaac and Abraham, but another Father and another Son understood the profound depths of its meaning and saw with divine appreciation the subjection and devotion to the will of God there displayed. It was at that point that the angel of the Lord declared, "Now I know that thou fearest God" and EL SHADDAI, the Almighty God, in later days called him "Abraham -- My friend."

Would we be counted the friends of God? Then we must know day-by-day obedience to His Word and Will in the simplicity of faith in everyday acts of sacrifice and kindness. We may not always be able to trace God's hand but surely we can unquestioningly trust Him.

It is not sensational faith that constitutes us His friends, but rather what our blessed Lord said when here on earth -- "Ye are my friends if ye do **whatsoever** I command you." (John 15:14) The faith that moves mountains is compared to a grain of mustard seed.

And so, dear brother or sister, we are assured of the presence of this "Friend that sticketh closer than a brother," if our lives are in touch with Heaven, if our path is lighted by His Word, and our hope is steadfast in His promise. If obedient, we may enjoy His companionship upon earth, and who knows but in a coming day our faithful God may say of us what He said of Abraham -- "My friend."

CONFUSION AND ORDER

The Lord found a state of sad and humbling and various confusion in the land that He walked through day by day. But it only gave occasion to His path to shine the brighter -- for it was light and only light undimmed by the darkness, and unbroken by the confusion, that was all around.

The state of politics and of religion in that day exhibited this confusion. The authority of the Roman was there where Jehovah should have been supreme; Caesar's image was circulating in Immanuel's land. And He had to do with Herodians, Sadducees, and Pharisees, with His own kinsfolk according to the flesh in their ignorance, with doctors and scribes in their pride and pretensions, with the multitudes in their self-seeking and fickleness, and with the low condition of His own disciples.

He had to walk through such regions as Galilee, Judea, and Samaria -- diverse, I mean, not in place or situation, but in character. For Samaria was the **defiled**, Galilee the **rational**, Judea the religious. This we see in John 4 and 5.

Galilee would receive Him, because they had seen the miracles which He had wrought; but without signs and wonders they would not believe. Like Christendom, and her walk every day, Galilee gave him **historical faith** and acceptance. They believed on competent testimony; but there was no exercise of soul, nor awakening of conscience.

Judea or Jerusalem was occupied with its temple and its sabbath. Religion, or the observance of ordinances, the maintenance of what honored themselves in their own place as the house or center of the nation's worship, was chief with them, and prevailed to blind them to the doings of the Son of God. A great multitude of impotent folk were lingering over Bethesda, though the Son of God was going about healing all manner of diseases, doing the work of Bethesda in a far better way than Bethesda.

Samaria was unclean. It had no character to maintain, no religious honour to vindicate and uphold. But there, the conscience was stirred. No miracle had been witnessed there, but no miracle was sought for. Jesus was received there, because His words had reached their souls.

But all such various confusion only glorified the path of Him Who knew how to answer every man. Herodians and Sadducees and

Pharisees, His kinsfolk and His disciples, the doctors, the scribes, and the multitudes, Galilee, Judea, and Samaria all in their way and season got their answer from Him. He would not resist, yet He would escape the snare. His voice should not be heard in the streets, and yet He would leave them unable to answer Him a word. He did not cure the confusion, but He passed through it, only glorifying God the more by reason of it.

And it is our comfort to see this. It tells us that the scenes in which we find ourselves involved day by day are nothing new, and need not be a surprise to us. They may exercise us, and we may fail under them, and to our humbling, but they need neither amaze nor dishearten us. We need not hope to cure it; but, like the Master, we have to pass through it. Judgment will do its work in its season, and confusion shall cease. But the time of judgment is not yet fully come. Jesus was ever judging the sinner's enemy, but never His own. He contended for us against Satan, but never for His own rights against either the Roman or the Jew. Such was the combination of weakness and strength in Him; ever passing by His own wrongs, but judging all the power of the sinner's enemy, destroying the works of the devil.

And order shall succeed judgment, as judgment succeeds long-suffering. In its time, this shall surely be, as now confusion surely is. His hand will form and mould a scene of order, in the days of the coming kingdom. And of this order He has already, by His spirit again and again, in the progress of His grace and wisdom, given pledges and samples. As we look at this for a little, we shall have to say, how beautifully things take their proper place, when the Spirit of God comes to regulate them! And this is done, as I may say, noiselessly -- as creation of old assumed all its order under the same Spirit.

We see a sample of this in Genesis 18. The Lord had taken counsel with Himself, that He would reveal a matter to Abraham. Upon that, the two angels who had attended Him to Mamre pass on, while Abraham, on the other hand, draws near. How simple, and yet how beautiful that was! The scene, as without noise or effort, takes its due form. The objects which fill it fall into their right places -- the angels leaving the place in the possession of those who had a secret between them, while they themselves, left alone, draw nearer to each other.

So Abraham again in Genesis 21. He had just been distinguished by divine favour. He had got Isaac, and his house was established by the Lord. The Gentile comes to seek his friendship. Abraham accords it to him heartily--but on the occasion he assumes the place of the better, which Abimelech, though a king, and Phichol his chief captain, who accompanied his master, without grudging, took the place of the less.

This was another witness of souls finding their right relationship to each other under the hand or Spirit of God, all between them being in the order and harmony of "a noiseless sphere."

The same is seen, and that too in a larger field of vision, in Exodus 18. The ransomed tribes of Israel meet Jethro at the mount of God. Aaron is there, and Moses is there, heads of Israel, priestly and royal heads. But Jethro, nevertheless, takes the place of the better. He was but a stranger, visiting, in company with Moses' Gentile bride, the Israel of God. But he was **heavenly**--his person and his place tell us that--and he assumes at once, without asking leave and yet without wrong, the rights of the heavenly; and Moses and Aaron as instinctively and at once yield the place of the better to him, both in the sanctuary and on the throne.

Oh, when the Spirit works, what an end of strife, and emulation, and self-seeking there is! and what relief to the heart such an anticipation brings with it!

The interview of Solomon and the Queen of Sheba shows the and self-seeking there is! and what relief to the heart such an anticipation brings with it!

Peter in the distance beckons to John, and John at that beckoning, being near, presses the bosom of his Lord afresh: and thus together they get out the secret of that bosom. There is no jealousy, no provoking here. One scarcely knows in which to delight the more, the beckoning of Peter to John, or the pressure of John upon the bosom of Jesus, Peter using his brother, or John using his Lord. It is an exquisite sight--lovely to behold, happy to anticipate--to think of communion after such a pattern, when no envyings or provokings will soil the interchanges of heart with heart when "which of them shall be the greatest" will be heard no more, the confusion which passions and tempers bring forth, gone forever.

And to these few instances of the beautiful, regulating power of the Spirit, I must add that of our Lord and the two disciples going to Emmaus, in Luke 24. Jesus, a stranger, had joined Himself to them on the road, and helped their thoughts, and in that way relieved their hearts. The road was **common** property. But when they reach their home, the stranger will not intrude. He may join them on the King's highway, but their house is their castle. They, however, cannot allow this. They are too much His debtors to let Him pass on so soon, and they constrain Him to enter. But upon this, when **faith** has its desires towards Him, if not as yet its knowledge of Him, He at once takes His proper place. He becomes the Host rather than the Guest, the Lord of the east dispensing its best provisions, while they, in the fulness of their hearts, awakened to know Him, thankful and happy, own His title.

All is in its due order. From the beginning to the end this was so. The scene on the common highway, the scene at the gate of the dwelling, and then the scene inside the house--all is order.

And surely I may say all these are passing shadows, whether in patriarchal or evangelical days, of happy days to come, when, again, in a "noiseless sphere," harmonies, not unisons, shall strike

and move the joys of thousands of hearts together. For, at the end, as at the beginning, in the scene of redemption at last, as in that of creation at first, all shall be in order both in heaven and on earth, under the power of the Word and Spirit of God. On earth Ephraim shall not envy Judah, and Judah shall not vex Ephraim. The wolf and the lamb shall feed together, the ass and the ox shall plow together. The nations shall delight to own the glories of Zion and minister to her, as best they may, Geba and Sheba, Nebaioth and Kedar. And in the heavens all shall be compacted and joined together, as in the mystery of one body; principalities and powers, and dominions and thrones may be diverse, but still consistent and harmonious, dignities.

Thus, in the places of the coming kingdom, whether earthly or heavenly, things will be in beauty and order--moral as well as natural order. The two sticks shall be one. Judah and Israel shall dwell together under the same vine and the same fig tree, and the nations will take the second place, the place of "the less," and take it joyfully.

"There all the millions of His saints
Shall in one song unite,
And each the bliss of all shall view
With infinite delight."

The Queen of Sheba was too happy at the sight of Solomon's glory to envy him the possession of it. And Peter, on the holy mount, was so satisfied in the power of that place, that he would count it his happy business to serve those who were above him.

What a relief such a prospect gives! It is high time to be wearied and ashamed of all the vanity, the envying, and the strife, which we are sensible of within and around. The Syrophenician breathed the happier spirit of the coming kingdom when she was so heartily willing to be second to Israel, thankful to receive the portion of dogs under the table where the children were feasted.

"Blessed are the people that are in such a case!" Blessed to anticipate a state of order, moral, holy, gracious order, kept in the power of the presence of God, such order as these Scriptures both pledge and foreshadow. And well it is for us, beloved, if we can, until this age of order come, pass on through the confusion which is now around us, in something of the light and purity of the mind of Christ.

---Selected.

* * * * *

THERE is no lack of heavenly food - "hidden manna" though it be to the carnal eye. The fault lies in the appetite of those who are called to the banquet. The first great token of refreshing times is renewed desire after God.

THE UPPER ROOM

George Graham

The upper room is a little picture of God's local assembly.

There are three important things linked to the upper room in the writings of Luke. The first is the institution of the Lord's supper (Luke 22:19-20). The second is the prayer meeting in Acts 1:12-14. The third is the keeping of the Lord's supper and the ministry of the Word of God (Acts 20:7).

In Luke 22:7-18, the Lord had kept the passover with His disciples for the last time. Then He instituted something altogether new - what we know to be the Lord's supper (1 Cor. 11:20). Don't let us forget that both of these feasts were divinely instituted. In Exodus 12, where we read about the passover, the Lord said, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (verse 14). According to Lev. 23, there were seven feasts given to Israel to be kept during the year. These were called the set feasts of Jehovah (verse 4). The first of these feasts was the passover; the last, the feast of tabernacles. Here we have some wonderful typical and dispensational teaching which we cannot touch presently. In Luke 22:7-20, we learn that we no longer have the shadow, but the substance, even Christ (Col. 2:17). In I Cor. 5:7, we read, ". . . Christ our passover is sacrificed for us."

First, let us now look at the Lord's supper (Luke 22:19-20). It is a remembrance feast. He said, "This do in remembrance of me" and again, "My body given for you, my blood shed for you." What a blessed and hallowed privilege this is! While gathered thus to remember HIM, the attitude and language of our hearts is expressed in the words of the poet:

Saviour, we remember Thee!
 Thy deep woe and agony,
 All thy suffering on the tree:
 Saviour, we adore Thee!

Calvary! O Calvary!
 Mercy's vast unfathomed sea,
 Love, eternal love to me:
 Saviour, we adore Thee!

In reading about the Lord's supper or the breaking of bread in the Word of God, we discover it is always associated with God's local assembly (Acts 2:41-42; Acts 20:7; I Cor. 11:23-34). The idea that we can break bread anywhere is foreign to the Word of God. In Acts 2:41-42 we have given to us the pattern for God's local assembly. There we learn all who were in the fellowship enjoyed the privilege of breaking bread. We don't go beyond the teaching of the Word of God when we say, "The breaking of bread is an assembly privilege." The breaking of bread is no mere convenience. There is

no such thing as reception to the breaking of bread taught in the Word of God. There is no such practice as the open table. There is a within and a without. I Cor. 5.

As to the time of the keeping of the feast, we have no direct command given to us in the Word of God, although we do have the example of the early churches. In Acts 20:7, we have the assembly in Troas gathered together on the first day of the week to break bread. In I Cor. 16:2, Paul writes, "Upon the first day of the week," and it was upon the first day of the week the Lord Jesus was raised up from among the dead. The old thing had passed away; a new dispensation had been ushered in, the dispensation of the grace of God. How fitting then that it should be kept on the Lord's day. In I Cor. 11:26, we have these words: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The feast was to be observed or kept during the whole period of this present dispensation. It takes us back to the beginning, the death and resurrection of the Lord, and carries us on to the consummation - His coming again.

In I Cor. 11:27-34, we learn there must be moral and spiritual suitability. Paul writes, "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (verse 28). How necessary this is! There is the awful danger of eating and drinking unworthily. May the Lord search our hearts.

Second, in Acts Chapter 1:12-14, we have the prayer meeting. One has said, "The prayer meeting is the power house." This also is another of the privileges we enjoy from being in fellowship. This is the gathering together of His people where we are privileged to speak to our God, but, alas, how sadly this is neglected! We would never think of missing the breaking of bread meeting, and yet we think little about being absent from the prayer meeting. Little wonder that there is the lack of power in the assembly testimony. Think of that prayer meeting in Acts 4:23-30 - they were of one accord, one heart, and one soul. Then we read, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (verse 33). The prayerless life is the powerless life.

Third, in Acts 20:7, we learn that the purpose of the gathering together on the first day of the week was to break bread. Paul, coming to Troas, evidently waited seven days in order to enjoy the privilege of breaking bread. This confirms what we have already said. After the breaking of bread, Paul took advantage of the assemblage and ministered the Word. The meeting for the remembrance of the Lord's death seems to be the gathering when most of the saints are present, and a fitting occasion to give a word of ministry.

May the Lord richly bless to our hearts these few thoughts on the upper room.

SUGGESTIONS FOR CHILDREN'S WORK

Gary Sharp, Midland, Ontario

1. SELECTING AND TEACHING A VERSE

Verses! So many of them! Thirty one thousand one hundred and seventy-three in fact! How do I decide? Do I take one out of a folder of pre-printed verses and blindly stick it onto a card for memory work? Do I only teach favorite verses? How much time and thought should I give to this question?

Do we not read that "All scripture is given by inspiration of God"? In a particular word to Timothy we further read, "from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus".

I am very concerned that in this pre-packaged, fast-frozen, convenience-food generation, we are getting caught up in the same atmosphere. If we only make use of certain prepared verses and neglect large segments of truth, we are losing out on much that is powerful and valuable when set in the minds of the children.

Have you and I taken stock lately? Every business must take inventory. How much more needful is the re-evaluation of teaching methods and content! What will be the result if we do not take inventory of the materials and work committed to us? Scripture answers for us, "Where no counsel (wise guidance) is, the people fall." Prov. 11:14 "Where no vision is, the people perish (cast off restraint)." Prov. 29:18.

Here are some helpful thoughts under three headings:

Truth to be Taught

Since our goal with children is to lay a good foundation, it is necessary to be careful that we include all the ingredients for a solid base on which to build for eternity. We should be diligent in teaching the truth of Godhead greatness in glory, creation, holiness, mercy, love, grace and faithfulness. This will give the children the object for their faith. To this we should add in due time man's creaturehood and worth, purpose and fall, sinful nature and pathway, ruin and depravity and the eternality of his being. We should also trace clearly the scriptures that speak of heaven and hell, and those which show distinctly the tri-part being of man. The truth and faithfulness of the Word of God should be constantly emphasized by prophetic fulfillment and personal experience. As the child grows and attends school he will encounter teaching on evolution contrary to scripture. Appropriate truths should then be more fully taught to counter errors relative to creation. Truth will be needed to counter the errors of JW doctrine and the leaven of the charismatics.

Making the Meaning Clear

This is a vital point. Philip knew this well when speaking to the Ethiopian, "Understandest thou what thou readest? How can I,

except some man should guide me?" Acts 8:30,31. This would clearly indicate the necessity to have the truth and doctrines we deal with clear in our own minds, as well as having the child's capability and understanding before us constantly. It is not enough simply to CHOOSE a verse. We must be sure that its intent and content is grasped. This can be aided by explanation and illustration. A verse that is confusing or difficult to the child will be much more easily forgotten than one we have carefully taught, using the lesson to illustrate its truth. For this reason it is wise to give the whole class one verse or passage to learn.

Motivating to Memorize

Children are very responsive to those who really care about them, something that they sense instinctively. How wonderful to have quick and inquisitive minds, thirsting for knowledge, into which to pour such precious truths. Start with short and meaningful scriptures. Half a verse learned well, is better than a long one forgotten. Reward with "just" praise when a child does well and don't play favorites. We can't fool children. Encourage them to learn verses perfectly. Keep your standards high, children will leap for them. Don't ever demean the gospel by praising half-heartedness or rewarding everyone or everything. After you have gained their confidence, ask them if anyone would like to learn two verses. Someone will volunteer and the idea will spread. The possibilities are endless and the reward is eternal. As the group grows older, start them on passages of scripture with special recognition or rewards. Every child by age twelve should know at least the abbreviated ten commandments, John 3:1-18 and Romans 3:10-24, Nothing has more value than the work of setting the Word of God in the hearts of these dear children.

Next Month: What Shall I Tell Them?

PRODUCTIVE DESERT EXPERIENCE

IN THE estimation of any earthly-minded man, what good or sensible purpose lay in Moses' forty years in the desert? None! He was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts 7:22. He was in line for regal splendour and Egyptian glory - yet we are told that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"; and he esteemed "the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:25-26. God's answer to Moses' relinquishment of Egypt and its glory was THE DESERT - the land of Midian - the care of Jethro's flock - quietness - solitude - impairment of Egyptian wisdom. Was this wisdom? We answer that it was, but divine wisdom, not human.

In Exodus 3:1, near the expiration of his desert training, "Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert and came to the mountain of God, even to Horeb." At this mountain the angel of the Lord ap-

peared to him and God revealed to him the work that He had for him to do. A mighty and wonderful work it was, requiring not the wisdom and learning of Egypt but a knowledge of God, and leadership after the heavenly, not the Egyptian, pattern.

All desert experience thus leads to the "mount of God"; leads to communion with God continually as we submit to the "discipline" and leads eventually to a useful, forceful and distinct testimony against Egypt and Egyptian ways and wisdom.

We need this "desert training", some perhaps more than others but good for all. Sometimes the years or months of suffering and being "laid aside" - sometimes the break-down of cherished hopes and plans - sometimes enforced inactivity - seeming lack of opportunity - the small and apparently trifling niche to fill - if we learn of God and seek to submit to His neverfailing wisdom and purpose, become the forerunners of lives which leave their mark in the "church", in the world and amongst kinsfolk, lives which glorify God.

There is one unmistakable result of this "desert" experience in Moses' case which I would here mention, the complete subduing of a hasty and ill-timed temper and spirit. This is a truly marvellous product of the grace of God and an absolutely essential one if we are to be useful to God. Cp. Prov. 14:29; 16:32; 25:28. Note how completely subdued Moses was. His very speech, Exod. 4:10, was "slow" and to him at that time the Lord said, "I will be with thy mouth." Blessed speech this to have. However, in Num. 12:3, we have the testimony of the Spirit through the Scriptures, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Meekness is not, as we know, weakness, but one who is meek is "mild of temper, patient under injuries, not vain, haughty or resentful, is forbearing and has a spirit schooled to mildness by discipline. Our blessed example is found in Matt. 11:29, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart." Also cp. Matt. 12:19,20.

This product of true desert experience and communion with God will always be very acceptable amongst the Lord's people, and will be found to be most fitting for shepherding or leadership, commanding the respect and heart affection of saints; keeping at the same time one's self in true attitude of humility and dependence on God Who is found more "in the desert" than the busy world. And even in a busy, duty-thronging life one may find "desert minutes" and "desert hours" with God which are most productive and most profitable to all.

Then teach us, Lord, the value
 Of moments spent with Thee;
 That less and less of earth's vain glow
 Our eyes shall see.
 And more of Thee and heaven's joys
 In solitude we'd know;
 That from these lives in this short day
 More power may flow.

William H. Ferguson
 From: "Believer's" Magazine July 1934

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: Did the Lord sweat actual blood in the garden?

Answer: This is a question that has been often asked and answered differently. I believe the only answer is in the careful reading of the phrase: "His sweat became as it were great drops of blood." Luke 22:44. Would not this indicate that His sweat was bloodlike but not actual blood? The phrase was given by Luke who was a physician and recorded with great care such circumstances. The words "as it were" present something similar to what is spoken of, but not the actual thing itself. It seems safe to say that in His deep distress in the garden the sweat of our Lord Jesus Christ was like blood.

Question: Is there any difference between the Lord's Table and the Lord's Supper. I Cor. 10:20; 11:20?

Answer: There certainly is a difference, as the context of these two important chapters show. The Lord's Table is a more comprehensive expression, and has to do with fellowship with the Lord daily. This should be enjoyed by every believer, as it is open to all who love Him. When the Lord's Table is being enjoyed and appreciated, the Lord's people will have a desire to enjoy the expression of fellowship by partaking of the Lord's Supper, in a local assembly gathered to the Name of the Lord Jesus. The Lord's Table is available to all believers but the Lord's Supper is restricted to those who actually partake of the emblems, and this makes them to differ.

Question: We have been given different meanings to the expression "a better Resurrection" Heb. 11:35, and would appreciate an answer in Words in Season.

Answer: The phrase "A better Resurrection" suggests a contrast with some other resurrection. This is stated in the context in the case of the women "they received their dead by a resurrection" Heb. 11:35 R. V. This has reference to the widow of Serepta and the great woman of Shunam. I Kings 17:22 and 2 Kings 4:35. Following this, we have the record of the faithful who were tortured to death. They were stoned, they were sawn asunder and slain with the sword. They did not accept deliverance. They looked for resurrection, not from death to return to death as the two sons mentioned, but a resurrection to Eternal glory with Christ when He returns. This is a better resurrection, which fortified them in the hour of death, so that they drew not back from martyrdom.

Question: Since the word Redemption is to purchase from slavery, to whom was the price paid?

Answer: There are a number of words used in connection with the subject of Redemption. One of them, the word "AGORAZO" speaks of the death of Christ as the price paid for the possession of men. I Cor. 6:20, Rev. 5:9.

In answer to the question, I can only state that the Scriptures give no indication as to whom the price was paid. It would therefore be profitless to speculate upon that which is not revealed. No one can know anything apart from the Word of God and no one can go beyond revelation.

CANADA (Continued)

Gender Bay, Newfoundland — William Bingham and Bryan Funston started Gospel meetings after the conference over the Queen Victoria birthday weekend.

Grand Bank, Newfoundland — Jonathan Procopio plans to visit the surrounding communities during June with a trailer, having open air meetings along with selling Bibles and books. In July and August he will be engaged in tent meetings in Lamaline, about 25 miles from Grand Bank.

Sidney Mines, Nova Scotia — Albert Hull and Noel Burden had four weeks of Gospel meetings with blessing. Excellent attendance.

Margaree, Nova Scotia — David Swan, with help from a local brother, has been cheered with some blessing in this new district.

Amherst, Nova Scotia — In this city where there is no testimony, a good Sunday School work has been carried on over the years. Recently a hall was purchased for further development of this Gospel activity. Response was most encouraging. Brother Floyd Stewart, who resides here, has labored faithfully.

Crapaud, Prince Edward Island — Largest conference, with some professing to be saved. One of the highlights was the Bible Reading on "The Local Assembly" with good participation which was to profit.

Sussex, New Brunswick — The assembly began breaking bread in the newly built hall located on the Trans-Canada Highway on June 1st. Albert Hull was with them. He was slated to go to Sarnia, Ontario, for a week of ministry to encourage those who professed to be saved in meetings held during the past winter.

FOREIGN

Venezuela — Another Venezuelan has been commended to the work of the Lord here. Alcimides Velasco is a young engineer who gave up his post at the Coro University to serve the Lord. He will be labouring at first with Bruce Cumming. Just before Easter, Mr. Saword and Jim Walmsley had excellent meetings at La Sorpresa in Pto. Cabello, where 21 were baptized. The Easter conferences were very large with a total attendance of about 2,000 between the two. At Aroa, six were baptized, and at Valencia, 19. Now Mr. Saword and John Frith are in their fourth week in the Gospel Tent at Carora. Neal Thomson and Delfin Rodriguez had two weeks in the Gospel at Merida, when two professed to be saved. Uel Usher is recovering from a broken leg. He is preaching each night in cottage meetings, sitting in a wheel chair. Joe Turkington is directing a hall construction at San Fernando.

Venezuela — Neal Thomson, with his wife and 2 sons, plans to leave on furlough for Australia at the end of June. From there to Canada and U.S.A. in November, returning to Venezuela at the New Year, D.V.

Northern Ireland — J. A. Milne, on furlough from Venezuela, had a fruitful series of Gospel meetings with David Kane at Dunmurry, lasting for ten weeks. A large number gathered nightly to pray for God's blessing on His Word, which He honored. Later he joined John Hawthorne in Newtonbreda, where there was an interest but no one professing at last report. He and his wife are scheduled to leave for North America on July 15 with intentions of returning to Venezuela at the end of September.

Australia and New Zealand — W. J. Nesbitt of N. I. has spent some time in the Gospel and Ministry. Small assemblies were visited and encouraged. Conference Hall, Brisbane, was filled for a farewell ministry on May 10th. Some saved in Gospel meetings in Hastings, N. Z. He purposes visiting assemblies in the U.S.A. and Canada, D.V.

SOME SUMMER TENT EFFORTS

Cherry Hill, NJ — Frank Pearcey and Eugene Higgins in tent meetings on June 29.

Lonaconing, MD — John Slabaugh and Ivan Hoath in Gospel meetings.

Matoaca, VA — Oswald MacLeod and David Oliver under canvas on June 15.

Fairmont, WV — Robert Surgenor preaching the Gospel in the tent. Expects later, D.V., to be in tent work in the New Creek district.

Sioux City, IA — Robert Orr and Alan Christoferson, a brother from the Marion assembly, expect to be in tent meetings on June 22. Interest remains from a similar effort of last year.

Arlington, WA — Eric McCullough and Jack Noble started June 1st. Rain and cool weather has not hindered unsaved ones and strangers from attending. Some show concern.

Glencoe, Ont. — Norman Crawford and Paul Kember to start tent meetings on June 15. The latter is expected to join James Beattie near Chatham in late July under canvas.

Vallance, Ont. — Sam Patton and Donald Nicholson in Gospel meetings on June 1st.

Kapuskasing, Ont. — Ken Moore and Murray Pratt to be in tent work in July.

Midland, Ont. — Harold Paisley and Andrew Fletcher to preach in tent July 27, which has been purchased by the Christians of the Pape Avenue assembly, Toronto, for use by exercised brethren in Ontario. A noble exercise!

CONFERENCES

Sioux City, IA — July 12 and 13 at the Y.M.C.A., 7th & Nebraska Streets. Prayer meeting at 7:30 P.M. July 11 at 1520 Rebecca Street at the Sioux City Gospel Hall. Please notify beforehand if you desire accommodations. Correspondent Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. (712) 255-8308.

CONFERENCES - LABOR DAY WEEK-END

Akron, OH — Annual Conference at the Gospel Hall, 1225 Wooster Avenue. Prayer Meeting - August 29 at 7:30. Prayer, praise and ministry on August 30 & 31. Bible Reading - Saturday afternoon and evening on Hebrews 11. Correspondent: Thomas Wright, 1571 - 17th Street, Cuyaghoga Falls, OH 44223, Tel. 216-928-2093.

Beetown, WI — All day meeting on Labor Day, September 1, at the Lancaster Sr. High School, Lancaster. Correspondent: Marvin R. Studnicka, Route # 1, Lancaster, WI 53813, Tel. 608-723-7156.

Dunkerton, IA — All day meeting on Lord's Day, August 31 at the Gospel Hall, 301 Carroll Boulevard. Correspondents: Harold Stickfort, Route #1, Dunkerton, IA 50626, Tel. 319-822-4549.

Arlington, WA — Three day conference at the Gospel Hall (across from hospital). Prayer meeting, August 29 at 7:30. Meetings at 10:30, 2:30 and 7:30. Bible Readings on I Corinthians 10, 11, 12. Correspondent: John H. Portman, 26321 - 115 Avenue, N. E. Arlington, WA 98223, Tel. 206-435-4364.

Clementsvalle, N. S. — Prayer Meeting on August 30 at 7:30. Meetings on August 31 and September 1 at the Gospel Hall. Correspondent: Ronald Berry, R. R. #1, Clementsvalle, N.S. BOS 1GO, Tel. 902-467-3287.

Sault Ste. Marie, Ont. — The 64th Annual Conference of the Ontario and Michigan Assemblies with Prayer Meeting on August 29 at 7:30 in the Gospel, particularly in Iowa, where many assemblies, established 30 and 31 in the Lakeway Collegiate on Wellington Street East. Breaking of Bread 10:15. Bible Readings - Saturday and Lord's Day at 1:30. Subject: Gospel outreach individually and collectively. Visitors freely entertained as in former years. Correspondent: Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9, Tel. 705-253-2682.

FALLEN ASLEEP

Byfield, MA — Our sister, Mrs. Martha (Daisy) Pearson, age 86, went to be with Christ on June 8. Saved October 28, 1921. Two daughters in assembly fellowship, one of them is Mrs. William Ward. Prayer requested for an unsaved son.

Waterloo, IA — Our beloved sister, Mrs. Pearl Smith, age 96, widow of our esteemed brother Oliver Smith, went home May 11. Likely, at the time of her home call, she was the longest saved among the assemblies in Northeastern Iowa, having trusted Christ in 1913. She was a faithful helpmeet to her husband, who was greatly used of God in the spread of the Gospel, particularly in Iowa, where many assemblies established through their efforts, remain to this day. She leaves four daughters, one of them, Mrs. Clifford Smith. Her husband went to be with Christ, May 31, 1960.

Portage La Prairie, Manitoba — Brother Wilfred Walker went home on May 23. Saved 60 years ago being convicted while attending the Winnepeg conference. An ardent personal worker and a true shepherd who will be missed in the assembly in Portage La Prairie. Many heard the Gospel faithfully preached. Prayer valued for his widow, who is a worthy sister.

Cumberland, MD — Mrs. Myrtle (Emma) Bohrer went home to be with the Lord in her 93rd year, May 18, 1980. Saved 57 years ago, her home became the meeting place of the Cumberland assembly at its commencement. Mother of seven she had the joy of seeing her only remaining son profess salvation a year ago. Remember her daughter, Mrs. C. Llewellyn, who tenderly cared for her mother the last four years of her sojourn here, in fellowship with the assembly at Frostburg, MD.

THE REMEDY HAVE YOU APPLIED IT?

Muttered in hot, angry tones, there was no mistaking the words in their plain meaning, conveying a sentiment, as false as it is general, and, alas! shared by multitudes, perhaps by the reader. The speaker was an avowed infidel, and the words were addressed to an avowed Christian. The angry, sarcastic words were:

"The gospel you preach has not done much good in the world. There is plenty of wickedness and suffering in the world. I don't believe and won't have your religion."

The two went on in their walk. Presently they passed a very dirty lad playing with some mud. Said the Christian to the infidel, who happened to be a soap manufacturer, "Your soap has not done much good in the world. See, that boy is filthy, and there is plenty of dirt in the world. I don't believe in your soap."

"But," said the soap manufacturer, "my soap is all right, **if it is applied.**"

"Just so," replied the Christian, "the gospel of Christ . . . is the power of God unto salvation to **every one that believeth**"; and all who have believed have certainly found out the truth of these words. The trouble with you is, you have never applied the gospel to your **OWN soul**, any more than that dirty boy has applied your soap to his body."

Now, may we ask you very earnestly, Have you applied the gospel to your own case? Have you received the gospel of God for yourself, and found it the power, the mighty dynamic, of God to **your own soul**?

There must be **contact**. There must be a personal transaction between your soul and the Saviour. True, He died on the cross for all mankind, to make an atoning sacrifice for sin, enabling God, a God of love, **righteously** to offer salvation and forgiveness to guilty men. "Christ Jesus . . . gave Himself a ransom **for ALL**." I Tim. 2:6. And if for **all**, for **YOU**. But to receive forgiveness and salvation it must be accepted. It must be applied.

Are you in earnest in this matter? You are travelling on to eternity. Time is very brief, and eternity is for ever. The Bible tells us plainly there are in the next world heaven and hell. It tells us nothing that defiles enters heaven; hence it is perfectly sure that no sinner in his sins can ever enter there, and you have sins.

But it is also perfectly sure that no sinner, who really and truly trusts the Saviour as his Saviour, will be refused, for did not our Lord utter those reassuring words, "Him that cometh to Me I will in no wise cast out?" John 6:37.

"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.

"Be it known . . . that through this Man (the Lord Jesus) is preached unto you **the forgiveness of sins!** and by Him all that believe **ARE justified** from all things." Acts 13:38,39. "These things have I written unto you that **believe** on the name of the Son of God; that ye may **KNOW** that ye **HAVE eternal life.**" I John 5:13.

Again I ask, and remember the issues of eternity hang on your answer—Have you applied it?

A.J.P.

Words in Season

THE BIBLE FAMILY MAGAZINE



SONS OF GOD

Our hearts rejoice to own Him as the Saviour,
Reserved for us in Heaven's eternal favour,
Whose resurrection brought to light the place
As son of God before a Father's face.

As Man He occupies the throne of heaven,
Who once this vale of tears and sorrow trod;
To Him alone all power is rightly given,
Declared in resurrection, Son of God.

Oh blessed Man! enthroned in highest glory
As Head and Pattern of the Heavenly race,
When finished **here** is this life's chequered story.
We **there** shall gaze upon Thy glorious face.

And each shall bear Thy glorious heavenly likeness
Who form a part of that exalted throng,
Thyself the centre of the dazzling brightness,
Thyself the theme of their ecstatic song;

Then shall the Father find eternal pleasure
In many sons brought home to courts of love,
A love that never knew a bound or measure,
But known to Thee eternally above.

Infinite wisdom, power divine and glorious,
Has paced Thee, Lord, on heights of glory now,
We see Thee raised, exalted, crowned, victorious,
And at Thy feet in adoration bow.

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

REPORTS

Augusta, ME — Recent conference a season of encouragement and help.

Hudson, NH — Brethren Eugene Higgins and Timothy Kember purpose starting in tent meetings on August 3rd. There is no assembly in this area.

East Boston, MA — Saints were cheered by a visit from Gaius Goff. Ministry most timely.

Cherry Hill, NJ — Tent meetings by brethren Frank Pearcey and Eugene Higgins well attended. Some are listening with interest.

Lonaconing, MD — John Slaubaugh, helped by Ivan Hoath, had 4½ weeks Gospel meetings. Three professed who were raised in Sunday School.

Livonia, MI — Brethren William Lavery and William Metcalf purpose tent meetings in the area of the Stark Road Gospel Hall, starting July 27. Prayer is valued.

Blue River, WI — Assembly sponsored a baptism on June 15 when six obeyed the Lord. Two local brethren, Art Ward and Jim Frazier pitched a tent near Stitzer on June 15.

Willmar, MN — At last report, good interest was shown in meetings by Brethren Paul Elliott and Walter Gustofson.

Fergus Falls, MI — Brethren Leonard DeBuhr and Lloyd Ballhagen to return for another tent season this summer.

Garnaville, IA — Recent conference one of the best attended in recent years with some blessing in salvation. This was their first conference that was marked by the absence of our esteemed brother Louis Brandt, long associated with the assembly here.

Dike, IA — Tent effort by brethren Harold Paisley and Russell Nesbit, Jr. blessed by God visiting in salvation. One young man, the son of Christian parents, professed, long prayed for.

West Union, IA — Conference on July 4th was a time of cheer to the Christians in that area. Many local brethren gave help. Ministry to profit.

Forest Grove, OR — The conference here was considered to be encouraging and profitable.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

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THE SECRET—I Thess.5:23-25.

The weary one had rest, the sad had joy that day,
And wondered how.

A ploughman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their feeble words had power.

At home the Christians, two or three, had met,
'I'o pray an hour.

Yes, we are always wondering, wondering how,
Because we do not see
Someone unknown, perhaps, and far away,
On bended knee.

CONSCIENTIOUS OBJECTORS

Wm. H. Ferguson

In view of the reactivation of the draft in our country, we are reprinting the following article which first appeared in Words In Season, Dec. 1950.

It has been recognized down through the centuries that true believers in our Lord Jesus Christ have had a conscience, as they believe, governed by the Word of God concerning the taking of human life in warfare.

This, necessarily, has brought them into conflict with many who have not such conscience. The Christian is enjoined to be "subject unto the higher powers. For there is no power but of God: the powers that be ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: etc." Rom. 13:1-2. This, of course, would positively and absolutely place the Christian in the position of having nothing to do with any movement, or organization or political party which would be opposed to the duly constituted Government of the land where he is resident; nor could he, from Scripture, justify any course of active or passive opposition to such Government. He is the Lord's free man but is subject to the "powers that be" and should always be lawful, law-abiding and be a good testimony for our Lord Jesus Christ.

Notwithstanding this we read in Acts 5:29 the words - "Then Peter and the other apostles answered and said, We ought to obey God rather than men." So that it is possible for the decrees of men to so affect the Christian's conscience towards God that he would be unable to comply with such decrees and rather choose to suffer than violate such conscience. This is clearly shown in the words of our Lord in Luke 20:22,24. His answer definitely reveals that there are "things which be Caesar's" and there are "things which be God's." The Christian's property, belongings, etc. may be taxed and demanded more or less by Caesar (figurately speaking) but his body and spirit belong to the Lord - I Cor. 6:19,20. "Ye are bought with a price" - "ye are not your own" - "glorify God in your body, and in your spirit, which are God's." While the Christian lives and fulfills his obligations to the world, his body is not the absolute slave of the State and his service must, first of all, be governed by the Word of God.

Many of our brethren suffered for conscience toward God, being unable to agree to join hands unreservedly in warfare. Some of them today are honored preachers and missionaries, on this continent and throughout the world.

Our government has recognized this fact of the Christian's conscience in warfare and has graciously made provision for such and no young man who has such conscience, as he believes governed by the Word of God, can be deprived legally of the opportunity of

making such conscience known, nor of gaining a respectful hearing to his plea. The Local Board governing such matters will advise and provide necessary forms to fill out.

A WARNING

We feel impelled, however, to voice a warning expressed by our former Editor, Dr. Edwin A. Martin in 1917:

“The clause in the Selective Draft Bill, exempting those whose religious faith will not permit them to take up arms, ought not to be taken advantage of by any because they do not want to go to the trenches. God would not be pleased with such pretence. So it becomes each one to enquire diligently as to what constitutes a conscientious objector, lest Satan get an advantage. Examples of such men are given in the Word of God. Joseph was a conscientious objector and suffered imprisonment rather than violate his conscience by sinning against God - Gen. 39:9. Shadrack, Meshach and Abednego were conscientious objectors and went into the fiery furnace rather than defile their conscience. Dan. 3:8,30. Daniel refused to bow to the king’s command, and was put in the lion’s den. Daniel 6. The apostles justified themselves in disobeying the authorities, saying, “we ought to obey God rather than men.” Acts 5:29. A truly conscientious objector ought to be prepared to keep a good conscience at any cost. For such the Government has graciously made provision.

It will be noticed in the above examples that these men had the plain Word of God on their side, and not merely their own likes or dislikes. For this reason, Christians ought to look carefully into their Bibles so as to have it settled in their minds as to what is God’s path for His people in the present dispensation, in connection with war. . . . But what about the conscience of those who, when it is pleasing to the flesh, are able to keep company with the unconverted, with matrimony in view; or retain membership in the world’s lodges and societies etc., . . . With conscience so elastic will they honestly be able to put in the plea of Conscientious Objectors? If men are not seeking in all things to keep a good conscience before God and man, will it be honest for them to protect themselves in this matter under the plea of conscience? Sometimes it takes a rude shock to awaken a sleeping conscience. May God grant exercise in all things that He may be glorified.”

NOT A PATH OF ROSES

The Conscientious Objector’s path is not an easy one. It brings much contumely, but the compensation of Divine pleasures and blessings are real, sustaining and marvellous in their working.

Of work there will be no scarcity - of reproach an abundance - of sympathizers, few indeed - of money, very little; but a conscience “void of offense toward God, and toward men”, Acts 24:16, is to be highly prized. Old Matthew Henry quaintly remarks concerning Joseph’s temptation in the matter of Potiphar’s wife - “Better to lose a good cloke than a good conscience.” Gen. 39:12. So today we

re-echo the words of Solomon in Prov. 4:23 "Keep thy heart with all diligence; for out of it are the issues of life."

PERSONAL EXPERIENCE

The writer of this article passed through all the heart exercise of young men confronted with war, many years ago now, and so is thoroughly acquainted with their reasonings and feelings in the matter; yet was led by the Word of God alone to the conclusion that the Christian's true profession and war were incompatible. Such Scriptures as Matt. 26:52, John 18:36 and others already quoted decided the question, we believe, in the fear of God.

In those days there was not the same general acceptance of this stand as being a "reasonable one;" consequently there was the period of threats, terrorizing and bullying by some who set themselves up as opposed to any such stand, but thank God one could say - "out of them all God delivered me." II Tim. 3:10.

We found, amongst the lesser grades in camp life, some insult and contempt, but amongst officers of standing and rank, only proper consideration and respect. There was the opportunity and privilege of bearing testimony before the man who eventually became Chief Justice of the Supreme Court of the United States, the Honorable Harlan F. Stone, a very worthy gentleman. I believe it was he who said later that he believed the true conscientious objector would loyally work for the welfare of the nation in an emergency. And as one relied for wisdom when standing before the Commission appointed by the President to discover the reality behind such a stand, one was made to feel humbly grateful for two things - one, the sustaining and enlightening grace of God; the other, reasonable and benign Government which granted an opportunity to serve honorably and in honorable work and at the same time maintain "a good conscience" toward God.

So, to our younger brethren, we say - "We commend you to God and to the Word of His grace."

* * * * *

"And ye have not rather mourned" I Cor. 5:2. If we had more true mourning as to evils among the Lord's people, we believe we would speedily have much less to mourn about. But our eyes must be opened to see the evil, before we can seek the Lord as to its removal; and if our eyes are to be opened we must walk in the light. Let there be judgment of our own ways in the light of God's presence; and we shall be found mourning many an evil that now costs us but little thought.

DEACONS

Harold S. Paisley

Much ignorance abounds as to what 'deacon work' is, who they are and how appointed. The term 'deacon' comes from a word denoting one who renders service. In the things of the Lord there are various grades and ways of serving the best of all masters, as well as the saints - the household of faith. All have not the same work to do. How good to know the sphere of our service and stick to it, for many seem to be out of place today. It is our present purpose to outline some deacon work in the hope that the Holy Spirit may increase desires to serve God acceptably with reverence and godly fear.

MINISTERING IN MATERIAL THINGS

Here we have a wide sphere of service which is open to every single believer. The youngest babe, the young men and the fathers in Christ can all exercise a stewardship in material things. At the outset of Christian experience the grand old truth of Proverbs 3:9, 10 is given to us as a principle of life 'Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.' What a blessing is promised to those who give of their substance and minister to the needs of the poor of the flock as well as those who for His Name's sake have gone forth taking nothing of the Gentiles (the unconverted). It is a God-dishonouring business when the unsaved are called upon to give monies to build Halls, or further the Gospel. Also the practice which is adopted of giving the unsaved access to the box or bag at Conferences, or the Lord's Day, is to be lamented. No worthy servant of the Lord, or assembly in the right ways of the Lord would ever seek to solicit funds in any other way other than through the deacon exercise of those fitted by God thus to minister. Receiving gifts from those under assembly discipline and from companies where we could not be free to minister all the Word of God and where the Truth is evil spoken of will be eschewed by all who desire to walk and please God.

One of the biggest privileges is to open our homes in loving hospitality to the Lord's people and to those who minister and preach the Gospel. Many a godly sister has enabled the Gospel to be in a country district and in the great city by keeping an open house for the Lord. None have ever lost but have been gainers by the presence of God's sent servants. Is it not deplorable that some assemblies have difficulty in finding a suitable place and so many sisters are otherwise engaged that they have no time or exercise about this wonderful deaconess work. A 'word in season' is good, as departure at times is evident when some of the Phoebe spirit pass home to be with the Lord. There is room for such sisters today and it is a sure way to be commended — Romans 16:1.

MINISTERING AROUND THE HALL

It is grand to see a meeting room well kept; windows clean and opening, sunblinds in order, floor polished, hymnbooks in good order etc. Taking care of the Hall and seeking to maintain it a suitable place for the saints to gather in is a thankless task at times, but shall be rewarded at the Coming of the Lord. We have known some who were not gifted to take much public part but who did this work, without any assembly remuneration, but spending time and patience to have things clean and orderly for the meetings. Giving out hymn books in a cheerful manner and greeting the stranger with words of welcome is a useful service and has gained regular attendances from those who did not formerly visit the Gospel meetings.

MINISTERING IN THE ASSEMBLY AFFAIRS

Other descriptions of deacon work, having greater responsibilities connected with them, necessitate the possession of special qualifications in those who are thus engaged. When some were needed to 'serve tables' in Acts, chapter 6, just 'any one' was not considered suitable. They had to be 'men of honest report, full of the Holy Spirit and wisdom' who were chosen. Again, when messengers were needed to carry the money and gifts of the saints in Macedonia and Achaia to the poor saints in Judea, this was done by the hands of approved and trustworthy men, 2 Cor. 8:19. In this, as in all deacon work, clean lives are essential and a good report from those that are without. A sister keeping the Lord's servants, a brother cleaning the Hall, or one handling the affairs in connection with the material funds or accounts of the Assembly **MUST** be, beyond all question, of good character, lest the Name of the Lord be dishonored.

MINISTERING IN TEACHING AND PREACHING

All are not fitted for this important service of preaching the Gospel and certainly fewer for the ministry of the Word of God. Lack of understanding of the qualifications of these things have led to an 'any man' ministry which is as much a departure from the right ways of the Lord as a 'one-man' ministry. Much has been done in the name of Gospel preaching which is unworthy of the name as well as a ministry to the saints which is far from the true exposition of the Scriptures, but rather the telling of incidents and most of these seem to exalt the minister and entertain instead of edifying or correcting the hearers. All this calls for a true and godly exercise for faithful Gospel preachers and ministers of the whole counsel of God. The fields are white unto harvest. This is true whether we think of sinners in their sins or saints in the snare of sectarianism. May the Lord give us faithful ministers who will speak as the oracles of God. Patient perseverance in seeking a fuller knowledge of the Holy Scriptures is necessary to fit any man for this good work.

Let all lay to heart that we can only attain to more responsible service as we prove ourselves faithful in less responsible work. A man's gift, exercised in the fear of God, will make room for him. The Lord Jesus has also said . . . "He that serveth Me, him will My Father honour"

PAUL, THE MAN OF SEPARATION

John J. Stubbs, Scotland

It is interesting to trace in Paul's life different aspects of separation. The good apostle was concerned with separation in at least five different ways. Let us note these and learn a few simple and practical lessons.

Formerly in his pre-converted days he was **separated** as a Pharisee - the word 'Pharisee' means a separated person - but of course this was only a cold, legal, self-righteous separation. Paul in Phil. 3:4-7 speaks of all that he could have previously boasted in before the grace of God changed him. All these advantages as a man in the flesh and as a legalist he threw overboard. He learned he could not rely on them for salvation. The voice of the Lord was heard on that Damascus Road. How true the Scripture of Psalm 29:3, "The voice of the Lord breaketh the cedars." Thus was the proud Pharisee humbled by the voice (Acts 9:4) and converted to God. Someone has said that one of the greatest proofs of Christianity is the life of Paul. Right to the end of his earthly course he never lost the thrill of God's salvation (see II Tim. 1:9). How is it with us? Do we continue to rejoice in the Lord for the change His grace has wrought in our lives? Or is it possible that the appreciation of it has waned?

Secondly, we see from Galatians 1:15-16 that he came to realize he had been **separated** to a far higher service and that before he was born at all. "But when it pleased God, who separated me from my mother's womb, and called me by His grace." The word separated here means to 'mark off,' 'to place a limitation upon.' This does not mean that physical separation is referred to as of a child from the mother's womb. It means that God chose Paul to a special ministry before he was born. A parallel case would be Jeremiah the prophet (Jer. 1:5). Paul in the Galatian context is proving that the gospel he preached was not received from men, not even the apostles. Notice Paul speaks of the character of His ministry, vv11-12, the circumstances of his conversion, vv 13-14, the course he pursued, vv15-17, the change he manifested, vv 18-24. Paul was a chosen vessel set apart for a particular task, to be used of God in bringing blessing to the Gentiles. Like Paul, have we come to recognize the sovereign dealings of God with us? In saving us He saved us for a

purpose. He had a work for us to do before we were born or ever thought about. Is this not all very humbling? Certainly Paul's work was special and unique, but then we cannot be at ease and say, "The Lord has no work for me." God had moral results in view in saving us. Have we been in His presence and asked with exercise, "Lord, what wilt Thou have me to do?" The old hymn says:

There's a work for Jesus,
 Ready at your hand,
 'Tis a task the Master,
 Just for you has **planned**.
 Haste to do His bidding,
 Yield Him service true,
 There's a work for Jesus,
 None but you can do."

We next see Paul along with dear Barnabas separated to the work of the Lord from Antioch (Acts 13:2). To it the Holy Spirit Himself had called them and the brethren, reluctant to see them go, for they would be missed, yet gladly gave them over to the Holy Spirit, having laid hands of loving fellowship upon them. So they went forth to preach the gospel. Christendom has the strange notion that this laying on of hands was their official ordination and license to preach, and so today in such circles a man must be licensed to preach. But did Paul and Barnabas receive license to preach for the first time here? No, for we have an account of Paul's preaching about seven years before this event (Acts 9:20). Indeed, Paul and Barnabas had been preaching in Antioch a whole year (Acts 11:30). So that their preaching not only in other parts, but in this very Antioch had been for a long time tolerated without imposition of hands! We can with confidence reject such religious customs of men and abide by the simple pattern of the Word. When Paul was separated to the work of God along with Barnabas, we see that the Holy Spirit called and fitted proved men. They had already proved themselves in labour for God. This is an important point to be remembered by elders of an assembly, for sometimes young men with little or no experience are too easily commended, and this has only been a grief of mind with its resulting harm to the testimony. Oh, for men truly separated to the work of God in simple apostolic fashion.

Furthermore, the beloved apostle in Rom. 1:1 refers to himself as separated to the gospel of God. This ever characterized his service. He lived for the gospel. He loved it. Note the article here is omitted and should read simply, 'gospel of God' (see Newberry Bible). This suggests there is only one gospel. Paul's was no cold, formal service, for he says in verse 16, "Whom I serve with my spirit in the gospel of His Son." He was in it heart and soul. He was not marked by a sort of 'professionalism' in preaching. May God preserve us from this, for we need to appreciate that gospel

work is a spiritual ministry. Elsewhere Paul can speak of 'my gospel' (Rom. 1:16), not only because of the peculiar content of the message but because it had become his whole life.

Finally, we note in Acts 19:9 a crisis stage was reached in Paul's preaching movements, when deliberately and purposely he separated the disciples from the Jewish synagogues at Ephesus. Up until then he had usually in touching a new place, gone into the synagogue to preach the gospel, but in view of the hardening of the Jews he separated from it and never went back to it. This is a very important point because some urge us to go into the sects to preach, like Paul did in the synagogues. We need to remember, however, that the synagogue could not be compared with the sects today. The only Scriptures available then were in the synagogues. The sects today in addition to the Old Testament, have the New Testament and thus are sinning against divine light. Moreover, there was no ritual or ceremony involved in going to the synagogue. It was just a mere 'gathering together' of Jews and Gentile proselytes for the reading and exposition of Old Testament Scriptures. Anyone fitted to do so was given the liberty as we see in Luke 4:16-17 and Acts 13:15. Paul was following the right historical order then - 'unto the Jew first.' We cannot put the synagogue into the same category as the sects today. As in fellowship with assemblies gathered to the Lord's Name we are separated from all religious associations and federations. May we keep outside the camp where Christ's presence is.

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PAUL A MAN OF FAITH - Acts 27

The testimony of faith - "There shall be no less." Ver. 22

The fellowship of faith - "There stood by me." Ver. 23

The promise of faith - "Fear not . . . God hath given thee all them that sail with thee." Ver. 24

The confidence of faith - "I believe God." Ver. 25

The rest of faith - "Abide in the ship." Ver. 31

The cheerfulness of faith. - "They were all of good cheer. Ver. 36

The reward of faith - "They escaped all safe to land." Ver. 44

S. Greer

THE EXILE AND RETURN OF THE REMNANT

Norris Stewart, Zambia

When God's People Lost Their Interest.

The Book of Ezra records how a REMNANT OF JUDAH returned from Babylon, after the 70 years of captivity prophesied by Jeremiah, to rebuild the temple at Jerusalem. They were comparatively few out of the many Jews who were in Babylon, only 42,360 (Ezra 2:64). The study of the history of this period, and of the experiences of these people, affords many valuable lessons, but for the sake of brevity, we must confine ourselves to some main points.

At first, THE WORK OF REBUILDING THE TEMPLE made wonderful progress. The people wrought with purpose and zeal. Then all came to an abrupt halt, and the temple lay in an uncompleted state for years. The commandment of Artaxerxes to stop building (Ezra 4:23,24) may seem to be the immediate reason for this, but while in a sense the king's commandment brought the work to a standstill, it was undoubtedly THE MATERIALISTIC ATTITUDE WHICH DEVELOPED AMONG THE PEOPLE, which kept it at a standstill, for so many years.

The words of Haggai would allow no other conclusion. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Haggai 1:4). Surely the implication is that they had now become more interested in their own houses than in God's.

Admittedly, the king's commandment must have caused much discouragement and frustration. Thereafter, there seems to have developed among the Jews a loss of heart in the work they had been doing so well. Some may argue that the time for the temple to be rebuilt, had not yet arrived in God's program, and that this was the real reason for the delay. That is too big a subject for this short paper. Whatever view is taken, there can be no denying that in Haggai, Chapter 1, God blamed them for having LOST INTEREST in His work.

MATERIALISM IS NO LESS A HINDRANCE TO THE WORK OF GOD TODAY. It is a far more deadly foe than we realize. None may claim immunity from it, for the remnant who succumbed to it, had been a most zealous, purposeful people, when they faced the hazards of the long journey from Babylon back to the land. They had been willing to forsake comparative prosperity in the land of their captivity, for the unknown, in a homeland which many of them had never seen.

A MORAL FALL will leave a stigma that may remain for life. No one should be mistaken about its dreadfulness. It will be difficult to cover up. Before long, most will have heard, if a fellow believer is discovered to have been guilty of immorality. But PER-

HAPS MORE LIVES HAVE BEEN RUINED BY MATERIALISM THAN BY IMMORALITY. This is not to minimize the enormity of the second. There will be more hope of the restoration of one who has fallen to materialism than of one who has fallen to immorality. Even if he repents, the stigma still remains as a hindrance to service. But **MATERIALISM WILL BE FAR MORE DIFFICULT TO DETECT**, and far less likely to be condemned. (Do we really hear it condemned much by ministers of the Word?) It can take away a believer's power so gradually, that the process is almost imperceptible. The seriousness of materialism is undeniable if we remember the words of the Lord Himself, "Ye cannot serve God and mammon," (Matt. 6:24; Luke 16:13).

As we notice **THE EFFECT OF MATERIALISM ON THE JEWS**, we should acknowledge that if we are affected by it today, it will likely manifest itself in similar ways.

(a) It resulted in their **BUILDING GOOD HOUSES FOR THEMSELVES**, while the house of God was neglected. This we have already seen, and so do not elaborate again.

(b) At a later date, and in a new generation, it made them **UNKIND AND SELFISH**, for they exacted **MORTGAGES** of their poorer brethren, (Neh. 5).

(c) It **KEPT BACK THE PORTION OF THE LEVITES**, who then returned to their fields. They had to live some way! (Neh. 13:10).

(d) It resulted in their **GIVING TO GOD THAT FOR WHICH THEY HAD LITTLE USE THEMSELVES!** (Mal. 1:6, 13,14). God called this "robbing" Him (Mal. 3:9). The fact that this rebuke was in Malachi's days, and therefore at an even later period in their history, shows how difficult this sin was to eradicate!

(e) It **ATTEMPTED TO MAKE THE SERVICE OF GOD INTO A MEANS OF EARNING WAGES**. "Who is there among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought" (Mal. 1:10). There are New Testament warnings against the same attitude, in principle, in I Pet. 5:2; II Pet. 2:3.

The application of these facts to present day situations, should not be difficult for the spiritual to make.

We should pay particular attention to **HOW THE WORK WAS STARTED AGAIN**. There were **TWO PROPHETS TO GIVE GOD'S MESSAGE TO THE PEOPLE** - "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews. . ." There were also **MEN TO RESPOND TO THE MESSAGE** - "Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem." See Ezra 5:1,2.

The people who had been so **ZEALOUS AT THE BEGINNING**, and had then **LAPSED**, were **STIRRED UP AGAIN!** Even Zerubabel, the leader of the remnant, had evidently succumbed like the others, but he rose up again. What encouragement! The man who had risen up before (Ezra 2:2), was raised up again! God did not discard him!

THESE PEOPLE GOT WHAT THEY WENT IN FOR. They were able to look on the completed temple. This had been their grand aim when they left Babylon, and now they could look on the results of their efforts, through God's help.

THOSE WHO REMAINED IN BABYLON HAD NO SUCH EXPERIENCE, BUT THEY TOO GOT WHAT THEY WENT IN FOR, namely the possession of **HOUSES AND LAND IN BABYLON.** True, Jeremiah at the beginning of the captivity, had written to the Jews, telling them to build houses, and plant gardens (Jer. 29:5,6) as the captivity was to be long. But a time arrived for the captives to leave their houses, and face the challenge of faith, to go back to Jerusalem. Many had not done so. They had seen others make their choice, and put God first. But they had remained in Babylon, labouring for material things.

We may be far more like them, in this respect, than we are prepared to admit. Perhaps, like the remnant, we can remember a time when we laboured diligently for God. But now, as they did, we have **LOST OUR INTEREST IN HOLY THINGS.** If this be so, may God revive us as He revived them, raising up men with the courage of Haggai and Zechariah, to speak to us, and giving us hearts to respond!

HIS HOLINESS

The Christ

Dare mortals of a fallen, sinful race,
 With puny intellect, essay to trace
 In Christ, eternally immaculate,
 The seeds of latent sin, investigate!
 They say of Him, "He could, if He but chose"
 Who, in His Manhood carried all our woes:
 Begat a nature prone, though free from sin,
 And by suggestion, carried it within!
 Demonic doctrines, propagated free,
 Assail God's Holy Word, infernally!
 Could they but tarnish His claimed sinlessness,
 'twould cancel His inherent holiness!
 If Christ could sin, His claim to Diety
 Is but an empty boast, duplicity.
 If Christ could sin, He died for me in vain!
 If heresy were fact, He ne'er had risen again!
 Desist. Your claims unproveable, they be.
 With sin, He never held affinity.
 Vain mortals of a fallen, sinful kin:
 For, "Which of you convinceth Me of sin."

John Campbell, Larkhall, Scotland

A COMPARISON

Charles R. Lebeck

The Apostle Paul speaking to the Jews in Antioch of Pisidia delivered to them an outline of God's dealing with Israel from the time of Abraham until the coming of Christ. I would like to point out a few facts of that history and show how they compare with God's dealing with His present day people, the Christians.

In Acts 13:17 Paul states that God chose Israel as a nation. He said, "The God of this people of Israel chose our fathers," God chose them as a nation in the patriarchs, Abraham, Isaac, and Jacob. To Abraham God made the promise, and renewed it to Isaac and Jacob, "I will make thy seed as the dust of the earth," (Gen. 13:16).

A close look at the descendants of the patriarchs might cause us to wonder what God saw in them. But that is not for us to judge. Regardless of our opinions Israel was chosen of God in the fathers.

Let us look now, in comparison, at a similarity between Israel and the Church. In Acts 13:17, as pointed out, Israel was chosen of God, and in Ephesians 1:4 we are told that God "hath chosen us". But, is there not a marked difference in the time and foundation of the choosing? Israel was chosen in the fathers, and at their time in human history. But according to Paul, "He (GOD) hath chosen us in him (Christ) before the foundation of the world". What a most wonderful revelation that is.

It is also to be noticed in Acts 13 verse 17 that Israel was delivered, or saved, from the bondage of Egyptian slavery. After centuries of seemingly hopeless affliction, God delivered them; "with an high arm brought he them out of it."

Like Israel, we too were held in bondage; the captive slaves of sin and Satan. But thanks be to God, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" (Col. 1:13). "With an high arm brought he (US) out of it." He overpowered Satan at Calvary and set us free.

My chains are snapt, the bonds of sin are broken,

And I am free;

O let the triumphs of His grace be spoken,

Who died for me.

Acts 13 verse 18 brings before us the thought of wilderness experience. Although God was unquestionably grieved by His chosen people He bore with them as a nursing father bringing them as a nation into the promised land. Yes, their manners, their faith, their love, was low and rude toward God but He in love and grace preserved them. He fed them, He clothed them, He led them safely for forty years.

How similar we find the people of God today. We must confess, very often we are a real burden to God's heart. Yet in spite of all our shortcomings God will bring His blood bought people safely to heaven. Israel's forty years journey is symbolic of the years of

our testing, which we may find hard at times, and our faith often at a low ebb. But God loves us and preserves us. Jude speaks of the saints as being "preserved in **Jesus Christ**," and Peter said we "are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:5).

And when the wilderness was past, Israel entered into a place prepared for them. Only the overshadowing presence of God could have accomplished this for them. Only the divine power of the Almighty could have brought that vast company to that goodly land.

Our Lord Jesus Christ said, "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." John 14:2,3.

Although Israel had that place prepared for them, it falls very far short of depicting the rich glory of the place being prepared for us. Christ our Redeemer has gone on before us to prepare that place for His own, that place which no human thought or word can appropriately describe. But regardless of how wonderful a place it will be, that which will be the most wonderful to us is that our Lord Jesus Christ will be there, and according to His promise we also will.

From Acts 13 verse 20 through 23 we see how God supplied Israel's need. In the land they were provided with judges to keep order, counsel, and give judgment. When they asked for a king God gave them Saul, who failed. After that He raised up David, and finally of the seed of David, "God according to His promise raised unto Israel a Saviour, Jesus."

How thankful we should be that Jesus is also our Saviour, and the Apostle Paul said, "God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. When we reach the heavenly abode there will be no need for a judge or earthly ruler. God and the Lamb will occupy the throne there, and praise God, we shall dwell in the glory of the Divine Presence forever.

NEW TESTAMENT PRINCIPLES

As to Church Testimony

I can only feel myself responsible to present myself in the assembly when it is gathered on proper church ground, i.e., the ground laid down in the New Testament. People may assemble and call themselves the Church of God, in any given locality, but if they do not exhibit the characteristic features and principles of the Church of God as set forth in the Holy Scripture, I cannot own them.

If they refuse, or lack spiritual power, to judge worldliness, carnality or false doctrine, they are evidently not on proper church ground: they are merely a religious fraternity, which, in its collective character, I am in no wise responsible before God to own.

Hence the child of God needs much spiritual power, and subjection to the Word, to be able to carry through all the windings of the professing church in this peculiarly evil and difficult day.

C. H. Mackintosh

SUGGESTIONS FOR CHILDREN'S WORK

2. What Shall I Tell Them?

Gary Sharp, Midland, Ontario

Sunday school teachers have a job that requires wholehearted effort, a great deal of time and a sincere desire for the mind of God to teach effectively. They very much need the prayers and encouragement of God's people since so much depends on them. Much responsibility is upon their shoulders, and many lives upon their hearts.

Sometimes teaching a lesson is considered a duty to be prepared for late Saturday night or "on the run" en route to class. Not surprisingly then, this lesson very often comes from the well known realm of David and Goliath, Samson or Jonah, often without any real consideration as to the content of the lesson, making it merely a story. This leaves much to be desired. Then there are those who, like the pendulum swinging to the other extreme, have taken the attitude that prepared and published lessons are better and more effective. Both are wrong, and concern me greatly for BOTH have the same flaw: taking the easy way and leaving God out.

I have nothing whatsoever against teaching the well known stories of the Bible, nor have I any qualms about teaching a well ordered series of lessons. The Lord Jesus Himself referred to the "serpent lifted up" and was orderly in His teaching and parables. I do feel that the teacher must take **HIMSELF** and **HIS LESSON** into the presence of God, there to evaluate and consider the lesson and course he desires to teach. We are not after all teaching children to believe, but in **WHOM** and **WHAT** they may safely trust their all.

Teach A Truth

My lesson must revolve around a central truth, and be founded upon a clear verse of Scripture. One truth carefully taught and laid hold of, will lead the way to progress in an orderly way to set forth truth that develops upon the first, thus "line upon line and precept upon precept" is the principle.

Prepare and Consider

This will necessitate that the teacher have a clear grasp of the truth as God unfolds it in the Word. This takes time, effort and dependence upon God. As well, it is necessary that the teacher, through questions and familiarity with the student, realize the depth of understanding that the child has. He must also come to grips with any particular problems that the student might have hindering him from grasping certain truths. These problems could easily be one or more of the following: background, environment, character, home life, religious error, or culture.

Though the difficulties are great, the sheer joy of seeing even one rest for eternity on the Rock that never fails, will more than compensate for the effort and endeavor.

(To be continued)

"BE FRUITFUL AND MULTIPLY"**(Genesis 1:28 & 9:1)**

John Shaw, Chile

The first commandment to be found in the Word of God not only reveals the Lord's prime purpose for the believer in the world, but contains the secret of successful witness.

The commandment was given to man immediately after creation, and again immediately after the flood. In both instances the world was void of human life. In Noah's case however the void was because of sin and ensuing judgment. Only one small family remained on earth. God's ardent desire was that this small nucleus should so multiply as to fill the world with life again. Hence the divine imperative was issued, "Be fruitful, and multiply, and replenish the earth".

As it was in Adam's and Noah's days, so spiritually it is in ours. There is nothing in God's beautiful creation that has not been marred or destroyed by sin (Romans 8:20-22); even human life has been affected, for mankind lies "dead in trespasses and sins (Ephesians 2:1). Only one family, the household of God, the household of faith (Ephesians 2:19; Galatians 6:10) stands on earth a living witness to God's mercy and grace, created in Christ Jesus and freed from condemnation (Ephesians 2:10; Romans 8:1). But, in His love, God yearns to see this family grow in numbers. "He will have all men to be saved . . . not willing that any should perish. . . ." (I Timothy 2:4; II Peter 3:9). And so He commands His own: "Go ye into all the world, and preach the Gospel to every creature. . . ." (Mark 16:15). In other words, "Be fruitful, and multiply, and replenish the earth. . . ."

In the dispensations in which the first commandment was given, it was consequently, a great reproach to would-be parents to bear no children (e.g. Genesis 30:22, 23). To die childless was often an expression of divine disapproval (see Leviticus 20:20,21). Men and women prayed and wept unto God for children (Genesis 15:2; 25:21; I Samuel 1:9-11). What should we as believers today feel if we have no spiritual children "begotten through the Gospel"? (I Corinthians 4:15) Should we not feel far greater reproach, and in humble, earnest prayer unto God ask Him to deliver us from a spiritually barren life? Should we not pray and witness faithfully until He grants us true "sons in the faith"? (I Timothy 1:2; Titus 1:4; etc.)

Let us observe carefully however, the divine order in the command. First, "Be fruitful"; then, "multiply". In New Testament context this means that, if we would see others saved through our testimony, we must first "be fruitful". No amount of carnal exertion

and activity can replace this. No matter how much we speak and preach, if our lives lack the consistent evidence of Christian virtue, our words will be barren. God, the only source of life, cannot bless.

This principle is also evident in the natural realm. A tree first bears fruit. The seed of reproduction is then found in the heart of the fruit. So Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." As we abide in Christ, and He in us (John 15), as we walk in the Spirit, and are led by Him (Galatians 5), we will bear the fruit of "all goodness and righteousness and truth" (Ephesians 5:9) that even the most hardened unbelievers can see and appreciate. In this manner we become a tree of life to them, and are made wise soul-winners, thus multiplying God's glory.

There is a danger among God's people today to become complacent, and care little for the perishing multitudes. Though our Lord warned us that few would be saved, and comforted His "little flock", yet as He saw the multitudes "He was moved with compassion on them. . . ." and called His own and sent them forth as labourers into His harvest (Matthew 9:36-10:1). May we have grace to share His compassion for a dying world, and make the Gospel of Christ's redeeming love known to it through our lives and lips.

THE BIBLE

Love this precious book, the Bible,
Guard it with a zealous care;
All we see of life and glory,
All we hear of Christ is there.

Some would tell me 'tis a fable,
Full of legend rich and rare;
Book of God, His revelation,
All I know of Christ is there.

Read it daily, search it freely,
Seek its beauties bright and fair;
Learn its wealth of grace and glory,
All I have of Christ is there.

Soon amid those heavenly regions,
Free from all earth's din and care;
I shall know in full fruition,
All it told of Christ is there.

On the fly leaf of a Bible belonging to brother Clay Fite.

QUESTIONS AND ANSWERS

Question: I have difficulty as to the meaning of Hebrews 4:15. Speaking of the Lord Jesus "He was in all points tempted like as we are, yet without sin." Was He liable to sin?

Answer: The little word "yet", which is in italics, tends to give the wrong sense to the verse. A better rendering is "We have not an High Priest who cannot be touched with the feeling of our infirmities, but One in all points tempted as we are, apart from sin, or sin excepted."

In all circumstances of trial in which we may find ourselves, the Lord passed through before us, and therefore is able to sympathize and sustain us. In sin He cannot sympathize, as He was never tempted to sin, for in Him is no sin. I John 3:5.

The humanity of the Lord Jesus was as holy as His divinity. His nature was without taint. He was not only sinless but impeccable. Our Saviour was holy, harmless, undefiled, separate from sinners. Hebrews 7:26.

The positive answer to the question is plain: It was an impossibility for the Lord to sin. He could not sin and therefore was not liable to sin.

Question: How many sons had Jesse? There seems to be seven as recorded in I Chron. 2:13,14 and yet in I Sam. 16:10 eight are mentioned.

Answer: This is a difficult question. The statement calling David the seventh son in I Chron. 2:15 and yet the eighth in I Samuel 16:10 has no certain explanation that I can find in Scripture. We can be sure there is no discrepancy.

The following may give some understanding to the problem. I believe Jesse had eight sons and David was the eighth. The book of Chronicles gives us history from the viewpoint of Divine grace. It is possible that one of Jesse's sons had so sinned that God deleted his name from the genealogy in I Chron. 2. Another has suggested that one of these sons may have died childless and his name therefore would have no place in Jesse's offspring. We owe this last explanation to the very useful writings of A. C. Gaebelein in his Annotated Bible.

Question: Do you believe that the letters to the seven churches in Revelation 2 & 3 give a panoramic view of church testimony down the course of this age? If so what are the reasons?

Answer: I not only believe this to be the case but consider it to be the most important application of these wonderful chapters. The primary use to the existing seven churches and the present day application to all the churches is of value, but the prophetic intention is of greater value.

My main reasons for holding this view are as follows:

1. It is generally agreed that the division of the book is found in Chapter 1, verse 19, and John is being told to write "The things which thou hast seen (Chapter 1) . . . the things which are (Chapters 2 & 3) . . . and the things which shall be hereafter" (after

these things) (Chapter 4 and onward). The actual churches of Chapters 2 & 3 are no more, but the things that are (i. e., church testimony as depicted in the prophetic view) continue to the Lord's Coming.

2. Seven is a symbolic number in the Revelation. There are seven seals, trumpets, vials, angels, etc. Why should it not be also symbolic in character in regard to Lampstands?

3. The "Mystery" of the seven golden lampstands is enshrined in these messages. If we see nothing but what concerns the seven existing assemblies we miss the God given secret. Any interpretation which ignores the "mystery" cannot be the true one.

4. The "key" lies in the meaning of the name of each church and the circumstances prevailing at the time of writing. Without forcing the interpretation each fit into the program of the age. From "First Love" to "Departure" the key fits the door perfectly and we believe by Divine design and not by mere accident.

Question: What does it mean that the Lord Jesus will rule with a rod of iron. When will this be?

Answer: The following Scriptures teach that all nations will be ruled by Christ and His saints in this manner: Psalm 2:8,9; Rev. 2:26,27; Rev. 19:15. It will be during His glorious reign of 1,000 years. I believe the rod of iron is a symbolic expression showing the strength and stability of His rule.

Grants Pass, OR — Saints were cheered when four believers obeyed the Lord in baptism.

Washington — Jack Noble and Eric McCullough were encouraged by large numbers of strangers attending gospel tent meetings near Arlington. Several young people professed to be saved.

Bridgewater, N. S. — Brethren Albert Hull and James Wamsley commenced tent meetings on July 6. There remains a little interest from previous efforts.

Pugwash Junction, N. S. — Conference well attended. Jim Smith went on to help in the tent work in Green River, N. B., among the French speaking people. Two professed at last report.

Sussex, N. B. — July 6 marked the opening of the new Gospel Hall with a day of ministry. Brethren Murray McLeod and Murry McCandless commenced in a tent on July 8 in this area.

Wallaceburg, Ont. — Brethren J. Beattie and W. Metcalf commenced Gospel meetings under canvass on June 15. Unsaved are attending and door-to-door visitation is encouraging.

Lansdowne, Ont. — Brother Timothy Kember spending his time in door-to-door visitation.

Collingwood - Staynor, Ont. — Local brethren Larry Steers of Lansing Assembly and Wade Steers of St. Thomas are engaged in tent meetings.

Glencoe, Ont. — Tent effort by brethren Norman Crawford and Paul Kember has been blessed of God in salvation. Meetings are continuing.

Portage La Prairie, Man. — Recent conference held in June was encouraging. The four Bible readings on Matthew 5 & 6 were practical and appreciated. It is hoped that practical Christianity would be produced in the lives of the believers as a result.

Victoria Road, Ont. — Ministry at recent conference refreshed and cheered the hearts of the Lord's people.

Saskatchewan — The conference held at the last week-end of June was helped by the Lord's servants and some capable visiting brethren.

Venezuela — Sr. Chirinos is laboring in a country district. While there, he baptized 9 believers, fruit from meetings of last year. Two assemblies in Puerto Cabello held baptisms in May. Six obeyed the Lord in one, twenty in the other. After 7 weeks of meetings in Carora by brethren Saword and Frith, 8 professed to be saved. Mr. Saword has been to Nirgua for two weeks but Mrs. Saword had to return to stay with Mrs. Donald Alves (their daughter) as she is not well. Pray for this worthy couple - well past the 80 mark.

Venezuela (continued) — Brother John Frith is in the Gospel with Sr. Linares at Barquisimeto. Five were baptized from former efforts. Before leaving for Australia, Brother Neal Thomson joined by Uel Ussher preached the Word in Maracay. Three were baptized. The address of Brother Neal R. Thomson, who has returned to Australia until December 1, will be: 1, 74 Maryvale Street Toowong, Queensland Australia 4066 Brother J. E. Fairfield and his wife left for Vancouver on June 26.

CONFERENCE NOTICES

Sussex, N. B. (formerly St. Martin's) Conference, September 6 & 7 with prayer meeting on Sept. 5 at 8:00 in the Gospel Hall. All other meetings in the Sussex Regional High School. Saturday meetings are at 2:30 and 7:30. No a.m. meeting. Breaking of bread - 10:00. Bible Reading on II Thess. Corr. Howard Godsoe, R. R. 3, Hampton, N. B. EOG 2Z0. Tel. 506-832-5896.

Huntsville, Ontario — Conference on Sept. 6 & 7, starting with prayer meeting in the Gospel Hall, Main Street on Sept. 5 at 7:30. All other meetings to be held in the Huntsville High School. Saturday meetings at 10:00, 2:30 and 7:30. Lord's Day, Breaking of bread - 10:00, Ministry - 2:30, Gospel - 7:00. Bible readings on I Cor. 10 - Sat. and Isaiah 53 - Lord's Day. Servants of the Lord walking in old paths welcome in ministry. Corr. George Cottrill, R. R. 2, Huntsville, POA 1K0. Tel. 705-789-5146.

Arnstein, Ontario — Conference on Sept. 13 & 14 with prayer meeting on Sept. 12 at 7:30. Breaking of bread at 10:00. Bible reading - Sat., I Cor. 5 and Lord's Day, John 20. Supper will be served on Friday at 5:00. Corr. Don Brunne, Arnstein POH 1A0, Tel. 705-757-2030.

Hitesville, Iowa — Conference, Sept. 20 & 21 with prayer meeting on Sept. 19 in the Gospel Hall. All other meetings to be held in the Aplington Community School Building, Aplington. Bible reading Lord's Day at 9:00 on I Peter 2. Breaking of Bread 10:00. Corr. George L. Frey, Aplington, Iowa 50604. Tel. 319-347-2349.

Midland Park, NJ — Conference, Sept. 27 & 28 with prayer meeting on Sept. 26 at 7:45. All meetings in the Gospel Hall, 61 Prospect Street. Breaking of bread 10:00. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, NJ 07481. Tel. 201-652-4862.

St. Thomas Ontario — Conference Oct. 11, 12 & 13 in the Central Elgin Collegiate School, Chestnut and First Avenue with prayer meeting in the Gospel Hall, One Sunset Drive, Oct. 10 at 8:00. No meeting Sat. A.M. Bible readings on John 15, 16 & 17 each afternoon. Subjects: (Vine) - abiding in the vine; (Comforter) - walking in the spirit; (High Priest) - continuing in prayer. Breaking of bread 10:00. Corr. Allen McCandless, RR 1, Port Stanley, Ontario NOL 2A0. Tel. 519-769-2472.

Maidstone, Mervin, Sask. — Joint conference on Oct. 11 & 12 with prayer meeting on Oct. 10 at 8:00. Order of meetings, 10:30, 2:15 and 7:30. Breaking of Bread 10:00. Corr. Harry K. McLaren, Box 481, Maidstone, Sask. SOM 1MO. Tel. 306-893-4193.

Remember the Conferences of the Labor Day Weekend. See the July issue for details.

Akron, Ohio — August 30 & 31

Beetown, Wisc. — Sept. 1

Dunkerton, Iowa — August 31

Arlington, Wash. — August 30, 31 & Sept. 1

Clementsvalle, N. S. — August 31 & Sept. 1

Sault Ste. Marie, Ont. — August 30 & 31

FALLEN ASLEEP

Thunder Bay, Ontario — Our beloved sister, Mrs. Richard D. Weston (Amy), went to be with Christ on May 21st. Born in Hailsham, Sussex, England on January 22, 1893, saved in 1910 and came to Canada in 1916 and was married the same year. A few years later she, with her husband, were baptized and received into assembly fellowship in Port Arthur. Attended meetings regularly up to a few weeks before her home call. Was a S. S. teacher for many years. A real help and encouragement in the assembly, where she will be keenly missed. She leaves her husband, three sons and two daughters. The word was spoken faithfully at the funeral service.

Stout, Iowa — Our beloved sister, Mrs. Annie Stow, age 70, passed from earth to heaven on May 31st, exactly 20 years after the home call of our late brother, Oliver Smith, who was used of God to point her to Christ on December 15, 1922. Among the first to be gathered unto Him in assembly capacity at Stout in 1923. Only one of that original number remains (Mrs. Carrie Smith). She was consistent in life and testimony and hospitality and will be much missed. She leaves her husband, Walter, a son and daughter, who with their partners in life are all in assembly fellowship.

Cuyahoga Falls, Ohio — Our esteemed brother and servant of Christ, Albert P. Klabunda, went to be with the Lord on June 25. Fitting memorial and photo will appear in September issue.

Sarnia, Ontario — Our sister, Mrs. Alice Brain, passed away June 26th, age 84, after a lengthy illness. She was saved on December 21, 1924. Baptized and received into fellowship in June 1925 and continued faithfully, bearing a good testimony for 56 years. She leaves one daughter and two sons who need the prayers of the Lord's people for their salvation. A good number of friends and relatives were present to hear the word preached at her funeral.

Westbank, B. C. — Our brother in Christ Mr. J. H. Turvey was called home to be with his Lord on June 13 in his 93rd year. He was saved 72 years ago in Weold, Kent, England and passed away while visiting in the district where he came to know the Lord Jesus as his Saviour. He spent the greatest part of his life in fellowship with the assembly now meeting in 4th St. Gospel Hall, North Vancouver, B. C. and was amongst the first to bring the gospel to the district before WW I. He kept active and interested in all of the assembly activities in his earlier years and moved to Westbank, B.C. about 5 years ago to be with his family, sometime after his wife deceased. It could be said of him that he loved the Lord's people and always enjoyed conversation about spiritual matters.

Thirty Pieces of Silver

Thirty pieces of silver

For the Lord of life they gave;

Thirty pieces of silver —

Only the price of a slave!

But it was the priestly value

Of the Holy One of God;

They weighed it out in the temple,

The price of the Saviour's blood.

Thirty pieces of silver

Burns on the traitor's brain;

Thirty pieces of silver!

O it is hellish gain!

"I have sinned and betrayed the guiltless!"

He cried, with a fevered breath;

And he cast them down in the temple,

And rushed to a mad man's death.

Thirty pieces of silver

Laid in Iscariot's hand;

Thirty pieces of silver

And the aid of an armed band.

Like a lamb that is led to the slaughter

Brought the humbled Son of God

At midnight from the garden,

Where His sweat had been like blood.

Thirty pieces of silver

Lay in the House of God;

Thirty pieces of silver

But O 'twas the price of blood!

And so for a place to bury

The strangers in they gave

The price of their own Messiah,

Who lay in a borrowed grave.

It may not be for silver,
It may not be for gold,
But still by tens of thousands
Is this precious Savior sold,
Sold for a godless friendship.
Sold for a selfish aim.
Sold for a fleeting trifle.
Sold for an empty name.
Sold in the mart of Science,
Sold in the seat of Power,
Sold at the shrine of Fortune,
Sold in Pleasure's bower,
Sold where the awful bargain
None but God's eye can see!
Ponder, my soul the question:
Shall He be sold by thee?
Sold! Oh God, what a moment!
Stifled is conscience' voice!
Sold! And a weeping angel
Records the fatal choice!
Sold! But the price of the Savior
To a living coal shall turn,
With the pangs of Remorse for ever
Deep in the soul to burn.

Words in Season

THE BIBLE FAMILY MAGAZINE



PAST FINDING OUT

I do not know what adverse winds
Shall rock my frail barque to and fro,
If swiftly borne on mountain waves,
Or on calm ripple, still and slow:
But this I know, my Pilot steers,
Through calm and storm His power appears.

I know not how His eye doth sweep
The whole vast earth from pole to pole;
Controlling and o'er-ruling all,
Yet caring for each needy soul;
I know He notes the birds that fall,
Then how much more His children's call.

I do not know when He shall come
To call me up to yonder skies,
When I this earthly house shall leave,
Changed in a moment as I rise;
But this I know, the hour draws near,
When He and I shall meet up there.

V. Reeson

SEPTEMBER, 1980

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

REPORTS, UNITED STATES

Cherry Hill, NJ — Meetings conducted under canvass by Frank Pearcey and Eugene Higgins finished on July 27, with some professing to be saved, which gave real joy to the Christians.

Matoaca, VA — Tent meetings and children's meetings in June and July which were shared by Oswald MacLeod and David Oliver, were well attended, but no cases of anyone professing salvation yet. Pray for the seed sown.

East Aurora, NY — Edward Doherty visited here for a week. Was to call at McKeesport, PA for a week or so. He still experiences limitations due to his heart condition.

Deland, FL — The assembly here has commenced children's meetings, held each Tuesday, 7:00-8:00 p.m. There have been about 17 present, brought in by the Christians. Please pray for us.

Willmar, MN — Paul Elliott and Walter Gustafson finished 6 weeks of gospel meetings on July 20th. A young R. C. girl trusted Christ.

Sioux City, IA — Recent conference which was well attended was a time of cheer to the saints. William Jackson of Kansas City, MO who brought the gospel to this area and Sam Eadie of Omaha, NE who taught us the separated path were present, along with some of the Lord's servants and local brethren. R. Orr and A. Christopherson finished 3 weeks of tent meetings in which a good interest was shown by the unsaved. Some attended the conference.

Southern CA — William J. Nesbitt gave fresh and practical ministry in Culver City, Long Beach, Monrovia, Palm Springs and San Diego assemblies, also visiting Fresno and Phoenix, AZ and moving up into Oregon and Washington. Phillip Harding gave appreciated visits to different assemblies on the west coast. He is to return to his home in England in August.

REPORTS - CANADA

Labrador — Alex Dryburgh arrived home from Scotland after spending 6 weeks there, calling at Halifax, N.S. before returning to his field of labor in Labrador.

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

MR. WILLIAM H. FERGUSON 1948 - 1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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"I YE ALSO"

Words of the Lord Jesus spoken in the intimate fellowship with His disciples in the upper room, before He went to the cross, contain some form of this expression, seven times.

1. Life - John 14:19.
2. Love - John 13:34.
3. Humility - John 13:14.
4. Unity - John 17:21.
5. Separation - John - 17:19.
6. Service - John 14:12.
7. Home - John 14:2,3.

Selected



ALBERT P. KLABUNDA

Born: August 17, 1897

Saved: July 28, 1922

With Christ: June 25, 1980

ALBERT P. KLABUNDA

(1897 - 1980)

By Fred Hill

On June 25th, our esteemed brother and servant of Christ, Albert P. Klabunda, went to be with Christ. He was born in Sanford, Michigan, August 17, 1897. While working at the Buick Motor Company of Flint, Michigan, he was approached by a young fellow worker, newly saved, about his need of Christ. Shortly thereafter, this Christian friend invited him to some meetings being conducted at the Central Gospel Hall, Flint, Michigan, by the late Dr. E. A. Martin, and on July 28, 1922, he passed from death unto life through faith in Christ. Later he was baptized and received into assembly fellowship being commended to the work of the Lord by the Flint assembly on May 8, 1926.

In his labors, wherein the care of smaller assemblies was of primary exercise, he was associated with brethren John Govan, Charles Keller, Arch Stewart, William Warke, Lorne McBain, Joseph Pearson, and George Baldwin, all now with the Lord.

Confined to home and with ministry restricted in later years, our dear brother was "patient in tribulation," and all who knew him shall remember his kindly ways and steadfastness in the things of God.

The funeral services were shared by brethren Norman Crawford and Harold Clark, with John Slabaugh speaking at the graveside. His favorite hymn, No. 296 from the Believer's Hymn Book was read at the services, which expressed the sentiment, "All, All is Well," shared by his wife and daughter who have that blessed hope.

PATHS

Albert P. Klabunda
Reprinted - WIS '49

When we speak of a "path" we naturally think of a walk or way for pedestrians. In a broader sense it takes in a way of living or course of action as pursued by men. The scriptures speak of the latter under various terms that are intended to acquaint us with the right ways of the Lord. That God has paths for His people, we all agree, and to walk in them is "more than silver and gold"; and to walk in them is assured rest and blessing. To depart from them means bitterness and sorrow. "Their sorrows shall be multiplied that exchange the Lord for another God." Psalm 16:4; R.V. Heb. 12:13 exhorts us to "make straight paths for your feet, lest that which is lame be turned out of the way,

but let it rather be healed." A path for one usually becomes a path for others, therefore let our paths be straight, lest unwittingly we turn the lame out of the way, as did Peter in Galatians 2.

A life controlled by the Word of God will fashion a path that will not change with the times and seasons; neither will it be influenced by the customs and practices of others. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed it"; it is not discerned by earth's vision, nor trodden by the unclean; it is the path of faith. It has restrictions and limitations which permit no digressions nor carnal liberties, yet to walk in it there is great liberty. The writer of Psalm 119 knew whereof he spake when he said: "I will walk at liberty: for I seek Thy precepts." Neither did the apostle Paul come behind in the knowledge gained by experience, as we learn from II Cor. 3:17, "Where the Spirit of the Lord is, there is liberty." The believer who thinks that because he is the Lord's free-man, he is at liberty to go where he likes, reminds one of the days of the judges when "there was no king in Israel, and every man did that which was right in his own eyes," Judges 21:25. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and "the travellers walked through byways." Marginal reading: "The walkers of paths walked through crooked ways." The law was existent but no power to enforce it; with no king to compel obedience, this harmful sequence followed; every man a law to himself. When rule is recognized, order becomes an established fact, but when respect for authority ceases, lawlessness springs forth. It was true in Israel's day; it is equally true in our day, and no less to our shame in view of the judgement seat of Christ. Many who were once "walkers of paths" after a godly sort, are now found walking in "crooked ways", no longer in the straight paths that were once so precious to the saints of God, which were a wall of fire round about His people, where the carnal and the worldling found no haven nor refuge.

If our path is to be "straight" it is also to be PLAIN. David prays: "Lead me in a plain path, because of mine enemies," or, "because of those which observe me" (margin). It is to be well defined and above suspicion, that those which observe us may know what we stand for, not only in doctrine, but also in practice; not leaving them in doubt as to what path we are in. There will be no shady practices in our business, in the Assembly, in the home, nor in our life; neither will our speech nor our ministry lack the salt and the grace that will make it effective.

One has well said:

"He that speaks not needed truth, lest he offend;
Hath spared himself, but sacrificed his friend."

Jeremiah 6:16 speaks of the "OLD PATHS": "Thus said the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." - Rest in walking. The paths here spoken of are not new paths, fashioned to agree with modern times and peoples, but are identified by their antiquity, as well as by their constant usage. These old paths find their New Testament parallel in Acts 2:41-42. "Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostle's doctrine and in fellowship, and in the breaking of bread, and in prayers." This godly order, first salvation, followed by baptism, then reception into the fellowship of the saints, was the only path known and practiced by the infant Church; which became the pattern for all the Churches of the saints. The so-called "church epistles" give us the functioning of that order in the early Churches that were established according to the divine pattern given to the apostles; and which was to continue "till He come." But the generation which said: "We will not walk therein" is still with us, endeavoring to revise and improve the order of divine wisdom as though they could instruct the Almighty; and by their word they make it appear to have the divine sanction. And those who love the truth and peace, refusing to follow their pernicious ways, become the target of their schismatic maneuverings until an open breach exists. Moses spake of these men in his day. Paul warned the elders at Ephesus against them, and in his last epistle to Timothy he writes: For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In Deut. 13:6-11 an Israelite who sought to entice God's people away from the truth unto strange ways was to be punished; in fact the charge against him was considered so serious that he was to be taken out and stoned to death. Their eye was not to pity him. While in this dispensation of grace the seriousness of such a charge is not lessened, yet God has suitable discipline to be carried out commensurate with the sin committed. But the tragic part of such apparent zeal is that, not being according to knowledge, it may become as destructive against the truth as open hostility.

One who knows the seriousness and the responsibility resting upon one who assumes a place as a leader among God's people, does not take it upon himself lightly, but his prayer is: "Lead me in a plain path, because of those which observe me." He manifests a spirit of subjection to, and a willingness to follow the Great Shepherd of the sheep; knowing that if he has lead one sheep astray, he must give account to the Chief Shepherd, when not only his actions are weighed, but his motives are judged.

* * * *

Poverty of spirit is the bag into which Christ puts the riches of His grace.

Rowland Hill

THE FRUIT OF THE SPIRIT

Wm. H. Ferguson - May '48

"For the fruit of the Spirit is in all goodness and righteousness and truth."

In Ephesians 5 the expression in verses 8 and 10 - "Walk as children of light; . . . proving what is acceptable unto the Lord." - surrounds a parenthesis which encloses as it were a fruitful, bright and beautiful garden on a dark and cloudy scene. The darkness of the believer's former state is described in verse 8 and lies dismally in the past whereas in verse 11 he is warned against the present unfruitful works of darkness which he is to reprove and from which he must separate. This causes his retirement into the fellowship of the Spirit, verse 9 where, in communion with God Who is the source of all goodness and in fellowship with Christ the Righteous One Who is the source of his righteousness and in obedience to the Word of God which is truth, the believer will bring forth the pleasant fruits of the Spirit.

The numeral we consider here is NINE, inasmuch as verse 9 is the ninth reference to the Spirit in this epistle and nine would yield to seven plus two. Seven symbolizing perfection and two standing for the testimony might signify the "fruit of the Spirit" in verse 9 as PERFECTION OF TESTIMONY insofar as it is possible here in the world, growing from His gracious operations in the children of light.

The fruit of the Spirit is divine - a manifestation of God's handiwork and His new creation amidst sin and lawlessness. It is so manifestly opposed to the "works of the flesh" described in Gal. 5:19 which gives us the Sodom world, or Gal. 5:20, the world of Babylon, and Gal. 5:21, the Egypt world, that its fragrance and beauty cannot be hid. It is like the "ointment of his right hand which betrayeth itself." The one who works with and compounds the precious ointment carries the savour wherever he goes. He cannot hide it. So those who dwell in the garden of His delight and are His fruitful and fragrant trees, ever send forth to a corrupt and filthy generation the sweet savour of His Name.

In order to do so there must be, as we considered in our previous article, an ungrieved Holy Spirit within and here again we might inquire as to the lack of power in the individual and church life of His saints. Does the world, which is full of evil, behold in the fruitful garden of our lives true GOODNESS? Only God can produce this. Only we as Christians can demonstrate it to the world. God has no other channel today whereby His goodness can flow out to sinful men and women. Does the unrighteous world behold in the society of His own true RIGHTEOUSNESS? God said to Noah, ". . . thee have I seen righteous before Me in this gen-

eration" and shall not we who are living in days likened by our Lord to the days of Noah live righteous before our fellow men -- different lives, seperated lives, holy lives? Only then are we manifesting the precious fruit of the Spirit. And what about TRUTH amidst an untruthful and false world which, as a "braggard," 1 John 2:16, parades its vain glory of life before man? Pilate asked, "What is truth?" Jesus gave no other answer than that which He had already given -- "Every one that is of the truth heareth My voice." We can only bring forth the fruit of the Spirit in a strict adherence to the Word of God in obeying His voice. Therefore we must be hearing His voice continually through the Word. Our blessed Lord gave us the pure example of dependence upon God in the prophetic Word concerning Himself in Isa. 50:4 - "He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." If our true Exemplar lent His ear the first thing in the morning in the days of His flesh to hear the voice of His Father God, shall not we who have a heart prone to wander and lead us astray?

Surely, Christian! As the times become more evil, as departure from God and His Word is increasingly evident, as worldliness has grasped so many who profess to be His and, Demas-like, they are going back to the world, when churches of the saints which were once characterized by simplicity and a willingness to bear the reproach of Christ have become involved in the movement "back to Babylon," SHALL WE NOT CLING CLOSER TO HIMSELF, shall we not seek to hear His voice in His Word and count that blessed voice more precious than all else? Out of love to His Word and in obedience to His voice, many in a bygone day left home and friends and prospects and worldly ambitions to become outcasts and strangers here. Shall we do less who have so much more privilege and light? Are we like the man Bunyan writes of with the muck rake, raking and grovelling in the dirt and filth unaware of the golden crown which the angel holds over his head? Can we not hear the voice of the Amen, the faithful and true Witness pleading "Annoint thine eyes with eyesalve that thou mayest see" and "He that hath an ear, let him hear what the Spirit saith unto the churches?"

Truly the time is short. Let us be up and doing. The Day Star will soon arise out of the darkness, soon we will hear His shout as He comes down to call us up to Himself for ever. Let the graces and fruit of the Spirit characterize our lives from henceforth "till He come." Nothing would please our God better and nothing would more impress our fellow-travelers to eternity with the reality and value of that eternal life which we possess. Truly it is "little" in their eyes but "A little that a righteous man hath is better than the riches of many wicked."

* * * *

"So run, that ye may obtain." The high prize of heavenly reward is at the end of the Gospel race.

"NOT GOLD . . . BUT OF GREAT PRICE"

James N. Smith

Today gold sold on the world market for \$605 an ounce! In 1970 it sold for \$35 an ounce and was considered stable. The world is economically insane, and gold - - its measure - - for monetary security - - is out of hand.

Men have lived for gold and died as paupers and fools. The world builds on borrowed money and political economics, which are facing tremendous problems. It could be that in the "tribulation" times, one of the reasons for Israel's enemies to be arrayed against her is because of her gold. Ezek.38:13. Beloved, let us hear again the words of our divine Lord, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." Matt. 6:19.

May I suggest for believers some things that are of greater value than gold. 1 Peter 1:18. Peter contrasts what the world considers the most incorruptible of earthly treasures with what is so corruptible, human blood. Our redemption shall eternally prove the gloriously incorruptible values of Christ's precious blood contrasted with the fading worth of earth's gold. What a blessed exchange God has wrought for us in our Redeemer. Our "vain manner of living" exchanged for holiness in all manner of living, verse 15. The imitation of our "fathers" for following the steps of the Lord of Glory, 2:21. Resting on "traditions" for living union with the Lord Jesus Christ, 1:3-4. That precious blood is our ransom price, the redemption of our whole being to Christ. More precious than gold is His blood, because of the dignity of His person, Diety of His being and perfection of His offering. Gold can only purchase that which is as corruptible as itself. The "precious blood" has taken the defiled and cleansed whiter than snow, taken the dead and given life, the doomed and given emancipation. "Hallelujah, what a Saviour!"

I Peter 1:7 - - Adversity expands faith. Untried faith is vulnerable to discouragement and produces earth-centered Christians. Believers who take trials from God, and go to God for strength and wisdom, will find at the Judgement seat of Christ, greater treasures than the fading glories of earth's gold. Yes, the trial is often fire, friends forsake, enemies reproach, the heart is pierced with pain and shame, disappointment and bereavement. Such are the refining fires and carefully watching the crucible is our beloved Lord. The time for testing is fixed by His infinite wisdom. All is in the hands of Him Who bore the fires and instruments of pain and cruelty on Calvary's tree for us. What gold is to the world, faith is even greater to our God and it shall be "found unto praise and honor and glory at the appearing of Jesus Christ."

1 Pet. 3:1-6. Dear sister in Christ, don't think you have been left behind by the surrounding world's mad rush for gold! While the world ever seeks to attract to self by its adornment, ours is to attract to our beloved Lord. The Christian woman is to avoid excesses and be exercised as to modesty under the guidance of God's eye. Cultivation of the inward man with the attendant beauties Peter here mentions will result in your purity, protection, peace and power for God. How precious to win a soul to Christ by a godly life.

It has been said of John Wesley: "He left behind an old coat, a battered hat, a humble home, a well-worn Bible, and many souls to Christ."

The combined gold of all the world cannot equal the eternal values of these Spirit-taught measures.



Benjamin Schmolke's hymn can be better understood by understanding the circumstances under which it was penned: A fire devastated the countryside, a bereavement emptied his home, paralysis left him blind and a helpless cripple. Yet on his bed after these accumulated sorrows, he wrote:

My Jesus, as Thou wilt!
Oh, may Thy will be mine;
Into Thy hands of love
I would MY ALL RESIGN;

Through sorrow, or through joy,
Conduct me, as Thy own,
And help me still to say,
My Lord, Thy will be done!

My Jesus, as Thou wilt!
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear;

Since Thou on earth hast wept,
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done!

My Jesus, as Thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with Thee:

Straight to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done!

THE NAZARITE -- Numbers 6:1-27

Stan Wells of Vancouver

Throughout the early chapters of the book of Numbers it is evident that within the encampment of Israel, persons were selected to be worshippers, warriors or workers. Each of these opportunities was not necessarily available to every individual in the nation. However, the opportunity of taking the vows of the Nazarite for a season was open to every adult of every tribe, whether male or female.

How kind and good that the God of Israel should consider the individual! If one desired to have deep experiences with God, one could take upon him self the vows of the Nazarite. This would picture for us those with spiritual desires to know God in a deeper and fuller way in this present age.

Throughout the old and early part of the new testaments there are examples of those who became Nazarite by:

1. Divine appointment. Samson - Judges 13 and John the Baptist - Luke 1 answer to this type.
2. The aspirations of a devoted parent seen clearly in the experience of Hannah and later Samuel - I Sam. 1.
3. An individual who desired to be more godly in his life. This kind would answer to the person described in Numbers 6.

It is interesting to note that the Bible records for us in four books the unique birth, perfect pathway, triumphant death, and glorious resurrection of the perfect Nazarite, the Lord Jesus Christ.

The person who assumed to take the vows of the Nazarite had three prohibitions which had to be carefully maintained throughout the period of the Nazarite separation:

1. No intoxicating wine of whatever form must touch their lips. Num. 6:3-4.
2. No razor of whatever kind must come upon their hair to shorten or trim its length. Num. 6:5.
3. No part of the person, for whatever reason, must touch a dead body or carcass. Num. 6:6-7.

These demands, placed upon such an individual, teach us spiritual and practical lessons that might help us live more godly lives in our day and generation.

The "no wine demand" would tell us that the spiritual person of a past age or a present day must always find all his delights in the God Whom he trusted at the start.

The perfect Nazarite, the Lord Jesus, while here on earth ever delighted in the Father's will for Him. "My meat is to do the will of Him that sent me and to finish His work." John 4:34. He always did those things that pleased Him. No wonder heaven was opened more than once to declare, "This is my beloved son in whom are all my delights." Matt. 3:17.

May we be found doing those things that bring joy and delight to God and to the Lord Jesus as we journey through this world with all its delights and attractions for the human heart.

The joys of earth can never fill
 The heart that's tasted of Thy love;
 No portion would I seek until
 I rest with Thee, my Lord, above.

The "no cutting of the hair demand" would suggest to us that the individual involved must depend upon his God for every step of the pathway. It would also mark him out as a person who was subject in all things to the God Whom he served as he moved around the camp of Israel.

How beautifully this spirit was seen in the life of the true Nazarite while He journeyed here below.

A perfect path of purest grace,
 Unblemished and complete.
 Was Thine, Thou spotless Nazarite,
 Pure, even to the feet!

Many times, while others slept, He was seen alone on His knees praying to His Father in absolute dependence, showing us clearly His perfect manhood, even though Himself Deity.

May we seek to follow His example and live our lives always dependent upon Him in every realm, even though our society becomes more independent as it hastens to doom.

Trusting Him while life shall last,
 Trusting Him till earth is past,
 Till within the jasper wall;
 Trusting Jesus -- that is all.

The "no touching of any dead body demand" would speak to us of the responsibility of the individual not to become defiled in any form while moving through this corrupt world of men. If special times of communion and fellowship would be enjoyed with God, the Nazarite or present day believer must keep himself apart from all defilement of whatever kind.

To whom can we turn but our Lord Jesus Christ, as the perfect example of this injunction for our encouragement and instruction? What a testimony is given to Him by the Hebrew writer, "Consider Him who was holy, harmless, undefiled, separate from sinners, made higher than the heavens." Heb. 7:26.

May our constant ambition be to follow the path of His example and never be found in a course or action of defilement while we live our lives down here.

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

Careful attention should be given to the way in which the days of the Nazarite vow ended. After having successfully completed the days of separation without blemish, the Nazarite would go to the priest and allow his nazarite features to be given voluntarily to the altar that they might be offered to God. This would show us the

value God placed upon all those who willingly assumed the vows of the Nazarite, while others in the nation seemingly had no desire to learn more about Himself.

The chapter concludes with the priest pronouncing a blessing and a preservation upon all that would desire to engage in these spiritual exercises. How fitting for us to earnestly consider the observations made in our meditations that we too might learn more of the great God we have found, and enjoy more of His good blessing as we hasten to the coming of our Lord Jesus Christ.

THE VINEGAR AT THE CROSS

Matt. 27:34, Luke 23:36, John 19:29

John J. Stubbs, Scotland

By comparing the above passages we find that our Lord Jesus Christ was offered vinegar three distinct times throughout His suffering experience at Calvary. It is often assumed by many that our blessed Lord was only presented the vinegar once, but it is most interesting to observe that the Gospel records make clear that this was not so. Before being placed on the cross He was given the vinegar, (Matt. 27:34. Note He was crucified after this, v. 35). Then in the midst of the Lord's agony on the cross the soldiers mockingly offered Him vinegar (Luke 23:36). Finally at the end of the Lord's suffering yet again vinegar was given to Him, and having received this He said, "It is finished" (John 19:29-30). It is probably this latter incident that was the real, literal fulfillment of that wonderful prophecy of Psa. 69:21, "In My thirst they gave Me vinegar to drink".

These separate occasions then upon which the Lord was given vinegar bring before us some precious thoughts concerning Himself and especially indicate to us how He died. Let us consider these:

1: **Matt. 27:34, He Died In Voluntary Consciousness.**

"They gave Him vinegar to drink mingled with gall". This was a merciful custom of the Jews in those days when crucifixion as a form of Roman punishment was in force. This type of drink was said to be prepared by benevolent ladies in Jerusalem. Thus it was an act of human compassion for the unfortunate victims of this cruel and terrible death. The ingredients of this vinegar were an attempt to dull the sense of pain. The Lord, we read, accepted it, putting it to His lips, but obviously recognizing its stupefying qualities refused it. Perhaps He just tasted it out of consideration for those who had prepared it. One thing is quite clear, and it ought to be precious to our hearts, the Lord would not have His senses dulled, or His mind beclouded. Blessed be God, He would experience all the horror of the cross, its torture and pain feelingly and fully in the body of His flesh. Unlike Adam who was caused to go into a deep sleep, our precious, holy Saviour endured all the sufferings of the cross that He might have His bride, the church.

All the shame men heaped upon Thee,

Thou didst patiently endure;

Not the pains of death too bitter,

Our redemption to procure.

2. Luke 23:36, He Died In Majestic Calmness.

The soldiers are expressly named as offering the Lord this vinegar during His intense suffering on the cross--"the soldiers also mocked Him". The word 'mocked' is in the imperfect tense, and means they kept on mocking Him, and intensifying their taunting action they offered the vinegar. They mocked the Saviour's agony of thirst, a torture of course induced by crucifixion. The idea in the account here of Luke is that the soldiers lifted up the vessel containing the vinegar close to His parched lips and then in terrible, cruel mockery suddenly snatched it away, thus increasing the Lord's physical suffering. In this second presentation of vinegar we truly see inhumanity at its lowest, but magnanimity at its highest, for behold, beloved, the calm, dignified spirit of the Lord Jesus Christ through all this mocking. No words of complaint proceed from His blessed lips. It is as the apostle Peter says, "When He suffered He threatened it," (I Pet. 3:23) -- majestic calmness indeed!

This calmness is all the more wonderful and unique when we bear in mind the greatness of the One who was thus mocked. Luke the writer would emphasize this in his narrative of the crucifixion scene. We ask the question, Who was He who endured this mocking? In v. 27-31 we see the Lord Jesus make a prophecy of the future day of woe to befall Israel. To the daughters of Jerusalem He says, "Behold the days are coming." This makes our Lord a Prophet. In v. 34 we listen to His lovely intercession, "Father forgive them for they know not what they do." This makes Him a Priest--supplicating for others. Then in v. 42 the repentant thief makes reference to His kingdom--the King with a kingdom. Thus the One who hung on the cross is PROPHET, PRIEST and KING. In the light of such greatness it makes His calm acceptance of all that the soldiers mockingly did the more wonderful and humbling to us.

3. John 19:29-30, He Died In Full Control.

We are told by John that when the Lord had received the vinegar (in contrast to the first occasion when He refused to drink!), He said, "It is finished." From all the previous gospels, Matthew, Mark and Luke we find that the Lord Jesus, ere He expired on the cross cried with a loud voice (e.g. Mark 15:37). This is most suggestive, for it is only the fourth gospel that reveals what the Lord had said in lifting up His voice.

Moreover the fact that the cry "It is finished" was uttered in a loud voice would to an ordinary mortal after the long hours of suffering have been a physical impossibility. The Lord Jesus therefore in full vigour and absolute control of what He was doing cried aloud, "It is finished". The Lord, utterly exhausted asked for and received this last refreshment of the vinegar, and yet in wonderful contrast He could cry out aloud as if He was possessed of all energy and vigour. Was it not the way in which He cried--proof of the Lord's deity! -- that caused the centurion soldier to confess. "Truly this Man was the Son of God?" (Mk. 15:39). The Lord Jesus in contrast to mere man died when He wanted to die--at the right moment, in the right place, and in the right way.

John mentions He "gave up the ghost" -- of none but the Lord Jesus could this be said. What precious thoughts then cluster around these references to the vinegar in connection with our Lord at Calvary. May these meditations and comments elicit from our hearts fresh and increased appreciation of all that our Lord has done for us, and also the way in which He died that death of deaths on the cross.

**THE BASIN AND THE BOSOM MINISTRY
OF OUR DIVINE LORD
IN JOHN 13**

H. G. Dobson

PART I

In the closing verses of John 12, we find the Lord coming to the end of His public ministry. In verse 36 we read, "These things spake Jesus, and departed, and did hide Himself from them;" that is, the nation. In John 1:10 we read, "He was in the world, and the world was made by Him, and the world knew Him not." Verse 11 says, "He came unto His own, and His own received Him not." These are the conditions He finds Himself in when He comes from heaven into His own world. Complete darkness as to the knowledge of their Creator, and His own nation rejected Him and His credentials, but God is going to have a family out of this world, from Jew and Gentile, that will be to His eternal praise and to the eternal praise and honor of His Son (Eph. 3:15). In John 1:12 we read, "But as many as received Him, to them gave He power (or the right) to become the sons of God . . ." It is to those who had received Him that He turns in chapters 13 to 17 and calls them HIS OWN. He has told them that He ". . . came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). He had ministered to them from the time they responded to His call, and now He is about to return to the Father. He knew how deeply they were affected by the thought of Him leaving them, so He gives them His parting message, assuring them of His continuing love and His continuing ministry, neither of which were to diminish. Although not present with them in bodily form. He would be with them and in them.

In chapters 13 to 17 of John, He is letting them (and us) know their new position with the Father and His new ministry as High Priest, which is maintaining them in fellowship with Him and the Father. He had loved them unto death but now He says that His love is to the end. The end of what? It is the end of the wilderness journey; it is the end of wanderings and waywardness; it is the end of failures and disappointments. He knew that Peter would deny Him; He knew that Thomas would doubt Him; and He knew that they would all forsake Him and flee, but His love to them and to us is to the end. Love must be demonstrated. It cannot just be told out. God demonstrated His love in a gift - John 3:16. Christ demon-

strated His love in a gift - Eph. 5:25-27. He could have put an angel on every street corner in the world to tell it out, but He didn't. He demonstrated His love as He died alone for you and me.

HIS OWN IN THE WORLD

First, we see His love for His own; He loved them unto the end. Second, we see His care for His own: He washed the disciples' feet. Third, we see His place for His own: on His bosom, the place of affection (John 13:23). While in the world, He kept them from the evil, or the evil one (John 17:12). Now, He keeps His own clean on the way to glory, maintaining them in fellowship with the Father. Maintenance is a familiar word in our busy world of today. We see it in our homes, where constant upkeep is required. We see it in government, where millions are spent in running its different departments. We see it in railways and airlines, the staggering expenditure. We see it in railways and airlines, the staggering expenditures that go into these different areas to keep the wheels moving. How infinitesimally small are all these put together in comparison to what Christ has, and is, and will yet put into the maintaining of His own in the world. In Eph. 5:24 we read: ". . . Christ also loved the church, and gave Himself for it." That is the past. In verse 26 we read, "That He might sanctify and cleanse it with the washing of water by the word." That is the present. In verse 27, "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing . . ." That is the future. He is building it. He is maintaining it, and He will present it. He said to Peter in Matt. 16:18, ". . . I will build my church; and the gates of hell shall not prevail against it." Eventually, it will be the church triumphant and the church at rest.

WASHING THE FEET OF HIS OWN

His return to the Father was not going to change His love for them. He is the unchanging one. Neither is His ministry to them going to diminish. The same deep interest is still in His own. In washing the disciples' feet, His ministry was twofold: First, guarding the holy requirements of God; then meeting their deep need. In this world of pollution, dust and defilement, we become unfit for entrance to the holiest. He is fitting us for entrance to that place. His present ministry is to that end. Christ is here seen as the laver which stood between the brazen altar and the sanctuary, and to which the priest must come to wash his hands and his feet. Much attention is given to the hands under law, but in John 13 it is the feet. The hands speak of service, the feet of the walk. If the walk is right, and ". . . we walk in the light as He is in the light. . ." (I John 1:7), the service will be right. In John 1:36, we read of two of John's disciples beholding Jesus as He walked, and note, they followed Him. If we follow His steps, our service will be acceptable. In John 12, Mary is at His feet anointing them. In John 13, He is at the disciples' feet washing them. He never contracted defilement while passing through this evil world. His steps were ordered

of the Father. Those steps were holy and undefiled. He was truly the man of whom the Psalmist speaks in Psalm 37:23: "The steps of a good man are ordered by the Lord: and He delighted in his way." When Mary annoints His feet she wipes them with her hair, and the fragrance fills the house. The fragrance of His feet is still sensed in the world through His own as they follow His steps. Mary lay her glory at His feet, and all that we might naturally glory in belongs there, too. He wiped their feet with the towel wherewith He was girded. It was He whose loins were ever girt about with truth (Eph. 6:14). One of His last acts to His own was one of humility, reminding them that all service for Him and others was to be after the example, and to "do as I have done unto you" (John 13:15).

OUTSIDE AND INSIDE

Believer's Treasury - Jan. 1889

The attempt has been made to come outside the camp on Lord's day forenoon, and to go back inside the camp in the afternoon. The question has been asked: "Can we not have the Lord's Supper outside of the denomination, and then go back and hear the clergyman in the afternoon?" Those who have asked such a question have surely never learned the significance of the words, "Be ye separate, said the Lord." Many are quite willing to have the weekly feast, and generally everything good that's going outside the camp; but they "reserve liberty" to sit under a clergyman, and to go wherever they may feel disposed to go. But Scripture grants no such liberty. If we sit at the Lord's Table today, and mingle with the world's worshippers tomorrow, we thus make the Memorial Feast a mere convenience, to minister to our ideas of religious comfort. The FIRST thing to be done is to obey the command, "Come out from among them, and be ye separate." THEN the Lord says: "I will receive you." There may be a zeal to obey the command, "This do in remembrance of Me." But the same Lord also said, "Come out from among them." The spirit of loving obedience will be as zealous for the one command as for the other. Pharaoh suggested that the Israelites could worship God in Egypt, but Moses replied that they must first COME OUT. Thus in Scripture, we have a SEPARATED people before we have a WORSHIPPING people. So it was then, and so has it ever been. They who are truly separated unto God have no desire to return to the thing from which the Word of the Lord has separated them once and for ever.

* * * *

SOMETIMES, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next I have had from Him, hath been the discovery of His Grace. Bunyan

UNFIT TO LIVE

Unfit to live! A weary man, cross-bearing
Wends His lone way from Pilate's judgment hall;
With lash-scourged back, and blood-stained garments wearing
They lead Him on, towards the city walls.

Unfit to live! So says the cross He carries,
Symbol of one condemned to death by Rome;
What is the charge, that makes the crowd Him harry
On to His death? What crime has this Man done?

Unfit to live! Yet they judged Him faultless,
The One Who healed their sick and raised their dead --
Such was their thanks to One, whose vast resources
With one boy's lunch, more than five thousand fed.

Unfit to live! Yet Pilate's words still echo
Around the courtyard where he washed his hands
Of this Man's blood. But listen to that echo:
"I cannot find a fault in this just man."

Unfit to live! Outside the walls they lead Him;
He's crucified, nailed by His hands and feet.
Sitting around the cross, the soldiers watch Him
Waiting for death their torture to complete.

Unfit to live! But in those hours of darkness
Sinless, He bore God's punishment for sin;
And with one loud triumphant cry, "'Tis finished!"
The work for which He came at last is done.

Unfit to live! Such was His creatures' verdict;
But God the Father's throne was satisfied;
On the third day, with death-defying edict,
Christ rose again, and now He lives on high!

G. Maze

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: In II Sam. 14:27 it is stated that Absalom had three sons, while II Sam. 18:18 Absalom reared a pillar for he had no son to keep his name in remembrance. How can the difference be explained?

Answer: At first it may appear difficult to understand the difference in these two statements. This question is of value to teach an important principle of Bible interpretation, i.e., take into account Bible dates and Bible difficulties will be resolved. Both these verses are true of Absalom, but at different times in his life. He had three sons early in life. Later when he built the pillar he had no sons--the simple reason being that between the first record and the last his three sons had died. This to us seems the most reasonable explanation.

Question: Could you explain the words of Gal. 3:20 simply? "Now a mediator is not a mediator of one, but God is One."

Answer: In the previous verses a human covenant is named. It is stated that in human mediatorship two parties are involved as well as the mediator. Concerning the promises made to Abraham and his spiritual seed the Mediator of the New Covenant is contrasted to Moses the mediator of the Old Covenant, verse 19. This

mediator is described as one, for the promise to Abraham was unconditional on his side. If we consider the Mediator to be our Lord Jesus Christ as in I Tim. 2:5, then He is One with the Father, not only in His essential Godhead but in Divine purposes. This explains the phrase, "But God is One." Reading the verse in this light assures the certainty of the promise to Abraham's spiritual seed in Christ. The words also assert in a very definite way, the absolute Deity of the Lord Jesus, Who as Mediator is Himself man.

Question: Please explain the words of John 1:9, "The true Light which lighteth every man that cometh into the world." Do the words indicate that there is light in every man?

Answer: The verse can give rise to some understanding as read in the A.V. The phrase "cometh into the world" refers, we believe, to the coming into the world of Christ as the Light. There is a comma inserted in the R.V. after the words, "every man". The explanation of the verse is therefore in the latter reading. "That was the True Light, which, coming into the world, lighteth every man." He is given for a Light to every man, being the Light of the world.

Question: Do the words "husband of one wife" I Tim. 3:2 in connection with the qualifications of an elder, mean one wife only during a lifetime or one at a time?

Answer: This question is often asked and we can only state what we believe the words mean. What is true of an elder should be true of all servants of Christ engaged in the public ministry of the Word. I believe it means no more than the fact that he must be a monogamist. This injunction is to maintain the purity of the assembly and reverence for the marriage bond, which things need to be restated plainly amongst the Lord's people in these days of lax morals.

Bridgewater, N. S. — Albert Hull and James Walmsley in tent meetings.

Wallace Bay, N. S. — William Bingham holding forth in the gospel under canvas heped by local brethren. Some blessing seen.

Peterboro, Ont. — Jack Noble laboring in the gospel.

London, Ont. — James Smith and Gary Sharpe expected for meetings in late September.

Midland, Ont. — Harold Paisley and A. Fletcher (a local brother) laboring under canvass. Two professed in the first week. Attendance encouraging. On Sat., July 26, H. Paisley spoke at a ministry meeting in the tent which was convened by the Midland, Waubauskene and Pape Ave. Toronto assemblies.

Wallaceburg, Ont. — J. Beattie and W. Metcalf in tent work. A little blessing seen at last report.

Lake Shore, Ont. — Upon completion of the new Gospel Hall, a special afternoon meeting with the preaching of the gospel in the evening on Lord's Day, July 27, to which the sub-contractors were invited. Work was under the supervision of one of the brethren in the assembly, Gordon McIntosh, a general contractor. Albin Hodgson gave a history of the assembly. Clarence Hodgson presented a report on the work of the new hall. Norman Crawford preached the gospel. Then on August 4, a civic holiday, an afternoon and evening meeting was held with a number of brethren present to help. This is the scene of some of

the very earliest efforts in the gospel in North America amongst Christians gathered to the Name of the Lord Jesus Christ dating back to the days of Donald Munro over 100 years ago.

Clinton, Ont. — The assembly enjoyed several nights of much appreciated ministry by John Stubbs.

Pine Creek, Man. — Conference was reported as a time of profit to the saints. Bible Reading on Matthew 7 was a help to the conference. John Gray was giving help in ministry meetings in the different assemblies following the prairie conferences.

Vancouver, B. C. — Jim Allen of Northern Ireland and J. A. Milne of Venezuela preaching in the tent. Meetings sponsored by the Fairview Assembly. Some have professed. Brother Allen to return home in early September. Brother Milne and wife departing for Venezuela on Sept. 30. Also, J. E. Fairfield of Venezuela is visiting assemblies in the Provinces of British Columbia, Alberta and Saskatchewan.

REPORTS - GREAT BRITAIN

Great Britain — S. Ferguson and N. Turkington of N. I. had 5 weeks of gospel meetings in South Wales. Found the going hard. They were able to visit Parson Street Conference, Bristol, on June 7, where the small assembly of 10 still have an annual conference, leaving the Holy Spirit to lead and control in the ministry.

T. McNeil of N. I. had 6 weeks of good gospel meetings in MacDuff assembly in Scotland. No professions but saints spoke of being blessed.

David Kane had 2 weeks of Bible Readings in Bushmills assembly, N. I. on Revelation 2 and 3.

About 700 believers gathered for conference at Ballybolan and Bleary on July 12 and 14. Most encouraging in this strife torn province to see so many come together to hear the Word.

J. Lennox and J. Brown finished 11 weeks of very well attended gospel meetings in James Street. Newtownards, N. I. No professions, but blessing in that some received the assurance of their salvation.

REPORTS - BRAZIL

Brother H. M. Wilson writes:

"Yesterday Bro. John McCann and I finished ten weeks of gospel meetings in Osorio. We were encouraged with the attendance and interest which some showed, but disappointed to leave them without salvation. We wait upon God to complete the work begun. One lady professed to be saved.

A new Gospel Hall will soon be ready for use in the nearby town of Alvorado. It has been built with the voluntary labour of the believers. We look forward to seeing an assembly gathered. Those who live there are in fellowship in the assembly in Porto Alegre.

This year two brethren from assemblies in Rio Grande do Sul have gone into full-time service for the Lord with the confidence and fellowship of their brethren and fellow-workers. Both are saved about twelve years and are the first to take this step in this State. We value your help in prayer."

His address is: H. M. Wilson, C. P. 2991, 90000 Porto Alegre, R.S., Brazil.

CONFERENCE NOTICES

See August Issue for details of the following conferences:

Sussex, New Brunswick — September 6 & 7.

Huntsville, Ontario — September 6 & 7.

Arnstein, Ontario — September 13 & 14.

Hitesville, Iowa — Septemeber 20 & 21.

Midland Park, NJ — September 27 & 28.

Kenora, Ontario — August 30 & 31, with Prayer Meeting on Friday, August 29 at 8:00 P.M. in the Gospel Hall at 1st Street and 7th Avenue South. All other meetings to be held in the Curling Rink (1 block east of the Hall). Correspondent: Eddie E. Gould, Box 255, Kenora, Ontario P9N 3X3. Tel. (807) 548-4278.

Chapman Valley and Parry Sound, Ontario — Joint Conference, to be held at the Gospel Hall, Chapman Valley on September 20 & 21, with Prayer Meeting on Friday, September 19 at 7:30 P.M. Two Bible Readings scheduled for Saturday morning at 8:30 and again at 10:30, on the letters to the churches at Philadelphia and Laodicea. On Lord's Day, Bible Reading at 8:30 A.M. on Revelation 4. Breaking of Bread at 10:00. Correspondents: Herbert West, Lakeview Drive, Sundrige, Ontario POA 1Z0. Tel. (705) 384-5280 (Chapman Valley) and Bruce Cottrill, 20 Marion Ave., Parry Sound, Ontario P2A 1H5. (705) 746-5252 (Parry Sound).

Manchester, Iowa — Conference on October 4 & 5 in the Lambert Junior High School auditorium with Prayer Meeting on October 3 at 7:30 P.M. in the Gospel Hall, Union & Wayne Sts. Breaking of Bread, 10:30 A.M. Correspondent: C. F. Foster, Box 283 RR #2, Manchester, Iowa 52057. Tel. (319) 927-2963.

Clinton, Ontario — Annual conference, October 4 & 5 with Prayer Meeting, October 3 at 7:30 P.M. in the Gospel Hall on Joseph Street. All other meetings to be held in the Central Huron Secondary School, Princess Street, East, Clinton, Ontario. First ministry meeting at 10:30 on Saturday. Breaking of Bread - 10:00 A.M. Visitors freely accommodated. The Lord's servants teaching and walking in the old paths welcome to minister. Bible Readings will be taking up Gifts Given by the Holy Spirit. Correspondent: Douglas McDonald, Box 329, Clinton, Ontario NOM 1L0 Tel. (416) 625-3125 or (519) 565-2752.

CONFERENCES — CANADIAN THANKSGIVING WEEKEND

OCTOBER 11, 12 & 13

Sydney, Nova Scotia — Conference to be held Lord's Day & Monday, October 12 & 13, with Prayer Meeting at 7:45 P.M. on Saturday, October 11. Breaking of Bread at 10:30 A.M. Bible Reading each morning at 9:00. Correspondent: Rolland S. Kaiser, 15 Dover Street, Sydney, N. S. B1R 1H3. Tel. (902) 539-4078.

Orillia, Ontario — Conference to be held on Saturday & Lord's Day, October 11 & 12 at the Collegiate Institute, West Street North. NO PRAYER MEETING ON FRIDAY NIGHT AND NO MEETING ON MONDAY, OCT. 13. First meeting on Saturday at 10:00 A.M. Bible Reading at 1:00 P.M. Ephesians 5. Breaking of Bread 10:00 A.M. Correspondent: Reuben J. Pears, 446 West Street North, Apt. #302, Orillia, Ontario L3V 5E8. Tel. (705) 326-4492.

Vancouver, B.C. — Victoria Drive Conference to be held on Saturday, Lord's Day and Monday, October 11, 12 & 13, with Prayer Meeting on Friday, October 10 at 8:00 P.M. in the Victoria Drive Gospel Hall, 4659 Victoria Drive, corner 31st Avenue, with all other meetings being held in the Killarney Secondary School, 6454 Killarney Street, corner 49th Avenue. Meetings each day start at 10:00 - including Breaking of Bread on Lord's Day. Bible Readings from 1:00 to 2:30 on Saturday and Monday. Correspondent: Tom Barr, 935 Gatsensbury Street, Coquitlam, B. C. V3J 5H9. Tel. (604) 936-7162. Gospel Hall Tel. (604) 879-1617.

Consult August Issue for details of the following: — St. Thomas, Ontario & Maidstone, Sask.

Cleveland, Ohio — The Monticello Assembly plan to have their conference, D.V., on October 18 & 19, with Prayer Meeting on Friday, October 17 at 7:45 P.M., Saturday morning at 10:00. Bible Reading at 1:00 P.M. on the subject: The Christian's Behavior - In the Home - In the Assembly - In the World. Breaking of Bread at 10:00 A.M. All meetings in Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio. Correspondent: Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139. Tel. (216) 248-8781.

Blue River, Wisconsin — Annual conference to be held on October 18 & 19 with Prayer Meeting on October 17 at 8:00 in the Gospel Hall. All other meetings to be held in the Blue River High School. Order of meetings - Saturday, Ministry at 10:00 and 2:00. Testimony & Gospel at 6:45. Lord's Day - Bible Reading at 9:00. Breaking of Bread at 10:30. Ministry at 1:45 and Gospel at 7:45. For accommodations contact James Frazier, Muscoda, Wisconsin 53573. Tel. (608) 537-2977.

Roseisle, Manitoba — Conference to be held on October 18 & 19, with Prayer Meeting on October 17 at 7:30 P.M. Breaking of Bread at 10:30 A.M. Correspondent: Peter H. Dyck, Roseisle, Manitoba ROG 1VO. Tel. (204) 828-3509.

Terryville, Connecticut — Annual conference on October 25 & 26, with Prayer Meeting on Friday, October 24 at 7:30 in the Gospel Hall, 34 North Main St. All other meetings to be held in the Terryville High School, across the street from the Gospel Hall, with the first meeting on Saturday at 10:30. Breaking of Bread on Lord's Day at 10:00. Christian hospitality will be extended to those coming from a distance. Correspondent: Abram Van Den Bush, 13 Gosinski Park, Terryville, CT 06786. Tel. (203) 589-5731.

Wallaceburg, Ontario — An all day meeting on Lord's Day, October 26, at the Gspel Hall on the corner of Minnie & Gillard Sts. Order of meetings: 10:30 Breaking of Bread; 1:15 Children's meeting; 2:30 Prayer, Praise & Ministry; 7:00 Gospel. Brethren walking in the old paths welcome to minister. Corr. Clarence D. Kerr, #5, Wallaceburg, Ont. N8A 4L2. Tel. (519) 627-4875.

La Crosse, Wisconsin — Annual conference on October 25 & 26, with Prayer Meeting at 7:45 P.M. on October 24 in the Gospel Hall at 812 Clinton Street. All other meetings to be held in the High School in La Crescent, Minn. First meeting on Saturday at 10:00 A.M. Breaking of Bread at 10:30 A.M. on Lord's Day. They are looking to the Lord to send exercised brethren with ministry to meet the need of the Lord's people. Correspondent: Lawrence Uglum, 314 South 6th, La Crosse, Wisc. 54601. Tel. (608) 782-2715.

Livonia, Michigan — Annual conference for the Stark Road Gospel Hall, to be held on November 1 & 2 with Prayer Meeting on Friday, October 31 at 7:30 P.M. Order of meetings on Saturday - 10:00 A.M., 2:30 P.M. and 7:30 P.M. Breaking of Bread at 10:00 A.M. on Lord's Day with Ministry at 2:30 P.M. and Gospel at 7:00 P.M. All meetings to be held in the Gospel Hall, 9280 Stark Road. Correspondent: James K. Vallance, 47100 Maplebrook, Northville, Mich. 48167. Tel. (313) 349-4258. Gospel Hall Tel. (313) 425-4910.

Deer Lake, Ontario — Bible Readings on 1 Peter to be held on November 7 & 8 with first meeting on Friday at 7:30 P.M., continuing on Saturday. On Lord's Day, November 9, Breaking of Bread 10:00 A.M. with ministry at 2:30 P.M. and Gospel at 7:30 P.M. Servants of the Lord teaching and practicing "those things which are most surely believed among us" welcome. Correspondent: Albert Grainger, Jr., Box 380, Port Sydney, Ontario POB 1LO. Tel. (705) 385-2326.

FALLEN ASLEEP

White Rock, B. C. — Our esteemed sister, Miss Ruth Scott, passed into the presence of the Lord on June 22 at the age of 84. She was born in N. I., the oldest daughter of David and Ellen Rouse Scott who pioneered in the gospel in the U.S.A. and Canada. At the age of 5, she trusted Christ as her Savior. In 1930 she went to Venezuela to teach in the Christian school begun by Miss Eva Watson, continuing there for several years as health permitted, and in later years she was engaged in teaching women's and children's classes as well as translating scriptural literature into Spanish. Her life and her poems manifested her knowledge of the Lord and her love to Him and had an influence on many lives. She leaves 3 sisters who share in that blessed hope. The home call of her sister, Mrs. Eunice Alves, appeared in the June issue of this magazine.

Black Earth, WI — Our dear sister Mrs. Emma (Jost) Hoesli, age 96, went to be with Christ on June 26. She was born January 2, 1884 in Glarus, Switzerland and was born again as a teenager while attending Salvation Army meetings. After her marriage in 1923, she came to the U.S.A. and settled in the Black Earth area and was in fellowship with the assembly here from its inception in 1928. In 1979, she moved to the Linn Manor Care Center, Marion, IA. The gospel was faithfully preached to a good number of friends and relatives.

Toronto, Ont. — Our dear sister, Mrs. Edith Lindsay went to be with Christ on June 29 at the age of 86. She was born in Scotland and saved here as a girl. For many years she was in happy fellowship in the Pape Avenue assembly, being faithful in attending all the meetings. During the last two years she had several falls which caused her much pain and gave her an increased longing to be with Christ. Prayer is requested for unsaved loved ones where the voice of a praying mother and grandmother is now silent.

Waubauskene, Ont. — Our dear sister, Mrs. Ethel Russell, at the age of 90, went to be with Christ on June 29. She was saved over 70 years ago and for the last 20 years was a resident of Elim Homes, Waubauskene. In spite of much suffering, which was born patiently, she maintained a good testimony.

Deer Lake, Ontario — Mrs. Elizabeth Stephenson, age 82, went to be with Christ on July 13. She was saved as a teen-aged girl in meetings of Mr. Stein. It was noted at the very large funeral service, that like Jacob, her last days were her best, bearing a bright testimony to the end, which was marked by physical suffering. Her prayers were that all of her 9 children and over 65 grandchildren and great-grandchildren might be saved.

Longport, NJ — Our sister Mrs. Jennie Sherlock, age 82, went to be with the Lord early July 16 from Shore Memorial Hospital. Originally from Kearny, NJ, she was saved at age 35. She came to the Home in 1954 to care for Aunt Margaret Kilpatrick and stayed on as a practical nurse and resident.

Toronto, Ont. — Miss Marjorie Sealy of the Eglinton Avenue Assembly went to be with the Lord on July 18. Saved almost 40 years ago while reading the Gospel of John. Shortly after she was received into assembly fellowship at Brock Avenue and for years has been in the fellowship at Eglinton Avenue.

Mansfield, OH — David O. Calderhead, a well known servant of Christ, passed away into His presence on July 23. A memorial and photo will appear in the October issue, D.V.

Words in Season

THE BIBLE FAMILY MAGAZINE



The following poem was written for a funeral on May 9, 1932 by our brother Mr. David O. Calderhead. It was read again at his own funeral, whose memorial and picture are in this issue.

AN OPEN GRAVE

As mother earth her mouth did open,
Telling us that tale of woe,
Of death and separation,
That's on the trail of all below.

Beside the grave of one we love,
Whose soul is now at rest above,
The labors and the trials o'er,
He is at home forever more.

Standing beside the open grave,
We think of Christ - "mighty to save,"
Who in a tomb one day was laid,
But now in glory, brightly arrayed.

Before the tomb the cross was there.
Where in His body our sins did bear,
That they who trust in Him and die,
Will go to meet Him in the sky.

David O. Calderhead

OCTOBER, 1980

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

CHANGE OF MEETING TIME

Sault St. Marie, Ontario — Breaking of Bread, 9:30 A.M.; Sunday School and Bible Class, 11:30 A.M.

REPORTS (United States)

Hudson, NH — The tent meetings with Timothy Kember and Eugene Higgins ended August 27th. Pray that God will bless the seed sown. An afternoon meeting was held in nearby Methuen, MA on Lord's Day, August 24th. Brother Higgins pitched his tent in Westbrook, ME to begin meetings on Sept. 2.

Bryn Mawr, PA — Brother Sam Jennings of Bangor, N. I. gave much appreciated ministry, also calling at Hatboro and Olney as well as Barrington, NJ.

Deland, FL — Two young girls professed faith in the Lord Jesus Christ at the children's meetings recently started. The assembly is also purchasing the building where they meet at 140 North Spring Garden Ave. They ask continued prayer.

Akron, OH — Labor Day conference was described as outstanding as to the character of ministry as well as the large number of young Christians in attendance who were marked by their becoming behavior. The conference was crowned with the salvation of two young people on Sunday night, one who had been a burden of prayer among the saints for some years.

Saginaw, MI — A joint gospel effort by the Saginaw and Bay City assemblies in which John Slabaugh and Ivan Hoath labored for five weeks was a time of visitation from God when a number professed trust in Christ as Savior.

De Soto, WI — Joel Portman of the Garnavillo, IA assembly and Richard Bruly of the LaCrosse, WI assembly are preaching the Gospel.

Conrad, IA — Brethren Robert Orr and Allan Christopherson are in their fifth week of meetings. The tent is pitched on a farm about 30 miles south of Hitesville. A number of strangers have attended, but here, as in many areas, the good news of the Gospel is treated with indifference. They look to God to bless His Word.

Clarksville, IA — Brother Eric McCullough helped by a local brother, Roy Webber, was preaching the gospel under canvas.

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

MR. WILLIAM H. FERGUSON 1948-1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio, E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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“Father, where shall I work today?”
And my love flowed warm and free.
Then He pointed me out a tiny spot,
And said, “Tend that for me.”
I answered quickly, “Oh, no, not that.
Why no one would ever see,
No matter how well my work was done.
Not that little place for me.”
And the word He spoke, it was not stern,
He answered me tenderly,
“Ah, little one, search that heart of thine.
Art thou working for them or me?”



DAVID O. CALDERHEAD

Born: June 21, 1897

Saved: 1922

Called Home: July 23, 1980

MEMORIAL - DAVID O. CALDERHEAD

Fred E. Hill

Our esteemed brother and servant of Christ, David O. Calderhead, went to be with the Lord on July 23rd at the age of 83, following a lingering illness which kept him confined to his home for the past three years. He was born in Waterloo, Scotland on June 21, 1897. His father, James Calderhead, was a servant of the Lord in Scotland.

At the age of 25 he trusted Christ as his Savior. Two years later he was married to Agnes McFarland, and in 1931 they came to the United States. Our brother was commended to the work of the Lord on May 4, 1935 by the assembly at Ashville, North Carolina and then in 1940 he and his family moved to Mansfield, Ohio.

His labors in the Gospel took him to many areas in the Eastern and New England States as well as into Ontario. He had the care of smaller assemblies at heart. His faithful visits and helpful ministry will be missed. His fellow laborers included William Beveridge, Andrew Craig, Sam Rca, James Lipke, George Baldwin, Paul Phubell, and George Graham, all now at home with the Lord except the latter.

A large number gathered for the funeral service which was shared by Norman Crawford and Harold Clark, with Brother Crawford also speaking at the graveside.

Those of the family circle who are left to mourn his absence are his aged widow, two sons, and two daughters (one of them, Mrs. Paul Hoffman of Mansfield), 15 grandchildren and seven great grandchildren. Prayer would be appreciated for those of that number who are still without Christ.

In bringing this memorial to a close, we mention that already in 1980 we have reported the home call of five of our brethren who have spent their lives in noble and devoted service to the Lord. Thus we pose the question - Who among our younger brethren will go forth into His service with the same zeal and spirit that has characterized the lives of these worthy servants of Christ? Should not we all be more exercised to heed the words of our Lord Jesus, "Therefore said He unto them, "The harvest truly is great, but the laborers are few: **Pray** ye therefore the Lord of the harvest that He would send forth laborers into His harvest' ". Luke 10:2.

FILLED WITH THE SPIRIT

**“And be not drunk with wine, wherein is excess;
but be filled with the Spirit;”**

Wm. H. Ferguson

Reprint from June '48 WIS

The expression in Eph. 5:18,19 takes us onward to new experiences of fellowship and joy in God as we recognize our responsibility Godward and this study in Ephesians is our tenth reference to the Spirit in the Epistle and, therefore, pressed home upon our hearts would be a definite responsibility with a corresponding inward reward in its discharge, for who amongst His own would not enjoy and crave the condition mentioned in v. 19, where the heart strings are touched with the Master's touch and made to send forth their sweet music, the sweetest music God knows upon earth; i.e. that of redeemed souls, enjoying His love and in the varied experiences of the Psalms giving vent to thoughts of thanksgiving and praise. Then, as they ascribe all honor to Him Who alone is worthy, subscribing “hymns” of praise to God and in the quiet meditation of souls enjoying the bliss of His presence, composing spiritual “odes” which His church has ever done through the generations. Such are the thoughts conveyed in the words of v. 19 - “in psalms and hymns and spiritual songs.” Then in the proper sequence follow the joyful words - “singing and making melody in your heart to the Lord.”

The pitiful attempts of men hard pressed for argument for an unscriptural procedure to find in v. 19 in the Greek word the authority for the use of musical instruments in the church's testimony today might well be passed by were it not for the fact that some might be troubled by the pretensions of superior learning of such “would-be” Greek scholars. It is true that in the derivations of words certain examples are used to give expression to the thought, and the original language in which the New Testament was written is highly expressive and beautiful, and in this particular instance the “melody of the heart” is likened to striking a taut and properly tuned string, such as the string of a harp or other stringed instruments in perfect unison; but in looking further into it, we find also the thought of striking the “bow string” which is properly adjusted for the sending forth of the arrow, and there would be just as much “ground” from this scripture for introducing into an assembly a bow and arrow as there would be to introduce the stringed instruments and then, following this line of thought, it would preclude the use of other than “stringed instruments such as those where the sounds are made by reeds and pipes and wind. BUT ENOUGH OF THIS.

The Melody God desires is the melody of the heart and whether the tune be not of such as to please the fastidious tastes does not matter so much. If the heart strings have been touched by Himself and there is a heavenly music going on in the soul in the quiet, when

we come together there will be no difficulty about the music. The old Scotchman said - "The heart's aye the part aye, that mak's us richt or wrang" and true this is today . . . Have we not heard of the promising young lady who was sent to the talented professor of music in Switzerland to complete her training? After he had given her his best instruction a friend asked him how she was progressing. His reply will illustrate our point. Said the teacher, "Only tolerably well -- her voice is excellent, her style all right, but she has NO HEART; if only someone would break her heart she would be the sweetest singer in Europe."

And so with us all -- the song of the broken and contrite heart which has found solace and cheer in the love and affection of the true Lover of our souls and the song which is the outcome of the previous sincere meditation on the Word and occupation with Christ is the sweetest song heaven knows and the only celestial song which sinners will ever hear if they are not born again. Let us go in by all means for this sort of melody. Let us see that the strings of the heart are not too taut with care and anxiety or relaxed with lack of exercise before God and the results will be good and godly and like many of the sweet poets and singers of the past, the heart experiences of His own will leave their mark on succeeding generations till He come. Let us not think that the modern interpretation of this spiritual singing is what God has in mind -- the light and often empty songs and choruses have little value when weighed in the light of eternity and the spiritual welfare of the listeners. It is possible to "crowd out" the Word of God by such a program of song and frequently "neutralize" its effect upon the consciences and hearts of the unsaved. Everything should be calculated to continue the effect of the preaching and teaching and not to detract from it -- a good and spiritual hymn at the close would have this effect.

The command, then, to be "filled with the Spirit" will only be obeyed as we realize our responsibility Godward and in the true spirit of submission to His Word and loving devotion to the Lord and in the deep and true inward soul exercise which has always been a characteristic of the godly, and it is always accompanied with a sincere thanksgiving to God.

That there is a need to give heed to this exhortation is evident generally today -- let us make way for the Spirit's control in our lives and enjoy the blessedness of such experiences of the Divine Presence.

* * * * *

When people seem unkind read John 15. If you have the blues read Psalm 27. If you don't know where to look for the rent, read Ps. 37. If all out of sorts, read Heb. 12. If losing confidence in men, I Cor. 13. If you find world getting small and yourself great, Ps. 19. If discouraged about your work, Ps. 126.

**THE BASIN AND BOSOM MINISTRY
OF OUR DIVINE LORD AS SEEN
IN JOHN 13**

Herbert G. Dobson

PART II

**The Omniscient, The Omnipotent,
The Omnipresent One Serves
at the Feet of His own**

The first twelve chapters of the Gospel of John have been looked at as the outer court of the tabernacle to which all had access. In chapters 13 to 16 is the holy place where our Lord is seen with His own and in chapter 17 the holy of holies where He is seen alone with God. The high priest entered there alone once a year to make atonement for his sins and the sins of the people. Our Lord was alone in Gethsemane, alone on the cross where the divine stroke fell and where He bore it all alone. He fought the fight and won the victory all alone.

In the first twelve chapters we see Him shining as the Light of the world revealing the Father, also shining into the hearts of men, revealing to them what they are in the sight of God, then revealing Himself as the Lamb of God that beareth away the sin of the world. John 1:1 presents Him in His Perfect Deity; verse 14 we see His Perfect Manhood; verse 29 His Perfect Sacrifice; verse 49 the Perfect King. In chapter 13 we see Him with His own in this world. They continued with Him in His rejection and they were the first fruits of the great harvest to follow when from every kindred, tribe and nation would be gathered around Him in the glory the unnumbered throng to sing the new song, “. . . Unto Him that loved us, and washed us from our sins in His own blood” (Rev. 1:5). Oh the blessedness of being numbered among His own! In I Cor. 6:19-20, we read, “. . . and ye are not your own? For ye are bought with a price. . .” There is a special joy in being able to call something your own. How precious His own are to Him! They and we are His own in a five-fold way: His own in creation, For by Him were all things created, that are in heaven, and that are in earth” (Col. 1:16); His own by redemption, “In whom we have redemption through His blood, even the forgiveness of sins:” (Col. 1:14); His own as a gift from the Father, “. . . the men which thou gavest me out of the world” (John 17:6); His own by choice, “Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit” (John 15:16). What a glorious thought! Chosen in Him, and that before the foundation of the world. But what a choice!

Chosen not for good in me;
Wakened up from wrath to flee;

and last, His own by subjection; it was His own grace that ended our rebellion and brought us in chains of love to His feet as bond slaves.

Chapter 13 begins a new section of this gospel. Our Lord is seen as already returned to the Father and serving His own in the world in the offices of high priest and advocate. He is presented here in a different manner than in chapter 1. We see Him first in His Omniscience, then in His Omnipotence, and in chapter 14 in His Omnipresence. In the first three verses of chapter 13, we read of three things He KNEW. First, that His hour had come - His Omniscience, all knowing. Second, “. . . that the Father had given all things into his hands. . .” - His Omnipotence, all powerful. Third, “. . . He was come from God, and went to God. From such heights of Godhead glory we see Him stoop to the place of a bond slave and wash His disciples’ feet. Such condescension is beyond our little minds to understand. Such depths of humiliation should cause us to die to all aspirations of the flesh, and such heights of exaltation should cause us to die to all the aspirations of the world. The hour that was planned in eternity past and of which He speaks seven times in this gospel, is at hand. Is it any wonder that the hymn writer gives expression to that hour in these words:

O what a load was Thine to bear,
Alone in that dark hour,
Our sins in all their terror there,
God’s wrath and Satan’s power.

To Him the shadow of the cross fell over the manger just as real as it did over Gethsemane. He knew the divine plan and came to work it out despite the cost. In John 2:25, our Lord is described as the One who “. . . needed not that any should testify of man: for He KNEW what was in man.” In chapter 4, He revealed to the woman at the well, herself, but also Himself. “. . . I . . . am He.” He KNEW all that would befall Him at Jerusalem, “. . . all things that are written by the prophets concerning the Son of man shall be accomplished” (Luke 18:31). The cross with all its horrors was ever before Him, but there was also the joy of being back with the Father, with all its bliss.

Chapter 13 begins with the passover feast which He partook of with His own. He sat down with them, having said, “. . . I have (earnestly and intently) desired to eat this passover with you before I suffer (Luke 22:15). This was on the eve of His death. On the morrow He would be the Lamb upon the altar. What thoughts must have filled His holy soul as He partook of the Lamb roast with fire. He would see the types and shadows fulfilled in Himself. In John 13:5, we have water in the basin. In Exodus 12, it is the blood in the basin. How significant that the two should be brought together in this chapter. The blood that was Godward, “. . . when I see the blood . . .” (Exo. 12:13). The blood gives us our perfect standing.

“For by one offering He that perfected for ever them that are sanctified” (Heb. 10:14). The water deals with our state. There was one application of the blood and they were delivered from Egypt’s tyranny, Egypt’s gods, and Egypt’s food. God had no difficulty getting His people out of Egypt, the difficulty was getting Egypt out of His people. The same problem is with us today. “. . . If any man love the world, the love of the Father is not in him (I Jn. 2:15). In Leviticus 16, God tells us His requirements for the making of atonement. Numbers 19 tells us His provision for the journey through the wilderness. The practical purification for heart and ways for all that defiles and hinders communion with God is by the water of the Word, applied to us by the power of the Spirit of God. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Psa. 119:9). It is His constant provision for us to keep us clean on the journey heavenward. Daniel would not defile himself with the king’s meat. Satan is delighted when he sees the child of God partaking of his bounties, and he will see to it that no child of God will walk all the way with clean feet. How necessary that we should go in for the provision which will enable us to enjoy the place of affection - on His bosom.

’Tis only in Thee hiding
I know my life secure;
Only in Thee abiding
I steadfast shall endure.

A LIMITED ATONEMENT?

H. S. Paisley

There has recently arisen a teaching which is disturbing many believers concerning the wonderful provision of our Lord Jesus Christ upon the cross being limited in its scope.

This teaching is by no means new theology, but has passed down from the days of the reformers. We thank God for what those faithful men recovered, and gladly own the mighty work they did for God.

The restatement of the teachings of Calvin are contained in the word “TULIP”, which is the guideline in common usage by many preachers today. On examination of the word and the doctrines taught from it, the following will explain the content of their ministry:

- “T” — TOTAL DEPRAVITY
- “U” — UNIVERSAL OFFER
- “L” — LIMITED ATONEMENT
- “I” — IRRESISTIBLE CALL
- “P” — PERSEVERANCE OF THE SAINTS

To a number of these doctrines we wholeheartedly subscribe and constantly affirm as part of the faith once for all delivered to

the saints. We can agree with the Total Depravity of mankind, the Universal Offer, and the Perseverence of the saints. However, the teaching of Limited Atonement and Irresistible Call are contrary to the plain Scriptures of Divine Truth.

The limiting of the atoning value of the death of Christ must curtail the unbounded offer of salvation to the perishing, and hinder the full joy of soul in proclaiming a full and free pardon to all who believe.

After much searching and exercise, I would submit the following thoughts for the consideration of all the Lord's people in the assemblies, that we may be found delivered from traditions and rightly handling the Word of Truth.

The death of our Lord Jesus Christ was a vicarious sacrifice, and its value is unchanging, unlimited and eternal. This mighty work was substitutionary in character. Scriptures relating to the benefits of His once for all offering should be closely studied. The glorious provision is unto all but only upon all them that believe, for there is no difference. Romans 3:22,23. We should also become aware of the prepositions used by the Holy Spirit in connection with the subject. The preposition "for" in the A. V. has various changes in the text:

1. "DIA" on account of
2. "PERI" concerning
3. "HUPER" on behalf of
4. "ANTI" instead of

In the first two the cause of the death of Christ is evident. Concerning the Lord Jesus "He was delivered for our offenses and raised for our justification" Romans 4:25. The word here is "DIA" - on account of our offenses. Again, I Peter 3:18, "Christ also hath once suffered for sins." The word used is "PERI" which is concerning, or in respect of, sins. The cause is clearly stated in these passages for the death of our Lord upon the cross of shame. It was on account of our guilt and sin, that He Who had no sins of His own, suffered even unto death.

The third preposition "HUPER" is used in a more general way. Here we have the truth that the death of the Lord Jesus Christ was in order to make a full provision on behalf of all. The need of all was taken into account by God and in wondrous grace He has provided for the whole world. The grand words are still true that God so loved the world that He gave His only begotten Son, Who by His coming into the world, made it possible that the world through Him might be saved. John 3:16 and 17. None need perish and bear the awful penalty deserved by all, because of lack of provision. The glorious truth is that whosoever believeth on Christ is passed out of condemnation into life upon accepting the offer of

the Gospel. The word "HUPER" meaning on behalf of is used in the following Scriptures:

1. Hebrews 2:9 - He tasted death on behalf of every man;
2. Romans 5:8 - Christ died on behalf of the ungodly;
3. I Tim. 2:6 - He gave Himself on behalf of all;
4. II Cor. 5:15 - He died on behalf of all.

These words are plain and show an abundant provision available to all, to whom the gospel is sent freely. The word is also used when the personal need of the individual is viewed. The believing soul can say, "Christ died for our sins." I Cor. 15:3.

The last word is used where the actual substitution is presented. "ANTI" has the meaning **instead** of rather than "HUPER" on behalf of. It seems that the word "HUPER" is the propitiatory aspect of the Lord's death. He was on the cross as the mercy seat for all men. He was there to make provision available to all. In this grand word "ANTI" it is the saving application of the provision and the truth of substitution. Therefore we have the word "many" used, and not "all":

1. Hebrews 9:28 - He was offered to bear the sins of many.
2. Mark 10:45 - The Son of Man came to give His life a ransom instead of many.

The plain truth is that while the ransom is sufficient for the need of all, it is only effective to the many. The many are those who having learned their ruined estate and the danger of perishing forever, have accepted the provision offered to them in the preaching of the Gospel of Divine grace. Thank God for all who are among that happy number.

Two Scriptures that present the great truths of the Gospel, and that should be read, are I Peter 3:18 and I John 2:2.

"Christ also hath once suffered for sins . . ." Here we have the great truth of **propitiation**. The sacrifice of Christ satisfies God. "The Just for the unjust. . ." Here we have the great truth of **substitution**, that is, He suffered on our behalf. "To bring us to God . . ." -- this is the great truth of **reconciliation**, not that God needed to be reconciled, but we, the enemies because of sin, needed reconciliation.

I John 2:2 - "He is the propitiation for our sins," - God is satisfied with the sacrifice of Christ and we are accepted in the Beloved, "And not for ours only, but for the whole world," (R.V.) - The Sacrifice of Christ is sufficient for the whole world.

EXCERPT FROM "THE ATONEMENT"

By Wm. Blane

Th' Atonement was no business act
 In which the Saviour did contract
 To undergo so many pains
 That He might cleanse so many's stains;
 He gave His all - His life's blood flowed
 To reconcile the world to God.
 'Twixt God and man, to close the rent,
 The spotless Lamb of God was sent.
 If all the sins of Adam's race,
 With perfect justice to each case,
 In Heaven's balances were laid,
 They would be utterly outweighed
 By Jesus' death. The value lies
 All in the infinite sacrifice:
 When Christ for man was crucified,
 The Creator of the creature died. . . .

Th' Atonement is the mercy-seat
 Where God the guilty one can meet,
 And show him how his sins are gone,
 Through what the Lord of Light hath done.
 There Truth and Mercy meet together,
 Justice and Peace have kissed each other,
 God's attributes are harmonized,
 And in His boundless love baptized;
 There justice, which we once did fear;
 With outstretched hands invites us near.
 The Cross is now God's trysting-place
 Where He can meet with man in grace -
 Where, on the ground of Jesus' blood,
 The world may drink of Mercy's flood,
 And every soul by sin defiled
 To God in Christ be reconciled.
 What means a universal call
 If there be not enough for all?
 As if the Saviour passed some by
 While He for others' sins did die,
 And that, though all are told to come,
 There's but provision made for some;
 Or that, in some mysterious way,
 God means not what the Scripture say.
 Let hampered minds their thoughts expend,
 Nor on such narrow footing stand:
 The mighty work of Jesus scan -
 He "tasted death for every man."

He "died for all" that they who live.
 Back to Himself that life should give.
 He has for **all** atonement made -
 For all mankind the ransom paid.
 God loved the world; and when He gave
 His Son, it was the world to save.
 And though He knew some would not take
 Of the provision He would make,
 The foreseen choice of self-willed man
 Changed not Heaven's universal plan,

As in the love that moved His heart,
 All in th' Atonement had a part.
 Some will be lost, and rescued some,
 Yet "whosoever will" may come.
 If not, He only mocks their fate
 Who presses all, "ere 'tis too late,"
 To trust a work not for them done,
 To take a pardon while there's none,
 To fly from hell without a way,
 Or perish if they disobey.
 They never can the sinner reach
 Who, crippled thus, the Gospel preach.
 'Tis he who knows of food for all
 That only can afford to call
 A hungry world to come and feed -
 All others would but mock their need.
 O tell the tidings all around,
 That every soul may hear the sound -
 Th' atoning Work embraces all
 Who were enveloped in the Fall.
 To earth's remotest regions go,
 And preach to every child of woe,
 Impartial who or what they be -
 The rich, the poor, the bond, the free,
 That Christ on their behalf has died,
 And now is ready to forgive -
 That God with Him is satisfied,
 The simple terms, "believe and live."
 And he who disregards the news,
 And doth his day of grace abuse,
 Shall find the worm that never dies,
 As in the burning lake his sighs
 To all eternity shall be -
 "There was provision made for me:
 I might have been in heaven above,
 But I despised God's mighty love."

MARY - THE HANDMADE OF THE LORD

Matthew J. Brescia

This young maiden “highly favored” of God and “blessed among women” is characterized by simplicity of faith and steady usefulness for God throughout her life. Much could be written about the importance of her moral purity in early life that constituted her a “vessel unto honor, sanctified, and meet for the master’s use” but we shall confine our few remarks to four simple observances in her early dealings with God, the first of which is.

HER PERPLEXITY

“And when she saw him, she was troubled at his saying and cast in her mind what manner of salutation this should be.” Luke 1:20. An announcement was made which would affect her whole life from this point forward and would involve problems and perplexities never faced before and dear Mary “was troubled” and “was reasoning” (margin) in her mind about that which she had heard.

How often into the lives of believers (young and old) come tidings or announcements or problems which greatly perplex the exercised mind and almost immediately begins a steady stream of “reasoning” that many times cannot find a satisfactory answer which will bring either peace of mind or a way out of trials. Oftimes we struggle and our uppermost thought seems to be, “How can we get out of this?” and yet much better would be “What can we get out of this?”

How did this young woman end her reasoning? Where did her perplexity cease and rest begin, or we may well ask, from whence came

HER PEACE

The answer is found in verse 38 of the same chapter: “And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to Thy word.’ ” -- In short, she found peace for her perplexity in acquiescing to the will of God. It’s easy to sing the hymn but harder to practice the truth. “Let my soul look up with a steadfast hope, and my will be lost in Thine.” It is this that brings rest to the believer amidst life’s perplexities -- “Thy will be done.” The Saviour Himself lived every day of His sojourn here on earth not only knowing and doing the will of God but delighting in that will, though it led Him to the sufferings of the cross.

We are not to surmise that Mary understood all that was involved in that which was told her of the Lord, but she rested in His wisdom and planning for her life and was able to utter what we all should strive to say, “Be it unto ME according to Thy word.” All Christians believe God’s word is infallible and inspired, but not all

are willing to obey all its precepts and put them into practice in our lives. In short, all the word of God is for all the people of God, but not all the people of God want all the word of God. However, when we obey we find "rest for our souls", as the Saviour said, (Matt. 11:29) and this leads us to the third point of our meditation, that is --

HER PRAISE

And Mary said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." - verse 46. Once the mind is settled as to the will of God there comes the assurance in verse 45 - ". . . blessed is she that believed for there shall be a performance of those things which were told her from the Lord." Immediately follows thanksgiving and praise from the depths of an overflowing heart. Perplexities and problems still exist, but the word says, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5:18) How precious is this to the heart of God the Father in the midst of a world full of rebellion, murmuring and complaining, even as the second Psalm mentions the people "meditate a vain thing. . . against the Lord and against His anointed." This dear soul was rejoicing in God her Savior, and when "she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger" and heard the shepherds' words concerning Him, we read of

HER PONDERINGS

"But Mary kept all these things and pondered them in her heart." (Luke 2:19; also verse 51). How good when the heart is filled with thoughts of God's Christ and meditating always upon His word. From this school come victorious Christians who can rise above circumstances and difficulties, lay hold of God's "Fear Nots" and live lives that are fruitful because they are found abiding in Him. Is it any wonder that, in later years amidst widowhood and the sorrow she endured when a sword pierced through her own soul also, nonetheless she was found after His glorious resurrection with His own in an upper room continuing with one accord in prayer and supplication. (Acts 1:13-14)

May the Lord help us to "apply our hearts unto wisdom" and learn from Mary the secret of rejoicing in the Lord in every circumstance and all through our life, in whatever path He may lead, that it may be true of us as is expressed by the hymnwriter:

First fruits of Thy new creation
 Faithful, Holy, may we be,
 Joyful in Thy great salvation,
 Daily more conformed to Thee:
 Then our hearts will yield their blessing
 Sweet incense to God above,
 Offer praises without ceasing,
 Glory in Thy perfect love.

SUGGESTIONS FOR CHILDREN'S WORK

3. Teachers That Excel

Gary Sharp, Midland, Ontario

It is impossible to exaggerate the importance of the teacher's work with the young. Yet very often this great service is neglected. Children have keen active minds and there are very seldom wrong doctrines to combat. A teacher must study three things carefully: **his subject, his students, and his strategy.**

HIS SUBJECT

Someone once said boastfully to Spurgeon, "I never know what I'm going to say ten minutes before I speak." Spurgeon replied, "That is why no one knows what you've said ten minutes after you speak!" The scripture speaks plainly, "Cursed be he that doeth the work of the Lord negligently." The words of Solomon describe the ideal teacher: "Moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs. The preacher sought to find out acceptable words." Eccl. 12:9-10 Here we see the great necessity for the teacher to seek out and recognize plainly the main theme of the lesson, which should then be written down. He should read his portion until totally familiar with it, acquainting himself with parallel passages and everything he possibly can about his subject. He should arrange his lesson so that every part of it emphasizes the central truth. **START** with a striking incident or question or fact to gain attention. A brief review of last week's lesson to gain and sustain interest. **SPEAK** plainly and follow your outline, yet leaving room for the Spirit's guidance. **SEEK** to illuminate with illustration. **STOP** just before time, give a clear conclusion or summary of the main point(s), leaving time for review, or student's questions. Lesson related homework assignments should be given that are not too difficult. Expect them to do it and don't, by any means, fail to recognize or acknowledge a completed assignment.

HIS STUDENTS

The teacher who excels will not only pray for guidance and blessing from God, but he will continually pray for his pupils and their families. He will make every effort to visit their homes and understand the student's needs, background, habits and capacity. These things greatly affect the student's progress and ability to take in truth. Use as many means as possible to contact the family and pursue this objective.

HIS STRATEGY

In this, the most important ingredient is utter sincerity. To this should be added a sprinkling of variety. Over all there should be order, simplicity and clarity. For this purpose it is wise to categorize and collect verses, lessons, illustrations, stories and pictures to emphasize definite truths. Don't forget homework. For younger ones, this might be objects (related to lesson) to colour; for older ones, questions or readings with a short study or a report to the class. These crutches and keys for memory will be of invaluable help.

GOD'S NAME REVEALED IN CHRIST

There is one name of God, beloved friends, that we do not find in that most blessed and glorious list of names which was given to Moses on the Mount - a name, an attribute of God, to reveal which no angelic, no Sinai vision, no hinder-part vision, no rock vision, could suffice - a name which it was impossible to bring out in the Old Testament - a name which none but He Who is God's own Fellow could make manifest - that name, nature, character of God, which you will find only in the New Testament - God is love, God is LOVE.

We have heard of God's grace, mercy, long-suffering, goodness and forgiveness, but "love" is a vast ocean that swallows up all these others and stretches out in boundless extent beyond them all. We do not find that upon Mount Sinai. We do not find that till One was revealed that could not only speak of it, and show it, but WHO HIMSELF was it. The blessed Lord Jesus was sent and given by God to make manifest His name, that is "LOVE." God waited until the fulness of time came for the manifestation of Himself; for however vast His revelations were before, He was straightened till He sent His Son.

If we were to be launched at this moment into the circle of glory, and found ourselves translated into heaven in our bodies of glory at the sound of the Lord's voice, we should not have a more full revelation that God is love than we already have; for God has no means of teaching us, even up in heaven, that He is love, except the very means that He has adopted down here upon earth. We may, indeed, have learned but little of this blessed truth; but yet He has given us in Jesus the full eternal revelation of it. He has revealed HIMSELF: "God is Love."

But though this is the most precious thing, it is truly the most difficult thing to believe, because of our own hard hearts. We can believe the love of everybody else; we can believe the love of a parent, of a wife, of a husband, of a child; but we cannot believe that God is love! It is a daily battle, a daily struggle with our souls to keep steadfast to this wondrous truth. Every doubt is so far a denial that God is love; every mistrust as to our circumstances, every question of heart as to the future, every shrinking from the service of God because of a fancied incapacity, is practically a denial of the love of God. The fancied humility which makes us think we are of little value to God, is really a doubt of His love. We are in truth most costly, most precious to God, the costliest beings He can ever have, and of infinite value to Him, for He has loved us and purchased us to Himself by the blood of His Son.

If there be an unconverted person here, I would say to such an one, you are losing a joy, a happiness, a blessing, a delight that is inexpressible in not knowing God, for "God is love." I can tell you that I have experienced such happiness here, that if anyone were to pour out and fill this room with gold from California, I would walk out and say, "Give me rather, if it were only a few of the feelings I had in that room when the Name of God filled it, instead of the gold."

But there is a dark, dismal, heavy weight on your soul, a secret, undefined terror, a consciousness that something is wrong, a dread about the future, an uneasiness and restlessness about your heart. You set your affections upon some object, you pursue it with eagerness, and when you obtain it, you find it full of disappointment; you start in another race, and pursue another shadow, and it eludes you, or again cheats your expectations. You are living for some hope which you cannot define; you desire improvement in your soul, or in your circumstances, and yet you know not how to reach it. But this is not all: you are losing hours and days of enjoyment, of rest, of happiness, because you will not believe that "God is love."

We who know that "God is love" have perfect rest in our souls; we fear not the past, the present nor the future; we have all "things present and things to come:" but you have nothing; all is doubt, uncertainty, dreary and undefined with you, and you have no object of eternal love, for you know not that "GOD IS LOVE."

Oh! believe that truth as it has been illustrated in the gift and cross of Jesus, and you will even now enjoy peace in believing and joy in the Holy Ghost, and rejoice in hope of the glory of God.

"Content with beholding His face,
My all to His pleasure resigned;
No changes of season or place,
Would make any change in my mind:
While bless'd with a sense of His love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there."

H. W. Soltau
From "Dublin Conference Addresses"
100 years ago

THE NEED OF GRACE

J. N. Darby

The whip and the scourge may be righteous, but there is no winning the heart of man with these. Nor is it righteousness which reigns among the saints of God, but grace, through righteousness, unto eternal life. Alas! how many sins that might have been washed away (John 13) have been retained; how many brethren alienated for all time who might have been won back to God and to us, because we have hammered at the conscience merely, with the heart ungained; with the heart, shall I say? almost unsought. We have not overcome evil because we have not overcome it with good. We have taken readily the judge's chair and have got back judgment, but the Master's lowly work we have little done. But how little do we understand that mere righteous dealing — absolutely righteous as it may be — will not work the restoration of souls; that judgment — how-

ever temperate and however true — will not touch and soften and subdue hearts to receive instruction, that by the very facts of the case are shown not to be in their true place with God.

Man is not all conscience, and conscience reached with the heart still away will do what it did with the first sinner among men: drive him out among the trees of the garden to escape the unwelcome voice.

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: Noah is described as the eighth person — II Peter 2:5. If the writer means the eighth from Adam, how can this be understood as in Genesis 5:29 Noah is the tenth from Adam?

Answer: It seems clear that Peter is not speaking of Noah's descent from Adam, as Jude does in reference to Enoch, who is spoken of as the seventh from Adam. Jude 14. It is my mind he is simply stating that Noah was the eighth of a number to enter the ark. He was saved from the Flood with seven others of his family. There is no word for person in the text hence it should read: "But saved Noah the eighth, a preacher of righteousness."

There may be a typical significance in the mention of the eighth, as it suggests a new beginning. Noah was God's representative man in a new earth. He was brought through the waters of the Flood in the ark, when the old world perished. In this he is a clear picture of the Godly remnant of Israel in preservation through the Great Tribulation and finally brought into the earthly sphere of the coming Kingdom of the Lord Jesus Christ. Enoch, the seventh, seems to present the Church of this age, translated prior to the wrath to come upon the world.

Question: Please give some explanation of Luke 7:36-50. How was it possible for the woman to shed enough tears to wash the feet of the Lord? It has also been stated recently at a conference that this woman of Luke 7 was Mary Magdalene. Is it possible that this scene in Luke 7 is Luke's account of John 12:1-4?

Answer: It is my belief that the woman did not shed all the tears that were used to wash the Lord's feet on the one occasion. There may be a connection between the tears of this passage and the tear bottle of Psalm 56:8. "Put Thou my tears into Thy bottle." It seems to have been a common custom to store the tears of a lifetime in a bottle. These were counted very precious and often were buried with the person. It is a heart touching thought then that this woman came with her two most valued treasures to the feet of the Lord Jesus: her tears and her ointment. Instead of keeping them for herself she poured both upon the Person of Christ, revealing

her love and gratitude for His saving mercy. It is an act of worship to be emulated by all of us who have tasted His forgiving grace.

Regarding the second part of the question, we can only state what is written. It is not possible to say that this woman is Mary of Bethany. Both scenes took place in the house of a Simon, both brought an alabaster box of ointment, both were at His feet, both wiped His feet with hair, both were condemned by some of the guests and both were commended by the Lord. These resemblances, however, do not alter our conclusion that Mary of Bethany and the woman of Luke 7:37 are distinct and different persons. It is of interest to note that Mary shed no tears at the supper for the Lord at Bethany, in contrast to the tears of this woman.

The blessed actions of these two women is a bright example to us all of using a given opportunity to worship in the beauty of holiness for "While the King is at His table my spikenard sendeth forth the smell thereof." Song of Songs 1:12.

It may also be added that the R. V. of verse 44 of Luke 7 reads "she hath wetted my feet with her tears," which may give added light upon the idea of washing His feet.

Garnaville, IA — On August 10, ten were baptized - eight of them from this assembly.

Oregon and Washington — Two teenage girls professed salvation during gospel meetings in Tacoma conducted by Al Flett and Doug Howard.

REPORTS (Canada)

Newfoundland — While cool weather hindered efforts in tent meetings, we report the following Gospel activities.

Brethren George Campbell, Carl Payne and Marvin Dirksen have spent the summer visiting from house to house in many settlements located in the Baie Verte peninsula, which is an entirely new territory. There was an interest, but it will take time to acquaint the people with the truth of the Gospel. The tent was pitched in two different places, the last time in La Scie, where a large crowd of young people gathered to hear the Gospel. Brethren Payne and Dirksen are following up this work using a community hall.

George Campbell is to join William Lavery in a Gospel series in the South Main Street Gospel Hall, Vancouver, B.C., starting Sept. 2.

Jonathan Procopio is continuing to visit communities in the Burin peninsula, preaching from an open air trailer where a good number stop and listen from automobiles. He joined Gaius Goff and Bryan Funston in Gloverton in a Gospel effort - the children's meetings have been encouraging. They expect to try working in the area of Bonavista.

Alex Dryburgh and Wallace Buckle are at Old Fort Bay, Quebec which was first visited by the Gospel boat ten years ago when some trusted Christ. They are now seeing a revival of interest.

David Kember of Clinton, Ontario and James Jarvis, a local brother, are at Cox's Cove. Interest is good and a little blessing has been seen.

Bert Joyce and Andrew Bergsma were in a portable hall in Cooks Harbour. Brother Bergsma has returned to B.C., where his address will be: c/o Ken Broadhead, 945 Cornwall Crescent, Dawson Creek, B. C. V1G 1P1.

Wallace Bay — William Bingham, helped by local brethren is seeing a good interest and some blessing in the tent.

Margaree — David Swan holding forth with some encouragement in this Cape Breton district.

Amherst — Floyd Stewart is plodding away in this city where there is no assembly.

Bridgewater — James Walmsley and Albert Hull are in their seventh week of meetings. Children's meetings have been particularly encouraging, in which a number of younger brethren have shown an interest (among them, Samuel Rojas, who accompanied the Walmsleys from Venezuela in May). Brother Walmsley intends to return to N.I. for a visit on Sept. 10, returning to Canada in November where he will be joined again by his wife enroute to Venezuela. Mr. and Mrs. McIlwaine keep fairly well - he was able to tell his conversion in the tent meetings.

Prince Edward Island — Albert Ramsay and Arnold Gratton in tent meetings at Sherbrooke with blessing in salvation. Also, Noel Burden helped by Edward Kaulback, a local brother, have been preaching in a portable hall in a new area in the east end of the island.

Chatham, Ont. — Paul Kember and James Beattie are continuing in the tent where they have seen blessing and there is still a consistent interest.

Petrolia, Ont. — George Patterson of the Clinton assembly and Lorne Mitchell of the Oil Springs assembly held tent meetings with souls professing to be saved. Because of the encouraging interest, they are continuing two nights a week in the Gospel Hall.

Lake Shore, Ont. — Tent meetings held by Kenneth Moore ended at the Labor Day weekend with gratefulness for blessing in salvation, among them, a son of Christian parents long prayed for.

(South Africa)

August 13, 1980

"For the last number of months I have been spending most of my time door to door visitation, and although this work is very difficult at times yet the Lord has been pleased to encourage us in the salvation of a few precious souls. We have used the mobile hall for a few series of meetings and it is very useful as we can park it any place and begin preaching right away. The catholic priest was round the district asking the people for details as to what we were doing, and took the number of the bus. I expect he wants to lodge a complaint but until we are told to stop by the police we intend carrying on. We intend starting in a new district soon, so we hope that the meetings will prove fruitful. The little assembly which commenced last year at "Hillside" continues to grow slowly and gives us much joy. I would value your prayers for my wife who has to go into the hospital this week for major surgery. She has not been too well recently so we trust the operation will be a success and really help her."

R. Neil

CONFERENCE NOTICES

For details of the following conferences see the September issue.

Canadian Thanksgiving Weekend - October 11, 12 & 13 — Sydney, N.S.; Orillia, Ont.; St. Thomas, Ont. (no meeting Saturday A.M.); Maidstone, Sask.; Vancouver, B.C., Victoria Drive Assembly.

Cleveland, Ohio, Monticello Assembly — Oct. 18 & 19; Blue River, WI - Oct. 18 & 19; Roseisle, Man. - Oct. 18 & 19; Terryville, CT - Oct. 25 & 26; LaCrosse, WI - Oct. 25 & 26; Wallaceburg, Ont. - Oct. 26; Livonia, MI, Stark Road Assembly - Nov. 1 & 2; Deer Lake, Ont. - Nov. 8 & 9.

Lindsay, Ont. — Conference to be held in the Gospel Hall, 5 Howard Avenue on October 18 & 19 with Prayer Meeting on October 17 at 7:30 p.m. Usual order of meetings starting at 10:30 on Saturday. Breaking of Bread at 10:30. Corr. Tom Nicholson, 20 Sussex Street, South, Apt. 310, Lindsay, Ont. K9V 5A8. Tel. 705-324-5826.

Avonport, N.S. — Conference to be held November 8 & 9 with Prayer Meeting on November 7 at 7:30 p.m. Bible Reading at 8:45 a.m. Breaking of Bread at 10:30 a.m. All meetings in the Avonport Gospel Hall. Lord's servants walking in the old paths welcome in ministry. Corr. Hugh Kelly, R.R. #3, Wolfville, N.S. BOP 1XO. 902-542-7374.

Swan River, Man. — Conference on November 8 & 9 with Prayer Meeting on November 7 at 8:00 p.m. On Saturday at 10:00, a Bible Reading and again at 1:30. Ministry at 3:00 and Gospel at 7:00. On Lord's Day, Breaking of Bread at 10:30, ministry at 2:30 and Gospel at 7:00. Corr. Willard J. Halverson, Box 1528, Swan River, Man. ROL 1ZO, Tel. 204-734-2814.

Kansas City, MO - Troost Avenue Gospel Hall — Annual conference on November 15 & 16 with Prayer Meeting on November 14 at 7:00 p.m. Bible Reading on Saturday at 10:00. Subject: Practical Values of Elisha's Ministry, II Kings 4:8-44. Ministry at 2:00 and Gospel at 7:00. Lord's Day, Bible Reading at 9:00 on I Peter 1 - "Sufferings of Christ and the Glories that Should Follow." Breaking of Bread at 11:00, Ministry at 2:00 and Gospel at 7:00. All meetings in the Gospel Hall at 2814 Troost Avenue. Corr. Leon Scott, 3843 Agnes Street, Kansas City, MO 64128. Tel. 816-923-4037.

Stout, IA — Usual all day meeting for ministry starting at 10:00 on Thanksgiving Day, November 27. Gospel meeting in the evening. Corr. Richard Stickfort, Stout, IA 50673. Tel. 319-346-1857.

Oil Springs, Ont. — After some years the assembly is again convening a conference to be held on November 15 & 16 with Prayer Meeting on November 14 at 8:00 p.m. to be held in the Gospel Hall. Meetings on Saturday and Lord's Day to be held in the Community Hall on Main Street, starting at 10:30. Breaking of Bread at 10:30. Corr. Arthur Whitton, R. R. 3, Oil Springs, Ont. NON 1PO. Tel. 519-882-1686.

Bryn Mawr, PA — Annual Thanksgiving Conference will be held on November 29 & 30, with Prayer Meeting in the Gospel Hall, North Summit Grave Avenue on November 28 at 7:30 p.m. All other meetings to be held in the Radnor Senior High School - starting at 10:30. Breaking of Bread at 10:00. Usual hospitality extended. Corr. Wm. M. Parks, 1714 Balsam Lane, Villanova, PA 19085. Tel. 215-525-5961.

East Boston, MA — The 28th conference, Lord Willing, will commence with Prayer Meeting in the Gospel Hall, 35 Putnam Street, East Boston, MA at 8:00 p.m. on December 5. On December 6 & 7, the meetings will be held in the Masonic Hall, 47 Adams Street, Saugus, MA. Breaking of Bread will be at 10:00 a.m. Gospel Meetings both nights at 6:30 p.m. Usual arrangements and hospitality extended to visitors. Ministry welcomed from those who labor among us who walk in scriptural principles relative to the Assembly, and teach the same. Corr. Frederick E. Hill, 26 Sheafe St., Malden, MA 02148. Tel. 617-322-3274. Masonic Hall Tel. 617-233-9804.

Garnavillo, IA — All day meeting on Thanksgiving Day, Nov. 27, starting at 10:15. Ministry in the morning and afternoon with a Gospel meeting in the evening. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. Tel. 319-964-2389.

Hartford, CT — Annual conference will be held, God willing, November 22 and 23. See November issue for details.

Phoenix, AZ — Annual conference on November 27 (American Thanksgiving) 28, 29 and 30, with Prayer Meeting on November 26 at 7:30 p.m. On Thursday, Bible Reading from 10 A.M. to 12 Noon and on Friday, Saturday and Lord's Day from 9:30 to 10:30 a.m. Ministry at 2:30, Gospel 7:30, Breaking of Bread 11:00 a.m. Lunch and supper will be served the four days. Meetings to be held in the Gospel Hall, 1246 East Garfield St., Phoenix. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008. Tel. 602-267-9239. Gospel Hall Tel. 602-253-4932.

HOMECALLS

Bay City, MI — Our esteemed brother in Christ, James W. Winning, was called home to be with the Lord on August 16 at the age of 96. He was saved in Scotland as a lad of 17 on January 6, 1902, shortly after hearing the Gospel for the first time and was later received into the assembly. He was in fellowship in the assembly at Pawtucket, RI for over 50 years, serving as correspondent for a number of those years. In the late 50's, he and his wife moved to Bay City where they have been in fellowship since. His stand for the truth of God will be noticeably missed. He is survived by his wife who has been a faithful companion in the things of God down through the years. They would have been married 75 years on Sept. 18. The Gospel was faithfully preached at the funeral services.

Sydney, N. S. — Our sister in Christ, Mrs. Vange Young, went to be with the Lord on August 13 at the age of 72, following a brief illness. Saved in 1955 during meetings held in the Gospel Hall by brethren G. Campbell and F. Holder. Shortly thereafter she was received into assembly fellowship where she proved to be a help to the saints of God as well as a lover of the Gospel. Five daughters share in that blessed hope. Prayer is requested for the salvation of her husband and a son. A large number gathered at the funeral services held in the Gospel Hall.

Mimico, Ont. — Edward Cottrill at the age of 55 suddenly passed into His presence on July 19. Born and raised in Huntsville, Ont., our beloved brother was saved in 1942 after being awakened to his need through a dream and has since lived in the enjoyment of the Saviour of Whom he loved to speak. He moved to Toronto in 1950 being identified with the Mimico assembly where he has been a godly, esteemed overseer, serving at correspondent for the last few years - he will be greatly missed. His humble spirit and faithful testimony were an example to the flock. The value of such a life and the esteem in which our brother was held was witnessed by the large number from far and near who gathered for the funeral services. His wife and four children, one of whom is not saved, should be remembered in prayer.

Vancouver, B. C. — Our beloved brother, William Hutchison, went to be with Christ on August 8th, at the age of 92. He was saved in Scotland as a young man of 20. In 1927 he emigrated to this country settling in Regina, Sask. and in 1947 moved to Vancouver. Here he was in fellowship with the Victoria Drive Assembly (formerly Cedar Cottage), serving as correspondent from 1954 to 1974. There is an emptiness that is felt when those who have been identified with an assembly for so many years, are taken home.

Words in Season

THE BIBLE FAMILY MAGAZINE



CALLED OUT AND CAST OUT

He called me out, the Man with garments dyed,
I knew His voice - my Lord the Crucified:
He showed Himself - and oh, I could not stay,
I had to follow Him - had to obey.

It cast me out; the world when once it found
That I within this rebel heart had crowned
The Man it had rejected, spurned, and slain:
Whom God in wondrous power had raised to reign.

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

NOVEMBER, 1930

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

NOTICE

NEW SUBSCRIPTION RATES FOR 1981

\$4.50 singly or in bundles - per copy yearly. Sterling rate same -- 2 pounds . Order or renewal sheet and envelope enclosed — Please use it — Foreign subscribers please try to have drafts drawn on "Conn. Bank & Trust" Hartford, CT or drawn in U.S. funds.

THANKS! ! !

NOTICE

CHANGE OF CORRESPONDENT

Mimico, Ont. — William Spencer, 625 Evans Avenue, Apt. 1106, Toronto, Ontario M8W 2W4. Telephone: (416) 251-6939.

Antioch, IA — Darrell Wessels, R. R. 1, Clarksville, IA 50619. Telephone: (319) 885-4754.

CHANGE OF ADDRESS

Kenneth Taylor, — Box 2195 Sussex, New Brunswick EOE 1PO. He will be laboring in the Maritimes for a year or so.

REPORTS

Midland Park, New Jersey — Recent conference was a cheer to the Assembly. Brethren Paul Kember and David Oliver, who have been laboring in the Coxsackie, NY area, brought some of the Christians down to see Scriptural order carried out in the midst of His own. Brother J. A. Milne and his wife left for Venezuela on September 30th. Their address will be: 6a. Avenida No. 117, San Felipe, Edo Yaracuy, Venezuela.

Belle Center, Wisconsin — Brethren Paul Elliott and Robert Orr have begun meetings in an unused church building with encouraging attendance in this country community where there is no assembly.

Livonia, Michigan — The first of the season's bi-monthly Bible Readings in connection with the Stark Road Assembly was held on September 27. They were well attended and considered to be very profitable. Subject was the seven churches of Asia. These are held the afternoon and evening of the 4th Saturday of every second month. There was also cause for much thanksgiving when six young people obeyed the Lord in baptism in early September.

Garnaville, Iowa — A young sister obeyed the Lord in baptism on September 28th. They also saw eight from their midst being baptized on August 10th, along with two others from nearby assemblies. Murray McCandless had two nights in ministry before the Hitesville conference also visiting Hampton, Iowa.

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

MR. WILLIAM H. FERGUSON 1948-1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Procopio, E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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"THE SINNER AND PLEASING GOD"

By George Graham

Is it possible for man, a sinner by nature (Psa. 51:5) and practice (Rom. 3:23), to please God? This is a very important question. To get the answer, we must turn to the Word of God, the only authority on such matters. Here is what we read in Rom. 8:8 - "They that are in the flesh cannot please God." (In the flesh describes man's state by nature). The Word of God is very definite and conclusive.

Reformation will not do. My life may be as disciplined as that of the ruler we read about in Matt. 19:16-22, Mark 10:17-22, Luke 18:18-23, or as devoted to my religion as was Saul of Tarsus (Acts 7:58, 8:3, 9:1-2), but the Word of God remains, "That which is born of the flesh is flesh" (John 3:6). The very best the natural man can do is described by God in Isa. 64:6, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." This is man as God sees him. It is a very humiliating revelation. Since this is so, how then can the sinner possibly please God? For the answer, we must turn away from every other source and turn alone to the Word of God. We must believe God. Let us hear what He has to say.

John the Baptist, speaking of the Son of God in John 3:33 R.V., said, "He that hath received His testimony or witness, hath set his seal to this, that God is true." "Let God be true" (Rom. 3:4). We must believe what God says about man, the sinner, and His Son, the Saviour. Let us look briefly at the first. In Rom. 3:19, he is pronounced guilty before God; John 3:18, condemned already; and Rom. 6 as the bond-slave of sin, under its dominion and authority, and, as such, exposed to its awful penalty, the lake of fire for eternity (Rev. 20:14). Such is man's unhappy position; it is one of helplessness and hopelessness. This place the sinner must take or perish eternally. He must be like the younger son (generally called the prodigal) in Luke 15:21 who said, "I have sinned," or like the publican in Luke 18:13 who cried, "God be merciful to me the sinner." This is true repentance. It is a humbling experience. God must bring us down before He lifts us up. This is the first step and a very necessary one, but repentance is not salvation.

This brings us to our second thought, God's testimony concerning His Son. In the eternal past, the Triune God (Father, Son and Holy Spirit), fore-seeing man's desperate plight and need as the result of sin, made provision whereby man's need could be fully and eternally met. We read in I Peter 1:18-21 "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him from the dead, and gave

him glory; that your faith and hope might be in God." The cross was no afterthought on the part of God. Calvary was in His heart and purpose from eternal ages. Sin had usurped the throne of God and God must deal with it, and that according to His holy character. Thus we read in Gal. 4:4-5 R.V., "When the fulness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons or sonship." There was none other who could undertake to accomplish this mighty work and there was no other possible way of dealing with sin to the satisfaction of the throne of God. We read in Heb. 9:26 (Newberry), "Once for all on the completion of the ages, hath He been manifested for the putting away of sin through the sacrifice of Himself." Again in Heb. 10:12 we read, "This man after He had offered one sacrifice for sins forever, sat down at the right hand of God." On the cross (John 19:30) the Lord Jesus cried, "It is finished." The unmitigated wrath of God against sin exhausted, sin put away and eternal redemption procured, He bowed His Holy head and dismissed His spirit. The cross of Christ is the greatest triumph of the ages.

"Never more shall God, Jehovah,
Smite the Shepherd with the sword,
Ne'er again shall cruel sinners
Set at nought our glorious Lord."

If, as a sinner, you would please God, simply believe Him. Take the guilty sinner's place, and in all your helplessness and hopelessness, look to Christ and rest alone on Him and His finished work upon the cross. That, and that alone, brings salvation. God is satisfied with what Christ has done. Why not you? "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

"Behold the Lamb with glory crowned!
To Him all power is given;
No place too high for Him is found,
No place too high in heaven.
To Him whom men despise and slight,
To him be glory given;
The crown is His, and His by right
The highest place in heaven."

"SPEAKING DISTINCTLY"

There are brethren in assemblies who have fallen into the way of not speaking up so as to be distinctly heard, and a great many of their friends would be very glad indeed if they would "consider their ways", Haggai 1:5, and amend them. Low speaking is a bad habit, and very unfair to others. If one rises to speak to give thanks or pray, it is really a duty to speak up that all may hear every word and may intelligently at the close say "Amen." When a hymn is given out or a chapter from the Word, the number or reference should be spoken very distinctly and the brother not doing so is responsible for those jarring interruptions of somebody else calling out

the number or the reference. Letters of commendation, and assembly intimations, should certainly be so read that the names and notices will be clearly heard. Letters from laborers abroad, often of real interest, are not always read in the manner they ought to be at the week-night meeting, and interested hearers go home disappointed, saying, "I wish Brother So-and-So would speak up!"

These remarks are not intended for any dear brother who through extreme age and infirmity cannot possibly be heard by all, but for those dear brethren who could do so much better if they tried, and in the hope that they will remember the Word of God to "lift up the voice" Isa. 52:8 and to let all things be done decently and in order. I Cor. 14:40.

"CHRISTIAN SIMPLICITY"

Wm. H. Ferguson

WIS Reprint - April '49

Believers' meetings for the Ministry of the Word coupled with a waiting upon God to supply such ministry have been, in the past, much used of God for the help, edification and cheer of God's beloved people.

The need for such seemed to develop where saints had not so many privileges of ministry and so those of one district, perhaps more convenient for assembling, would invite fellow saints to gather together around the Word of God. Certain brethren who had a special care and exercise for the saints in such localities likewise would feel a deep exercise before God to provide suitable and seasonable ministry so that His own might be fed and instructed and sent away with exercised souls to live more for God. Examples of such gatherings are not lacking in the Scriptures and in the experience of most of us the results have been good.

As time has gone on, however, the early simplicity and power of such gatherings seems to fade in many cases - substitutes for the power and presence of God are sought and perhaps a modern Conference is a far cry from the warmth and humility and spiritual urge that led saints of earlier and more simple days to seek help from God in such meetings. Ease of travel has made it possible for many to come from far and near, a sort of social atmosphere pervades where once there was deep exercise and humility before God as a result of the Word ministered and one is painfully led to the conclusion that the Word does not have this effect in the case of many who attend such gatherings today.

A growing desire to publicize and eulogize the men who come to preach and teach (often brought long distances for the occasion) builds up an expectation on the part of many of great and wonderful things which is not justified by what such men have to offer and frequently there is a considerable "let down."

The men greatly used of God in former days were godly men. They were simple men; they were pioneers in the work of the Lord. Who had put in many years of hard and strenuous labor in these particular fields where the meetings were held, or in new fields; they were men of experience who had proved God and in whom the saints had confidence. The exhortation is not untimely today - "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." - I Thess. 5:12,13.

It would be good to see a return to this simplicity today. To look to God to exercise and send along His servants whose ministry will be calculated to build up and feed and instruct the saints without any fear of such men holding any wrong teaching contrary to the apostles' doctrine. Then again, there are those who, by example or teaching, encourage intermingling with sectarianism and leading back into Babylonish confusion the saints of God, who have been delivered from such and seek to go on with God outside all of man's systems, gathered to the precious Name of our Lord Jesus Christ. The trend to organizations of various sorts is developing with emphasis put upon such as being more or less authoritative merely because certain men's names are linked with them and therefore, if such names are mentioned beforehand for the ministry at Conferences, it is supposed they must of necessity be the Lord's messengers. **THIS IS NOT GOD'S WAY.**

There must be a waiting upon God; there must be individual and collective exercise; there must be a recognition of God's hand in the choice of the men whom He would send along and use, and then when even such come together, they in turn, must still wait on God for their message. Not one of such have prearranged assurance of the need or their ability to meet it. Such is the need and God is able to supply it through His servants and thank God, in many cases He is still doing this very thing where there is simple waiting upon God for it.

Not infrequently too many ministering brethren are at Conferences, i.e., in excess of the need so far as ministry is concerned. Not all can have opportunity to minister; perhaps not all should minister at that time. If such recognizes this, and are content to be silent if God so orders it, perhaps helping greatly in prayer, they maintain and win the confidence of the saints generally. If there is a forcing of oneself on the platform, saints are often quick to recognize this and the effect of the ministry is lost.

More wisdom is necessary for all of us to know our place and our sphere and the words of the apostle by the Spirit in Rom. 12:3 are fitting - but to think soberly according as God has dealt to every man the measure of faith," and again in Eph. 4:7 he emphasizes this fitness by the Spirit of God for the work at hand. "But unto every one of us is given grace according to the measure of the gift of Christ."

The time is precious and should not be wasted and above all saints need spiritual food - a well-balanced diet - that they will be benefited by, food for meditation and ministry to affect practically their lives that they may live more for God and more separated from an evil world and from a worldly religious system with its "religious" atmosphere. Nothing but the Word of God will effect this, in all its simplicity and nakedness and power, ministered in a right spirit and by the Spirit of God. Above all let it be the **WORD OF GOD.**

The little word - "Be courteous" is needed much today at such gatherings and would help in some of the problems. A consideration of our brethren, not taking too long, not speaking too often, not acting in a fleshly way, not presenting a proud or overbearing spirit will all prove to be helpful for the occasion. We come in contact occasionally with those whose very manner and deportment is far removed from the meekness and gentleness of Christ and consequently ministry from this source is weak and ineffective.

All men who stand on the platform should have the confidence of those who are responsible in the Assembly, and certainly no men should be put before the saints who are not worthy men, free from any error, and should be men of conviction and mature judgment in the things of God. Younger men should do their pioneer work first before they attempt teaching on conference platforms, otherwise their words will lack weight. The pre-arrangement of speakers is NOT the answer to the problems that arise in connection with such meetings. The real need lies deeper. It lies in our own spiritual condition. If there is deep exercise before God on the part of those who feel their responsibility to attend or to minister, God will come in; otherwise, such conferences might better not be held.

Quite frequently, saints feel the need for more of the Word of God and a day or part of a day is set aside more frequently for prayer and ministry, and God condescends to send along His servants with a message and the saints are cheered and such ministry meetings, if maintained in simplicity, looking to God to meet all the need, are being made a blessing to saints and will continue to be a help for today's conditions.

LET US EMPHASIZE:

The need must be there.

It must be a felt need.

There must be a real exercise.

There must be God-sent and God-fitted men.

There must be a godly care exercised in reception.

There must be a waiting upon God for the Ministry.

Man's hand should not touch the ark of God.

Then and then only will the full blessing flow out and the unlearned and unbeliever be convinced that God is amongst us of a truth, saints be refreshed, and sinners saved. We have all likely enjoyed many such happy seasons. Let us **PROVE** God still and He will not disappoint us. **HE WAITS TO BE PROVED.**

"HOW TO READ YOUR BIBLE"

By James Hamilton

To some the Bible is uninteresting and unprofitable, because they read too fast. Amongst the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But, in the same field there is another worker, whose brown vest and business-like straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon mouth be shut, he thrusts its lips asunder, and if the nectar be peculiar or recondite, he explores all about it till he discovers it, and then having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival, of the painted velvet wing, has no patience for such dull and long-winged details. But what is the end? Why, the one died last October along with the flowers; the other is warm in his hive tonight, amidst the fragrant stores which he gathered beneath the bright beams of summer.

Reader, to which do you belong? - the butterflies or bees? Do you search the Scriptures, or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you carry away some memorable truth or immediate lesson? Or do you flit along on heedless wing, only on the look-out for novelty, and too frivolous to explore or ponder the Scriptures? Does the Word of God dwell in you so richly, that in the vigils of a restless night, or in the bookless solitude of a sick room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer round you, and give you meat to eat which the world knows not of?

SUGGESTIONS FOR CHILDREN'S WORK**4. Questions**

Gary Sharp, Midland, Ontario

In my older teenage class one day, sat a girl I'd never seen before. I'd hardly started my lesson when she interrupted, pouring out questions that seemed to disrupt my message, but galvanized the attention of the class. Within a month that girl was in eternity. How glad I was that we sought to answer her questions and that she found THE answer in Christ!

QUESTIONS ARE A WONDERFUL OPPORTUNITY

That's hard to believe, says a 'question-weary' mother. But it's pathetically sad when children stop asking questions. Have the children in your charge stopped asking? Children stop asking when

repulsed, when ignored and when no real concern is shown towards the questioner! The questioner is **more** important than his question. The question may only be a desperate appeal for help and understanding. A child's problems and questions are just as real as an adult's. Their problems are multiplying in a sin-sick world. Don't assume you **know** why they want to speak with you. Hear them out, give them time, and answer as well as you can. The proper use and understanding of questions will deepen the relationship with the child and multiply your effectiveness. Sad to say, I know of several who have left our Sunday Schools for other places because their questions were not really answered.

QUESTIONS AND ANSWERS

"They found Him in the temple, sitting in the midst of the doctors (teachers), both hearing them and asking them questions." Luke 2:46 Are we giving 'stones' in answer to a plea for "bread?" or 'serpents' for "fish?" Matt. 7:9-10 The lack of an understanding teacher has turned many away to fall back on the standards of their peers or upon the habits of ungodly or unfaithful parents. Questions are seen in scripture as asking **interpretation** (counsel) Hosea 4:12, Judges 20:18, asking **information** Luke 18:36 and asking to **inquire** Luke 18:18. All require answers.

QUESTIONS ARE VOLUNTARY FEEDBACK

The questions of children may be voluntary feedback so invaluable to the teacher who excels. This feedback will indicate the areas that are of concern to the student. These should be kept in mind or jotted down for further thought and prayer, to be dealt with in future lessons. Though a child's question may sound spurious, in reality he may be revealing the thoughts of his heart, the background and troubles in his life, or even pleading for the attention he craves! Matt. 20:22 is a question of this sort to which the Lord answered, "ye know not what ye ask!" and went on to deepen their thoughts and reveal himself more fully. May we imitate the teaching of Christ.

QUESTIONS AS A TEACHING TOOL

The Lord Jesus posed questions in this very way to **INTEREST**, **ILLUMINATE** and **INSTRUCT** his hearers. So the teacher can, in his lessons, use well-thought-out questions to advantage. Note, however, that the Lord did not use this tool with every lesson he sought to teach. We are not in need of "cookie cutter" methods but in search of spiritual tools.

QUESTIONS FOR REVIEW

These questions are a real check on the teacher and his teaching. The answers or lack of them will help him to correct weak or misunderstood points in his teaching. Some review is necessary each week, but a special quiz-time should be set aside periodically in the class. Possibly this could take the form of a competition, or 'Question' Bee, or game to review verses and lessons. This has a three-fold advantage. A. To find out how much the child retains; B. To promote class participation; and C. To discover if some have thought more deeply than others.

**THE BASIN AND BOSOM MINISTRY
OF OUR DIVINE LORD AS
SEEN IN JOHN 13**

Herbert G. Dobson

PART III

The Lord sits with His own at the last Passover. The Lord graced the last Passover with His own presence. This feast was of paramount importance to every Israelite, and they were well versed as to its significance. What the feast was to them, the Lord's supper is to His own today. When the Lord was here, the Passover had degenerated into a feast of the Jews. The same is true of the Lord's supper in Christendom today. It has degenerated into form and ritual. How good in the closing days of this dispensation to be able to carry it out in its true meaning as He instituted it, and in loving memory of Himself who said, ". . . this do in remembrance of me" (Luke 22:19). At the close of the Passover feast, He instituted the remembrance feast for us to keep during His absence until He comes again.

In John 13:4, we see Him rise from supper and lay aside His garments. This reminds us of His incarnation. He laid aside His garments of glory and beauty and took on humanity. He becomes one of us - apart from sin. The invisible God becomes visible. The distant One comes near, and Oh! so near, as we see the babe in the manger. The One who clothed Himself with light as with a garment, is clothed with the linen of earth by Mary. The One who laid the foundation of the earth is laid in a manger amidst the lowing of the oxen. Later we see Him handling wood at the carpenter's bench - wood which came from a tree that He designed and caused to grow. "He made the forests whence there sprung the tree on which His body hung; He died upon a cross of wood, yet made the hill on which it stood." Those hands that were occupied in daily toil at the bench were the hands into which the Father hath given all things and the hand that in a future day would wield the scepter of universal rule; but we see those hands nailed to the accursed tree. The Holy One made sin for us, ". . . that we might be made the righteousness of God in Him" (II Cor. 5:21). As we see Him thus, how can we do other than exclaim from our hearts, "Holy Saviour, we adore Thee."

There are seven distinct things we see Him do in chapter 13: He (1) riseth from supper; (2) laid aside His garments; (3) took a towel; and (4) girded Himself. After that, He (5) poured water in a basin; (6) began to wash the disciples' feet; and (7) to wipe them with the towel wherewith He was girded. He is girded as the perfect servant typified in Exodus 21. The servant brought was to serve six years and in the seventh to go out free. If he said, ". . . I love my master, my wife, and my children; I will not go out free" (Exodus 21:5), then he is brought to the judges and to the door post

where his ear is bored through with an aul, and he serves his master for ever (verses 2,5,6). How wonderful to think of our Lord as never relinquishing His servant character. He serves us now on high, applying the water of the Word by the Spirit to our practical state, dealing with that which unfits us for fellowship with Himself. In Luke 12:37 we have a precious thought as to His future service. The faithful servants upon their lord's return are served by him. In the glory He will still serve, but it will be to our happiness and enjoyment forever. Love delights in serving its object. Our fallen nature is the opposite. It can be summed up in one word SELFISHNESS, which delights in being served. How it saddens our hearts when we see how far short we fall, but what joy to know that God sees us perfect as His Son is.

When God created man and put him in the garden as head over His creation, He had a three-fold purpose in view: first, that He might get worship from the creature; second, that He might commune with him; and third, that He might get service from him. When Adam sinned, all was lost. The second man, the Lord from heaven, comes and restores that which He took not away (Psalm 69:4). He restored all, adding the fifth part. In His death, He has made us purged worshippers (Hebrews 10:2). In His work on high, He makes us fit to commune with Him (I Jn. 1:9). As cleansed vessels, He can use us in service for His glory, but the service must be in keeping with the holiness of the One who is being served. Hence the need of cleansing.

As the Lord washed the disciples' feet, He came to Peter who refuses to have Him stoop to such a lowly task, not knowing what the Lord had in mind. If he really acknowledged His Lordship, he would never have questioned His doings, and when the Lord told him He would have no part with him if not washed, he went to the other extreme. Later, he denies his Lord. How much teaching there is for us today in the mistakes of Peter. How many of the tried and tested saints in the past have not found comfort in the words, ". . . What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). In that day we will enter fully into the words of the hymn writer:

I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

The Lord draws a word picture in washing their feet which would be clear to those to whom it was spoken. In eastern countries, the rich had baths in their courtyards into which they stepped in the morning and were washed all over, but as they pursued the duties of the day in a hot climate, they would soon feel the discomfort from hot sand in the sandals they wore. It was an act of courtesy and affection to wash the guests' feet (Gen. 18:4, 19:2). The word the Lord used for washing in verse 10 of John 13, is bathed, or

washed all over. There is a washing the believer has which never needs repeating. He is purged from all sin - made a partaker of the inheritance of the saints in light (Col. 1:12). In Christ, he is eternally accepted. As Christ was made sin for us, so are we made the righteousness of God in Him. Alongside this glorious truth, we find that we still have a sinful nature within and an evil world around, with Satan ever dogging our steps. But we look above and we see our Lord before the Father ever living to make intercession for us. He Saves! He Keeps! He Satisfies!

THE MINISTRY OF ANGELS

Harold S. Paisley

The provisions and fruits of redemption are many and various. Many of these are known and enjoyed by the saints, but others are seldom heard of, and perhaps not thought of as they ought to be. Of Christ and His saving power to keep let us not diminish our adoring gratitude, but of other blessings let us learn to think more. Of the Holy Spirit and His gracious work we cannot think too much, but we may lose some of His instructions by inattention to His revelations.

One subject, which, as it appears to me, is overlooked, is, the angels and their ministry, and on this interesting subject I would offer a few suggestions, hoping that the study of it may be as pleasing and as profitable to others as it has been to me.

Apart from the Bible, speculation as to the nature, station, and occupation of the angels is in vain. Many questions may be asked about the angels. When were they created? We take it for granted that they, and the fallen angels, were all created pure and holy; how then came some of them to fall into sin? How can we account for the stability of those who did not fall? What is the nature of the relationship between the angels in glory, and the saints of God on earth? Some of these questions are unanswerable, for we have no revelation concerning them. As to the stability of those angels who did not fall, we are assured that they are the elect angels, I Tim. 5:20, and as to the last question we may gain a little light as we proceed.

ANGELS AND CHRIST

Let us now note how the angels were interested in the Lord Jesus during His sojourn here. What they knew of the counsels of God concerning the great redemptive plan we cannot tell, but they were deeply interested in Divine and human affairs from the creation of man to the coming of Christ in the flesh. When the fulness of time came an angel announced His mysterious conception to Mary. A multitude of them praised God at His birth. An angel warned Joseph to take the young child out of the reach of Herod's vindictive power, and then advised him of the time when he might safely return. They were about Him in the wilderness of temptation, and after the forty days of conflict with Satan they came and minis-

tered to Him. They attended Him in Gethsemane and probably witnessed His agony and bloodlike sweat. They sat by His tomb and announced His resurrection to the weeping women. They escorted Him at His ascension and will be with Him when He comes again. Their service to Him is a marvelous mystery. By Him they were created, and the Creator was served by His creatures. He was ministered to by those who were dependent upon Him. The sight causes us to stand in awe, yet in adoring worship. What did He think as He received their ministrations? What did they think as they ministered to Him?

ANGELS AND OLD TESTAMENT SAINTS

So far, we have seen how the angels served the Lord Jesus from His birth to His ascension. Let us now glance at their service to the saints from the beginning. Abraham, anxious to find a bride for Isaac, his son, sent his servant on a long, dangerous, and delicate mission, saying to him, "The Lord shall send His angel before thee." Lot was snatched as a brand from the fire by an angel's hand. Elijah flying from the presence of an irate woman, ran a day's journey into the wilderness; and tired with his labour and excitement, and hungry with fasting, he laid himself down to die. In his extremity, an angel supplied him with food, invigoration and encouragement. A barbarous king casts three of God's faithful into a furnace of seven-fold heat. Presently the despot sees them calmly walking in his furnace of fire as if they were bathing in morning dew, unhurt and happy; and Nebuchadnezzar "Blessed the God of Shadrach, Meshach, and Abednego, Who hath sent His angel and delivered His servants who trusted in Him." Daniel, determined to pray according to his enlightened conscience rather than by State orders, was cast into a den of lions, an act which destroyed the rest and sleep of Darius. In the early morning the king went to the den to ascertain the fate of his faithful servant and finding him sitting in meditation among the savage beasts, he was surprised; and Daniel said to him, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." Time would fail to tell all the Old Testament history of angels and their ministrations to the people of God.

ANGELS AND NEW TESTAMENT SAINTS

Turning to the New Testament we again see the ministry of angels to the saints. It is very remarkable how they seek to allay all fear and terror in those to whom they are sent, a feature which we do not find as general in the Old Testament. When Zacharias saw the angel standing by the right side of the altar of incense he was troubled and fearful; and the angel said to him, "Fear not for thy prayer is heard." This assurance of Divine favour, this allaying of fear must have been astonishing to the godly priest. Six months after that the angel Gabriel was sent to Mary, in Nazareth, who, when she saw him, was troubled. But he said to her, "Fear not Mary, for I am sent from heaven to assure thee that thou hast

found favour with God." Shepherds were accustomed to consider the moon and the stars as they watched their flocks - and so to pass away the weary hours of the night, but when an angel stood by them and the glory of the Lord shone round about, they were sore afraid. And the angel said unto them, "Fear not for I bring thee good tidings." Many wonderful mornings have dawned upon this earth, but the morning when Christ arose from among the dead, stands unique among them all. On that morning the angel came down from heaven to roll away the stone of security from the sepulchre where the Lord had lain. No wonder the soldiers, the keepers of that tomb, trembled, and fell before him as dead men. Then, with what composure the angel sat upon the stone, waiting to tell the glorious news - "He is not here, He is risen" - to the women who came to seek Him. And those women, too, were fearful, and he said to them, "Fear not ye." These soldiers may be afraid, but you may rejoice and be glad. Herod, the king, shut Peter safely in the prison, but God sent His angel to set him free. At the angel's touch locks, bolts and doors were opened, chains fell off, and soldiers even four quarternions of them, were powerless, and Peter went out free.

These same angels are sent forth to minister unto us who are the heirs of salvation. Their presence about our steps as we have seen them about the saints of old is no myth. "The angel of the Lord still encampeth round about them that fear Him." They guard us from dangers seen and unseen in this life, and lead us through the portals of death, all by the command of the Lord of the celestial country. Their ministry of help, succour, cheer, and preservation will never be fully known by us until we meet with them in the palace of the King.

"IS MODERN TONGUE-SPEAKING THE BIBLICAL GIFT OF TONGUES?"

By Dennis O'Hare, France

In recent years the practice of tongue-speaking has overflowed the borders of the self-styled Pentecostal movement and an increasing number of evangelicals have become ardent advocates of this practice. Certain of these are serious and sober minded professed Christians, the total absence of exaggeration in their behaviour has often included young believers to become enmeshed in what is termed the charismatic movement.

It is to be regretted that in some cases the response has been nothing short of totalitarian: "We don't believe in it, keep clear of it or else!" A reply not designed to help the earnest young believer genuinely troubled at the apparently spiritual demeanour of the charismatics in contrast with a seemingly traditionalist attitude of certain of those that oppose them and whose notion of spirituality is sometimes measured by bodily presence at meetings and nothing else. In this little article I would like to rectify that all too common impression.

ONLY ONE SORT OF TONGUES

The first error that we must rectify is that of presuming that there are two sorts of speaking in tongues. Known tongues as in Acts 2:9-11 and unknown tongues as in I Cor. 14. The word "unknown" in this latter chapter has no justification in the Greek and was inserted by the translators of the Authorized Version. This is indicated by the use of italics.

In Acts 2 the Holy Spirit gives a list of fifteen people whose language was spoken at Pentecost, namely 1 - Parthians; 2 - Medes; 3 - Elamites; 4 - dwellers in Mesopotamia; 5 - Judea; 6 - Cappadocia; 7 - Pontus; 8 - Asia; 9 - Phrygia; 10 - Pamphylia; 11 - Egypt; 12 - Libya about Cyrene; 13 - Rome, both Jews and proselytes; 14 - Cretes; 15 - Arabians.

Verse 4 tells us that they "began to speak with other tongues as the Spirit gave them utterance."

What were they saying? They were speaking "the wonderful work of God." (v. 11)

When we come to Acts 10:44-46 we notice the similarity: they were magnifying God and Peter says that Cornelius and his companions had received the Holy Ghost "also as us" (KATHOS KAI HEEMIS) "also like ourselves." Peter recognized and identified the experience as being exactly the same as that of himself in the upper room.

In Acts 19:1-7 no description is given of the tongues, but notice the context. The twelve were disciples of John Baptist, they were looking for Him that John spoke of, who would baptize in the Holy Spirit and fire. (Matt. 3:11) The event predicted by John took place at Pentecost and thus the experience of the twelve at Ephesus is clearly the same as took place at Pentecost. This was necessary in order to demonstrate to these disciples of John Baptist that Paul was directly associated with the baptism of the Holy Spirit that John Baptist predicted. There is then, a link through these three passages in Acts which indicates that the gift of tongues were known languages.

We have no reason to presume that the subsequent references to the speaking in tongues has anything else in view. There is no Scripture to indicate that the gift of tongues was anything other than foreign languages spoken by the power of the Holy Spirit and given in a miraculous way. For whilst the practice of tongues were to be a sign to unbelievers (I Cor. 14:22) their message was to be understood by believers and in the absence of interpreters tongues were not to be used.

TONGUES SHALL CEASE

After the apostolic era tongues ceased. The testimony through the ages is that at no time were believers found to be speaking in foreign languages by the means of Holy Spirit given utterances. Literature in this sense abounds and right down to this present day this is still the case.

Divine revelation for the Church age reached maturity at the close of the apostolic era, "that which is perfect is come" and thus the exceptional sign gift of known tongues ceased.

WHAT IS MODERN TONGUES SPEAKING?

We must establish in our minds that the ecstatic utterances of so-called "Pentecostals" and the charismatic movement are not biblical tongue-speaking. Is there any explanation for this apparently super-natural phenomena which is practiced by otherwise doctrinally sound believers, some many years on the road?

Examined in isolation the phenomena is difficult to explain but seen in its twentieth century cultural context this becomes clearer.

Since the turn of the century in several domains there has been a breakdown of order. Those qualified to speak tell us that in the sphere of art there has been a progressive and systematic breakdown of values so that modern art in its diverse forms is meaningless. This is not accidental. Each one of us has been perplexed at the strange sculptures that "grace" public parks and buildings. They represent nothing and they mean nothing.

The same is true of music. Again since the turn of the century, there has been a distinct evolution towards meaningless music. Modern poetry has literally neither rhyme nor reason as, so we are told, the same is true of modern literature.

The religious world has not escaped this inexorable progress of the absurd, the "Pentecostal" movement, born at the turn of the century, opened the floodgates of the meaningless and the very people of God have, in so many cases, been swept away in the tidal wave of charismatic enthusiasm. Dear young believer, beware of this movement. Modern tongue-speaking involves the switching-off of our God-given capacities and delivers us to the practice of the meaningless.

In conclusion, I would not say that the Devil dwells in the believer who speaks in ecstatic utterances. Nevertheless, one has the conviction that this twentieth century movement is part and parcel of a vast tendency inspired by the god of this world and which in its movement deprives the saints of God of divine truth and doctrine.

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: I am having difficulty in answering a false teacher regarding the statement of the Lord Jesus when He said "My Father is greater than I." John 14:28. In his view this is used to teach that Christ was not equal with the Father. I would value a clear answer.

Answer: When teachers are wrong concerning the Person of Christ you can be sure the rest of their doctrines are also false. What think ye of Christ? is a safe rule to judge error. I trust the following will be of help in refuting the suggestion that the Son is not equal

with the Father. When our Lord Jesus stated that the Father was greater than He, He was not speaking of the Eternal unity of the Godhead in power and glory, but of the law of primacy. There are distinction of Persons in the Godhead. The Father is first in this order. The self-subordination of the Son is in view in His words. This must be clearly seen when considering this and similar statements. It has been said, and is worth noting. "Distinction and inequality in respect of office and position in Christ does not take away His equality and sameness with the Father in respect of nature, power, essence and attributes." The wondrous voluntary subjection of the Son for the accomplishment of God's redemptive purpose, was possible only to One Who was God's co-equal.

Question: In Luke chapter 10:34 it is stated that the Samaritan brought the wounded man to an inn. Is there any typical teaching in this act?

Answer: The inn is very suggestive and interesting. It is the place where the Lord cares for His Own during His absence and until He returns. No doubt the inn would picture an assembly of God, where there are those who are exercised to "take care" of the saints. This same word is used by Paul in I Tim. 3:5 and refers to the work of overseers in the church of God, which is the local assembly. There is also the idea of a temporary dwelling. The inn is only for a little while. The assembly with its rest and provisions is for our short duration here, then the Father's House forever. We could also appreciate that inasmuch as the Samaritan gave two pence the Lord Jesus intended to teach that His absence would also be very brief. To the delivered man the words would be precious and remind us of the promise of Rev. 22:20, "Surely I come quickly." To the inn keeper His return would bring further wages, but to the waiting man the person of His Saviour. May we all say "Even so, come, Lord Jesus."

Question: When the Lord stated that it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom, did he refer to a small gate in the large gate to the city or to a needle used for sewing?

Answer: It is our opinion that the Lord was speaking of an ordinary needle used for domestic purposes. The context of the passage seems to teach this more than the often preached idea of a smaller entrance used when the gate of the city was closed at dusk. We suggest the following reason. The entrance and passing of a camel through the eye of an ordinary needle is impossible, but to pass through a smaller gate spoken of as the needle's eye is possible for an unburdened camel. The Lord Jesus is showing that God can do that which is impossible with men and save one who otherwise could never enter by any means of men. Many rich men have been saved. The main lesson of the passage is that Salvation is of the Lord. None, however impossible with men, need perish, but can be saved by Divine power.

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Dunkerton, Iowa — Fred Krauss helped by Russell Nesbit, Jr. saw blessing in special Gospel meetings. Five brethren gave help at their all day meeting on August 31 which was marked by a sense of His Presence and a large number in attendance.

Clarksville, Iowa — Eric McCullough helped by Roy Weber saw a good number profess, all outsiders, in five weeks of tent meetings. Five were baptized on September 14th in connection with the assembly at Cedar Falls, Iowa.

Hitesville, Iowa — Good, edifying and encouraging were the words used in describing the ministry at the recent conference which was well attended. Brethren W. J. Nesbitt and Oswald L. MacLeod remained for some ministry meetings, the latter also having some ministry meetings at Stout, Iowa.

Los Angeles, California — Brother Thomas Baker spends considerable time helping the Arizona Avenue Gospel Hall (Spanish) and is also working an area in Mexico where there is an interest in assembly principles.

Arlington, Washington — Conference held over the Labor Day weekend was characterized by a happy spirit. Ben Sutton visited Tacoma as well as Lynden, Washington, with appreciation.

Clementsvalle, Nova Scotia — Labor Day weekend conference a time of cheer to the Lord's people. Brother Robert Boyle gave an appreciated visit.

Amherst, Nova Scotia — Brother Douglas Howard had a week in the hall for the believers that are the fruit of Floyd Stewart's labors -- no assembly in this city. Also visited a number of the assemblies in Nova Scotia, an old field of labor for our brother.

Sussex, New Brunswick — Recent conference well attended by around 325, which is quite an undertaking for an assembly with only 14 in fellowship.

Kedgwick, New Brunswick — Lawrence Buote, helped by Ivan Poirier of Sarnia, Ont. were trying some meetings in this French-speaking community after the Sussex conference.

Rosebank, P. E. I. — Brethren Albert Ramsay and Arnold Gratton had 8 weeks in a tent followed by 3 weeks in the Gospel Hall, with blessing. Eight were baptized on September 28, among them some French Roman Catholics. There was still a marked interest as the meeting came to an end.

Goodwood, Ontario — Brethren Timothy Walker and Warren Langfeld starting Gospel meetings on October 12.

West Hill, Ontario — Harold Paisley had 3 weeks of good gospel meetings. Some professed.

Kapuskasing, Ontario — Brethren Bruce Rogers and Murray Pratt are following up the tent meetings which they held during the Summer in this community in Northern Ontario far removed from an assembly. They had meetings in 1979, when one lady professed. This Summer a number professed and others have trusted Christ when they returned this Fall. Eight have been baptized.

France — "The little assembly in Perpignan has been depleted in recent times through older saints being called Home and younger ones moving away for work, etc. But of late one or two outsiders have shown some interest, the assembly has recently changed halls, the new hall is very central--in the heart of the town. However, in general, interest in the things of God is rare. Last year I rented an empty garage in the town of Beziers, about 60 miles away. For six months I had meetings three nights, staying there for the three days and sleeping on a camp bed. During the six months only 8 people came in despite door-to-door visitation, tracting on the streets, etc. Here in this area a few weeks ago I tried Gospel meetings in 6 different villages. Again every home visited with tracts and invitations, but in those six villages only three people came along and these three were souls who had previously been contacted. We are being joined D.V. by brother James Neilson and his family who has recently been commended from the Mayfield assembly in Scotland. We are grateful to God for this welcome help in His work." -- Dennis O'Hare, 9 Rue du Moulin, 66390 BAIIXAS, FRANCE.

Sault Ste. Marie, Ontario — In the conference held over the Labor Day weekend, the Bible Readings on the subject of Gospel outreach were of special interest. They are expecting Brethren Jack Noble and Malcolm Radcliff for special Gospel meetings to start on October 26.

Chapman Valley, Ontario — It was felt that the recent conference was one of their best.

London, Ontario — Meetings by brethren James Smith and Gary Sharp have been blessed in seeing some trust Christ.

Kenora, Ontario — A good conference was reported and a happy time of fellowship.

Venezuela — Brother J. E. Fairfield and his wife, after spending some time with their son and his family in the Vancouver area as well as visiting different assemblies in the Canadian Prairies will be spending a few days in the Toronto area then returning to Venezuela on October 22nd, where his address will be: Apartado 646, Valencia, Venezuela.

Vancouver, B. C. — The tent meetings sponsored by the Fairview Assembly, and conducted by brethren Jim Allen of Northern Ireland and J. A. Milne of Venezuela were well attended, many strangers. Some professed to be saved. Children's meetings held in the mornings were encouraging.

CONFERENCE NOTICES

Consult the September or October issues for details on the following Conferences:

Livonia, Michigan — Stark Road Gospel Hall - November 1 & 2.

Avonport, Nova Scotia — November 8 & 9.

Deer Lake, Ontario — November 8 & 9.

Swan River, Manitoba — November 8 & 9.

Kansas City, MO — Troost Avenue Gospel Hall - November 15 & 16.

Oil Springs, Ontario — November 15 & 16.

Hartford, CT — Charter Oak Gospel Hall November 22 & 23.

Garnavillo, Iowa — November 27.

Stout, Iowa — November 27.

Phoenix, Arizona — November 27, 28, 29 & 30. Subject of Bible Readings - "Seven Churches of Asia" - Rev. 2 & 3. Lord's Day - Psalm 22.

Bryn Mawr, Pennsylvania — November 29 & 30.

East Boston, Massachusetts — December 6 & 7.

Hartford, Connecticut — Annual Conference of the Charter Oak Assembly (49 Charter Oak Assembly) will be held Lord Willing November 22 and 23, with Prayer Meeting on Friday, November 21 at 7:30 p.m. Breaking of Bread at 10 A.M. Servants of the Lord walking in, and teaching the old paths are heartily welcomed to minister. Bible Reading, Saturday morning. Please pray for us. Correspondent Matthew J. Brescia, 81 Cobblestone Way, Windsor, CT 06095, Tel. (203) 688-2388.

Picton, Ontario — Conference to be held on December 27 & 28 with Prayer Meeting on Friday, December 26 at 7:00 P.M. at the Gospel Hall, corner Union and Head Streets. Meeting on Saturday and Lord's Day to be held at the Elks Hall, Mill Street, at 10:30, 1:45 and 7:00. Breaking of Bread at 10:30. Correspondent: Robert Dickson, R. R. #9, Picton, Ontario KOK 2T0. Tel. (613) 476-6289.

De Land, Florida — Third annual conference on Lord's Day, December 28th (one day only). Breaking of Bread at 10:00 A.M. Meetings to be held at the University Inn, 636 North Woodland Blvd., in the center of De Land. Correspondent: Anthony Orsini, 36 Virginia Avenue, De Land, Florida 32720. Tel. (904) 736-6301.

Hitesville, Iowa — An all day meeting to be held in the Gospel Hall on New Year's Day starting at 10:00. Ministry in the morning and afternoon with a Gospel meeting in the evening. Correspondent: George L. Frey, Aplington, Iowa 50604. Tel. (319) 347-2349.

Pennsauken, New Jersey — Annual conference will be held, D.V. in the Gospel Hall, 6530 Caroline Avenue (at Route 38 near Browning Road Circle). Prayer Meeting on Friday, January 2 at 7:30 P.M., continuing on Saturday and Lord's Day, January 3 & 4, with Breaking of Bread at 10:30. Usual arrangements will prevail. Visitors welcome. Correspondent: Charles J. Strom, 4763 Poplar Avenue, Merchantville, NJ 08109. Tel. (609) 662-4985.

San Diego, California — Annual conference to be held on January 3 & 4 with Prayer Meeting on January 2 at 7:30 P.M. in the Gospel Hall at 4646 Twain Avenue, continuing on Saturday and Lord's Day with meetings at 10:30, 2:00 and 7:00. Breaking of Bread at 10:30. Correspondent: Andrew M. Hall, 5168 Ewing Street, San Diego, California 92115. Telephone: (714) 583-3875.

Windsor, Ontario — Conference to be held at the Gospel Hall, 644 Partington Avenue on January 3 & 4, with Prayer Meeting on Friday, January 2 at 8:00 P.M. Meetings for Saturday are at 10:00, 2:00 and 7:00. Breaking of Bread at 10:00. Other meetings on Lord's Day at 2:30 and 7:30. Correspondent: Lawrence McLean, 3581 Roxborough Street, Windsor, Ontario N9E 3A3. Telephone: (519) 969-0661.

HOME CALLS

Bryn Mawr, PA — Our esteemed brother, Walter T. Dennison, was taken home to heaven on September 4, at the age of 79. Saved on December 16, 1929 in Pittsburgh, PA and received into fellowship in the Friendship Avenue Gospel Hall in early 1930. In 1941 he and his wife moved to Bryn Mawr. He had a love for the Assembly and the Scriptural truths pertaining to it and his life was marked by consistency to those truths. He served as Sunday School Superintendent for a number of years as well as being a member of the Board of Trustees of the Home for the Aged in Longport, NJ. In this capacity he served as Treasurer. A large number gathered for the service where fitting words were spoken in recognition of his life devoted to the things of God. His wife, two sons (Joseph of the Stark Road Assembly, Livonia, MI and Robert of the Saginaw, MI Assembly) and their wives and 6 grandchildren are left to mourn his loss.

Hitesville, IA — Our dear brother, Jerry Kramer, 88, after being in ailing health for several years, departed from this life to be with Christ on September 18th. In the Fall of 1928, brethren Walter Eltjes and Chauncy Yost had meetings on Sunday nights in a building at Coster, IA followed by nightly meetings by brethren Oliver Smith and William Warke at which time he was awakened and saved on January 15, 1929. Shortly thereafter he along with his wife obeyed the Lord in baptism and were received into fellowship at Hitesville where they have continued since. Pray for his aged widow, also 88.

Chapman Valley, Ont. — Our beloved brother, Stanley Simms, a well known servant of Christ was called Home suddenly while attending the conference at Chapman Valley (his home assembly) on September 20. Memorial in the December issue, D.V.

Waterloo, IA — Our beloved brother, Henry Andreessen, at the age of 85, went to be with Christ on September 21. He was saved on May 17, 1926 after having attended meetings by brother Oliver Smith. He along with his wife, were first received into the assembly at Stout and later moved into the Waterloo area where they have been in happy fellowship in the Western Avenue Gospel Hall, where he was a help. He was an invalid for some years, suffering from diabetes, having both legs amputated below the knees - however, he kept happy in soul until his home call. Remember his widow in prayer.

Waterloo, IA — Our dear sister, Minnie Schumacher, at the age of 88, departed to be with Christ on September 22. When brethren Oliver Smith and Paul Elliott had tent meetings in Tripoli, IA in 1949, they rented rooms from her bringing her into contact with the Gospel for the first time. Having moved to the Cedar Falls, IA area, these same brethren had meetings in a school house at which time she professed to be saved on February 25, 1956. Her son and daughter-in-law also were saved at that time and all three were baptized and received into fellowship at the Western Avenue Gospel Hall.

Seattle, WA — Our dear sister, Miss Lydie Lankhaar, passed into the presence of the Lord on September 24 at the age of 45. Saved at an early age, she was in happy fellowship in the West Woodland Assembly. A sister with a meek and quiet spirit maintaining a good testimony. The Word was faithfully spoken at the well attended funeral service.

HOME CALLS

Belfast, N. I. — Our beloved brother, James Alexander Deyermond passed peacefully into the presence of his Lord on August 10th in his 92nd year. As a young man of 19 he was first made aware of his need of salvation in conversation with the late Mr. Robert Boyd (father of Dr. John Boyd) who also persuaded him to attend Gospel meetings held by the late Mr. David Rea in the large tent in the Chapel Fields, Belfast. He never tired telling how he was saved when he returned home from one of those meetings in July, 1908. Shortly afterward he was baptized and received into Apsley Street Assembly. From the time of his conversion his life interest was the spread of the Gospel, being particularly gifted in children's work and personal visitation. He was one of the original number of the Windsor Assembly, Belfast which was formed in 1923 where he laboured fervently to build up the testimony and was for many years a respected overseer. He was ever concerned with reaching out into new areas and was involved in establishing a Sunday School and Gospel testimony prior to the forming of the assembly in Newtownstewart, Co. Tyrone. A large company gathered for the funeral services. Remember in prayer his life partner who shared his deep interest in the things of God, and their family, two sons and three daughters, all of whom are in assembly fellowship. One of the daughters, Esther, is married to Gilbert Stewart who labors for the Lord in the South of Ireland.

Vancouver, B. C. — On August 20, our dear brother, Robert Reid, passed peacefully into the presence of the Lord in his sleep. Born June 25, 1888 in Glasgow, Scotland and was saved on October 21, 1900, later being baptized and received into fellowship in the Woolsley Gospel Hall in Glasgow. After moving to Vancouver, he was in fellowship with the Seymour Street Assembly, then in the East Hastings Assembly, where he served as an elder, and in his last years was in the Victoria Drive Assembly. He was noted for his faithfulness to the assembly meetings as well as his gracious manner. While attending a Gospel meeting in 1977, he suffered a stroke and was confined to a hospital until his home call. He is survived by his wife (confined to a rest home), a son, Douglas, a missionary to Costa Rica, and his wife and 4 children who are all in assembly fellowship.

Ontario, WI — On August 20, our beloved brother, Everett Lamb, departed to be with Christ at the age of 57, as a result of a chronic lung ailment which worsened with the years. During this time he maintained a patient and cheerful attitude and bore a good testimony. He was saved on November 11, 1957 after hearing the Gospel for 4 or 5 years. He will be missed in the assembly as well as in the home circle where he is survived by his wife and four children, who along with their partners in life, are all in assembly fellowship. At the funeral service, the Gospel Hall was packed, many hearing the Gospel who had never entered the Hall before.

Akron, OH — Our beloved sister, Mary Bercaw, passed into His presence on August 30, at the age of 78. She attended the Saturday morning and afternoon meetings of the Akron conference and went home to rest at which time she slipped quietly away to glory. Saved in York, NY in 1914, while Brother Samuel Keller was giving thanks at the breaking of bread. A true succourer of the saints and a lover of the gospel. The large crowd that gathered for her funeral attested to her good testimony and the place she enjoyed in the hearts of the Christians.

Words in Season

THE BIBLE FAMILY MAGAZINE



NOT NOW - BUT HEREAFTER - JOHN 13:7

Lord, we know that Thou art near us,
Though Thou seem'st to hide Thy Face,
And are sure that Thou dost hear us,
Though no answer we embrace.

Not one promise can miscarry,
Not one blessing come too late
Though the vision long may tarry,
Give us patience, Lord, to wait.

While withholding Thou art giving,
In Thine own appointed way,
And while waiting we're receiving
Blessings suited to our day.

Oh, the wondrous loving kindness!
Planning, working out of sight,
Bearing with us in our blindness,
Out of darkness bringing light.

Weaving blessings out of trials,
Out of pain evolving bliss,
Answering prayer by wise denials,
When Thy loved ones ask amiss.

And when faith shall end in vision,
And when prayer is lost in praise,
Then shall love in full fruition
Justify Thy secret ways.

Unknown.

DECEMBER, 1980

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CONFERENCES, REPORTS, OBITUARY notices to Fred Hill, 26 Sheafe Street, Malden, MA 02148; (617) 322-3274. **Our** deadline is the 8th of the month, so please get them in on time.

QUESTIONS to Harold S. Paisley, 4 Argonaut Place, Agincourt, Ontario M1W 1A6.

NOTICE

NEW SUBSCRIPTION RATES FOR 1981

\$4.50 singly or in bundles - per copy yearly. Sterling rate same - 2 pounds.

NOTICE

CHANGE OF CORRESPONDENT

Weymouth, Nova Scotia — Weaver Settlement Gospel Hall. Anthony B. Amero, R. R. #2, Weymouth, Digby County, Nova Scotia BOW 3T0. Telephone: (902) 837-5404.

Hamilton, Ontario — Kensington Avenue Gospel Hall, George Agnew, Apt. 606, 700 Dynes Road, Burlington, Ontario L7M 3N2. Telephone: (416) 632-6099.

Taylorville, Sask. — Robert S. Forsyth, Box 445, Kinistino, Sask. SOJ 1H0. Telephone. (306) 864-3762.

PRAYER REQUEST

Remember Brother James Clark who is recovering from a severe heart attack. He has been in the hospital at Oshawa, Ontario and is now home in Sault Ste. Marie, Ontario.

REPORTS - UNITED STATES

East Boston, MA — Brethren David Oliver and Eugene Higgins have started their fourth week of Gospel meetings with some blessing. Of particular concern are a number of Christians' children.

Terryville, CT — A number of brethren gave help at the recent conference. Brother W. J. Nesbitt went on to the Charter Oak Assembly in Hartford, CT for a few nights ere leaving for the Stark Road conference in Livonia, MI, after which he went to the Ferndale, MI Assembly for ministry.

McKeesport, PA — The assembly had appreciated visits from Brethren George Graham and W. J. Nesbitt.

Hickory, NC — The assembly had four weeks of Gospel meetings with Brother Robert Surgenor with a little blessing which gave the saints real joy.

Livonia, MI - Stark Road Assembly — The conference was large and the ministry most helpful, particularly for the many young people who attended. Mr. Paisley continued with timely ministry on Daniel.

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

MR. WILLIAM H. FERGUSON 1948-1980

ASSOCIATES: Matthew J. Brescia, Hartford, CT; Fred Hill, E. Boston, MA; Andrew McPhee, Hartford, CT; Joseph Precopio, E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Tornaquindici, Hartford, CT.

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Lines written by a Covenanter on his prison walls on
the morning of his execution.

My last sun has risen, it is far on its way,
The soul quits its prison ere the close of the day;
Farewell, hours of sorrow, I shall know you no more,
Ere day dawn tomorrow, our union is o'er.

A bright ray of glory, o'er the river of death,
I fear not its flowing with that light for my path,
Blest beam of its tracing o'er the gloom of that river,
Has dispersed all its horrors and calmed it forever.



STANLEY P. SIMMS

Born: June 13, 1910

Saved: August 20, 1933

Called Home: September 20, 1980

**MEMORIAL OF
STANLEY P. SIMMS**

By Fred Hill

Few gatherings of the Lord's people are so solemnized as was the afternoon meeting of the conference at Chapman Valley, Ontario on Saturday, September 20, when our beloved brother and servant of Christ was suddenly called into the presence of the One Whom he loved and served. The opening hymn of that meeting was No. 80 from the **Believer's Hymn Book**:

I'm but a stranger here;
Heaven is my home!

After the singing of this hymn, our brother was the first to take part in prayer, in which he spoke much of heaven and of soon seeing the Lord Jesus face to face. While another brother continued in prayer he slumped in his seat and was immediately **AT HOME!**

He was born in Arnstein, Ontario on June 13, 1910 and born again in Toronto on August 20, 1933 through the words of the hymn:

Believe and you'll be saved —
The promise takes thee in;

In 1948 the assembly at Sudbury, Ontario commended him to the work of the Lord, at which time he joined Brother Herb Harris in Newfoundland. God blessed his labors and a work for eternity was wrought. After about four years, he returned to northern Ontario where he continued to devote his energies to Gospel activity and encouraging the assemblies. During that time he went back to Newfoundland for a few short visits, the last one in 1972 when he experienced a fruitful season in the Gospel. Also, time was spent in Prince Edward Island and the eastern United States. He moved to Magnetawan, Ontario in 1958 near the Chapman Valley Assembly which at that time was weak and at a low ebb, but has prospered as a result of his interest and exercise.

God gave him a heart for winning souls and shepherding the Lord's people. Many will recall his words of encouragement and his cheery disposition.

A very large number gathered for the funeral service held in the Gospel Hall. Brethren Arnold Adams and Ken Moore spoke words of kindness and encouragement as well as presenting the Gospel clearly and simply. Brother James Clark gave a message of comfort at the graveside. Those who remain to await that joyous day of resurrection are his wife, Gladys, a daughter and son-in-law, Mr. and Mrs. Herbert West of the Chapman Valley Assembly, three grandchildren, one brother and four sisters.

Following is an excerpt from his last letter which indicates how much he was thinking of the coming of the Lord:

How wonderful it is going to be when we meet the saints of all ages and see them dressed in His beauty and glory and see that One step in front of all the hosts of heaven to meet His bride. It will be the great joy of His heart to have us home with Himself, sharing His glory and beauty, and I am sure when we muse on all of this we just long to be on the other side, and nothing can be right or will be right until we are all at home and awaken in His likeness. Oh blessed day, come Lord Jesus, come!

I am sure that He is on the tip-toe of expectation waiting for the day when we all meet together in the air.

'Oh, the soul-thrilling rapture when I view his blessed face,
And the lustre of His kindly beaming eye;
How my full heart will praise him for the mercy, love and grace,
That prepares for me a mansion in the sky.'

It seems evident that our brother, too, was on the tip-toe of expectation and anticipation. Now it is hope realized, as it will be soon for all who know Him.

THE SWORD OF THE SPIRIT

Wm. H. Ferguson

PAUL, while writing the Ephesian and certain other Epistles, was constantly under the supervision of and surrounded in detention barracks or cell by armed Roman warriors. Hence, in his description of the Christian warrior and his armour in the sixth chapter one can readily understand from his graphic account of the defensive and offensive weapons and armour he describes, that he would from all this draw a spiritual analogy.

This is the eleventh reference to the Spirit of God which we have tried to consider in a numerical, elementary way, in this Epistle. This numerical would suggest two others which would readily illustrate what seems to be in the mind of the apostle, namely, six and five. Six is the man's number, man at his best and most advanced expression of self sufficiency and self defense while five is the numeral of man's weakness (dependent upon the power of God). This we considered in a previous paper on the subject. And while the apostle describes without question one of the Roman guards he constantly beheld in all his military prowess and efficiency, he was thinking of the Christian, in conscious weakness, yet engaged in a mortal combat using not carnal but spiritual weapons which are "mighty through God to the pulling down of strongholds."

The weapon we have under consideration now is THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD - 6:17. It is both defensive and offensive. It meets the need of every emergency and is vital in our warfare. To use it effectively one must be acquainted with it and, unlike the writings of man, must be vitally united by faith to its Author ere it becomes to us the Sword of the

Spirit. The Spirit teaches how to use this Sword, yea, He encourages even the youngest Christian in its art so that he may be "able to stand against the wiles of the devil," v. 11. Let us never forget that we have a wily foe who uses every infernal weapon and method to seek to bring about our downfall. Human strength and wit is powerless against him and his legions. Only in the power and by the help of the Spirit of God can we withstand these hordes of evil and only through the Word of God does the Spirit encourage, cheer on and uphold in the constant battle.

Our knowledge of the foe derived from an acquaintance with our own sinful selves in our proneness to yield to his advances and through the enlightenment regarding the enemy's tactics granted us by the Word of God which intimately describes these powers of darkness, should cause us continually to lean hard upon the Lord and the power of His might and constantly to employ the Sword of the Spirit, **EVER ON THE ALERT WITH THIS TRUSTY WEAPON AT HAND**. Satan flees when we resist him thus. He cannot stand before the Word. Note how in the temptation the Lord said to him - "It is written."

Should we not seek a better acquaintance with this precious Word? Should we not avail ourselves of that ministry which is predominantly scriptural, upbuilding and enlightening and feeding? The light, frothy, pithy sayings of light and often worldly minded men will never build up or edify or give help in this battle against the powers infernal, much less will the "musical" and the religious entertainment which is so characteristic of Babylon today. The early saints were helped by the Word of the Lord and the apostles' doctrine, Acts 2:42 etc., and through the dark and persecuting ages men, women and children (often in arms) frequented the hills and dales amidst damp, dismal caverns and valleys to seek a secluded spot to listen to some faithful man of God who often paid for his loyalty to God with his life, open up the sacred treasure of the Word and expound it while his hearers hung upon every sentence. Little wonder the men and women of that generation have left their mark in the world, maintaining a light amidst the darkness which God has been pleased to use to the great blessing of many. **REMEMBER! THE SWORD OF THE SPIRIT IS THE WORD OF GOD.**

PRAYING IN THE SPIRIT

It is fitting that our studies on the Holy Spirit in Ephesians should come to a close with prayer "in the Spirit." Chapter 6:18 gives us the watchword for the Christian soldier and witness - "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me." As we noted at the beginning of these studies the numeral twelve denotes administrative perfection in man as nearly as can be found and in this twelfth reference to the Spirit in the Epistle we are reminded that man's place and portion in the Church of God can only be maintained practically in the dependent attitude of prayer.

The Christian on his knees is the true Christian warrior and the reflector of the high and holy calling unveiled in this Epistle. Our standing in Christ as He maintains us before the Father's face is perfect and complete but our "standing" in the paths of His pleasure is another matter and only visible when there is dependence upon God and an acknowledgment of our utter inability to be for Him in this world apart from His help and power.

WE MUST PRAY. All the events happening in the world and in the Church cry aloud for **MORE PRAYER ON OUR PART.** Even in the darkest hours in the world and in the Church His own have found solace and succour in prayer. Moses' prayer at the end of his life was answered in the raising up of a Joshua to the place of leadership and Hannah's prayer in a day of weakness and failure received its answer in a Samuel and many like instances could be cited to show the power of prayer when a crisis arose. We are in the midst of such a crisis now and what we need more than anything else is a true praying in the Spirit to keep us in His love.

That the church at Ephesus did not continue in prayer is evidenced by the letter to the Ephesians in Revelation 2, when the Lord has to write to them through His servant John -- "I have this against thee that thou hast left thy first love." There is no continuance without prayer; there is no love to Christ in warmth and simplicity without prayer; there is no preservation without prayer. Let us pray more in private and let us frequent the place of prayer of His own more and let us be more anxious to "pray in the Spirit" -- that is to be within the sphere of His gracious workings and purposes, so shall we reflect honor upon that worthy Name called upon us and keep ourselves in the love of God, for the apostle Jude in his closing message of warning against apostasy gives us the only true safeguard against it when he says in vs. 20,21 -- "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." This is the desired characteristic on the part of God for all His children and is true of those who are really His and marks a distinct contrast between them and those mentioned in Jude v. 19, of whom it is said - "having not the Spirit." Where there is no Holy Spirit there is no prayer, there is no desire for prayer, there is an antipathy to prayer, there is no fellowship in prayer with His own. How loudly this should speak to us today when there is so much activity without prayer and seemingly the place of prayer, private or public, is the most shunned.

Prayer in Ephesians 6:18 is linked with watching and perseverance. These might be spoken of as twin virtues in the prayer life. Watching suggests constant alertness and expectation in our prayers while perseverance is the virtue of continued knocking at the door of heaven until the answer comes -- Matt. 7:7.

The Apostle also gives us the widest sphere of prayer - "for all saints" and its most intense individuality, "and for me" and its most triumphant victory through the making known of the "mystery

of the Gospel” and its most distinguishing mark, persecution -- for which I am “an ambassador in a chain.”

Christian! Are you willing to pay the price required in this day, as in all other days of testimony, of walking with God and dependence upon Himself? You will find it at times a very lonely path and, again, you will be cheered by companionship of kindred spirits. William Burns, the honored Chinese missionary used to say -- “Learn to walk with God alone.” And if you choose this path you will be pre-eminently a man or woman of prayer for only prayer and feeding upon Himself through His Word can keep you in this corrupt and ever-darkening scene.

EARTH is the place of prayer.

HEAVEN is where prayer’s highest aspirations are realized.

HELL contains those who prayed not on earth.

**THE BASIN AND BOSOM MINISTRY
OF OUR DIVINE LORD
AS SEEN IN
JOHN 13**

Herbert G. Dobson

**PART IV
OUR PART WITH HIM**

The thought of part with Him is seen in other passages of the Word and has to do with communion and what hinders it - defilement. In the home at Bethany when Martha complains of Mary not helping her, the Lord said: “. . . Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:42). In II Corinthians 6:15 we read: “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” All believers have a portion with Him, but often we fail to enjoy our part with Him. When as children we disobey and grieve His Spirit within us, the tender link of communion is broken, but when we come for His parental forgiveness, our Lord as Advocate restores us to fellowship (I John 2:1). On our part, it involves searchings of heart, self judgment, and confession, with the attitude of the Psalmist: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any way of pain or grief in me” (Psalm 139:23-24 margin). Only too often are our ways Unchristlike, our steps afar off, and our thought life condemning. Yet, with all this there is the desire for His divine approbation: “Now ye are clean through the word which I have spoken unto you” (John 15:3). We are no more capable of cleansing our ways than we are of putting our sins away. He died to put our sins away and He lives to make and keep us clean. All uncleanness puts us at a distance from Him. It begins in the thoughts. Satan got Eve thinking wrong thoughts, and He tells us why He destroyed the old world: “And God saw that the wickedness of man was great. . . the thoughts of his heart was only

evil continually. And it repented the Lord that He had made man . . ." (Gen. 6:5-6). God told Moses to put his hand in his bosom and it came out leprous. He was teaching him and us a lesson. It has been said, "You are not what you think you are; but what you **THINK**, you are." "Sow a thought, reap a habit; sow a habit, reap a character, and sow a character, and reap a destiny."

In considering the twofold ministry of our Lord, one is made to feel the need of knowing these truths experimentally. The Lord sums it up in these words: ". . . happy are ye if ye do them" (John 13:17). In John 13, the basin signifies cleansing and the bosom the place of nearness and affection. In His high priestly ministry, we see His Preventative Love (II Pet. 1:10, Jude 24). In His advocacy we see His Preservative Love. The old adage is true today and very much so in the spiritual realm: "An ounce of prevention is worth a pound of cure; and a railing at the top of a cliff is better than an ambulance at the bottom." In the world of today, Prevention looms large in every phase of life. You travel on the highways and there are different signs to be observed: warning signs; regulatory signs; directional signs, all for the purpose of preventing accidents resulting in the loss of lives and property. In factories, warning signs and guards on machines are intended to prevent injuries and the loss of time. In shipbuilding there are paints and acids to prevent corrosion. In stores and offices, millions of dollars are spent to prevent thefts and robberies. In the medical field, billions of dollars are spent to prevent disease and death. In the insurance world, fabulous amounts are spent for advanced coverage. Peter had it free, and we, too. The Lord said to him, ". . . Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee . . ." (Luke 22:31-32). He was well covered. How much we need and how grateful we should be for this preservative ministry of our divine Lord.

If we need a high priest to keep us from falling, what if we do fall? I John 2:1 answers the question. ". . . And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." In this we see His Preservative love for us. He always wants the object of His love near to Himself, so He makes provision for our restoration. The consciousness of His love for us will be seen in our obedience to His word. ". . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). The great cry of the world today is for knowledge, and this is the characteristic of the last days: knowledge shall increase. But will knowledge preserve us as believers? Paul reminded the Corinthians of the danger of knowledge: ". . . Knowledge puffeth up . . ." (I Cor. 8:1). It is possible to have a great deal of knowledge and yet a cold heart. But, if living in the consciousness of His love for us, our hearts will be centered on the right object and our affections will be on things above, ". . . where Christ sitteth on the right hand of God" (Col. 3:1-2).

In the Old Testament economy, Aaron and his sons were chosen of God as the Priestly family - Aaron, the High Priest, and his sons the priests. In this, we have a picture of the present day: Christ the High Priest, and all believers as priests. Aaron was a figure of Christ. Christ is the true High Priest. Aaron had garments of beauty and glory to be worn at all times. The garments spoke of the beauty and glories of Christ. The ephod or outer garment spoke of His humanity. He must wear that garment to function as a priest for His people. Aaron wore a mitre and engraved on it were the words, "Holiness Unto the Lord." This spoke of His intercession: ". . . seeing he ever liveth to make intercession for them (Heb. 7:25). These garments fit our Lord so perfectly, and endear Him to our hearts. Aaron bore on his shoulders and on his breast the names of the 12 tribes of the children of Israel. The shoulders are the place of strength, and the breast the place of affection. Christ bears the weakest believer on His shoulders and on His breast. When He takes the government of earth, the government will be on His shoulder and He will still love and serve His own. Well might we adore Him as King of Kings, and Lord of Lords.

THE SAINT AND PLEASING GOD

The aim or ambition of every true child of God should be to please Him. This is the testimony borne to Enoch by the Spirit of God in Heb. 11:5, ". . . before his translation he had this testimony, that he pleased God." What a testimony! During Paul's brief visit to Thessalonica (Acts 17:1-9), the hand of the Lord was seen in salvation, despite the opposition of the enemy. Those who had been saved were taught by Paul how they ought to walk and to please God (I Thess. 4:1). This is the desire of God's heart for us, and it was the burning passion of the heart of the great apostle to the Gentiles for his children in the faith. The apostle John wrote, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in truth. I have no greater joy than this, to hear that my children walk in truth (III John 3-4, Newberry).

There are two dangers to which we are constantly exposed, and we are warned about them in the Word of God: self-pleasing and menpleasing. Let us look at the first, self-pleasing. This is a real and common danger. Paul writes in Rom. 15:1-3, We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself: but, as it is written, the reproaches of them that reproached thee fell on me." The great example is the Lord Himself, who said, ". . . I do always those things that please the Father" (John 8:29). His delight was to do the will of His God (Psa. 40:8). It was that upon which His holy soul feasted (John 4:34). In the garden of Gethsemane, in anticipation of the cross and all its untold and unknowable sufferings, He prayed, "Father if Thou be willing, remove this cup from me:

nevertheless not my will, but Thine be done" (Luke 22:42).

As we return to the thought of self-pleasing, let us look at the book of the Judges, where we read, ". . . there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). In chapters 13-16 we have given to us the brief history of one of the judges, the man called Samson. ". . . he had to be a Nazarite unto God from the womb" (Chapter 13:5). His path from beginning to end seemed to be characterized by that word spoken to his parents as they reimonstrated with him, ". . . **Get her for me: for she pleaseth me well**" (chapter 14). We read, ". . . . he shall begin to deliver Israel out of the hand of the Philistines" (chapter 13:5), but he never accomplished it. This reminds one of the language of the book of Lamentations concerning the Nazarites (chapter 4:7-8). Self-pleasing in the life of the believer reveals a low spiritual condition and its end is spiritual disaster and loss.

Let us look now at the second danger, men-pleasing. Paul, writing to the Ephesian saints, penned these words: "Servants, be obedient to them that are your masters according to the flesh. . . . **Not with eyeservice, as men-pleasers:** but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:5-7). He wrote in similar language to the saints in Colosee (chapter 3:22-25). The path is not easy, and at times may seem unpleasant, but it is the standard God has set for us. "This is the path the Master trod, should not the servant tred it still?" If we are living to please men, and that could take in many things, we can be sure that we are not pleasing God. Such a path will rob us of spirituality now and reward later at the judgment seat of Christ.

Let us consider again our subject, Pleasing God. There are a number of ways marked out in the Word of God in which the believer may live to please God. In Heb. 11:6 we read, "But without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." We may ask, what is faith? In Heb. 11:1 we read, "Faith is the ground or the confidence of things hoped for, the conviction of facts not seen." (Newberry). This we see illustrated in the lives of the mighty worthies of faith mentioned in chapter 11. Faith lays hold upon the word and promise of God. It separates the believer from the world and enables him to enjoy here and now all that God has promised.

This would bring us to a second way in which we can live to please God. In Heb. 11:8 we read, "By faith Abraham, when he was called to go out . . . obeyed." Obedience is the outcome of faith. There were no questions asked, and there was no hesitation whatever. It was enough for Abraham that the God of glory had spoken. Prompt, implicit, unquestioning and willing obedience is that which pleases God. Think of the words of Samuel spoken to King Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Our

great example is the man, Christ Jesus, of Whom we read, “. . . He became obedient unto death, even the death of the cross” (Phil. 2:8). In Isa. 50:5-6 we read of Him, “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.” “His path uncheered by earthly smiles, led only to the cross.” There are other ways whereby we may please God. “There is the life yielded to God, a living sacrifice, holy acceptable or well-pleasing to God (Rom. 12:1).” We can give of our material substance and time to minister to the needs of others (Heb. 13:16). The offering of praise and thanksgiving to God also shall please Him (Heb. 13:15, Psa. 69:30-31). May the Lord help us to live more to His pleasing and for His glory.

“When we walk with the Lord,
 In the light of His Word;
 What a glory He sheds on our way;
 While we do His good will,
 He abides with us still,
 And with all who will trust and obey.”

WIDOWS IN LUKE'S GOSPEL

A. Hull, Nova Scotia

The reader of Luke's gospel will readily observe that this gospel gives women a greater prominence than the other gospels. This is no doubt in keeping with the theme of this lovely book which displays the Sorrows, Sympathies, and Sacrifice of the Perfect Man. The varied accounts of women would be profitable to trace but we shall confine our thoughts to the five widows of Luke, learning practical and profitable lessons from these various characters recorded by the 'Beloved Physician.' We are fully aware that our public testimony is revealed in the Epistles. But we follow 'principles' in the gospels relating the lessons contained therein to our lives as the Lord's people.

(1) The Widow SERVING Luke 2:36-38

Anna is the first widow mentioned. Her name means 'gracious.' This is no doubt revealed in her lovely character. She comes from the tribe of Asher of whom it was said, "he shall yield royal dainties." How true of Anna's words concerning the Christ. When reading Luke's record of Anna, the great thought in all that is recorded is that she served God! To this is added, "with fastings and prayers." Then this is climaxed with the words, "night and day." Notice that Simeon is mentioned first in the chapter. "He lifted the child in his arms," reminding us of worship. Following this Anna "spake of Him to all them that looked for redemption in Israel," reminding us of service. Here we have a principle. We should be occupied WITH HIM before being occupied FOR HIM. We should be in the Sanctuary before the Street! the Private before the Public! We leave Anna with a fivefold cord: Her contentment-lived in widowhood

to a great age; Her consecration--she served God; Her confidence--fastings and prayers (the fastings did not affect her joy!); Her consistency--night and day; Her communication--spake of Him to all.

(2) The Widow SUSTAINING Luke 4:24-26

How lovely to see the Lord taking notice of this unnamed widow. A widow in poverty finds a place in the record of Holy Scripture because of 'her act' in a time of famine. When God would supply His servant with food, he was sent to a place of poverty and not plenty! It was in the days of famine and crisis because of the nation's departure! But the Lord's instrument was a 'widow.' Let us learn dear saints that God will use us when we are small enough to be used. When we are in utter weakness, then shall we be made strong. Indeed the thought of widows in the N.T. suggests 'weakness.' We are often reminded in the service of the Lord that widows have played a great part in furthering the gospel and strengthening the hands of the Lord's servants. Let us not forget the widows in our prayers. What a revelation up there at the Bema of glory when many will arise to call the widows blessed! They oftentimes sustained the work!

(3) The Widow SORROWING Luke 7:11-17

Here we find the touching story of the widow who lost her son. It is nice to notice the reading, her 'only' son. She had witnessed two deaths! Her only means of support had now died. What a trial! Others witnessed her sorrow but it is recorded that 'she wept.' How precious that this narrative is exclusive to Luke's gospel which portrays the "man of sorrows." He understands the sorrow-widow. His compassions fail not! Being touched in His heart He touched the bier and touched the mother's heart, delivering him to his mother. Here we have a glimpse of His priestly work that He now engages in for His own sorrowing and tried people. Many have recently passed the way of deep trial. We leave such with the Man of Glory who once was the "Man of Sorrows." He is still the same today.

(4) The Widow of SUPPLICATION Luke 18:1-7

Most are acquainted with this parable which again is exclusive to Luke's gospel: the unjust judge and the widow woman. This woman had suffered injustice and needed help. The Lord reveals her fervency, her persistency and her supplication. Her need was definite, thus her prayer was definite! Could we learn somewhat from this narrative concerning our prayers? We come not to an unjust Judge but to a righteous God, the God of our Lord Jesus Christ, the Father of glory. Eph. 1:17. Let us be fervent, let us be persistent, let us supplicate our Heavenly Father with purpose, and burden for that which is definite. We learn from this that men ought always to pray and not to faint--not lose heart! Many we feel are brought to the place of despair over their families. Even some assemblies have caused godly men to give up because of evident departure. This lesson from 'this widow' should again encourage us to press on--God is still on the Throne! Pray brethren Pray!

(5) The Widow SACRIFICING Luke 21:3

This portion is most practical and touching. This individual widow giving out of her penury is in contrast to others who gave out of their abundance. The Lord commends the widow only! The end of Chapter 20 is very closely linked with this record of the widow. The Lord warns concerning those who devour widows houses, revealing their pride and hypocrisy. Now He reveals the simplicity and sincerity of this widow. She was not just a widow but a poor widow, the expression of absolute weakness and dependence upon God! The others cast into the treasury to be seen! The Lord alone saw this widow. How precious! Let us lift a lesson from the surface: beware of outward shew! the big thing! publicity and that which caters to the pride of our hearts. Let us go in for that which the eye of the Master sees and can commend with joy. Certain words give emphasis to the Lord's teaching here. Notice: 'POOR' widow, TWO mites, her POVERTY, and then ALL the living she had. We see the contrast: She was Poor in contrast with the Rich, Mark 12:41, she gave two mites (Mark records which make a farthing) in contrast with their abundance, she gave all her living in contrast with some of their abundance. Thus we have the lesson of this widow giving HER ALL. One would seek to encourage those who are commencing married life, to begin with 'ALL' for the Lord, not being self-centered, putting 'me' and 'mine' before the Lord. One feels the struggles that arise with many young Christians, working day and night and departing from the teaching of the wife's responsibility toward the home, spring from the failure to place ALL for the Lord. We plan our own lives instead of placing all on the altar and letting the MASTER control our lives, proving Him to be sufficient in every circumstance. Let the lesson grip our souls afresh--'we are not our own.' All that we have belongs to Him! What we give He has first given to us! One would feel that the aimless lives, the worldly desires, and conformity to the world that so prevails today result from failure to 'Give our ALL' to Him. He is worthy of our all! This widow could give 'no more.' This is true sacrifice! Thus may the lessons from the pen of Luke, who has so graphically described the five widows, give us fresh incentive to live for God until we see His face. Rev. 22:3,4:

His servants (bond) shall serve Him ----- Devotedly
 and they shall see His face ----- Joyfully
 and His name shall be on their foreheads ----- Eternally.

* * * * *

WHY is it that we are often so lenient upon the flesh in others? Because we are so lenient upon it in ourselves. If we are not laying the knife of circumcision to the flesh in ourselves, we shall have but a trembling hand to deal with Agags in the church, or lead back an erring one to the path of communion.

"HITHERTO HATH THE LORD HELPED US"

Matthew J. Brescia

This being the last issue of 1980 we thought to write a few lines to gratefully acknowledge the "good hand of our God upon us" in helping us thus far in the publication of Words In Season, following the homecall of our beloved brother and Editor, William Ferguson. We do so and I speak also on behalf of those associated with this work) with a deep sense of our own shortcomings and of our entire dependence upon the living God.

At the same time we would be careful to render sincere thanks to all who, helped by the same God, have sacrificed both time and effort in preparing and writing articles for publication. Without their godly exercise, which we trust will continue, the magazine itself could not continue. There are some articles as yet unpublished but written, we feel, with the same diligence, and these brethren also we would acknowledge.

We do continue to solicit timely articles, readily understood, and of spiritual value for all the people of God. It has always been the practice of WIS that the contributors be those that are known and who labour amongst us who gather alone to His precious Name, and based on the principle found in II Tim. 2:2 "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

There are many others who greatly help in this work labouring in prayer for us. These are God's "unsung heroes", brethren and sisters alike who "continue in prayer" steadily and faithfully on our behalf.

There are some who help in other ways not mentioned here, including our fellowlaborers in Christ at Price Printing Co. in Ill. who have continued for many years to do an excellent job in the printing and mailing of this magazine.

We do take this opportunity to thank all, and we are sure that the Lord Himself will grant a sure reward to each who have sought to help in their own sphere.

We look forward to the coming year with confidence that the Lord who helped us HITHERTO will continue HENCEFORTH to guide and sustain us as we seek to carry on for His glory.

"BRETHREN, PRAY FOR US"

QUESTIONS AND ANSWERS

Question: Please explain in Words in Season the meaning of I John 3:9. "Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God."

Answer: It is evident that these words cannot mean that a child of God never sins, as in Chapter 2:1 & 2, provision is presented for sin amongst believers. It is our understanding that the sin in I John 2:1 is an isolated act of sin and not continuance in sin. In this verse however, the present tense is used showing that habitual sinning is meant to be the subject. The reason given for the absence of habitual sin in one born of God is stated: "He doth not commit sin for His, i.e., God's seed, abideth in him and he cannot sin." The Life of God in a child of God produces the absence of sinning. One of the features of this epistle is that the writer does not distinguish between the two natures co-existent in the believer. This should be marked when considering this verse. We believe that the solemn teaching of the verse is that the Divine Nature in a child of God causes it to be a moral impossibility for him to live a life of sin.

Question: Is the Book of Life (Rev. 20:15) the same as the Book called the Lamb's Book of Life (Rev. 21:27)?

Answer: It is our belief that these are one and the selfsame book. The following may account for the difference in the designation in the two Scriptures. In Rev. 20:15 the Book itself is named as the Register of all the Redeemed whose names have been written by Divine Grace. In Rev. 21:27 the book is called the Lamb's book of Life. Here the attention is drawn to the Registrar Himself. It is on the merit of His sacrifice that life has been given to His people. The Lamb is the Living Lord and is the sole owner of the book and of the saints whose names are written therein by Himself (not an Angel). Therefore we can see no reason to believe otherwise than there is one only Book of Life. We might add that we should rejoice that our names have been written in this Heavenly Book.

Question: What spiritual teaching may be learned from the head covering of the sisters in the local assembly? It has been taught that the hair is sufficient covering. Is this in accordance with the Truth?

Answer: The teaching of I Cor. 11 verses 3-16 give very important and needful instructions on this subject. We firmly believe that these injunctions apply to all the churches of God when gathered for assembly function. They are the commandments of God for every generation until He comes again.

We see at least three great spiritual lessons from the covering of the sisters. These are taught by Paul in this passage.

1. The Preeminence of Christ in the assembly.

The head of every man is Christ, and the head of the woman is the man. If the man have his head covered it would imply that Christ was concealed, and if the woman have her head uncovered then the man is seen and not Christ. The Lord must ever be seen in the assembly and not man. Therefore, the woman should always have her head covered when in the gatherings of the saints.

2. The Position of subjection in the assembly.

The covering is also a sign of the woman being under authority. As the Church is subject to Christ so the woman should be in the subject place to the man.

3. The Principle of Godly order in the assembly.

It is stated that the angels are witnesses of the order and behaviour of the assembly. They are silent and holy watchers of the gatherings. God teaches them the great principles of subjection and order. Therefore the woman is covered because of the angels.

In answering the second part of the question, we believe from the words of verse 15 that the hair is her glory and not given instead of a head covering. To state our position plainly we would say that the hair of a sister was given not for a covering but to be adorned with a covering, i.e., to bear a covering. The teaching that the hair is the only covering required by a sister is a departure from the Word of Truth and must not be accepted by assemblies of God.

We might add that these principles can only apply to believing women in fellowship. We have no authority to enforce God's Word for saints upon the unsaved.

* * *

GOD AND MAMMON

One of the great problems of the present day seems to be: "How can I have as much of the world as I want, and yet pass for a tolerably consistent Christian?" The world is at considerable pains to reconcile God and Mammon. But they cannot be reconciled - the problem cannot be solved. So much for the world. But what of the believer? Is he exposed to no such temptation? Verily he is. Whenever "low life" sets in - whenever there is a decline of spiritual vigour - the believer becomes in great measure "like other men;" as Samson did, when he was shorn of the locks of his separation. When the believer has thus settled down upon his lees, his aim is almost certain to be this: "I must keep up my profession: I can be a good enough Christian, and not be so strict as some people." Thus one piece of worldly conformity after another is justified, until the border-land is crossed and he becomes "like the nations."

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Cleveland, OH — Monticello Assembly — Recent conference was marked by profitable and encouraging ministry. The Lord's soon return was much referred to, both in the Gospel and in ministry. The Bible reading on "The Christian's walk - in the family, in the assembly and in the world" was considered most helpful. An excellent spirit prevailed throughout. The assembly has also resumed children's meetings on Thursday night which have been encouraging.

Blue River, WI — Recent conference was well attended and characterized by helpful ministry. One professed at the Saturday night Gospel meeting. Brother Oswald MacLeod remained for a few nights of ministry. He also visited the assembly at Garnavillo, IA for 3 nights.

La Crosse, WI — Saints were cheered by ministry given at their recent conference. They appreciated a visit from Brother Douglas Howard.

Bell Center, WI — Brethren Paul Elliott and Robert Orr saw one profess in Gospel meetings in this town located near Blue River.

Manchester, IA — Ministry given at the recent conference was reported exceptionally good and the saints went away with a new and deeper desire to walk in ways pleasing to the Lord. Brother Oswald MacLeod remained for 3 nights on the Epistle to the Ephesians.

Mason City, IA — Brethren Joel Portman and Joe Clarquist are in Gospel meetings.

Garnavillo, IA — Brother Norman Crawford expected for a week of ministry meetings in November on the Seven Churches of Asia.

Williamston, MI - Burkley Road Gospel Hall — The assembly announces the winter schedule of meetings. Each Lord's Day from 3:30 to 5:00 during January and February, there will be a meeting for ministry and preaching of the Gospel. No evening meeting. Breaking of Bread - 10:00 and Sunday School at 12:00 noon, followed by dinner served in the basement. An evening meal will also be served at 5:00. This will give opportunity to help in Gospel meetings in neighboring assemblies. Corr. Harold W. Mason, 3795 Dennis Road, Webberville, MI 48892. Telephone: (517) 521-3190.

REPORTS - CANADA

Toronto, Ontario - Lansing Assembly — Brethren Walter Gustafson and Don Nicholson had three and one half weeks of Gospel meetings with good attendance and blessing in salvation. Among those reached were children of Christians as well as outsiders. This gives cause for rejoicing.

Toronto, Ontario - Eglinton Assembly — Brother Harold Paisley had ministry on the Local Assembly from the Book of Acts. He is scheduled to start on December 7 in the Pape Avenue Assembly on Solomon and His Temple.

Wallaceburg, Ontario — Helpful ministry was given by the Lord's servants with a nice spirit prevailing.

Lindsay, Ontario — Recent conference a time of cheer to the Christians.

Oshawa, Ontario — Brother Albert Grainger is preaching from the chart "Two Roads and Two Destinies."

Goodwood, Ontario — A little blessing was seen in meetings by Brethren Lorne Langfeld and Timothy Walker.

Kapuskasing, Ontario — Brethren Murray Pratt and Bruce Rogers continue with three weekly meetings. Consideration is being given for the formation of an Assembly in this far northern point.

Hamilton, Ontario - Kensington Avenue Assembly — In place of the all day meeting they have had on New Year's Day as well as the monthly Saturday night ministry meeting, they would appreciate visits from exercised brethren who would have short seasons of practical ministry.

London, Ontario — Five weeks of Gospel meetings with Brethren James Smith and Gary Sharp have closed with blessing in salvation.

St. Thomas, Ontario — Conference reported profitable with large attendance.

Orillia, Ontario — Extra good ministry was the report received from the recent conference held over the Canadian Thanksgiving.

Clinton, Ontario — Conference was the largest yet and the Bible readings on the "Gifts of the Holy Spirit" were described as profitable.

Walton, Ontario — Brethren Arnold Gratton and Ken Moore commenced Gospel meetings in a community hall on October 12th. During the first week, a number of young people connected with the Christians, professed. Much prayer has gone up in behalf of this effort.

REPORTS - FOREIGN

Skelmanthorpe, Engand — Brethren Phillip Harding and David Morgan had a spell of Gospel meetings in September. They were to move to Johnstown, North Wales for another Gospel effort. Brother Harding expects to spend November and December in the north of Scotland and the Orkney Islands in ministering in different Assemblies.

Edenderry, N. I. — In recent Gospel meetings held by Brethren J. Martin and W. Jennings, a 70 year old man professed to be saved. He has since obeyed the Lord in baptism and has been received into the Assembly. His wife had been in fellowship for several years. This should be an encouragement to pray.

Australia — The conferences at Old Bonalbo and Lismore were very well attended. Among those taking part were Eric McCullough from Iowa James Patterson from New Zealand and Neal Thomson who is home from Venezuela on furlough.

Brazil — In Alvorada another little assembly was formed with nine in fellowship. Brethren Tom Matthews and Harry Wilson are in Gospel meetings in that assembly. Wilfred Glenn reports of some blessing in Sao Gabriel, where he resides. He and Tommy Wright had Gospel meetings in Santa Cruz, but without any seeming results. Still the Word was sown and they look for God's blessing.

VENEZUELA

San Carlos — Brethren Saword and Turkington had seven nights in the Gospel in the assembly in Acarigua finishing with the baptism of seven believers. Then commenced meetings in San Carlos which continued for four weeks in which souls were reached and saved. Sept. 27 was the day of a regional conference which was well attended by the surrounding assemblies. A very happy and profitable time and on the Saturday night the large hall was packed to overflowing when the Gospel was preached, and 19 were baptized.

Caracas - Los Flores — Brethren Naranjo and Gil had some very encouraging meetings here with blessing in the Gospel. Finished with a mini-conference and the baptism of six believers.

Palo Negro — Brother Uel Ussher has been preaching in a farming area with some 40 to 50 unsaved attending nightly, helped by local brethren of the assembly, and the Lord has blessed His Word in the salvation of souls.

Falcon — Brother Bruce Cumming with Alcimides Velasca have just started meetings in a place called Pueblo Neuvo de Jacura.

Duaca — Sr. Linares with John Frith had well attended meetings in San Felipe with blessing in the Gospel. Then went to Carora having meetings in a house that has been bought which in time can be replaced, in the will of the Lord, by a Gospel Hall. Then meetings in Duaca which were well attended and at the close, seven obeyed the Lord in baptism.

Chile — "We have been enjoying some better weather in the past couple of weeks, after having continuous rains from last March on, just when we arrived back in Chile. This respite is much appreciated, as the work gets started on the hall here in Osorno. The Christians are making plans to build a much-needed hall. The property was purchased a couple of months ago, and recently the architect furnished the plans. Ernie already has quite a few of the building materials purchased, and the brethren are working at cleaning up the lot and putting up a small pre-fab house for a caretaker - almost an essential here in Chile, as is the need for fencing in the property. The lot is located in a promising section of the city, an area where a lot of new housing is going up and where, to date; there are very few, if any, religious groups. Several of the Christian hospitality will be extended to those coming from a distance. past it, so transportation should not be a problem. Building is a strenuous and difficult job, and the brethren involved will need **special help from the Lord in this undertaking.**" Ernest & Kay Moore, Casillo 338, Osorno, Chile, S. A.

CONFERENCE NOTICES

Please consult the October and November issues for details of the following conferences:

East Boston, MA - December 6 & 7.

Picton, Ontario - December 27 & 28.

Deland, FL - December 28.

Hitesville, IA — January 1.

Pennsauken, NJ — January 3 & 4.

San Diego, CA — January 3 & 4.

Windsor, Ontario — January 3 & 4.

Long Beach, CA — Conference to be held at the Gospel Hall, 3516 Linden Avenue on January 17 & 18 with Prayer Meeting on Friday, January 16 at 7:30 p.m. Meetings on Saturday and Lord's Day at 10:00, 2:30 and 7:00, Breaking of Bread at 10:00. Hospitality extended to visitors. Corr. John P. Bell, M.D., 580 South Reynolds Place, Anaheim, CA 92806. Telephone: (714) 956-8236. Gospel Hall Tel. (213) 424-6747.

Seattle, WA - West Woodland Gospel Hall — Annual conference to be held, January 24 & 25 with Prayer Meeting on Friday, January 23 at 7:30 p.m. First meeting starting on Saturday at 10:30. Breaking of Bread at 10:00. Afternoon and evening meetings for both days at 2:30 and 7:30. Bible readings on "The coming of our Lord Jesus Christ." Christian hospitality will be extended to those coming from a distance. Corr. David C. Hale, 16813 19 S. W., Seattle, WA 98166. Tel. (206) 243-0557.

Tampa, FL — Annual conference to be held on February 7 and 8 with Prayer Meeting on Friday, February 6 at 7:30 p.m. Meetings on Saturday at 10:30, 2:30 and 7:00. Breaking of Bread at 10:00. Ministry at 2:30 and Gospel at 7:00. Brethren who teach and walk according to scriptural principles are welcomed for ministry. Corr. Oronzo Dalfino, 118 East 143rd Ave., Tampa, FL 33612. Tel. (813) 961-6082.

HOME CALLS

Bryn Mawr, PA — On September 7, our dear brother George D'Orazio, 63, passed into the presence of the Lord. Although saved a number of years ago, he began making noticeable spiritual progress five years ago. At that time, he and his wife were added to the assembly His warmth and enthusiasm were an asset to the assembly. His chief interests seemed to be the spread of the gospel and the fellowship of the saints. They were the happiest years of his life. After more than a month of weakness and suffering, during which time he witnessed a good confession, he went home. His dying interest was in the salvation of loved ones out of Christ. A large number of community figures and other strangers to the gospel attended the funeral where the Gospel was faithfully preached.

Treadways, Jamaica — Our beloved sister, Miss Alberta Castle, age 89, went home September 18 after a short illness. Saved in her early teens, she migrated as a young woman to the United States, and according to her own account, there was little for God in her life until after retirement when she returned to Jamaica to live with her sister in the city of Kingston. Both sisters, when past the age of 80 rejected man's ways and moved to Treadways, seeking after truth. They took their place on the back seats and in due course were baptized and received into fellowship. Miss Castle's sister predeceased her about 6 years ago. Both bore fruit in their old age through their humble submission to God's word.

Charlottetown, P. E. I. — The Christians along with her family were saddened in the home call of our beloved sister, Eva Ramsay, who went to be with the Lord after a brief illness from a hospital in Toronto. Ontario on September 25. She would have been 65 on October 4. When the Gospel was brought to Prince Edward Island in 1934 by our brethren Albert Joyce, Herbert and Russell Harris, she was the 3rd one to profess - this was on June 23 through Isa. 53:5. (Albert Ramsay, her brother, was the first and Mrs. Melvin Buchanan was the second). She was among the first to be gathered to the Name of the Lord Jesus Christ on the Island, which met in assembly capacity for the first time in September of that year. She, with her husband Donald, untiringly spent themselves for the work of the Lord and the interest of the assemblies, of which there are now five on P. E. I. Besides her husband, she leaves three sons and four daughters, two brothers and a sister. Prayer is requested for the salvation of a son and a brother. Truly a "Mother in Israel" who will be missed.

Cleveland, OH - West Side Assembly — Our brother Robert Graham, went to be with Christ on September 28 at the age of 95. He was born in Bellshill, Scotland and saved at the age of 22 after which he was received into assembly fellowship. In 1929 he came to Cleveland where he resided until moving to the Home at Longport, NJ in 1977. The Word was faithfully spoken by local brethren from the Cleveland area.

Brookfield, CT — On October 7th, our esteemed brother, Alexander Pizzo, went to be with the Lord. Born April 23, 1896, he was pointed to Christ through the efforts of Rocco Cappiello on December 2, 1928, after which he was baptized and received in the fellowship of the Assembly at Danbury (now Brookfield). He shepherded, served and stood by the assembly all his days, and was correspondent for many years. We are deeply indebted to these older Christians who maintained a pattern of steadfastness and consistency which has been an influence to those of us who follow after. The chorus "Safe Am I" which we heard him sing so often in the dining room of the different conferences here in the East was sung by those who gathered at the graveside. His wife and five daughters, all in Christ, await that blessed day of reunion.

Philadelphia, PA - Olney Assembly — Our sister, Mrs. Silvia Maio, was called home on October 15th. Born in Italy on June 23, 1900, she came to this country and was saved on December 15, 1929 in meetings held in South Philadelphia by brethren Cesare Patrizio and Luigi Rosania. She leaves one daughter who awaits that resurrection day. Hymn 348 was read at her funeral per her request.

McKeesport, PA — Our dear sister Mrs. John (Gennetta) McCullough, age 79, eldest child of the Brady family, went to be with the Lord on October 16. After taking a stroke she was hospitalized for about two weeks. She was saved 64 years ago through John 3:16 and has led a faithful, godly life. She was first received into fellowship in the Indiana, PA assembly, then for a number of years was in the East Pittsburg assembly. After her husband's death in 1971 she came to the McKeesport assembly where her seat is now empty and where she will be sadly missed by all of her friends in this area. Words of comfort and warning were spoken at the large funeral service. She is survived by one son and daughters. One of them is Mrs. Joseph Dennison of the Stark Road Assembly of Livonia, MI. Please pray for the unsaved family members.

Terryville, CT — On October 17th, after months of weakness and discomfort, Otto Volmar passed into the presence of the Lord. He was born in Germany in 1926 and born again after immigrating to this country. A Christian with whom he worked spoke about salvation with him and brought him to gospel meetings Mr. John Govan had in the Waterbury Gospel Hall. As he listened to the Gospel, he was saved in March 1959. Before the year ended, he was added to the assembly and has been a faithful, valuable help since. Recognizing his love for the Scriptures, his interest in the Christians and the assembly and the value of his practical wisdom, his brethren now meeting in Terryville (formerly Waterbury) have appreciated his service as an overseer for the past ten years. He seemed a necessary part of the assembly and will be sorely missed. His wife, a son and a married daughter as well as the assembly will need our prayers. A large number of unsaved friends and family heard the gospel at the funeral service.

Methuen, MA — Our sister, Mrs. Theresa Vizzini, was called home on November 2 in her 88th year. Saved 45 years ago in tent meetings held by our Brethren Sam McEwen and Hugh McEwen, she was baptized and received in the old Center Street Assembly. She was among the first to be part of the fellowship of the Italian Assembly that was formed in 1937. Faithful in attendance to the assembly meetings as long as health permitted. She leaves a son, Carl, in the assembly here, and two daughters who share in that blessed hope.